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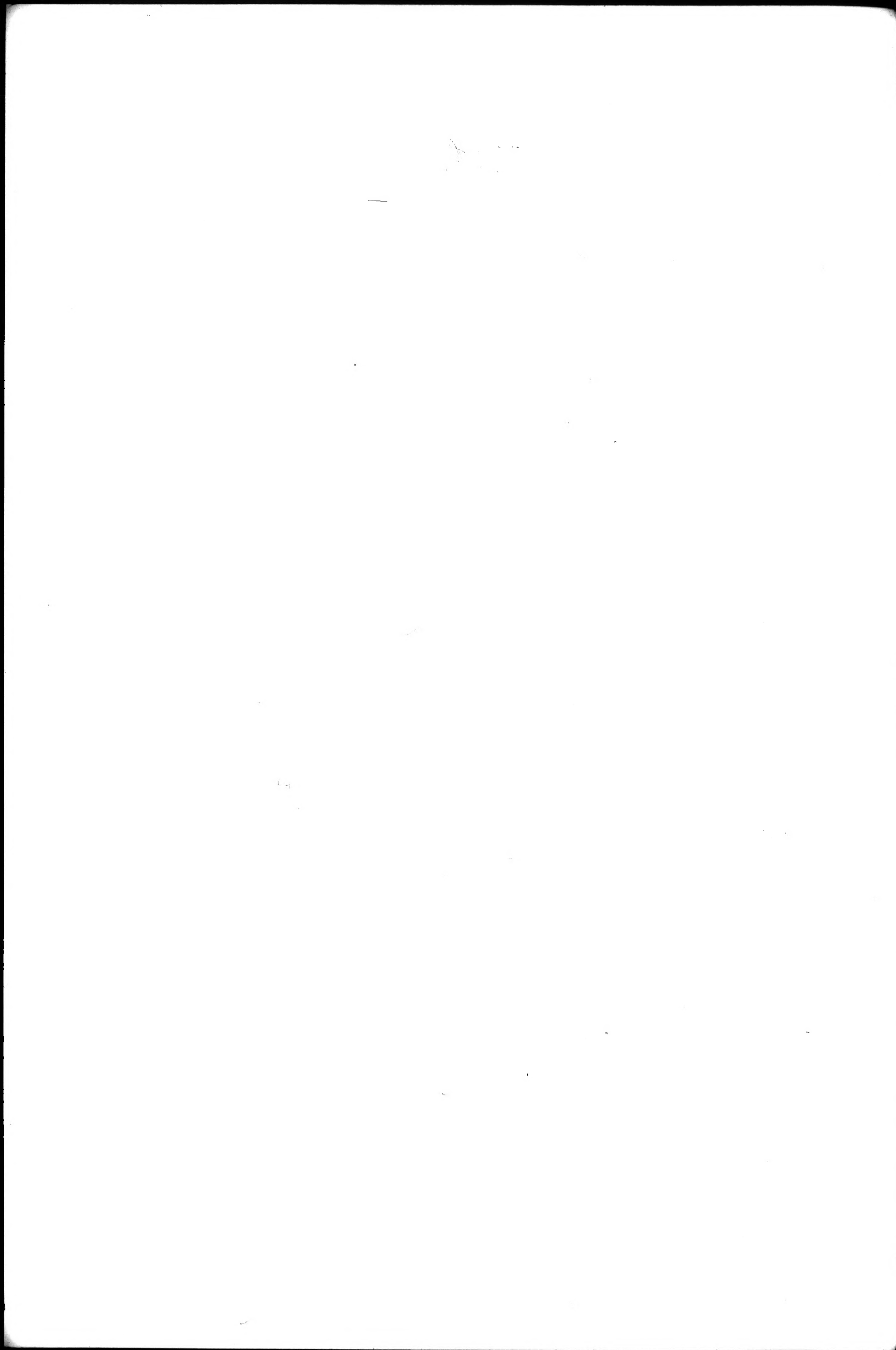
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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 3, 1929

Let Us Pray

THIS is the request which the Epochal Jerusalem Conference of the International Missionary Council prophetically made of the members of the Council and of Christian people of all lands.

It was a fresh appraisal and commitment to the value of prayer in our Christian economy for the accomplishment of the spiritual task of the Church of Jesus Christ in the present time as in the past. Both in the experience of devout Christians and in Jesus Christ as Pattern and Exemplar, we find ample sanctions for our confidence herein:

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father."—Matt. 18. 19.

Then, "To Your Knees, Church of God," buoyant with vigorous expectation, for realization of these essential needs of the World-Wide Christian Communion.

Let Us Pray

For a Missionary Spirit.—That the church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

For a Spirit of Prayer.—That Christian people may learn to pray as Christ prayed and taught His disciples to pray; that an ever-increasing number of interceders may be raised up until the whole church is awakened to prayer.

For a Spirit of Sacrifice.—That the church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

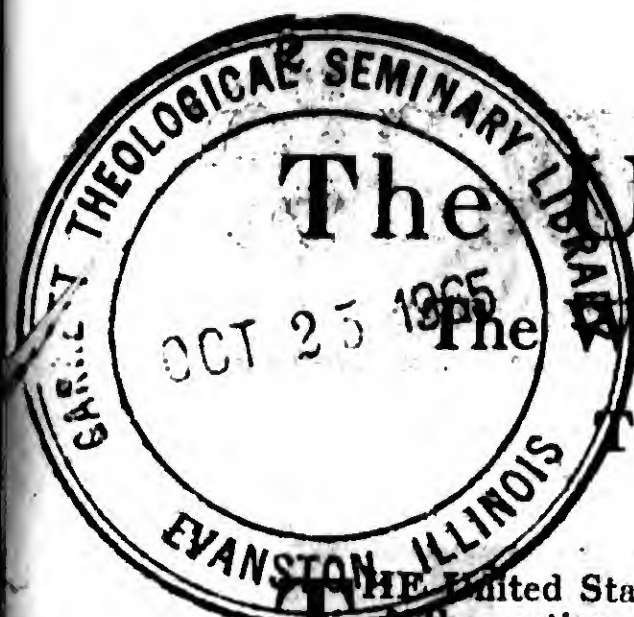
For a Spirit of Unity.—That the whole church of Christ may desire and experience a new unity in Christ.

For the Gift of Interpretation.—That the church may learn to preach the eternal gospel by word and life in terms that the men and women of this age will understand.

For Courageous Witness in Moral Questions.—That the witness of the church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

For a Spirit of Service.—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

For the Completion of Our Own Conversion.—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.



The United States and 1929

The Wealth and the Strength of the Nation

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE United States is the modern Cræsus of the nations of the world, a nation whose wealth is not only unprecedented, but, in fact, unapproximated. Thus this Republic enters the new year with all the inescapable responsibilities which unmeasured wealth and an unrivaled position in international affairs impose. A people can with greater safety withstand the trials of poverty than the temptations of a great abundance. Great wealth easily and quickly acquired is seldom accompanied by great humility, except the acquiring of such material prosperity be overshadowed by a deep sense of spiritual responsibility.

THE WEALTH OF THE NATION

The national wealth of the United States is variously estimated. Some authorities place it well above \$400,000,000,000, while conservative quotations put the amount at \$320,808,862,000. As wealth is relative, the only way it can be estimated or grasped is by comparison. The next richest of the nations is the United Kingdom of Great Britain and Northern Ireland, with a wealth of \$120,000,000,000. These figures reveal this Republic as being over twice as wealthy as the nation of next greatest financial resources. Germany, ranking third, is rated as worth \$75,550,000,000, and France at \$52,000,000,000.

Again, the invoice at the opening of the new calendar year shows the United States a creditor among the nations. The governments of the world acknowledge financial obligation to the United States of over eleven and a half billion dollars, which is more than half the present public debt of the United States Government. The public debt of this nation has been reduced approximately five billion dollars during the past five years. On November 30, last, the remaining debt was \$17,402,382,148. Whereas the other governments of the world are heavily indebted to the United States, this nation's financial obligations are to people of this country. This is to say that, financially speaking, what this nation owes it owes to itself, to the people who make up the nation. However, spiritually speaking, her very wealth puts her under international obligations such as no other nation has.

"LEST WE FORGET"

People who acquire quick and easy wealth are often accused of forgetting from whence they came. How easy and yet how fatal it would be for this nation, in its abundance, to forget its past and its ideals! At the opening of this new year, we are reminded of our origin by the words of President Calvin Coolidge:

"We have come to our present high estate through toil and suffering and sacrifice. That which was required to produce the present standards of society will ever be required for their maintenance. Unless there is an eternal readiness to respond with the same faith, the same courage, and the same devotion in the defense of our institutions which were exhibited in their establishment, we shall be dispossessed, and others of a sterner fiber will seize on our inheritance. . . .

"It is altogether natural that those who are connected with religious institutions should be interested in supporting good government. Their interest comes not merely from the ethical teachings of their faith, which are always finally on the side of liberty and justice, established through the maintenance of the orderly processes of the law, but it comes from a realization that in its historical development also religion has laid the foundation of government. This is pre-eminently true of our American political

system. It neither seeks nor claims any justification—for its existence save righteousness. It had its beginnings, it found its inspiration, in the religious beliefs of the men who settled our country, made it an independent nation, and established and maintained its Constitution and its laws. If it is to endure, it will be through the support of men of like mind and like character."

NOT ARMIES BUT MORAL STRENGTH

To-day in Congress one hears a great deal about armies and navies. Those who are the most ardent backers of a great national fighting force fall back on what they term "the needs of preparedness," but such legislators must be ignorant or forgetful of the facts of our history. President Coolidge's words point to the foundation upon which the Republic has been built and to the most essential need of the present, if the nation is to endure—a religious citizenship.

We are now in the midst of that period during which, as John R. Mott said when on a visit to the capital city, "Christianity is going to have the most difficult time in all its history." The forces of evil and of the anti-Christ are organizing and subtly fighting as never before, and all the strength and resources of Christianity need to be put into action in order to overcome materialism, atheism, and selfishness at the seat of the Government and in the life of the people.

The Census Bureau has just told us that the members of religious bodies in this country now number over 55,000,000. The churches show by these figures an average gain of over a million a year during the past decade, which means that with the present virility of the church, at least a quarter of the people now making up this nation will have died before they have been vitally reached by the forces of the gospel. We look out upon the new year as a people enormously rich materially, but lacking at present the spiritual vitality necessary for the Christianizing of the people of our own nation.

CHRIST IN THE HALLS OF CONGRESS

Again quoting the words of that great Christian statesman, John R. Mott, when looking into the eyes of a number of Congressmen here at Washington: "My friend, Robert Speer, said once in my hearing that one martyr for Christ was worth more than a million dollars for the cause. Well, sometimes I think, to-day, that one unselfish statesman is an asset you can't compute in money, as he could not compute in money that other great asset."

To-day, for Americans, the great concern need not be for the collection of foreign debts nor the building of great military forces, but rather for the developing and deepening of the spiritual life of the citizenry and for the strengthening of the great body of national legislators with those Christian ideals and influences which will aid them in translating into national laws and international policy the highest spiritual principles of the people of this nation.

Here is a Capitol set on a hill, a nation as a light among the nations, whose foundation is that of religion. To one assigned by the church to the responsibility of observing from the vantage point of the national capital the activities and tendencies of this Republic, the words of the Chief Executive again afford the message we would bring to our Christian readers at the opening of nineteen hundred and twenty-nine:

"Most of all there is need of religion. From that source alone came freedom. Nothing else touches the soul of man. Nothing else justifies faith in the people."

And with millions of others would we join in this prayer:

"Not for this land alone,
But be God's mercies shown
From shore to shore;
And may the nations see
That men should brothers be
And form one family
The wide world o'er."

WASHINGTON, D. C.

Crescent City Note

Wesley Church—Mr. and Mrs. Alex. Holmes, of 1109 South Rampart Street, entertained very delightfully, at their hospitable home, the entire choir of Wesley Church with a sumptuous turkey dinner on the afternoon of December 28. The lovely home was decorated with flowers and foliage in keeping with the spirit of the Christmas season. Amusement and pleasurable relaxation made it an occasion long to be remembered by all the participating guests, the host, and hostess. Choir members present were, besides Mrs. Alma Lilly Hubbard, organist and chorister: Mrs. Pauline Jackson, Mrs. Miriam Pannelle, Miss O. W. Harris, Mrs. Carolyn Thomas, Mr. B. M. Hubbard.

Other guests present were the present pastor, Rev. W. Scott Chinn, and Mrs. Chinn; the Rev. C. S. Stanley and Mrs. Stanley; the Rev. F. W. Brown and Mrs. Brown, former pastors of Wesley Church; the Rev. W. B. Buchannon; Editor L. H. King; Mrs. Naomi Patterson, and Mr. W. Wright.

Dinner was served in courses, the famous creole gumbo taking the lead as an appetizer. When the national bird, baked, browned, and seasoned to the taste of a French chef, was borne in on a huge decorated platter, it crowned the board. This function is an annual event in this home and always receives highest appreciation and comment from its fortunate guests.

Special Notices

The Rev. L. C. Williams announces the change of his address from Box 174, Locksburg, Ark., to 1148 Cedar Street, Pueblo, Colo.

The Rev. B. T. McEwen wishes to announce that his address has been changed from 1504 Sixth Avenue, North, Birmingham, Ala., to 306 North Warren Street, Mobile, Ala.

The Tithing Service, Box 201, Danville, Ky., announces to the churches, one and all, that it will contribute regularly a tithe to any church and to as many churches as wish to make arrangements to this effect. To receive this money entails no extra expense or trouble upon anyone whatsoever. Any church member is at liberty to write for further details concerning same.

SOUTHWESTERN CHRISTIAN ADVOCATE

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L. H. KING, Editor

DORR DIEFENDORF, Contributing Editor

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THE METHODIST BOOK CONCERN

What Shall the Harvest Be?

THE season of our Southern Annual Conferences is over. In all, twenty of these gatherings have been held in which our several thousand pastors of churches have rendered their reports of results accomplished by their labors within the several charges during the twelve-month period.

Despite the common insinuation hurled against the churches that they are too commercial, reports of pastors nevertheless reveal on the floor of every Annual Conference that money returns are not the only, or even the chief, thing sought for. Besides his financial statistics, which is a perfectly legitimate item, every Methodist pastor must give in his report as to items of a cultural and general pastoral nature. Chief among these is the distribution of good literature and *the number of conversions and accessions* to the local church entrusted to his ministry.

This procedure done now in our group of Conferences, our faithful pastors by the scores and hundreds have wended their way from the seat of the Conferences to their widely distributed fields of labor under that unique system of appointments known as the Methodist itinerancy. As these go, they perpetuate that long line of honorable succession of great and good men whose lives and labors have been one of society's most fruitful sources of enrichment and progress for centuries. Of those whom the presiding bishops have appointed, many are being sent and are going for their first time to a given pastorate; others are being returned, some for the second, some for the third, some for the fifteenth, and some even for the twenty-fifth year. For there is an increasing tendency toward the long-term pastorate in Methodism; the idea being that not the dial of the clock, but the efficiency and acceptability of the minister shall be the determinant.

We can imagine no system of distribution of specialized ministry that would give to society more satisfactory or beneficial results than that in vogue in our Methodism. It has the advantage of definiteness of responsibility under sustained supervision, together with that of a connectional idealism and spirit that has made ours the most aggressive and vital of all the Protestant denominations. Remarkable, too, is the smoothness with which so many thousands of men are annually distributed in our Methodist fields throughout the world. Our chief pastors, the bishops, with rare insight into human nature and with remarkable acquaintance with the field and its manifold requirements, make the appointments with astoundingly uniform satisfaction to both preachers and people alike. We doubt if such a feat of administrative ability can be duplicated in any other system of church polity with such universal satisfaction. Besides, these bishops are the objects of confidence, loyalty, and love of the vast majority of the men sent annually to become the sowers and reapers of the spiritual grain which is ripe unto harvest.

Going, as these pastors do, annually and now into their respective fields, regard must be had to certain requirements of character and procedure if they are to suc-

ceed in any appreciable measure in reporting a creditable harvest at the recurring annual session of Conference next year. Fundamental and basic to the success of the pastor is, of course, the *character* of the man. Mere office or position or calling is no guarantee of his success. Even the constituted authority of the denomination back of him will not bring success to the minister; nor will his mere organizational plans. The minister's chief means of attaining success in any given field or in his entire ministerial career is the richness and worth of his personal character. The minister who fails in this fails in all. Even should he succeed in marshaling vast assets and columns of statistics during the year and should fail to live his life upon the highest levels, both in the public gaze and the privacy of his own individual consciousness, he will be and is a monumental failure.

Aside from this character fundamental, there is the necessity for mutual respect and the *absence of suspicions* between the people and their pastor. In an atmosphere cluttered with suspicions between persons who should sustain mutual relationships, there can be no effective co-operation and achievement. It is to be regretted that among congregations there appears a growing inclination to the attitude of suspicion toward the preacher. Such is both an injustice to the preacher and obstructs progress of the church with resulting loss of spiritual value to the people and the community. Suspicion corrupts and checks the currents of active effort by means of which worthy achievement is brought about. Most anybody can be suspicioned and thus have their usefulness and effectiveness destroyed. Many an innocent preacher has been driven to miserable failure in a given field by the unjust, ill-founded arrows of suspicion hurled at him by an evil-minded congregation or community that had allowed its psychology to become that of prophet-stoners. It is this reputation of their habit of suspicion toward ministers that frequently makes it difficult for such congregations to procure the best type of ministers to become their pastors when a change in pastorate is sought. Most ministers would prefer a less ambitious pastorate than the one which is reputed to be hostile or suspicious toward the pastor.

Aiding to a proper attitude between pastor and people would be that among the first things to be done in any given local church is *realization of the obligation of all concerned in the charge to serve the Kingdom purpose*; to instate the Kingdom ideals in the individual life and the collective groups of society. This purpose should be isolated and made supreme in the thinking of the people and pastor as well, crowding out and leaving no place for little things in any aspect of character or conduct. Such an approach to their common task would dissipate the bulk of the brood of petty things that mar and jar the otherwise smooth and successful operation of church affairs. Too many congregations insist on subordinating the supreme purpose and mission of the church to other things. If the track were cleared of trifles and

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and the people would yield their co-operative endeavor to the one supreme purpose for which the church exists—to bring men into helpful fellowship through conscious sonship with God—this fact would of itself wring victory from defeat in many churches that now are spending their time and energies in useless bickerings and side-line enterprises.

Having together agreed that the Kingdom purpose will be given first place in the church's program for the year, both pastor and people will be moving toward success when all the forces of the charge are organized around this common purpose to give it concrete expression in the life of the church's constituency. Nothing can be effected, not even the kingdom of God can come, without *organization*. In such channels the work of the world is done, and in organized channels the spirit of God ever moves; for there is in the natural world a spiritual law of progress. For satisfactory results this year the new pastor, or he who is returned, will find that the Spirit courts orderly processes and agencies through which to work and win the souls and lives of men to loyalty and devotion in the service of the King. Lacking adequate organization, many preachers fail while many churches suffer from lifelessness.

In any given situation, pastor and people must then recognize their *interdependence*, or otherwise failure is assured. The church is the body of Christ; every member, whether pastor, teacher, chorister, or what not, is a member one of the other. The pastor is no more independent of his people than they are of him. There must be mutual recognition of this fact. In our Methodist polity and provision, the local church plant is the people's; but is theirs in trust only for the purposes of the denomination at large. This is represented by the pastor, whom the bishop appoints as the spiritual leader of the congregation. Without him the church as a spiritual institution is worth but little, and without the church plant his function as spiritual adviser is seriously handicapped. In value and utility the one must be complement of the other. If this fact can be fully appreciated by both

pastor and people, disposing both to a sense of interdependence during the year, the results will be most gratifying in spiritual returns.

The day has long since passed when should any defect in his character cause the pastor to desire to *lord it over God's heritage*. Pastors are not appointed in Methodism to become the people's bosses and drivers. Any pastor who attempts such tactics nowadays betrays thereby his ignorance of human nature, of the spirit of the times, and the intent and purpose of his denomination. And what is more painful, he knows not the nature of his calling. The leverage of authority is within the individual personality, and not external. Men will submit to be driven only as long as they must. That pastor who undertakes to drive his people is thereby heaping up the volume of opposition to all that he may attempt to accomplish in the local charge, and besides is certain to meet defeat and failure in the end. We have known pastors whose report at Conference time registered the year's failure because these pastors had employed the blind strategy of force to move their congregation to endeavor. The pastor must be no driver, no shearer of the sheep, no mere hireling who chafes under the lack of material success and resorts to the domineering tactics of force to attain it. He must give larger consideration to the people's rights in administrative affairs on the principle of intelligent participation in a common task.

In addition to these reflections, it will be wise should our churches during the coming year give larger consideration to better pay and more efficient service if they expect rightfully that there shall be the largest possible results obtained from their new minister. It is not right to "muzzle the ox that treadeth out the corn." The more critical and discriminating congregation exacts more of their minister in these days than formerly in every way. With this demand, as a mere matter of reciprocity and fair play, ought to go the congregation's sense of responsibility to give to the minister a comfortable support. The return on the investment will mark a most wholesome increase in the harvest of the ensuing Conference year.

Bishop E. G. Richardson

Visits Easton District, Delaware Conference, Wednesday, December 19

By the Rev. R. B. Thompson, A.B., B.D.

FINE weather, good roads, and an excellent spirit aided the attendance and program of the sixth Efficiency Conference of the Easton District, held at Asbury Methodist Episcopal Church, Easton, Md., the Rev. E. O. Parker, pastor; Dr. J. W. Jefferson, district superintendent; the Rev. E. G. Richardson, D.D., LL.D., resident bishop of Philadelphia Area. While many ministers and members traveled over a distance of fifty miles, yet the district superintendent was greeted by a goodly company of enthusiastic folk as he opened the Conference at 10.30 A. M. The bishop was ushered in (from the train) about noon, receiving an ovation so hearty and hilarious as to leave no more to be desired by way of reception. The Rev. E. F. Morris was on hand and led the congregation in singing that was soulful and inspiring. A quartet of four ladies, led by Mrs. R. S. Fassett, sang a spiritual that left our cups running over with ecstasy.

The premier message of the day was the bishop's address. One hardly knows how to comment briefly and adequately upon a message so clear, so timely, so sublime, for its fullness is with us yet, and its tokens will abide as long as all who heard it shall live. The bishop's style of address is moderate; his manner mild, but compelling attention; his words picturesque, warm, glowing; his deliverance fresh, penetrative, challenging. He stirs the inward man by setting up an introspection that leaves one humbled and chastened. His theme was derived from John 3. 16, "God so loved the world that he gave." Certain points went home to stay with us. "Love made God give. You may give without loving, but you cannot love without giving. God 'emptied Himself,' because where there is no limit to love and power there is no end to giving. Jesus came and brought two gifts to men: 'the peace that is above all understanding, the life eternal.' The peace of

(Concluded on page 15)

The Contributing Editor's Page

The Scientist and the Dominie

BOTH speak to us in the December Scribner's, and both have something worth while to say. The scientist is EDWARD M. EAST, distinguished Harvard professor. The dominie is unnamed, for he is "balancing his ledger," and is speaking of such intimate and personal matters that anonymity is an obligation.

Professor East tells us something about the inner workings of the man of science. He is a man who, in addition to "intelligence and a mulish pertinacity," finds in "unquenchable curiosity" his driving power. His creed, "upon which he believes the salvation of the world to depend," is, "Deal only with facts, all the facts; approach them without prejudice; draw justifiable conclusions from them; face these conclusions boldly."

This creed should lead a thoroughgoing scientist to let his curiosity run in the direction of such "facts" as the dominie sets forth. But the average man of science is afflicted with a blind spot when he looks in the direction of the indisputable facts of religious experience. That religion "works," that it produces results in character and life of greatest value to the individual and to society the "dominie's ledger" makes plain.

The minister is voluntarily leaving a happy and useful pastorate. He looks back over the years to the time when he came to his work an "enthusiastic idealist." He wants to find out what he has done and why he has done it. The driving power of his ministry has been the high purpose to bring the religion of hope and love, the religion of Jesus Christ, to bear upon all kinds of human need. He values academic distinction and literary honors, but these are of less weight as he strikes his balance than some other things. The fact that the letter carrier accepted him as his pastor, that the garage-man was in the habit of consulting him about his family problems, that college students made him their confidant, and that many a storm-tossed soul turned to him for guidance and strength made him believe that he must have found the secret of accomplishment. His immeasurable reward was found in his service as a "shepherd of foolish and often willful souls."

Here are two men, each in his own way working for "the better than now is." We need both. The scientist cannot do the work of the man of religion, nor the dominie take the place of the man of science. Both should find it possible to unite on the creed as stated by Professor East. Is it not the modern echo of One who said, "Ye shall know the truth, and the truth shall make you free"?

It's Up to You, Mr. Layman

YOU are able to improve the quality of the young men who are going into the ministry. This is not any reflection upon those who are now coming forward. Many of them are the finest. But it is all too often said that relatively few of the keenest-minded, most highly endowed of the young men in our colleges are going into the Christian ministry to-day. This is not surprising when we consider how seldom the man of affairs, who has unparalleled power and influence in this material age, says or does anything to indicate that he regards the Christian ministry as a real challenge to a man who wants to do big, worth-while things with his life. How often

would a man who regards himself as a business success say this thing to his own son?

If the layman accepts eating-club standards of success and takes a patronizing attitude toward those who cannot play his game with him and give him a hard run for his money or power, it is not surprising that his influence is felt by those who have not yet gotten their bearings on life and are still asking themselves where their own opportunity lies.

Suppose, Mr. Layman, that you begin to speak and act on the conviction that the Christian ministry is the greatest opportunity for human service in modern society, do you not think you will help to influence some upstanding young fellow who is just now wondering what he ought to do with his life?

It's up to you, Mr. Layman, to back up your pastor in doing the most difficult piece of work a man can undertake to-day. The ministry should be listed among the extra-hazardous occupations. That is part of its glory. But the layman often makes the task a great deal harder than it ought to be, not so much by what he does as by what he fails to do.

What have you done within the past six months just for the purpose of enheartening and encouraging your pastor?

I recently heard of a layman who greeted the newly arrived minister (this probably was in another denomination) with the remark that he wanted him to understand that it was his ambition to be regarded as the leading man of that church. Think of the psychology lying back of such a remark. Such a man is just another liability that the minister must carry the best way he can.

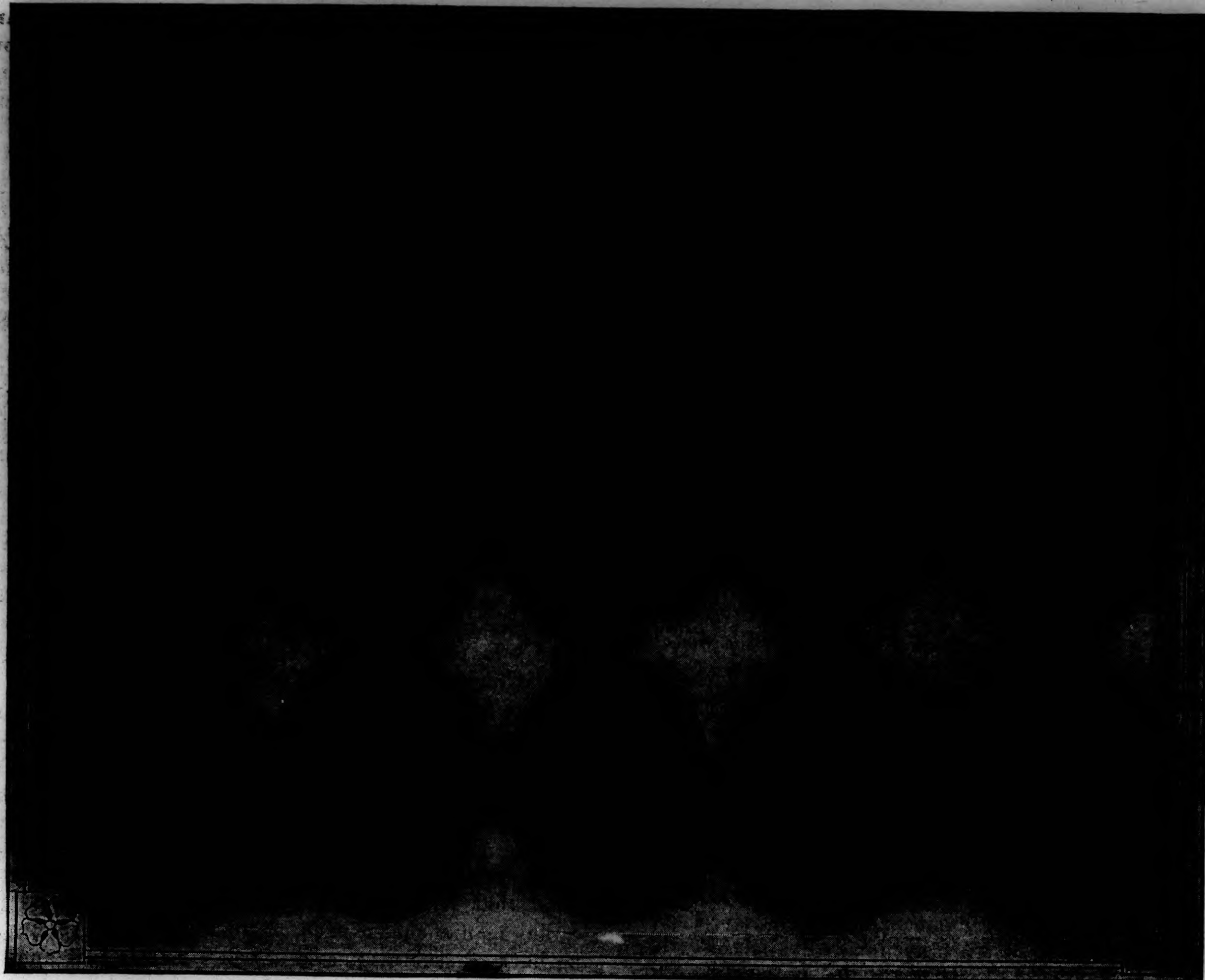
The average pastor thrives very well on a minimum of criticism. Of course, he needs that, but he is sure to get it, and then some. Try encouragement. Not the word of empty flattery, but the deed that makes him understand that you are definitely taking upon yourself some responsibility for the work which is your minister's life, but all too often is a marginal and seasonal concern of yours.

It's up to you, Mr. Layman, to promote the wider prosperity of the cause of Christ in the community. I know of a church in which a prominent layman by his notoriously unethical business methods absolutely discounted everything his minister did in that community. The laymen of our churches should be quick to sense a situation of that sort and correct it. Why leave the minister to struggle along with that kind of a moral incubus? Most of our laymen have consciences in fairly good working order. Why not get them into action and see to it that those who hold positions of influence in the church are the sort of people to forward the interests of a gospel which is ethical to its very core?

What we need just now is lay loyalty to the enforcement of the 18th Amendment, lay support of the Peace Pact, and the policy of disarmament which must follow if it is to be effective.

You, Mr. Layman, can do more than any other one person, not excepting the minister, to put the cause of Jesus Christ in the world in the forefront of thought and action to-day. I wonder whether you realize what an unparalleled opportunity lies in your hands?

D. D.



WORLD PEACE COMMISSION

First Row—Harold Paul Sloan, G. Bromley Osnam, Willis J. King, Daniel L. Marsh, Ernest F. Tittle.

Second Row—Manker Patten, A. C. Fry, J. E. Martin, Ernest F. Smith, Henry J. Allen.

Third Row—Ralph W. Sockman, Mrs. Charles Van de Water, Mrs. M. D. Cameron, James A. James, W. F. Bigelow.

Methodism and World Peace

By Alvin C. Goddard

Executive Secretary World Peace Commission, Methodist Episcopal Church

THE last General Conference took a long step forward when it appointed a peace commission, appropriated funds for its use, and instructed it to open an office and employ a full-time secretary to "create a will to peace." Methodists should have a just pride in the fact that their church has moved ahead of all other denominations in this respect and has set the pace for world-wide Christendom in the Christian crusade to outlaw war.

The commission, consisting of outstanding ministers, educators, and laymen of the church, has taken very seriously the trust committed to it, and, on the basis of General Conference legislation, is building a program far-reaching in its educational value.

It might be well for the whole church to refresh its memory regarding the legislation of the last General Conference on the subject of world peace. The Conference was very emphatic in its stand against all military training in high schools, compulsory or otherwise, and against

compulsory military training in colleges and universities, including "land grant" colleges and universities.

The Conference went on record as being against the advertising of military training camps by Government postmarks on mail matter. This action was duly forwarded to the Postmaster-General of the United States. We are opposed to such methods of advertising because it gives the youth an impression that military training camps and the military cause in general is the one thing of supreme importance. We take the position that the police force, be it ever so necessary, is not the chief institution of the nation, a State, or a municipality. We desire our youth to think along other lines in order that a "will to peace," fulfilling the mission of the "Prince of Peace," shall be created. The vote in the General Conference in favor of this action was very large, and doubtless represents the rising tide of interest in the question of world peace.

A resolution was passed asking all Methodists, as cit-

izens of whatever nation, to do their utmost to have their respective governments participate in a world court with jurisdiction over all international disputes, and to join in an effective association of nations for removing the causes of war. The Conference expressed itself as believing in the necessity of an army and a navy sufficient to serve as a police power for the protection of life and property on land and sea, and no more. The Conference emphatically declared itself of the conviction that "preparation for war leads to war." The President of the United States was called upon to arrange for another conference of nations for the purpose of securing a more drastic reduction of armaments of every kind.

The Conference petitioned the President of the United States and Congress to withhold their support of the naval bill which provides for additional cruisers beyond the fiscal year, ending in June, 1929, and especially to defeat any clause in such bill which limits the President in his power to suspend cruiser construction in the event an international conference for further naval armament reduction is called.

In order that these positions taken by the church shall be registered in the mind of its membership and constituency, the peace commission was appointed. It was given the task "to create the will to peace," using the agencies of our church in preparation for peace, and "to help in molding the present youth of all races into a peace-loving generation."

Getting Behind the Paris Pact

The commission, at its annual meeting in October, having in mind this "long vision" of the legislative body of Methodism, made plans for a constructive educational program of world peace and good will. Its first move was to offer co-operation with all other peace organizations in the peace program in general, and in particular in the movement for the ratification of the Kellogg-Briand Peace Pact. A letter, signed by the president of the commission and the recording secretary, inclosing memorial for signatures, petitioning the Senate to ratify this pact, was sent to all pastors in Methodism. At the time of the writing of this article, the response has been very encouraging, and thousands of names, asking for the ratification of this treaty, have been received at the office of the peace commission, 150 Fifth Avenue, New York. The commission believes that while the ratification of this treaty will not settle the war question, it is a long journey in the right direction, and calls upon all Methodists, everywhere, to co-operate in creating such a demand for its ratification that the Senate will find it easy to do the will of the people.

The commission plans to give its greatest emphasis to the educational part of its work. It does not plan to create very much new machinery, but by using the established agencies of the church and working through the Sunday schools, Epworth League chapters, summer conferences, study groups of all kinds, colleges, and theological seminaries, to give reliable and constructive information regarding the problem of world peace. These agencies of the church, in large numbers, have already promised their co-operation. A committee has been appointed to see that textbooks are prepared for use in these various study groups, organizations, and conferences. The periodicals of our church have given splendid co-operation thus far, and promise to give large space to this greatest of all international questions, "the outlawry of war." We do not believe that war can be

outlawed by resolutions or even legislation, as vital and as necessary as these are, but by the education of our people to the Christian view that all misunderstandings and disputes can be settled by means of arbitration and intelligent understanding of all questions involved.

We shall, as rapidly as possible, present to the Annual Conferences, and through them, to the local church, the advisability of organizing in every Annual Conference and in every local church a council on international relations for the purpose of studying international questions and the giving of reliable information to all our people regarding this most important question. We believe that the causes of war should be given to our youth, especially, and at the same time suggestions of a constructive way out, in order that they may learn to hate war, love peace, and set themselves definitely to the task of creating a "will to peace."

War or the Gospel of Christ?

To say that war is inevitable is to say that sin and crime are inevitable, and that the gospel of Jesus Christ is not able to save us from the most deadly enemy mankind has ever known. War as a means of settling international disputes is contrary to the program of Jesus Christ, has always been, and always will be. It should, therefore, be outlawed and supplanted by the gospel plan, which is that of universal "peace on earth and good will toward men." This is the task of the peace commission. A task that cannot be accomplished in a day or a generation, but one that must begin with a little leaven in the hearts and minds of men, and work from within outward until the whole is leavened. War must be outlawed first in the souls of men. Then, and only then, will treaties outlawing war be effective. War has always been in good standing, and has always been used as a legitimate means of settling disputes between nations. No other means has been used extensively. If war is wrong, how shall we get rid of it? These disputes must be settled some way. If not by war, how? Answer: By supplanting war as a means, with the Christian program as the means of settling all international questions, just as all Christians settle misunderstandings arising between them as individuals. It means taking Christ seriously and applying His program to all phases of human life. To preach this gospel and to create this mind is the task to which the peace commission is called, and to which it has given its heart and hand.

The peace commission is charged with the responsibility of leadership in this great world movement for peace. It is charged with the responsibility of giving information regarding world problems of peace and instruction regarding this question to the church at large, but it cannot do the work alone, and it cannot carry full responsibility of creating the will to peace. It is a matter for the individual, and must be accepted as a personal responsibility by every individual member. If, one by one, all our people become enthusiastic in their support of the movement and determine to outlaw war as a means to settling international disputes, a determined public mind will thus be created, and the nation will move steadily in the direction of world peace; and if America has a mind to peace, the rest of the world will take it most seriously, and a great victory will be won in the interest of this greatest of all moral reforms. The commission is desirous of having the co-operation of every member, and will be glad to guide churches and other groups who desire to take up studies along this line.

John Wesley's Interest In Children

By John W. Prince

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ONE of the canons of criticism is that a writer should be given his own meaning. The attempt should be avoided to make him more modern than he really was. Of late some have listed John Wesley on the side of several modern thought movements. It has been said, for instance, that he believed in the principle and method of biological evolution. With that claim we are not concerned at present. We are concerned particularly with another. It has been assumed that he ought to have understood children from the standpoint of modern insight into the meaning of childhood and genetic psychology.

With every honest intention, a distinguished American clergyman affirmed recently to a radio audience that, "great as John Wesley was, he never quite understood women, and he never thoroughly understood children." Perhaps such an observation ought to be met with Socratic irony. Who is there that quite understands women, even in this sophisticated age? And who is not baffled by the mystery of childhood, his own included?

But this statement has led to serious misapprehension of Wesley. It has been picked up by another clergyman and expanded. Wesley has been made out to be one who was not even interested in children. It would seem that because he did not understand children he was therefore not interested in them. It ought to be obvious that the two propositions do not necessarily go together. It would not inevitably follow that if one were ignorant of human nature, he must necessarily be unsympathetic towards it. This is true, even though one's understanding is increased by genuine sympathy.

Perhaps this point may be illustrated from another phase of his work. For about twenty-seven years Wesley made the study of the human body and its ills the pursuit of his leisure hours. He set up a few health centers at significant points in England. He made use of the new discovery of electricity for the purpose of advancing health. He wrote several practical works bearing on the nature and cure of disease. In his chief treatise, "Primitive Physic, an Easy and Natural Method of Curing Most Diseases," one finds many quaint and absurd remedial prescriptions along with others that were homely but useful.

It was an age when medicine was in its infancy, and the best then known about healing practically inaccessible to the average poor family, the special object of Methodist philanthropy in those early days. In comparison with the scientific art of therapy everywhere available to-day, Wesley knew next to nothing about medicine. But it would be logic of the most fallacious sort to say that he therefore did not care for the physical welfare of folk. On the contrary, that was one of his major interests and concerns, and he made Methodism in those days mean, in part, relief for suffering, and health, and service of the most practical sort. He was interested in

the health of people and in their character; in their health, in part at least, because it had such direct and powerful bearing upon their character. He did not know modern medicine, but he knew enough of medicine to keep his own fragile body the servant of his vivacious spirit for more years than the average man lives, and to bring health to multitudes.

Did Wesley Know the Nature and Needs of Children?

The argument that because he did not thoroughly understand children he therefore did not care for them, is no more sound than that which tries to prove that because he did not know medicine according to modern standards, he therefore did not take an interest in the health of the people to whom he also tried to minister in a spiritual way.

Sometimes it is said that he lacked insight into the ways of children because he had no children of his own. That sort of reasoning was more than once thrown at him by the people of his own day when he endeavored to direct parents in their religious duty toward their children. In his "Journal" he refers to it thus. Upon one occasion when he was addressing a congregation on the education of children and the proper management of families, "some still made that very silly answer, 'Oh, he has no children of his own!' Neither had Saint Paul, nor (that we know) any of the apostles. What then? Were they, therefore, unable to instruct parents? Not so. They were able to instruct everyone that had a soul to be saved." Such astounding reasoning, based upon his lack of children, would involve, by a sort of back-door procedure, Wesley's own sainted and gifted mother, Mrs. Susanna Wesley. She was the mother of a numerous household, nineteen children in all, thirteen of whom survived infancy. Her method of rearing her own children was the background of Wesley's scheme of education.

To say that his lack of insight into the needs of children was due to the fact that he had no children, is likewise to say that his mother lacked such insight, and that this lack of insight was not prevented by having an unusual number of children. Not all of Mrs. Wesley's children became world-renowned. But to have reared a John Wesley and a Charles Wesley is to present reasonable claims for possessing a method of education not altogether bad. Many an unmarried teacher and guardian knows more about children than many well-intentioned parents. This argument is not weakened even though the contrary statement is true, that many parents are more intelligent in their dealings with children than many unmarried persons. We are learning that parental affection is not the equivalent of intelligence, that knowledge must be added to love if we are to train and instruct children successfully. Wesley, though childless, may not

have been altogether ignorant of the nature and needs of children.

A Pioneer in Activities for Children

Even a surface investigation of Wesley's life reveals a multitude of activities that he conducted in behalf of children continuously for over fifty years. He must have had some interest in children to do this, and his activities could not have been altogether unsoundly guided to have had such far-reaching effects. His practical work for children began while he was a member of the Holy Club. He, along with others of its membership, contributed toward the clothing of needy children near Oxford, and engaged in teaching them to read and to learn their catechism and a few short prayers. Later he cared for the children of fellow-voyagers on board the ship that carried him to Georgia to convert the Indians in General Oglethorpe's colony. During his stay in Georgia he continued his labors for the children of the colonists, catechising and instructing them. At Savannah he taught them in his own dwelling, and even appeared barefoot at school on one occasion in order that timid boys, lacking shoes and stockings, might not continue to keep away from school because of this lack.

Upon his return to England he taught children in the important centers of Methodism. He conducted charity schools for them. The one boarding school, the Kingswood School, which he started and operated for many decades, is still in existence, although it has moved to another town. He directed his preachers to form societies for the children within the larger Methodist societies wherever there were ten or more children, and to guide Methodist parents in their areas in the training of their household in religion. He reminded these itinerants that the least part of their office was preaching. They must teach and engage in pastoral work in its various phases. "What avails public *preaching alone*," he asked them, "though we could preach like angels?" We find his chief reason for this solicitude in the relation these children were to bear to the revival then under way. He asks, if religion is not extended to the children, what will be the outcome? "If family religion be neglected—if care be not taken with the rising generation—will not the present revival of religion in a short time die away?"

Sunday School and Graded Teaching

Wesley was closely identified with the Sunday-school movement from its beginning. The claim may well be made that fifteen years at least before Raikes began the movement, Wesley and his co-workers had been conducting Sunday schools all over the United Kingdom, infusing more of a religious content into the curriculum than was included by the later movement for many years after its inception. But when that movement proper did begin, he gave it his hearty support, guided those who were its leaders, talked to its workers, and stimulated their growth within Methodist circles. His wisdom should be the more commended since for decades after the beginning of the Sunday school most clergymen in America and many across the sea were hostile to it, and saw little in it save a work of satanic nature. He took a directly opposite and friendly attitude. He was led to remark that they were "one of the noblest specimens of charity which have been set on foot in England since the time of William the Conqueror," but also that "It seems these

will be one great means of reviving religion throughout the nation."

Not only was Wesley's relation to children that of an administrator of activities in their behalf. He also undertook to write religious and secular texts for them. He prepared prayers for them, grading them to the needs and intelligence of children. He edited hymns from his brother Charles' collection suited to the various ages of the children. And he worked out something in the way of a philosophy of religious education. This suffered because it grew out of his theology. As much of the theology has been outgrown, so has the philosophy based upon it. Yet, although many of his theories would not appeal to this present generation, many others of them are in accord with the best thought of the day. With the exception of perhaps two or three outstanding figures, nearly everyone at that time the world around was unenlightened concerning childhood. But the nearer Wesley's contemporaries were to his theology, the more they believed as he did. Judged by the standards of his time, he understood children nearly as well as the next individual. He knew enough about them to lead the revival to link itself closely to their training so that the Methodist movement did not perish with its first adherents, but was transmitted in unbroken line from parent and teacher and preacher down to this present.

One of the maxims in particular which Wesley received from his mother and handed on to his followers has been severely criticized, and used as evidence that he was ignorant of child nature and child nurture. The Wesleys believed that the will of the child should be conquered as early as possible and trained by education to good by rather drastic measures. May their intention not have been to develop self-discipline as early in life as possible by external discipline and punishment in order that later external discipline and punishment should be unnecessary except on rare occasions? If that was the reason, is it so far out of line with modern educational theory? Certainly the following statement from Mrs. Wesley's advice to her son on this matter is open to such an interpretation. She writes to him: "By neglecting timely correction, they will contract a stubbornness and obstinacy which is hardly ever after conquered; and never, without using such severity as would be as painful to me as to the child." All that we know about habit formation and the redirection of instincts points to this theory as not far from correct.

Beware of Making Children Parrots

Undue attention to this phase of Wesley's theory has hidden from view the many sound principles that he advocated. He knew that infants should be fed at regular intervals, and not whenever they cry, because of the relation of such regularity to digestion, to future rewards and punishments, and to the formation of character. He knew that moral and religious training should be begun early, and not after contrary habits have been established against which it will have to compete. He knew that religious education "is," to quote him, "the most probable method for making their children pious, which any parents can take," and that such education ought to make unnecessary the more sudden and revolutionary experiences of conversion in after life. He knew that materials for instruction should be graded according to



the needs and capacities of those under instruction. He cautioned teachers to "beware of that common but accursed way of making children parrots, instead of Christians," and so guide them that they "learn to *think* as they learn to *read*," that they understand what they are taught. And much else besides did he know and advocate that is in accord with the most up-to-date educational procedure.

He who devoted so much time and thought to the needs of children and to the effective ways of meeting those needs, must have cared considerably for them. And

indeed, the evidence is strong that children of his own century regarded him with affection and reverence, and that he in turn loved them with a love that never failed. While we of to-day, because of nearly a hundred and fifty years of racial experience and scientific investigation beyond that which Wesley could draw upon, know more than he did about children and their needs, we have still some distance to go before we advance beyond his spirit and the intensity with which he labored for children. And some of us have still some distance to travel ere we come into hailing distance of him.

Vanishing Landmarks

By Dr. Edward Ormerod

SOMEONE has said that the hustle and bustle of present-day life is taking away two more of the good old landmarks—family worship and saying grace.

It is my privilege to visit at times in the home of an elderly couple, childless, and tenderly devoted to each other. At the breakfast table the visitor is politely invited to say grace, and at the close of the meal is informed that it is their custom—in which he is invited to join—to repeat together before leaving the table the words of a Psalm. These are the last people in the world to parade their religion before anyone, and there they sit looking affectionately and a little shyly at each other (it may be because of the visitor) and repeat together the beautiful words of the Psalm of their selection, perhaps, "The Lord is my Shepherd. . . . I shall not want . . ." and on to the end. How shocked my good old mother would be could she know that through lack of practice my memory does not permit me to continue with them to the end!

Then with a quiet dignity the chairs are pushed back and we each go about our affairs. How sane a custom, how eminently wise a thing, to visit thoughtfully for a few moments at the beginning of the day the Source whence comes everything good and worth while in life.

Mostly we find it impossible to get enough members of the family together at any one time to have anything of unity in such a proceeding. Automobiles and radio, telephones and woman's rights have brought about great upheavals in the old-fashioned ideas of home and family life. No doubt something better is ahead. The transition period is painful. We have let go the more substantial of the things we had and have not yet laid hold of others good enough to take their place.

The saying of grace is nearly as bad. Home meals are conducted *a la carte*, or in cafeteria style. In the old days we sat down together and took our cue from dad—bowing our heads when he did, and waiting with what patience we could until his "Amen" gave us the permission we wanted to start in on what we considered the

business of the meal. In the meantime one child might pinch another and produce a smothered outburst, "Don't, Jimmy!" Or if a cat came around we would bend her tail so that she would howl—and we could not always tell what dad said. It started with "Lord, have mercy on us . . ." and the rest trailed off in his beard.

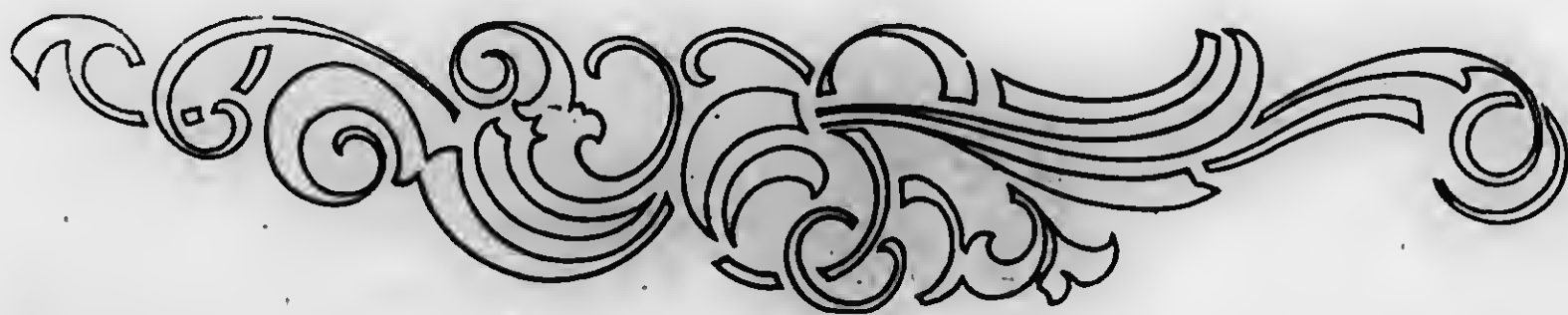
Twenty-five years and more of listening to that grace never gave us the rest of it, but his "Amen" was always intelligible and the rest didn't matter, we thought.

Dad is gone now, and we feel no restraint. In his day we youngsters sometimes sat at a side table, and took such things as were given us—I must have been fourteen or so before I knew there was anything more to a chicken than just neck! Nowadays if we do not see what we want, we go foraging in the refrigerator where a frigidaire or a kelvinator performs its miracles for our comfort and convenience. Mother is out somewhere for lunch, and the girls have to be back at the office by two o'clock. It's up to us!

Perhaps there are those who will say the repeating of the Psalm in my friend's house is a compromise on family worship. It seems to me a very fitting and beautiful thing. Perhaps saying grace is old-fashioned and out of date and behind the times. Yet is it not probable that in this rush and scramble that has so largely supplanted the dignity and manners that were associated with our old homes, we are too readily letting go some of the best things the old homes stood for?

We live in a vastly different day, of course, and it is a day not noted for its culture of reverence for any person or thing whatever. What things as good—let alone better—have we to put in place of these worth-while, simple acknowledgments of our relationships with the Almighty, which were the ways of our fathers and mothers before us? How better start a day than in conscious touch with the Infinite Source of things?

We are punctilious in our expression of thanks to our everyday friends for small things done for or given us; how infinitely fitting that we express suitably and frequently the same sentiment to the great Giver?



Washington District Epworth League Cabinet in Round Table Conference

By Rev. John F. Monroe, A.B.

THE District Epworth League Cabinet of the Washington District, Washington Conference, held its first round-table conference of the season at Ebenezer Methodist Episcopal Church, Washington, D. C., Friday, December 7.

The occasion was one long to be remembered by everyone who was present. The cabinet met in one of the large committee rooms, which had been prepared especially for the occasion. Every seat in this large room was taken by delegates from the local chapters of the Washington District.

The following Epworth League chapters of the district were represented: Asbury, Marlboro, Lanham, Mt. Vernon, Oxen Hill, Bennings, Ebenezer, and Mt. Zion.

There were three distinguished guests with us upon this occasion. They were: Dr. Robert F. Coates, district superintendent of the Washington District; Dr. R. W. S. Thomas, pastor of Ebenezer Methodist Episcopal Church, and his wife, Mrs. R. W. S. Thomas.

Our district league president, Mrs. Cora Doy, is a wide-awake woman. Her election to the presidency of our district Epworth League must have been divinely planned. She knows the work of the Epworth League like an old engineer knows his route over a mountainous railroad. She knows how to climb the mountains of difficulties, swing around the curves of adversity, and glide through the tunnels of opposition. The district Epworthians have taken on new life under her wise and Christian leadership.

Devotion was conducted by Mr. Thomas E. Simms, our first vice-president, who led us in the song, "Lead On, O King Eternal," and offered the invocation.

Mr. Joseph E. Brooks, who is a member of our executive committee, delivered a short address on the subject, "How to Organize an Epworth League." We all felt that we knew how to do it when he took his seat, as he did not leave a stone unturned.

Mr. John W. Crusor, who is also a member of our executive committee and a wide-awake Epworthian, presented the periodicals of the Epworth League and showed conclusively that no Epworth League can do real business for the Kingdom unless it is fully equipped with the proper literature as handed down by the Board of Epworth League of the Methodist Episcopal Church. He also urged every member of the local chapters to subscribe to the Epworth Herald.

Rev. M. L. McKenny, another member of our executive committee, gave a short address on music. The Rev. Mr. McKenny pointed out the kind of music we should use in our Epworth Leagues. His main point was the proper selection of hymns suitable for young people who are full of life and do not want to be singing, "Am I born to die?" but rather, said he, they want to sing, "Take my life and let it be, consecrated Lord, to thee."

Mrs. Alice Parker, one of the ladies of our executive committee, discussed the twenty-four hour day plan, in which she showed that no department of the Epworth League needed to be idle.

Miss Martha E. Henson, another member of our executive board, discussed adventures in Christian living,

which was enjoyed by all. She also placed a chart on the wall where all could see, and showed how an Epworth League program may be put on for a year. She was very instructive in all of her discourse and put her message over just as she does with her children at her daily occupation, which is that of one of our city school teachers.

The League library was presented by Mrs. Sadie B. Jenkins, who is the treasurer of our district cabinet. Mrs. Jenkins gave a splendid talk on the five-foot-book shelf that reaches around the world. After her persuasive message, many officers of the local chapters decided to purchase the five-foot book shelf.

Mr. Thomas E. Simms, our first vice-president, discussed devotional life: "How to read the Bible." Mr. Simms said in part that all Epworthians should have a good reference Bible and learn to use it in connection with the literature of the Epworth League. He also stressed the importance of worship, morning watch, and Bible study.

Mrs. Bell Sprague, our second vice-president, delivered a short address on mission study and stewardship. The highest point in Mrs. Sprague's address was that of making the Epworth League a recruiting station for the senior church by training the young people to be philanthropic in their dealing with each other and to those who need help in their communities.

Mrs. Blanche E. Smith, our third vice-president, delivered a short address on the manual. Mrs. Smith explained very fully the training for membership, Christian citizenship, service for others, observance of the law, and many social activities.

The Rev. John F. Monroe, our fourth vice-president, gave a short talk on the value of social and recreational life. The Rev. Mr. Monroe said in part that play brings out the real character of an individual more vividly than anything else one can do. He urged more play for both young and old people, for it is through play, said he, that we come to know each other and by knowing each other we are better prepared to deal with the emotional congruities of our fellow men.

There were other members of our cabinet who declined to speak because of the late hour. They were: Mrs. Susie Addell, our district secretary; the Rev. Thomas S. Tildon, a member of our executive committee; Mrs. Pearl D. Smallwood, our Junior League superintendent, and Miss Dorothy Thompson, member of our executive committee.

Mrs. Cora Doy, our district president, introduced Dr. Robert F. Coates, who lifted us all with his inspiring words of wisdom, and pledged us his hearty co-operation.

She then presented Dr. R. W. S. Thomas, pastor of Ebenezer Methodist Episcopal Church, Washington, D. C., who addressed the Epworthians on "The Three I's," Interpretation, Inspiration, and Information. Dr. Thomas played the part of three-in-one as he stood before us, for when he took his seat our heads had been anointed with oil, our cups were running over, and we went away feeling that goodness and mercy were going to follow us back to our district and local chapters.

The Rev. Mr. Monroe conducted a few games, after which the ladies served hot cocoa and sandwiches.

Opelika District Studies Church Methods

The Rev. J. C. Chuman, Superintendent

By the Rev. J. R. Houser

THE Pastors' Council and District Stewards' Meeting convened with Haven Methodist Episcopal Church, December 12, 13, Alexander City, Alabama, with District Superintendent J. C. Chuman presiding.

The World Service prayer meeting was conducted by the Rev. J. H. King; the Scripture lesson was taken from the second chapter of Philemon, after which the Rev. J. C. Chuman outlined the intent of the meeting. He emphasized getting a world vision and organizing to do effective church work from every angle.

Dr. Wm. Jones delivered a wholesome address on the "Study of the World Service Program." He emphasized the responsibility of the church to abolish the criminal spirit by establishing religious principles in the children.

The Rev. J. H. King brought the morning message from Psa. 23. 3. The Rev. King pressed the idea of going to God to be prepared for service.

Thursday afternoon was given to discussion of the different boards of the church. The World Service needs and askings were discussed by the Revs. D. G. Toney, F. T. Thomas, J. R. Houser, Dr. Wm. Jones, and P. Y. Wofford. Mrs. Davis presented the ideal work of the Junior Church.

"Evangelism in the Church and Epworth League" were discussed by Dr. Wm. Jones. This plan was adopted to evangelize the district. The Revs. W. P. Ward, P. Y. Wofford, and D. G. Toney were appointed district evangelists.

The report of the district stewards was gratifying to the district superintendent, J. C. Chuman.

"The Board of Pensions and Relief" was discussed by the Revs. D. G. Toney and J. R. Houser, who brought out many inspiring thoughts.

At 9 P. M., Thursday, the Rev. J. W. Patillo preached from John 5. 39, "Search the Scriptures"; subject, "Some of the Benefits Derived from the Scriptures"; he brought a burning message. The Rev. P. Y. Wofford led in prayer. Introduction of the Rev. M. Nunn followed, who made some timely remarks.

Thursday morning the Revs. P. Y. Wofford, J. W. Patillo, and Dr. Wm. Jones, delivered forceful addresses on the Board of Home Missions and Church Extension.

The Revs. J. H. Gider and J. R. Houser delivered excellent addresses on the school at Waveland. Through the brilliant and wise way in which Dr. Wm. Jones spoke on the work being done through trained Sunday-school superintendents and trained Epworth League presidents, it aroused the council to join hearts and hands to send at least twenty pupils from the district to take the course of Sunday-school and Epworth League training at Waveland.

After timely addresses, delivered by the Revs. J. R. Houser, P. Y. Wofford, W. P. Ward, and Dr. Wm. Jones, on "Trained Members as Officers of the Church," the council voted to have a church training school in connection with each Quarterly Conference.

Rising votes of thanks were extended to the Rev. J. C. Chuman for his efficient and effective leadership as district superintendent; to the Rev. J. R. Houser for his faithful service as secretary; to the Rev. M. Nunn for the brotherly and splendid way in which he helped to make the council a success in the absence of the Rev. G. W. Brown; to Haven Methodist Episcopal Church for their royal entertainment.

Houston District Council

By A. W. Harley

THE Houston District Pastors' and Stewards' Council met in Ebenezer Methodist Episcopal Church, Houston, Texas, Wednesday morning, December 12, 1928, at ten o'clock, with Dr. J. S. Scott, district superintendent, presiding.

The interest in the welfare and the work of the district was manifested when, in the midst of a downpour of rain, which lasted for the whole day, delaying street-car service for several hours, a large number of pastors, with officers and members of their churches, were present.

The Rev. L. V. Harrison paved the way for the meeting on a high scale when he gave us the message on the subject, "Overcoming the Handicaps." The organization was perfected in the election of A. W. Harley, as secretary and reporter. The discussions of the Wiley Endowment Campaign, by the Rev. W. H. Hightower; Evangelism Among Young People, by Dr. R. M. Davis; the Every-Member Canvass, by Dr. A. W. Carr, gave the educational, spiritual, and financial hope and interest of the district.

The highest possible spirit now prevails on the district

for Wiley College endowment. It is also to be remembered that Wiley College is now one of the outstanding educational institutions for Negroes in the South; hence the endowment will give rise to its possibilities for meeting the educational needs of the race.

The suggestive program submitted by each pastor for his charge, covering a period of five years, was something new and aroused the vision of each pastor with a definite program in mind. It is clearly seen that each man knows just what the church expects of him and has caught the spirit as a worthy disciple as he prepares for the evangelistic, educational, financial, recreational, and social life of the whole church. Every address made, and every thought advanced, pointed out the way for success this year.

Dr. J. S. Scott, who is now serving his fifth year as district superintendent of the Houston District, failed not in giving a detailed outline of his program for the year. He presented all claims of the church and an earnest and unstinted plea to each pastor to carry out his part of the same.

The slogan, "Make Good; Don't Make Excuses," was

put forward by the district superintendent, and approved by the council as the slogan of the district.

The askings for World Service were brought before the council and given just consideration when \$6,710 was unanimously accepted and apportioned to the respective charges. The Southwestern Christian Advocate was included in the pastors' program with the view for a larger number of subscriptions from each charge this year.

Religious education in the local church school was emphasized and the council asked that information be ascer-

tained for the possibility of opening a "Standard Training Course" in the city of Houston, Texas, during February, 1929. The Rev. E. Micheaux, pastor, with his faithful members, rendered fine service in giving us a great entertainment which shall ever be cherished in our minds.

The spirit of the council was not to be satisfied in marking time; we must carry on, we must go forward until the superstitions of the foreign field be broken down, and the prejudice of America be overcome, and the kingdoms of this world become the kingdom of our Lord and His Christ.

Bishop F. T. Keeney, D.D., LL.D.

Resident Bishop, Atlanta Area, Holds Atlanta Conference Session in Grace Church, Covington, Ga. Rev. J. W. Swain, Pastor. Meetings Noted for Spiritual Impressiveness and Progress in Work Done During Year

By The Rev. Z. K. Gowen, B.S., B.D.

ON TUESDAY, December 11, the Board of Examiners met to complete their work, and after a busy day the meeting adjourned till 7.30 P. M., when the Rev. J. F. Dorsey preached a great sermon on "Seeing and Hearing Something."

On Wednesday, December 12, the Conference was called to order by Bishop F. T. Keeney, D.D., LL.D., who formally opened the Conference with impressive devotional services. After a very profound address he administered the sacrament of the Lord's Supper, assisted by the district superintendents and the pastor of the church.

After the administration of the sacrament, the Conference was organized by the election of the Rev. N. A. Bridges, secretary, and Z. K. Gowen, reporter to the Southwestern Christian Advocate, and Dr. C. L. Johnson, reporter to the local daily papers. Other officers, treasurer, and statistician were elected last year.

Dr. J. W. Queen, district superintendent of the Atlanta District, made a most excellent report, showing progress and advance in World Service, Clark University, and other collections. The pastors on the district, expressing their high appreciation of the service rendered by the superintendent, presented to him, through Dr. C. L. Johnson, a beautiful silver set of twenty-six pieces.

All the effective elders reported, after the passing of their characters. Dr. N. J. Crolley, district superintendent of the Gainesville District, after the passing of his character, made a fine report. It showed the largest per cent per capita giving in the Conference, and a decided advance in World Service, Clark University, and other collections. The pastors hold him in highest esteem.

Dr. D. H. Stanton, superintendent of the Griffin District, after the passing of his character, made a fine report of the work on the district, showing advancement in every line. He is the founder of the Boys' Club organization, which has official sponsoring by the Conference.

Dr. J. F. Demery, superintendent of the Rome District, after the passing of his character, made a fine report of the work on the Rome District. His report showed advancement in the sum total of the claims of the church. The pastors on the district presented to him, through Z. K. Gowen, a neat sum of silver as a token of their love and high appreciation.

On Wednesday night two great addresses were de-

livered by Dr. A. R. Howard, secretary of the Colored Work of the Board of Prohibition, Temperance, and Public Morals, and Dr. W. A. C. Hughes, secretary of the Colored Work of the Board of Home Missions and Church Extension.

On Thursday morning Bishop Keeney conducted the devotional service and delivered a great message on "Mending the Nets." After this great message the bishop introduced Dr. D. D. Martin, professor of the School of Missions in Gammon Theological Seminary, and Dr. F. H. Clapp, president of Gammon Seminary. These professors ably represented the work committed to their care.

The bishop introduced Mrs. Zola Crolley, the very efficient wife of Dr. N. J. Crolley; Mrs. Sarah Griffith, wife of the late Rev. Joseph Griffith, and Mrs. F. H. Clapp, wife of Dr. F. H. Clapp.

The quintette from Clark University rendered some music of high classic selection, which was greatly enjoyed.

Welcome addresses were delivered by Dr. A. S. Hopkins, mayor of the city of Covington; the Rev. W. T. Irvine, D.D., Methodist Episcopal Church, South; Mrs. Hattie Walker, Bethlehem Baptist Church; Mrs. L. M. Gaither, New Hope Baptist Church; the Rev. Walker Combs, D.D., of the Presbyterian Church; Master William R. Lovelace, Jr., Grace Methodist Episcopal Church. The response was delivered by Dr. L. H. King.

Mrs. F. D. Tyler, secretary of The Woman's Foreign Missionary Society, and Mrs. Keeney, wife of Bishop Keeney, were introduced.

Dr. H. W. B. Wilson, agent of the American Bible Society, and Miss Keister, superintendent of Thayer Home, represented their respective work.

On Thursday evening Bishop Keeney gave a masterly address on the "Re-birth of China." On Friday morning he delivered a great message on "Lukewarm Christians." It was a message for the world.

President M. S. Davage, and Dr. M. J. Holmes, secretary of the Board of Education, were introduced and spoke on the work of the schools.

The Conference received and recognized the orders of the Rev. J. T. Gresham, deacon from the African Methodist Episcopal Church. The Revs. L. W. Strickland and C. G. Gissentanner were graduated from the course of study and elected to elders' orders. Brothers Clayton R.

Brown, Jr., and Walter J. Cameron were elected to deacons' orders. The Rev. T. H. Fortson was admitted into full connection.

On Friday evening Dr. J. R. Edwards, secretary of the Board of Foreign Missions, delighted all with a great message.

By a unanimous vote the next Conference goes to Warren Memorial Church, Atlanta, Ga.

On Saturday morning Bishop Keeney conducted the devotional service and delivered a wonderful message on "Why We Need Revivals."

On Saturday afternoon were held two services—the memorial service and the special evangelistic service. Z. K. Gowen delivered the memorial sermon and Bishop Keeney delivered the message on evangelism, and conducted the altar service.

On Saturday evening the people of every creed and color came out to see and hear that matchless orator, Dr. L. H. King, editor of the Southwestern Christian Advocate. He is now styled the Negroes' Moses.

A great love feast was conducted Sunday morning by Dr. P. H. Travis, Dr. H. E. Burns, Dr. J. W. Thorpe, and Dr. C. W. Adams.

On Sunday Bishop Keeney preached a matchless sermon on "Perpetual and Enlarging Pentecost." The afternoon hour was designated for the ordination services. Amid a throng of eager worshippers the ritualistic ceremony was impressively read by Bishop Keeney. After the ordination the appointments were read.

Thus ended one of the greatest Conference sessions in the Atlanta Conference's history. The pastor, Dr. J. W. Swain, and his great church should have been asked to entertain the Conference another year. The Conference extends to the host our many thanks.

Significant Educational Gatherings in Chattanooga

DURING the week, January 6-12, 1929, leaders of national reputation in the field of higher education will gather in Chattanooga for the series of educational conventions that mark the opening of each new year. For the first time in their history the Association of American Colleges and the dozen allied organizations that meet annually the second week in January will hold their sessions in a Southern city. It is anticipated that there will be a large attendance from all parts of the country. Dr. Robert L. Kelly, executive secretary of the Council of Church Boards of Education and permanent secretary of the Association of American Colleges, is responsible for this co-operative movement.

The Association of American Colleges will open with the usual dinner at the Read House, Thursday evening, January 10. The president, Mr. Trevor Arnett, also president of the General Education Board, which, with other Rockefeller interests, controls between \$400,000,000 and \$500,000,000, a sum equivalent to one-half the total endowment of all the colleges and universities in the United States, will preside throughout. Vincent Massey, Canadian Minister to the United States; Dr. William D. Poteat, of Wake Forest College; Presidents W. P. Few of Duke University, Clarence C. Little of the University of Michigan, Ernest H. Wilkins of Oberlin College; Deans F. J. E. Woodbridge of Columbia University, M. E. Haggerty of the University of Minnesota, Dr. Charles H. Judd of the University of Chicago; Dr. Charles R. Mann, of the American Council

on Education, and many others will participate in the program, which will run through Friday and Saturday forenoon.

Earlier in the week the meetings of the church college groups appear on the calendar. The Council of Church Boards of Education, representing nineteen Protestant denominations, will meet Monday and Tuesday, January 7, 8, and in joint session with other organizations on Thursday, January 10. The boards of the council represent a constituency of some eighteen million people and are related to something like four hundred colleges distributed in most of the States of the Union. They also have the oversight of much of the religious work done in sixty tax-supported colleges and universities. The council conducts surveys, maintains a clearing house of information, acts as counsellor in educational programs, and in many ways develops interdenominational co-operation. It has promoted through its magazine, *Christian Education*, a "Campaign of Perseverance," through which trust companies, insurance companies and the legal profession are being related to benevolences, especially those of an educational type. Wednesday is reserved for meetings of the several church college associations, many of which will open Tuesday evening. These include the Southern Baptist, Congregational, Disciples, Episcopal, Friends, Lutheran, Methodist Episcopal, Methodist Episcopal South, Presbyterian North and South, college conferences.

Among the speakers are: Presidents Guy E. Snavely, Birmingham Southern College; R. E. Tulloss, Wittenberg College; Henry N. Snyder, Wofford College; R. B. von Kleinsmid, University of Southern California; Edmund D. Soper, Ohio Wesleyan University; W. F. Quillinan, Wesleyan College (Georgia); Donald J. Cowling, Carleton College; Charles F. Wishart, College of Wooster; Hamilton Holt, Rollins College; the general secretaries of the leading church boards of education: Dr. Henry H. Sweets, Presbyterian, U. S., Dr. W. C. Covert and Dr. F. E. Stockwell, Presbyterian, U. S. A.; Dr. Frank W. Padelford, Northern Baptist; Dr. H. O. Pritchard, Disciples; Dr. William S. Bovard and Dr. E. A. Kirk, Methodist Episcopal, and Dr. H. H. Sherman, Methodist Episcopal South; and Dr. Charles E. Gilkey, of the University of Chicago, and Prof. Kirtley F. Mather, of Harvard University.

Setting High Standards

Bishop Keeney, By Personality and Strong Messages, Inspires the Savannah Annual Conference

By the Rev. J. J. Lewis

THE fifty-third session of the Savannah Conference was held November 29 to December 2, 1928, in the magnificent auditorium of Asbury Methodist Episcopal Church in the beautiful city of Savannah, Georgia, with the Rev. Scott Bartley as host, and our dear beloved resident bishop, Frederick T. Keeney, D.D., LL.D., presiding.

The Conference opened on Thursday morning in a high spirit and with song and prayer. The bishop read a portion of the fifteenth chapter of St. John's Gospel, beautifully explaining the three great golden links of love. The district superintendent aided in administering the Lord's Supper to a large gathering. The welcome hour was one of inspiration. Addresses of welcome were made by the Hon. Mayor T. M. Hoynes on behalf of the city; on behalf of the Baptist Churches, the Rev. S. D. Ross, A.B., of the First Baptist Church; on behalf of the Evangelical

Ministers' Union, the Rev. Stallworth; for the business, fraternal, and professional men of the city, Dr. Milton B. Bryant, M.D.; for Asbury Methodist Episcopal Church, Miss Leila Dennis. Response was made by the Rev. E. D. Giddens.

During the morning Dr. C. R. Oaten made a splendid address on Pensions and Relief. On Thursday, at 8 P. M., the Rev. Dr. L. H. King, editor of the Southwestern Christian Advocate, made a powerful and thoughtful address on the subject: "Literature." All who heard this address were very much benefited. After the address had been given, a resolution was offered in behalf of the Southwestern Christian Advocate, and was received and adopted as follows: "We, the members of the Savannah Annual Conference, will see to it that every minister and member of the church will have a Southwestern Christian Advocate in his home."

Dr. M. S. Davage, of Clark University, delivered a soul-stirring address, touching high points in educational procedure. Mrs. F. D. Tyler, who represents The Woman's Foreign Missionary Society, gave a very thoughtful address. Friday, at 8 P. M., Bishop F. T. Keeney delivered a most powerful and uplifting lecture to a very large audience. His subject was: "Twice One." The bishop held the audience spellbound. Never did we dream of seeing so much glorification from the multiplication table as we saw from this lecture.

Representatives from various boards were as follows: Dr. A. R. Howard, Board of Temperance, Prohibition, and Public Morals; Dr. C. R. Oaten, Board of Pensions and Relief; Doctor Davis, Board of Hospitals and Homes. Visitors were: Drs. F. H. Clapp and Hewitt, of Gammon Theological Seminary; Doctor Dean; Doctor Davis, secretary of Hospitals and Homes; Mrs. F. D. Tyler; and others.

The Sunday morning service was one of inspiration and joy. Our bishop again preached a soul-stirring sermon to an eager congregation. As we listened to the message with rapt interest, our hearts burned and our souls were filled with the spirit of God. Sunday, at 3 P. M., the Rev. John R. Edwards delivered a very uplifting message.

The speaker of the evening was the Rev. A. R. Howard, who represents the Board of Temperance, Prohibition, and Public Morals. Doctor Howard delivered a soul-stirring message on "The Reforming Part of the Church." All were helped by the splendid message. It resulted in signing of pledges—ministers a hundred per cent and congregation about ninety per cent.

The bishop read the appointments, which brought to an end a successful session. More than ordinary gratitude is felt by the members of the Conference for the excellent hospitality shown them by members and friends of historic Asbury, its faithful pastor being among the number.

Bishop E. G. Richardson Visits Easton District, Delaware Conference

(Continued from page 4)

God is to 'men of good will'; the Kingdom is within. The wages of sin is death, but eternal life is the free gift of the grace of God. If only we let Him come into our hearts we may have it, and no one can take it from us."

The charges, represented by their pastors, reported on the following: Amount of World Service raised, on

Morgan College, on district parsonage, and number of accessions to the church. Cambridge-Waugh reported \$300 sent to Chicago on World Service; Royal Oak, \$220; Ridgely, \$200. The Easton District showed an increase of \$208 over last year for the same period, while raising an extra assessment of \$618 on Morgan College. Wittman and Ridgely charge report World Service paid in full. All this indicates that many charges will enter the honor roll this year on benevolences. The bishop commended the brethren on helping to check the decline in the benevolences of the general church.

A sumptuous dinner was served for the modest sum of forty cents. The local committee of Asbury Church attended to the entertainment and comfort of everyone with the utmost grace and sufficiency. The ample church, with spacious basement, afforded every convenience for this large gathering from four counties.

At the afternoon session the bishop departed to attend another meeting elsewhere, but the Conference carried on with undiminished interest and fervor, while the folk continued to come and crowd the rooms above and below. A symposium, "The Promises of God," was presented as follows: a. "The Church," by the Rev. A. E. Martin; b. "To the Backslider," by the Rev. F. H. Quinn; c. "To the Sinner," by the Rev. W. T. Spellman. These three speakers evinced preparation, purpose, power. No similar discussion has ever been heard on this district that aroused greater interest or more fully met the expectations aroused. Here was thought, feeling, force.

At 6 P. M. supper was served. At 7.30 P. M. a devotional service, "The Upper Room," by officials of the district, was conducted by Mrs. R. S. Fassett. At 8 P. M. a welcome was extended to the Conference by the pastor-host, Dr. E. O. Parker. At 8.30 P. M. the sermon to the Conference was delivered by Dr. T. H. Kiah, A.M., principal of Princess Anne Academy. Space will not permit entering upon a detailed tribute to this masterly message by a true messenger of the cross. While Dr. T. H. Kiah has made a successful educator of rare ingenuity, yet his service in the church as a possible pastor has been coveted. Few unite in one personality (as he does) the prophet and the teacher.

The evening closed with a district testimony service, conducted by the Rev. E. F. Morris, a true evangelist, whose strategy and fervency is contagious and impelling. So ended one day of blessedness and refreshment of the spirit, which leaves us all determined to carry on to a victory that is district-wide.

—Sacrifice means being a hound-dog for the kingdom of Christ.

—If you would get rid of your sins, soak them in the tears of repentance.

—If your happiness depends on your charge, then you are in a bad way.

—God trained His Son to be a Redeemer. What have you trained your son to be?

—There is "good old dad." He pays the bills and smiles while he does it. Why not make him smile because everybody stands to cheer, "We all love him"?

—When it seems that God has had nothing to do with your appointment, go to it, but take Christ along with you and it will prove to be His appointment.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

SIN AND ITS CONSEQUENCES

FIRST QUARTER. LESSON II. JANUARY 13

*General Lesson Title—Sin.**Lesson Material—Gen. 3. 1-24; 6. 5-8; Mark 7. 14-23; Rom. 1. 18-32; 8. 10-18; 1 John 1. 5 to 2. 6.**Golden Text—If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1. 8, 9.)*

OUR CHRISTIAN FAITH

The Tragic Fact of Sin. The story in the selection from Genesis bears witness to the tragic fact of sin in human history. An ethical and religious consciousness so sensitive as was the Hebrew's could not fail to take account of sin and its consequence. Theologians have differed in their interpretation of the story; it is enough for us to recognize that it puts the discussion of sin in the forefront of the whole Biblical record. At the close of the majestic account of creation, we have the recognition of the awfulness of disobedience, and the dire results of willful sinning.

The Triple Allure. The eating of the fruit of the tree in the midst of the garden was ungrateful disobedience. It was a selfish attempt to gain a short-cut to things unlawfully desired. The forbidden fruit possessed two sense allurements: it was good for food and it was a delight to the eyes. Many are the crimes that have been committed to satisfy the cravings of unbridled appetite or to gratify untutored or misdirected and superficial taste. The third attraction was found in the fact that "the tree was to be desired to make one wise." This was another phase of the first get-rich-quick scheme known to history. The woman wanted to get wisdom without working. She wanted knowledge not intended for her, knowledge which she could not use, and she wanted it cheap.

It was a paltry ambition, mean in its conception, and calculated to violate the natural laws of truth-getting. Truth poorly bargained for has brought calamity to many a man.

The Christian View of Man. If we read thoughtfully the lesson passages taken from Mark and Romans and First John, we shall conclude that the Christian view of man is that he is a being capable of realizing that type of life which is exemplified by Jesus Christ. In his latent possibilities, man is contemplated from the point of view that Jesus reveals. In his disloyalty and failure, he is condemned for his sinfulness.

Man discovers the true standard, and yet fails to realize the noble possibilities of his nature. This double judgment determines the Christian definition. "Man, the individual and the race, is the child of the Father God, created in His image, to love, serve, and enjoy Him forever; and destined, through Christ, the perfect Man, to be united in that redeemed society, in which the filial relationship which is now obscured by sin shall be fully and gloriously realized."

Freedom of the Will. The nature of man as free has been suggested above. Man is not a cog in a great machine; he is more than a part of "nature." He is a living organism; he reasons, idealizes, prays, achieves. He works together with God in the building up of his own strength of character and in accomplishing the work of the Kingdom. This is the nature of man's growth and service as enjoying the freedom of a son of God.

THE LESSON IN DAILY LIFE

Sin. Very briefly, in the light of the foregoing, we may say that man's failure to realize his ideals brings about the conscious-

ness of sin. Sin is inherent in our wrong motive. The moral and religious elements are united. From the Christian point of view, sin is any disobedience to the Father's will, whether on the part of the individual or of the race.

Therefore sin is an individual experience, but also it has social significance. Sin is primarily selfishness. It is the preference, through self-indulgence, of any lower end than the kingdom of God, revealed by Jesus Christ. Of this sin we have all been guilty. If we say that we have not sinned "we deceive ourselves."

Even a man of saintly life and character cannot claim to have no sin. Forgetfulness of self, loss of worry concerning one's own salvation in the service of others, is the highest type of Christian living. Nevertheless, individual responsibility increases with character achievement, and consciousness of failure remains over, as a healthful indication of the realization of error and of incompleteness in relation to the highest.

Penalty. From the point of view of the divine government, sin is judged as guilt and is followed by penalty, both being the results of broken law. It is a moral condemnation. And the judgment of guilt extends to the whole selfish nature of man. By penalty is meant the evil that God, in order to promote the ends of His moral government, has attached to sin as its inevitable consequence.

We do not conceive of this penalty as external judgment. It is the natural consequence of sinning in a moral universe; it is the inner suffering and self-abasement which disobedience brings to the one who wanders in the far country. There is the retributive element in penalty in the sense of the universal connection between moral conduct and its consequences.

Discipline. The punishment is disciplinary. It is the divine method of warning, in order that deterioration of character may be checked, and the estrangement from God may not continue. To the end, suffering is attached to the loss that comes from sinning. But if the lessons are not learned, a continued alienation from God is the inevitable outcome.

What are the final consequences? Of this we may be sure, as long as sin continues it

must be punished; the longer it continues the greater will be its penalty, and the longer and more difficult the way of recovery. But the final control rests with the good God whom Christ reveals, and we may safely trust Him to bring His purpose to the best possible issue. Our human part in salvation is of crucial importance; salvation means transformation into the likeness of Christ, and is brought about in every case by repentance and faith.

GROUP COURSES

*Primary—Being Kind to a Stranger.**Junior—The Loyalty of the Rechabites.**Intermediate—What Is the Purpose of the Church?**Senior—The Power of Jesus.*

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 13, 1929

"Also for the whole world"

(By D. D. Martin, D.D.)

Light as opposed to darkness is the theme of this lesson and of the New Testament. Darkness is in the world because of sin, but we have found in Christ a deliverer from sin. Whenever He comes to any life with light and hope, giving inspiration for the life that now is and the promise of that which is to come, He wants us to know it is not for ourselves alone, but for others as well, that the light comes into our life.

This is a dark world because so many love darkness rather than light, their deeds and manner of life being evil. The religions of mankind are not the religions of light, and the shadows of sin fall upon those who have no Saviour. All the world was on the heart and in the plan of our Christ, who became the propitiation of our sins and of the sins of the whole world, to whom we are to bear the message of light.

In this work we are to be in the fellowship of all who have and know the light, and who walk in the light of holy kinship with the Father of Lights in seeking for His lost ones in earth. All who know not Christ as their Saviour are in darkness of sin. In a Christian land the sin is more dark because here we sin against the light. In a heathen land the light has not been revealed. Their understanding is darkened, and they are without gladness and hope in the world.

How shall we who have the light keep the light? By obedience in walking in the paths of service to others. The whole world needs all the light of Christ. They are in all the dark places of earth's heathen races who have no knowledge of the true light, and we are the sent of God to bear them its message of hope and peace. If we fail, their darkness will shadow us and be the more dense in contrast with the light.

OAMMON SEMINARY.

Epworth League Topic

JANUARY 13

By A. H. Beardsley

CHRISTIAN PRINCIPLES IN BUSINESS AND IN AGRICULTURE

I—THE PURPOSE OF BUSINESS AND AGRICULTURE

(1 Cor. 12. 12-27)

In the Scripture lesson which is used as the basis for this topic, the relationship between folks is like the relationship between different parts of their own body. The parts of the body fit together so perfectly that the body does not impress you as being of many parts, but one whole. Each organ does its part so well that the whole body has life and renders service. The parts of the body are not conscious that they are parts, so closely do they fit together and function with one another.

The purpose of each part is to contribute to the whole life of the body, and also to

express the spirit of the whole. The body would soon die if any number of its organs refused to function for any length of time. These organs, besides providing life for the body, also express its spirit. The eyes show us our way around, keeping us out of danger. They also express love, indignation, enthusiasm, and purpose. Someone has called the eyes the windows of the soul. To a more or less extent, each part of the body expresses its spirit. The spirit of the body likewise determines each part of it. A foot will act differently on an errand of love than on a routine of drudgery. The organs of a body

never express themselves so powerfully as when each and all of them unconsciously function together under the dominance of a great spirit.

There is no such thing as business and agriculture in themselves; rather, we have persons conducting stores, shops, banks, which we designate as business, and persons operating farms which we call agriculture. When we ask the question, What is the purpose of business and agriculture? we are asking why men conduct stores, and why men operate farms. The answer is not hard to find, because every vocation must find its meaning in its relationship to the whole, just as the organs of the body do. If there is to be food on the table there must be those who raise food, and that is the purpose of agriculture. Similarly, if there is to be interchange of any kind, there must be folks who conduct such interchange, and that is the purpose of business. If it were not for society as a whole there would be no need for great farms nor business institutions. Each person would meet his own needs him-

self. But people have different abilities which indicate they are for definite tasks which they can do better than something else. This means that if society is to come to its best, each person must have the privilege of contributing that which he can best do. Business and agriculture are not ends in themselves, but means of realizing the life of the whole. With this in mind, business and agriculture become ways of service, when conducted with that motive.

Vocations such as business and agriculture are also means through which society expresses its spirit. This is illustrated by the way the farmers raised wheat in war time to defeat Germany. Farmers and business men had as real a part in the war as the soldiers did. Through the farms the nation expressed its war spirit. Every vocation expresses something spiritual. It may be to win a war. It may be to feed folks. It may be to get gold, but it always expresses a spirit which is the most fundamental thing about it. This spirit either uplifts or degrades the whole vocation.

Little Stories of Achievement

What the Churches Are Doing

Handsboro, Miss.—Thanksgiving services were highly observed at Riley's Chapel at 11 A. M. A splendid address was delivered by the pastor, Rev. A. H. Lathan. We were proud to have with us recently the Rev. D. G. Riley, from the Georgia Conference, who spent a few days with relatives and friends. While here, he delivered an excellent sermon. Edward Smith, Reporter.

Dixon, Miss.—Union circuit, Prairie Chapel: The first Sunday in November was a high day. The pastor, Rev. G. W. Johnson, filled the pulpit and preached his farewell sermon for the Conference year of 1928. The Rev. Johnson is one of the most able pastors in the Conference, and seems to know just what, when, and how to do. After collection, the sisters stormed the pastor with ten jars of fruit, one bushel of potatoes, and many other things. We thank the four of our Baptist sisters for their assistance, as follows: Sisters Cassie Verette, Josephine Stribling, Lue Ellen Thompson, and Lue Johnson.—L. Parker, Reporter.

Leesville, La.—Mt. Zion Methodist Episcopal Church: Thanksgiving was a high day at this church. A Thanksgiving dinner was given for the poor people of Leesville, who numbered eighteen. After dinner, the Thanksgiving service was held. There was a large congregation present to hear the soul-stirring message delivered by the pastor from 1 Chron. 16. 34. We are proud to say that our church is taking on new life under this great pastor, the Rev. G. Robinson. He knows how to lead, and we, the members of Mt. Zion, thank the bishop and district superintendent for sending him to us. The Rev. George Thomas, one of our retired ministers, is taking a leading part in the church work. The pastor and wife wish to thank the members for the fine Thanksgiving dinner given them; also for the many pounds of groceries given by Class No. 4. Call again; the door stands open.—The Rev. G. Robinson, Pastor; L. G. Kirk, Reporter.

Lanett, Ala.—Goodsell Methodist Episcopal Church is on the upward move, under the leadership of the Rev. P. Y. Wofford, pastor, spiritually and financially. We thank our Bishop R. E. Jones and cabinet for his return. On Friday night, the first Quarterly Conference convened, with the Rev. J. C. Chuman, district superintendent, presiding. The business session was held; the reports were fine and showed improvement along all lines. At 11 A. M., Sunday, the choir was in its place and rendered appropriate music. It is doing splendid work under the leadership of Mr. Thomas Owens. The pastor came to us with a burning message. His text was, "The Birth of Christ." Collection, \$29.91. At 7.30 P. M., the district superin-

tendent preached to a waiting congregation. We are always glad to have him with us. He used for his text, "Follow the Star." One member was added to the church, Mrs. Joe Beasley. Total collection for the day, \$48.55. On Monday night a Christmas tree was held in the community hall. Christmas morning, a large number witnessed the fact of a spiritual sunrise prayer and song service.—The Rev. P. Y. Wofford, Pastor; E. E. Wright, Reporter.

Huntsville, Ala.—Lakeside Methodist Episcopal Church is now under the administration of its new pastor, the Rev. Charles Coleman. The public was delighted with the splendid musical concert that was presented jointly by the Oakwood quartet and the double quartet of Normal, Ala., under the auspices of the Furnace Committee of the Lakeside Methodist Episcopal Church, on December 4. Miss Lula Hopkins, director of the department of music at the Agricultural and Mechanical College, Normal, Ala., and Prof. James H. Wilson, are wonderful in their mastery of the piano and cornet. After the program the two units were presented individually to the audience by the Rev. Bryant, Oakwood, and Prof. James H. Wilson, Normal. Mr. Wilson also acted as master of ceremonies. Lakeside is especially proud of the progress that Miss Mary Sid Derrick is making in her music. She is now able to take care of the music of the Sunday school and Epworth League, and also win the praise of the public whenever she appears on any program. The Busy Bee Club met at the home of Mrs. Bessie Cogsville on Tuesday night, December 11, for reorganization. Preparations were made for a concert that was given on Tuesday night, December 18. The pastor, Rev. Coleman, was present and encouraged us greatly by his address to the club. Mr. W. B. Davis was a visitor to the club. He also made some encouraging statements. The auxiliaries and membership at large are united in their efforts to clear the church of all debt in preparation for an extensive program for this Conference year.—Mrs. Theresa Jordan Phillips, Reporter.

Muskogee, Okla.—Bishop Clair, in a recent visit to Muskogee, was elated over the progress made by the congregation, under the leadership of the Rev. Leroy Fields, for the past two years. The church was burned a little over nine years ago, and the congregation has had only a small, inadequate house, to even accommodate their own membership, in which to worship. They have been hampered in many ways in their efforts to rebuild, through chiefly court injunction, brought on by the efforts of the white neighbors to prevent them from rebuilding at this location, and management. Under the strain of these conditions, the morale was broken, membership dwindled, faith in the building program lost by membership and community, and many were talking of quitting the church, going

"There is Salt Between Us"

This quaint Arabian phrase, which means lasting friendship, was taken from an interesting article, "Uncommon Salt," in the January 5th issue of

THE CLASSMATE

Through reading *The Classmate* each week young folks form a lasting friendship with a story paper whose purpose is to show that Christianity is practicable for everyday living.

Young people will enjoy the adventures of the cub reporter in "Back to Waterbury," and will rejoice in the victory of "The New Cashier."

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elsewhere. Excavation made and foundation laid for the new church, with the contractors holding \$1,100 claim against it, was the condition of things at the time the present pastor was appointed. During the past two years, the contractor's claim has been paid in full, and the first unit completed to the extent of being comfortable and dry in the severest condition of the weather, and very desirable for services. Over a thousand dollars has been raised on the present work of constructing the first unit. Faith has been restored and new life injected. Bishop M. W. Clair came to us December 9 and preached to the delight of a representative audience at the evening hour. A fine impression was made and loudly do they sing his praise throughout the city. We laid on the table the sum of \$96 in the public collection, making a total for the day, \$145. This day was observed as men's day for the local church.—The Rev. Leroy Fields, Pastor.

Atlanta, Ga.—Sunday, December 2, 1928, was high day at Ariel Bowen Methodist Episcopal Church. The Rev. L. H. King, D.D., editor of *The Southwestern Christian Advocate*, preached for us. His text was, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Romans 8. 1.) His sermon was wonderful, filled with the richest thoughts and inspiring truths. It was a gospel feast to all who heard him. We had planned a special rally to wind up our work for this Conference year. The membership was organized into several small groups, who worked faithfully and gave their loyal support to this effort. Each group reported as follows: Mrs. Mattie Waddley, \$6; Mrs. Estoria Hughley, \$5.15; Mrs. Frances Thrasher, \$3.50; Miss Flora Delemar, \$1.20; Mr. B. W. Wright, \$3; Mrs. Janie Riley, \$2.50; Mrs. Carrie Wright, \$5.50; Mr. J. M. Ellison, \$3; Mr. J. H. Smith, \$3.50; Mrs. Emma Head, \$12; Mrs. Margaret Blackwell, \$10.50; Mrs. Ella Kendell, \$4.85; Mrs. Willie Mae Wise, \$5.95; Mrs. Mary Jones, \$17.75; Mrs. Carrie Harris, \$8.90; Mrs. Lillian Gammon, \$5.50; Mrs. Annie Wright, \$10; Mrs. Ella W. Beasley, \$4; Mrs. Emma Upshaw, \$9.79; Mrs. Annie O'Neal, \$1; Mr. Walter Willis, \$16.65; Mrs. Mary Willis, \$6; total, \$146.42. The presidents of different auxiliaries and boards

worked independently of the several groups. They reported as follows: Mr. G. W. Wright, \$4.75; Mr. W. L. Parks, \$4; Mr. Theodore Idlett, \$4; Mr. J. T. Amy, \$1; Mr. John Arthur Dixon, \$15.40; Mrs. Katie B. Smith, \$21.58; Mrs. G. W. Wright, \$11.65; Mrs. Bird Minter, \$12.80; Mrs. Eva B. Parks, \$33.51; Mrs. Carle Idlett, \$32.45; Mrs. Sarah Zelner, \$2; Mr. B. J. Warner, \$10; Burns Community Club, \$50.17; total, \$202.81. Public collection, \$40.42. Grand total, \$389.65. This rally was successful because of prayer and loyal co-operation of members and officers of this church. We not only had success along financial lines this year, but the evangelistic fires have been burning throughout the year. Forty-seven souls have been added to the church. This closes the sixth year of service of the Rev. and Mrs. H. E. Burns in this charge. Their service has been most helpful to all the people. They have not confined their service to Ariel Bowen's membership only, but they served all the people of our community. Mrs. Burns has been of special

help to the young life of our church with educational, literary, and musical programs. She has also rendered great service with the ladies in the different auxiliaries of the church. Our church and community life have been wonderfully helped by having these servants of God live among us these six years. As they go to their new field of labor they have the prayers and best wishes of friends and members of this church and community, that they may have the greatest success in their work possible. The Rev. and Mrs. Burns appreciate most cordially the loyal co-operation of members and friends in making it possible for the achievements made during these years of service. As they leave us, the Rev. E. G. Newton and his wife, of College Park, come to serve us. We receive and welcome them most cordially, and pledge them our loyal support in the work. God bless and crown the going and coming ministers' service with glorious success during the coming year.—J. M. Ellison, Reporter.

two group meetings; the time and place will be announced later. May God's richest blessing rest upon each of you and remain with you always. Your faithful servant, F. D. Johnson, Dist. Supt.

LA TECHE DISTRICT

Second Round—Morgan City, January 9, 10; Franklin, 11-13; Centerville, 12, 13; Napoleonville, 20, 21; Woodlawn, 19, 20; Donaldville and Darrow, 25-27; Viron, 26, 27; Bayou Goula, February 2, 3; Plaquemine, 3, 4; Rosedale, 9, 10; Hahnsville, 17; Kenner, 17, 18; White Hall, 23, 24; Litcher, 24, 25; Baldwin, March 2, 3; Godman, 3, 4; Crawford, 7-10; St. Peter, 9, 10; Thibodaux, 15-17; Schriever, 16, 17; Beattleville, 23, 24; Houma, 24, 25. Dear Brethren: Do your best to report all World Service on Palm Sunday, and finish up on Easter with a big revival. Remember the Southwestern; we want the banner. A good way to succeed is to pray, live, and preach.—H. Daniels, District Superintendent.

MARSHALL DISTRICT

Second Round—Ore City, February 2, 3; Concordia, 3, 4; Lassater, 9, 10; Jefferson, 16, 17; Waskom, 20; Marshall Ct., 23, 24; Ebenezer, 24, 25; Mallalieu, 24-26; Queen City, March 2, 3; St. James, 2, 3; Texarkana Ct., 9, 10; Texarkana, St. Paul, 10, 11; Hawkins, 16, 17; Longview, 17, 18; Edwards Chapel, 17, 18; Harleton, 23, 24; Smithland, 30, 31; Woodlawn, April 6, 7; Tyler, 7, 8; Daingerfield, 13, 14; Pittsburg, 14, 15; Casing Ct., 14; Mineola, 20, 21; Lodi, 27, 28; District Conference, April 18-21.—A. J. Newton, District Superintendent.

ROME DISTRICT

First Round—Villa Rica, January 12, 13; Palmetto, 19, 20; Austeli, 26, 27; Carrollton, February 2, 3; South Rome, 9, 10; Cedartown, 16, 17; Douglasville, 17, 18; Summerville, 23, 24; Cave Springs, March 2, 3; Rome, First Church, 9, 10; Bremen, 16, 17; Adairsville, 23, 24; Cartersville, 24, 25; Easter Sunday, 31. Dear Brethren: We go forth to our task working for the Master. Let us plan our work. Let us raise and send in some World Service money to 740 Rush Street, Chicago, Ill., every month. Make a special effort on Lincoln's birthday, February 12. The pastors and district stewards will meet in Metropolitan Methodist Episcopal Church, Rome, Ga., January 29. Let's have a full attendance. Easter Sunday will be March 31. Let us raise our entire World Service assessment on Easter Sunday and leave the way clear for the Clark University endowment collection afterward. We hope to have Bishop Keeney with us, just after Easter, for the Conference roll call on World Service. Let us have every officer to take the Southwestern. Plan your work and work your plans.—Yours in Christ.—C. L. Johnson, District Superintendent, 798 Martin Street, S. E., Atlanta, Ga.

Quarterly Conferences

HAWTHORNE, FLA.

New Hope Methodist Episcopal Church: The district superintendent, Rev. Dr. Welch, held his fourth and last Quarterly Conference at the above-named church. Dr. Welch is a noble speaker, a deep thinker, an ardent worker, and a man that has really walked and talked with God. He proved that on the first Sunday in December, while holding his last quarter. Should the bishop return him to our district, we pray that we will accomplish great things next year under his leadership, with the assistance of our present pastor, the Rev. J. W. Robinson, who has served us for five years. His members are in as much accord with his plans and leadership as they were the first year he served us. We have striven to put the program over the top this year, with a membership of less than forty loyal members. We raised in the last Quarterly Conference, \$29.67. The trustees raised \$200; for pastor, \$180; district superintendent, \$60; World Service, \$80; Ladies' Aid, \$25; Woman's Home Missionary Society, \$10; Sunday school, \$60; Epworth League, \$6. Our grand total for the year up to our last quarter was \$621, with a small balance to be raised for the pastor by Annual

District Activities

District Rounds

BATON ROUGE DISTRICT

Second Round—Neeley, February 3-5; Scotland, 3-7; St. Mark, 10-12; Jordan, 10-13; Conrad, 14; Deerford, 15; Zachary, 16, 17; Rylander, 19; Macedonia, 20, 21; St. Peter, 22-24; Clinton, 23, 24; Asbury, 23; Wilson Ct., 27, 28; Mt. Carmel, March 2, 3; Jackson, 5; Denham Spring Ct., 6, 7; Independence, 8; Stoney Point Ct., 9, 10; Hughes, 12; Springfield, 14; Natalbany, 15; Port Allen, 17, 18; Wesley, 17-19; Maringouin, 21; Lottie and Blanks, 23, 24; New Roads Ct., 26, 27; Lobdell and Winters, 28; Batchlor and Torris, 29-31; Lettsworth and Island, 30, 31; Prairieville and Dutchtown, 1, 2. Dear Brethren: Let us stay on the firing line. The fight is on for World Service. We are expecting each pastor to report over the top on Easter.—Chas. Anderson, District Superintendent.

BEAUMONT DISTRICT

Second Round—Port Arthur, February 10, 11; St. James, 10-12; North Beaumont and Silsbee, 13, 14; Orange, Salem, 17, 18; McCabe, 17-19; Liberty, 23, 24; Conroe, March 2, 3; Willis, 9, 10; Huntsville Ct., 16, 17; Huntsville and Trinity, 16, 17; Camp Ground, 16-18; Hemphill Ct., 23, 24; Jasper Ct., 30, 31; Camilla Ct., April 6, 7; Onalaska Ct., 13, 14; Livingston Ct., 20, 21; Corrigan Ct., 27, 28. Dear Brothers: I hope by now that your forces are well organized, and that you will report the World Service askings in full at Liberty, Tex., on Wednesday morning, April 3, at 10.30. "Nothing beats success but success," said one of old; and this is the only way we can beat ourselves. Be ever mindful of our Wiley College endowment. The District Conference will convene at Livingston, Tex., Wednesday, August 7, 1929. Brethren, make Easter the biggest day of your ministry. Yours faithfully.—C. H. Pemilton, District Superintendent.

BROOKHAVEN DISTRICT

First Round—Crystal Springs, January 5, 6; Bridgeville, 12, 13; Wesson, 19, 20; Hazlehurst, 26, 27; McComb, February 1; Summitt, 2, 3; Riles and Oma, 8; Columbia, 9, 10; Lampton and Zion Ridge, 16, 17; Hub, 23, 24; Kenolia, 27; Florence, March 2, 3; Brookhaven Ct., 7; Brookhaven and Carlos, 9, 10; Crystal Springs Ct., 16, 17; Foxworth and St. Paul, 21; Kokomo and New Bethel, 22; Tylertown, 23, 24; District Council and District Stewards' meeting at Hazlehurst, January 16. Dear Brothers: Please do your very best to put the program across on or before Easter, and be ready to report all of your World Service monies at Magnolia, Miss., just after Easter. Bishop Jones will be chairman of the meeting. Let our reports be such we will not be ashamed of them. Let us strive to maintain our standard of loyalty. Yours for service.—G. W. Coleman, District Superintendent.

CHATTANOOGA DISTRICT

Second Round—Ooltewah, January 6; Athens Ct. (P. M.), 6; Cleveland, 13; Tynes, 20;

North Chattanooga Ct., 20; Wiley Memorial, 27; Dayton Ct., 27; Harriman Ct., February 10; Kingston Ct., 10; South Pittsburgh, 17; Jasper Ct., 17; Soddy, March 17; Bakewell, 17; Grace Memorial, 24; Georgetown, 24. Brothers, the undated Sundays on this schedule are to be used in our rural unpastored fields. Your hearty co-operation is solicited. Please have all reports written. Let us be able to give a good report for the apportioned benevolences. January is evangelism month on our district. Let us pray for a large ingathering of souls. Let us boost the Southwestern Christian Advocate, and in regard to our superintendent's assessment, let us co-operate with our district stewards, in order that the day may be given over to the fullest possible spiritual enrichment. Faithfully yours.—Arthur D. Williams, District Superintendent.

GAINESVILLE DISTRICT

First Round—Duluth, January 5, 6; Lawrenceville and Dacula, 11-13; Hoschton, 12, 13; Commerce and Gillsville, 18-20; Centenary, Memorial, 27, 28; Buford, 26, 27; Covington, February 1-3; Union Grove, 2, 3; Athens and Nicholson, 8-10; Elberton, 9, 10; East Atlanta, 10, 11; Gainesville, 15-17; Leo, 16, 17; Fort Street, 24, 25; Oxford, March 1-3; Lavonia, 9, 10; Buckhead, 10, 11.

Dear Brethren: Last year's success should stimulate us to greater effort. The new year brings to us a new task. Our slogan, "Advance all along the line." To do this every month must bring its own results. Begin to-day. Organize every department. Push your organizations. Put stress on World Service, Clark University, Conference Claimants, the Southwestern in every home. Use Lincoln's Birthday, February 12, for Clark University. The district stewards' meeting will be Tuesday after the third Sunday in January, the 22d, 10 A. M., at Fort Street Church, Atlanta. Let every district steward and pastor be present. Work and pray for the largest results. Yours sincerely, N. J. Crolley, District Superintendent, 108 McDonough Blvd., S. E., Atlanta, Ga.; phone Main 3563-J.

KNOXVILLE DISTRICT

Second Round—Elizabethton, January 12, 13; Mountain City, 13, 14; Greenville, 19, 20; Johnson City, 26, 27; Greenville Ct., February 2, 3; Rising Sun, 9, 10; Knoxville, East Vine Avenue, 17, 18; Knoxville, Seney Chapel, 23, 24; Lansdale Mission, 23, 24; Russellville, March 2, 3; Jefferson City, at Tate, 9, 10; Knoxville Ct., 16, 17; Clinton, 23, 24; Newport, 30, 31; Morristown, April 6, 7.

Dear Brethren: I am sure by this time every pastor on the district has his program before the people. Since that is true, push your work with all of your strength. Try to raise all of your claims in the first half of the Conference year. Report your World Service monthly. Put the Southwestern Christian Advocate in every home. We are expecting to advance along all lines in every charge. During this quarter we hope to have

Conference, where he will go with smiles on his face.—The Rev. J. W. Robinson, Pastor; S. D. Stitt, Reporter.

POMPANO, FLA.

Mt. Bethel Methodist Episcopal Church: Our fourth Quarterly Conference was held on December 5, at Mt. Olive Methodist Episcopal Church, with our district superintendent, Rev. W. O. Bartley, presiding. He preached an able sermon from Exod. 5: 2, which was enjoyed by a splendid audience, who listened patiently to what he had to say. Members from Deerfield and Ft. Lauderdale were present with their pastor, the Rev. S. M. Cameron. We raised for this quarter, \$8.45. We hope to begin our church work again soon, which we had well on its way, but the hurricane of September 16 destroyed everything. Now we beg the prayers of everyone for a grand success, and we will succeed with Christ as Guide and Leader. We must thank the Rev. Buggs and his broad-hearted officers for throwing wide their doors and taking us in again. The Lord has blessings in store for them for being so kind to us in a time of need.—Z. Annabelle Crosslin, Reporter.

SCOTTSBORO, ALA.

Our first Quarterly Conference was held at Joyce Chapel Methodist Episcopal Church, December 21, with the district superintendent, Rev. J. W. Whitfield, presiding. Officers were present with good reports. The superintendent also complimented us for the improvements that we have made along some lines. The Rev. Whitfield preached two soul-stirring sermons. He was well pleased with our plan to raise our benevolence. Each member has been asked to pay five cents a week for fifty weeks, and we think we will report over the top in a few days. Not only will five cents a week raise your World Service, but will raise your Episcopal Fund, Conference Claimants, General Conference Expenses, and all of your benevolences. Our members are paying their full \$2.50 at once, and counting themselves over the top. The following persons sent many good things to the parsonage: Susie Sandford, Carrie Sandford, Bessie Ingram, J. Henry, M. Fenley, G. S. Wisdom, J. Sandford, E. D. Barkley, H. Barkley, Irene Stapler, D. M. Moore, Fannie Fisher, Y. Jordan, S. Buckley, J. W. Sandford, Bettie Montgomery, Nettie M. Sandford, J. Baldwin, W. Wastey, Maria Jacob, S. Horton, and others.—A. D. Moon, Pastor.

Obituaries

ARNOLD—Mrs. Inez Arnold, aged twenty-five years, departed this life December 3, 1928. She professed hope in Christ in 1926, in Columbus, Ohio; joined the church and lived a faithful Christian until death. She was taken ill in Ohio several months ago and came home to her aunt, Mrs. Nancie Odom, Alexandria, Tenn. She bore her illness with patience. By request, Job, fourteenth chapter, was read at the funeral by Mrs. Amanda Maulden. This was Mrs. Arnold's request. She leaves a husband, one sister, four aunts, and a host of relatives and friends to mourn their loss. Funeral services were conducted by the Rev. J. A. W. Moore.—C. Hunter, Reporter.

JONES—Brooksville, Miss., and surrounding communities went into mourning Saturday night over the loss of our city's principal teacher, Prof. Jones, who died from a sudden attack of influenza, which terminated into pneumonia. The faculty—the Rev. J. W. Byrd, principal pro tem.; Mrs. Carrie Moore, and Miss Margaret Orr—conducted an appropriate program. The Rev. Howard rendered a solo; paper by Miss M. Orr; eulogy of his life in behalf of trustees by Mr. Henry Smith; chorus by eighth, ninth, and tenth grade students; eulogy by Profs. Griggs and Badley; duet by Mrs. Carrie Moore and Mr. Roby; Scripture lesson was read by the Rev. Blue, and the sermon was preached by the Rev. McCalip. The Rev. W. L. T. Houze conducted the service. The remains were laid to rest in the Friendship Cemetery. A bright star of the race has fallen. Many friends and relatives were left

to mourn their loss. His work on earth is done, but his reward in heaven has begun.—Reporter.

ORBIT—After several days of illness, our beloved friend, neighbor, wife, mother, Christian lady, Mrs. Mariah May Orbit, quietly passed away at her home, Crystal Springs, Miss., Monday morning, at 8 o'clock. She was born November 1, 1839; aged eighty-nine years. She died as she lived, a faithful and devout Christian. Knowing the end was near, her request was to see all of her children. She was loved by all who knew her. Her children rise and call her blessed. She leaves to mourn her passing, ten devoted children—six daughters and four sons—a host of grandchildren, and relatives and friends. The funeral services were conducted by the pastor, Rev. B. J. Cooper. She was laid to rest in Little Rock Cemetery. In this dispensation of Providence, we mourn the loss of a good woman.—Mrs. S. E. Rice, Reporter.

THOMAS—Bro. Daniel Thomas, a faithful member of Thomas Chapel Methodist Episcopal Church, Mansfield, La., departed this life December 13, 1928, in full triumph of faith. At the time of his death he was forty-five years of age. He was converted during the pastorate of the Rev. F. D. Thomas in 1903. He was a consistent Christian and a local preacher; held office as steward, trustee, and class leader. He leaves to mourn his departure a wife, father, one son, one sister, two brothers, and a host of friends. The funeral services were conducted by the pastor, Rev. L. H. Smith, assisted by the Revs. J. S. Talbert, pastor of Element Baptist Church; W. M. Warmesley, and M. Roundtree.—Miss Neacie E. Thomas, Reporter.

TURNER—Mrs. Lillie Turner departed this life a few weeks ago at Washington, La., at the age of seventy-four years. She had been in the employ of Mr. and Mrs. Matel for fifty years, helped them to raise seven sons and two daughters, and was loved by them all. All expenses for the funeral and during her illness were borne by her employer. She leaves a husband to mourn her passing. She was buried from St. Mark Methodist Episcopal Church, the Rev. J. D. McCain, pastor, who preached a very touching sermon from Job, fourteenth chapter.—Miss Helen Butler, Reporter.

WILLIAMS—Miss Marceline Williams died Saturday, November 24, 1928. She had been ill for some time. Miss Williams was a faithful and devout member of Riley's Chapel, Handsboro, Miss. The funeral service was held from the chapel on November 26, at 2 P. M., conducted by the Rev. A. H. Lathan, pastor. She was buried with honors of the Love and Charity Society. She leaves a host of friends and relatives to mourn her death.—Edward Smith, Reporter.

Cards of Thanks

The pastor, Rev. Anthony Taylor, and wife wish to thank the members and friends of Lawson Chapel Methodist Episcopal Church, Bonita, La., for a grand surprise that was given just after the Quarterly Conference, consisting of 350 pounds. The quarter assessment was also raised in full. This surprise was led by Sisters C. Jones, A. Carr, Brothers J. H. Wilson, J. W. Williams, and others. May God bless these good people. Come again.

On Monday night, December 4, the sisters of Shiloh Methodist Episcopal Church, Newbern, Ala., led by Sisters Sarah Nichols, M. J. Williams, E. Young, F. Webster, C. McLin, P. McLin, C. Evans, and Bro. D. Evans, presented to the pastor and wife, Rev. and Mrs. J. H. Duffie, fifty pounds of choice groceries and many other nice things. May the Lord bless the good, faithful people here at Newbern, and that the "storming" spirit will forever remain in them.—The Rev. and Mrs. J. H. Duffie.

The Rev. and Mrs. Sweeney wish to thank the good people of Mt. Pisgah Methodist Episcopal Church, Okolona, Miss., for the

many pounds of choice groceries and other gifts laid on the table on the night of December 19, by a crowd that marched to the parsonage singing "Open the Door." The good members are proud of the return of their good and worthy pastor, and wish to thank the bishop and district superintendent for his return. We are praying that this shall be the crowning year in the history of the church.—Reporter.

We take this method to express our gratitude to the following members and friends of the Ocean Springs (Miss.) charge for their gifts in order to help prepare us for the Annual Conference, which convened at Forest, Miss., December 12-16, 1928: Messrs. Robert Andrews, Jr., Henry Andrews and Lee Andrews, for a brief case; Mr. Chas. Andrews, a fine shirt; St. Stephen's Methodist Episcopal Church, Gautier, Miss., from members and friends, a nice suit of clothes; the members of St. James Methodist Episcopal Church, Ocean Springs, Miss., a fine Stetson hat. God bless these people for their gifts.—The Rev. and Mrs. J. B. Campbell.

The pastor and wife of Bolton Chapel Methodist Episcopal Church, Beaumont, Miss., wish to thank the loyal band of members and Baptist friends for the great storm that struck the church on Monday night, after leaders' and stewards' meeting, which resulted in more than one hundred pounds of select groceries, socks, handkerchiefs, shirts, and a cash purse. The Home Mission sisters also gave a nice shirt. This movement was led by Mrs. Ella Bolton, Mrs. Missouri Bolton, Mrs. Arbell Bolton, Mrs. Mary Bolton, and Bro. John Bolton, assisted by a host of friends. May God's blessings ever be upon these good people. Come again.—J. J. Ford, Pastor.

We desire to thank Bro. M. C. Gant and family, of Mansfield, La., for their kindness to us while we were moving; also the Rev. and Mrs. M. L. Baldwin, for a delicious dinner given us on Saturday, November 24, and Brother and Sister A. B. Bristo for a dinner on Sunday, November 25. We also wish to thank the members and friends of Crawford, La., for coming in on Tuesday night on our arrival, singing "When the Saints Go Marching In," and laying on the table ninety-two pounds of select groceries. May the Lord bless all of these good people. Come again. You will find the latch on the outside of the door.—The Rev. and Mrs. I. E. Badie and Family.

On the morning of December 15 the pastor, Rev. J. W. Stone, Jr., of Ennis and Ferris circuit, and his wife, were summoned to report at Ferris. The summons was obeyed, and when we reached Ferris, to our happy surprise we found that "Santa Claus" had made an early call and left one hundred pounds of choice groceries. The following names were found in the box: Mr. and Mrs. W. H. Newson, Mr. and Mrs. R. B. Turner, Mr. and Mrs. S. P. Gabriel, Mr. and Mrs. J. Cea, Prof. D. L. Little, Mr. Cox, Mesdames Carey, B. Manning, A. Brown, I. Sanders, E. Johnson, E. Thomas, V. Dawkins, E. Williams, M. Allen, K. Bass, and N. Marshall. Quite a few packages bore no names. I am not able at this time to give proper credit to those who sponsored the move; nevertheless we are very grateful to these good people. For others to do likewise will not be out of order. Please accept our gratitude and prayers.—The Rev. and Mrs. J. W. Stone, Jr., Ennis, Texas.

Marriages

BUSH—RANDALL. Mr. James Bush, of Gramercy, La., and Miss Sedonier Randall, of Milesville, La., were happily joined together in holy wedlock at the groom's home on November 27, 1928, the Rev. Peter Leban officiating. Following the ceremony, a reception was given at the groom's home. Out-of-town guests present were: Prof. W. V. Shaligay and Mrs. Bush, of New Orleans, La., and Mr. and Mrs. Jos. Paxton, of Milesville, La. A host of other friends were present to witness the ceremony. The newlyweds will make their home in Gramercy, La. We

wish for them a pleasant journey over life's sea.—The Rev. P. Lehan, Reporter.

GARRETT—LYONS. Mr. Hubert Garrett and Miss Viola Lyon were united in the bonds of holy wedlock at the parsonage of St. Mark Methodist Episcopal Church, Washington, La., on December 10, 1928, in the presence of a few friends. The bride was lovely in a costume of blue flat crepe and hat to match. She was given in marriage by her father. The Rev. J. D. McCain officiated.—Miss Nancy Johnson, Reporter.

IKE—STEWART. Miss Tenonla Ike and Mr. Henry Stewart were united in wedlock at the Methodist parsonage, Brookville, Miss., December 19, 1928. The couple come from the leading families of our county and community. We wish for them a pleasant sail over life's sea. The couple will make their home with Mr. and Mrs. Edmond McDavis. The Rev. J. W. Byrd officiated.—Reporter.

MCDUFF—CLARK. Mr. Henry McDuff and Miss Martha Clark were quietly married at the home of the bride's sister, Frierson, La., Tuesday evening, December 25, 1928. The ceremony was performed by the Rev. S. A. Robin, pastor of Travis Chapel Methodist Episcopal Church. We wish for them long life and happiness.—Mrs. S. A. Robin, Reporter.

SAMUELS—ALFORD. Mr. Henry Samuels and Miss Rosie Lee Alford were quietly married at the home of the bride, Frierson, La., Sunday evening, December 23, 1928. The Rev. S. A. Robin officiated. We wish for them peace and joy.—Mrs. Hattie Robin, Reporter.

TIPPS—DUMAS. Mr. Ivory Tipps and Miss Octavia Dumas were united in holy wedlock, December 19, 1928, at Bonita, La., at the Methodist parsonage. The Rev. Anthony Taylor, pastor, officiated.—Joe Wilson, Reporter.

WOOD—JOHNSON. On December 6, 1928, Mr. Lemerle Wood and Miss Anna Johnson, of Bonita, La., were united in holy wedlock at the home of the bride. The Rev. Anthony Taylor, assisted by the Rev. Allen, of the Baptist Church, performed the ceremony. We wish for them long life, happiness, and prosperity.—Joe Wilson, Reporter.

Woman's Column

Paris, Ky.—Report of Lexington Conference Woman's Foreign Missionary Society for quarter ending December 15, 1928: Chicago-Detroit-Indianapolis District, \$107.95; Cleveland-Columbus District, \$83.50; Hawesville District, \$13.75; Cincinnati-Lexington District, \$34.60; Evansville-Louisville District, \$22.22. Total for quarter is \$262.02, which is an increase over same quarter last year. Banner district is Chicago-Detroit-Indianapolis; second honor is Cleveland-Columbus; third place is Cincinnati-Lexington. Banner Auxiliary is Dayton (McKinley), \$30; second honor, Oberlin, Ohio, \$25; third place, Shelbyville, Ind., \$21. Banner Juniors are at Louisville, Ky. (Calvary), \$2. Last March our Conference raised \$356.61. Let us try to go beyond that next quarter, March 10, 1929.—Mrs. C. D. C. Mebane, Treasurer, Lexington Conference Woman's Foreign Missionary Society, 134 West Eighth Street, Paris, Kentucky.

REPORT OF FIELD SECRETARY

Of The Woman's Home Missionary Society from November 1, 1927, to June 30, 1928

BY DEACONESS F. E. GAITHER

I have unreservedly, untiringly, and unstintingly given my service. I met a cordial welcome from the pastors, save one or two. I asked God to forgive them, for they know not what they do.

On a whole, the women are not as alert and enthusiastic as they should be, with a world of opportunity about them.

I am praying our women will be more zealous and possess a deeper consecration that God's kingdom may be established in the earth.

Addresses given, 203; letters written, 244; cards, 63; meetings attended, 254; churches

visited, 111; organizations, 52; subscriptions, 86; miles traveled, 9,217; Conferences visited, 7; visits, 60; honorary members, 25; home mission classes, 5; days employed, 200; total receipts, \$237.89; total expense, \$276.70.

CHICAGO DISTRICT

South Park, Rev. Carroll, \$6.55; St. Mark's Rev. Redmond, \$10; Gary, Ind., Rev. Delaney, \$3; Fulton Street, Rev. I. G. Penn, \$4; Harvey, Rev. C. L. Fleming, \$3.05; Beloit, Rev. Pierce, \$1; Minneapolis, Rev. Richard Hughes, \$5; St. Paul, Minn., Rev. H. B. Mays, nothing; Evanston, Rev. J. P. Pierce, nothing; Pontiac, Rev. J. C. Johnson, \$1.25; Flint, Rev. Thompson, 75 cents; Highland Park, Rev. Bankhead, \$4; Scott, Detroit, Rev. B. F. Smith, \$12; Eight Mile Road, Rev. Wilkins, 75 cents; Second-Grace, Rev. Parker, nothing; total for Chicago District, \$51.30.

COLUMBUS DISTRICT

Trinity, Delaware, Rev. Walker, \$1.50; Lincoln Heights, Rev. D. H. V. Purnell, \$4; Wheaton Avenue, Rev. Patton, \$1.50; Penna. Avenue, Rev. A. P. Waller, nothing; Centenary, Rev. Wallace, \$6; Clair Chapel, Rev. Duncan, \$2.11; Eleventh Street, Rev. Davis, \$2.09; Steubenville, Rev. W. P. Kellogg, \$1.25; Martin's Ferry, Rev. J. A. James, \$1; Bridgeport, Rev. Lee, nothing; Bellaire, Rev. Lawrence, \$1; Cadiz, Rev. Hughes, \$1.35; Youngstown, Rev. J. E. Wood, \$3.55; Akron, Rev. G. G. Morgan, nothing; Mt. Pleasant, Rev. White, \$1; Cory-Cleveland, Rev. Granum, \$2; West Side Community, Rev. Grinnage, nothing; Stewart Memorial, Rev. Sexton, nothing; Lorain, Rev. M. M. Giles, \$2.01; Elyria, Rev. H. M. Marbley, \$1.10; Oberlin, Rev. Wm. McMorris, \$1; New London, Rev. A. L. Holland, \$1.58; Troy, Rev. Slmmon, \$1.55; Xenia, Rev. Bertha Smith, \$2.07; Dayton, Rev. Burton, \$1.62; Springfield, Rev. J. W. Crook, \$1.63; Broadus, Rev. Brit, nothing; Urbana, Rev. Calnest, \$1.75; Toledo, Rev. B. H. Williams, \$3; total for Columbus District, \$46.66.

INDIANAPOLIS DISTRICT

East Side Mission, Rev. Darius, 80 cents; Mt. Zion, Rev. Stennett, \$2; Cumminsville, Rev. Wm. Washington, \$2.05; Calvary, Rev. D. D. Turpeau, \$4.61; College Hill, Rev. Robt. Braxton, \$1.80; Milford, Rev. H. W. Tate, 80 cents; Coke Otto, Rev. R. D. Hines, \$1.52; Augusta, Rev. Small, \$1; Terra Haute, Rev. J. M. Hayden, nothing; Barnes, Indianapolis, Rev. J. C. Hayes, 85 cents; Simpson, Rev. E. A. White, \$4.19; St. Paul Mission, Rev. O. H. Banks, 25 cents; Scott Church, Rev. D. E. Skelton, \$2.15; Wiley, Shelbyville, Rev. B. F. Holloway, \$2.50; Wesley, Rushville, Rev. L. W. E. Watson, \$2; Wiley, Connersville, Rev. C. E. Kirtly, \$1; Newcastle, Rev. Wm. Washington, \$1; Muncie, Rev. Prentiss, nothing; total for Indianapolis District, \$29.02.

LEXINGTON DISTRICT

Covington, Rev. Broadus, \$3.42; Maysville, Rev. Burton, \$2; Germantown, Rev. Millon, \$3; Manchester circuit, Rev. Jeffries, \$4; Falmouth, Rev. Chapman, \$4.05; Cynthia, supply, \$5; Paris, Rev. D. E. Skelton, \$2.44; Asbury, Lexington, Rev. R. E. Skelton, \$3.04; Gunn Tabernacle, Rev. Bellinger, \$3.50; Jamestown, Rev. Saunders, \$1.15; Warren-town, Rev. Davis, 25 cents; North Middletown, Rev. Alexander, \$1.20; Georgetown, Rev. Chinn, \$2.55; Mt. Pleasant, Rev. Davis,

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15 cents; New Zion, Rev. Singleton, \$2.05; Leesburg, Rev. Thomas Brown, \$1; Caden-town, Rev. Wm. Thomas, \$2; Mt. Sterling, Rev. Flournoy, \$2; Sharpsburg, Rev. Anthony Rice, \$2.05; Sherbourne, Rev. R. E. Sharp, \$3.05; Winchester, Rev. J. S. Robert, \$2; Richmond, Rev. E. E. Hamlin, \$1.25; total for Lexington District, \$51.

LOUISVILLE DISTRICT

Simpsonville, Rev. J. S. Jones, \$1; Anchor-age, Rev. Fielding, \$3; LaGrange, Rev. J. V. Coleman, \$3; R. E. Jones Temple, Rev. Shamborguer, \$21; Jeffersontown, Rev. Crawford, \$2.50; Calvary, Rev. Starks, \$2.10; 24th and Lidell, Rev. Jones, \$1.05; New Coke, Rev. R. I. Hines, \$6.75; Irvington, Rev. W. A. Green, \$1.30; Hardinsburg, Rev. W. A. Hinton, \$2.80; Cloverport, Rev. A. L. Hook, \$1.10; Hawesville circuit, Rev. C. E. Kirtly, \$3.75; Owensboro, Rev. J. H. Ross, \$2.50; Beaver Dam and Hartford, Rev. J. W. White, \$4.25; total for Louisville District, \$56.10.

Inquiry

I wish to inquire for Juner Clark. Her mother's name is Addie Clark, and her father was the Rev. E. D. Clark, all of Boyce, La. When last heard of she was in Houston, Texas. Persons having any information concerning her whereabouts will please notify the Rev. A. P. Robinson or Amanda Johnson, Boyce, La.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 10, 1929



BISHOP ROBERT E. JONES, D.D., LL.D., Resident Bishop, New Orleans Area (upper left), and the Rev. Giles B. Adams (upper right), presiding bishop and entertaining pastor, respectively, of the Mississippi Conference, held in Lynch Chapel Methodist Episcopal Church, Forrest, Mississippi, December 12-16. Bishop Jones, universally known throughout our Methodism, has just entered auspiciously upon administration of the fortunes of New Orleans Area for the third consecutive quadrennium. Far-visioned, tireless worker that he is, the Church need expect no interest of the area to suffer at his hands. This beautiful chapel is representative of the spirit, neatness, and dignity in houses of worship which his administration has brought to the New Orleans Area.

Atlanta Conference Appointments

(Names of Supplies in Parentheses)

ATLANTA DISTRICT

D. H. STANTON, *District Superintendent*

Arlene Bowen, E. G. Newton. Battle Hill, N. J. Ross. Central Church, J. W. Queen. Edgewood, (H. E. Phillips). Ladd Street, R. E. L. Beasley. Rockdale Park, to be supplied. South Atlanta, H. E. Burns; Warren Memorial, S. M. Miller. Burns Ct., R. T. Jackson. Franklin, W. C. Von Schultz. Grantville, H. B. Jones. Hogansville and Corinth, R. H. L. Eans. Hogansville Ct., J. H. Brandon. Lutherville, J. M. Strickland. Marietta, T. H. Fortson. Newnan Chapel, J. W. Moore. Newnan Ct., C. G. Gissentanner.

GAINESVILLE DISTRICT

N. J. CROLEY, *District Superintendent*

Athens and Nicholson, W. A. Neeley. Buckhead, J. W. Amey. Buford, M. J. Knight. Centenary Memorial, C. B. Holloway. Commerce, Z. K. Gowan. Covington, J. H. Bridges. Duluth, S. B. Beauford. East Atlanta, to be supplied. Elberton, J. M. Anderson. Fort Street, J. F. Demery. Gainesville, P. H. Travis. Hoschton and Duncan, G. A. Hall. Lavonic, W. M. Bailey. Lawrenceville and Dacula, David Gray. Leo, to be supplied. Oxford, A. R. Wyatt. Suwanee, E. A. Allison. Union Grove, E. H. Lee.

GRIFFIN DISTRICT

W. B. Wood, *District Superintendent*

Brooks and Vaughn, to be supplied. College Park, J. W. Swain. County Line, J. W. Strickland. Crumley Mission, Italy A. Robinson. East Point and Fairburn, B. F. Barkley. Fayetteville, J. F. Dorsey. Griffin Station, N. A. Bridges. Griffin Ct., E. D. Adams. Hampton, E. J. Kight. Jonesboro and Red Oak, P. L. Inman. Jonesboro Ct., J. H. Scandrett. McDonough, C. W. Adams. Oak Hill, J. T. Wolfe. Red Oak Mission, J. H. Zachery. Stockbridge, I. C. Rucker. Williamson, W. M. Jones.

ROME DISTRICT

C. L. JOHNSON, *District Superintendent*

Adairsville, F. A. Hunt. Austell, W. Y. Frederick. Bremen, P. B. Gates. Carrollton, R. B. McPherson. Cartersville, W. L. Stalling. Cave Springs, W. E. Ector. Cedar-town, G. W. Hatcher. Douglasville, E. V. McRae. Palmetto, J. J. Jones. Rome, First Church, J. W. Tharpe. South Rome and Floyd, M. W. Burch. Summerville and Cuthut, A. L. Haywood. Villa Rica, J. C. Cunningham.

trial life of this section would soon become the most puissant and permanent in the nation's domain.

Says Final Farewell to Earthly Parsonage

BY THE REV. G. W. CARTER

Mrs. Louvenia White was born at Willis, Montgomery County, Texas, June 1, 1880, the youngest child of Mr. William and Mrs. Harriet McMillan. She was converted and joined the Methodist Episcopal Church under the pastorate of the Rev. Tobe Ward, at the age of ten years, and lived a real Christian life until the day of her death, November 24, 1928. She was united in holy wedlock to the Rev. G. W. White in 1895. Throughout his long and fruitful ministry she served faithfully with her husband in more than fifteen charges, living in the humble parsonages of many of the charges without complaint.

In the happy union of this couple were born two girls and four boys. She was truly devoted to her husband, and was always delighted to see him happy. But she was no less devoted to her children.

In the early part of the year her health failed her. It was soon discovered that an operation was necessary, which at first seemed to give promise of a complete restoration. But not so, for she soon relapsed, and from that time until her death, November 24, the dreadful conflict lasted, and in spite of all that loving hands and skillful physicians could do, death gained the victory over life, and all that was mortal of our dear Sister White became cold in death. But her immortal spirit returned to God, who gave it. Oh, how we shall miss her! But we shall join her again in that better world. She leaves a husband, six children, one brother, one sister, and a host of other relatives and friends to mourn her departure.

Appropriate funeral services were held in Boynton Chapel Church, Houston, Texas, under the auspices of the Methodist Ministers' Union, the Rev. J. S. Scott, district superintendent, in charge. The following ministers participated: Revs. J. H. Lovell, A. W. Harley, E. W. Summers, A. W. Carr, and E. Micheaux. The principal eulogy was delivered by the writer. Her remains were carried to Willis, Texas, her birthplace, accompanied by a large number of relatives and friends. Interment was made in the Willis cemetery.

Another soldier gone to get a great reward. She fought the fight, and kept the faith, And now, gone home to God. She fought until she fell upon the battlefield, And then she heard her General say, "Lay down thy sword and shield." Some day we'll meet again our loved one gone before, Some day we'll reach that happy land, Where parting is no more.

Personal and General

—The Rev. H. H. Nunn, pastor of our church at Roanoke, Ala., and Mrs. Essie Crim, of Munford, Ala., were happily united in marriage recently at Wadley, Ala., where Mrs. Crim is teaching. The ceremony was performed by the Rev. Mr. Ratchford.

—In a recent article, written by William Pickens for a colored journal, under the caption of "Color Line in Athletics," that writer observes: "It is an ugly truth that even in the realm of sports the unsportsmanlike handicap of 'color' is allowed to do its deadly work in America, thereby keeping out some of the best athletes of the nation and of the world."

—The Rev. Chas. M. Melden, D.D., Ph.D., former president of New Orleans University, and author of "From Slave to Citizen," was married, December 8, at Edinburg, Texas, to Mrs. Luna K. Crook, of Providence, R. I. After a visit with his son, Mr. Theodore M. Melden, at Mission, Texas, extending over the Christmas holidays, they are making their home at 922 58th Street, Oakland, Calif. Readers of the Southwestern Christian Advocate who know Dr. Melden so favorably, will wish for him the largest possible happiness in this new marriage adventure.

—The Rev. Irvin Garland Penn, Jr., was happily married to Miss Willie Beatrice, daughter of Mr. and Mrs. Wm. W. Mason, on June 5, 1928, according to a recent announcement to this office. A wedding reception was tendered the happy couple Friday evening, December 21, at 1805 West Lake Street. The Rev. and Mrs. Penn will be at home to their many friends from January 1, 1929, at 2113 Maypole Ave., Chicago, Ill. The Southwestern wishes this young couple a long and prosperous married life. The Rev. Mr. Penn is one of the leaders of Methodism in Chicago, having been for several years the successful pastor of our Fulton Street Church.

—The whole world rests upon the farm and its products. At the present time 100,000,000 farming people of Africa, together with 700,000,000 in Asia, and at least 50,000,000 in Latin-American countries, are feeding the rest of the world. A total of a thousand million of the world's population live in rural territory. According to a statement made to the International Association of Agricultural Missions, held in New York on December 6, humanity's greatest problem is "the welfare of these thousand million rural people," upon whom the rest of the world is dependent for

what it consumes. The following major emphasis should accordingly be placed by all social welfare agencies, especially the Christian church: "Rural life should be studied not

"Keep to the Right"

Keep to the right, within and without,
With stranger and pilgrim and friend;
Keep to the right and you need have no doubt
That all will be well in the end.

Keep to the right in whatever you do,
Nor claim but your own on the way;
Keep to the right and hold on to the true,
From the morn to the close of life's day.

—Sent out as his Christmas greeting by
Publishing Agent, Dr. John H. Race.

only from the economic, but also from the social and spiritual viewpoint. An adequate understanding of the rural problems makes necessary a changed conception of what should constitute service to rural peoples. Religious, educational, and social organizations based on city needs cannot successfully be transferred to rural sections without radical adaptation. The basic need at the present time is a new attitude toward rural life. Services and organizations suitable to the special needs of the open country must be planned. With full recognition of the importance of agricultural operations, we cannot overlook the fact that rural communities are primarily human beings, and only secondly tillers of the soil. The problem is not only agricultural, it is overwhelmingly human. The tillers of the soil require every social and spiritual opportunity accorded to any other people. Concretely, rural needs may be summarized as: healthful environment; such effective cultivation of the land as is necessary to the food supply, and a sound economic development of the people; the improvement of family life through care of the children, proper food, comfortable housing; a social attitude towards neighbors, which makes possible co-operation despite differences in nationality and race; and proper physical, mental, and spiritual recreation." If this humane and Christian attitude were taken by the white people of the South toward the infinitely rich resources which are ours in rural Negro labor, the most potentially productive in the world, the entire economic and indus-

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"Watchman, What of the Night?"

NOT being able ourselves, in person, to attend the National Interracial Conference, held in Washington, December 16-19, we had to content ourselves as to the character and social significance of the meeting by taking the reports of competent participants or observers who were present.

But the words of those, at least of two, whom we regard as watchmen, still leave us among the number of those anxiously inquiring, "What of the night" of inter-racial clashing, misunderstanding, injustice, and unchristian attitude? Is the night as dark as ever? Was no progress made toward the gray dawn long talked of, the roseate morning, visioned and preached by our prophets and priests, of the evolving better day? Our interpreters of the social implications of the Christian religion in terms of human brotherhood—where were they? Those who constantly speak of the necessity of applying the Christian spirit and dynamic to every aspect of the total life of mankind—were these not there? Was no contribution made by the National Interracial Conference to basic consideration of the essential factors and motives and methods of procedure on which all thoughtful and sincere students of the problem of adjustment are aware the solution is contingent and awaits?

What was the matter with the conference, or at it, or prior to its assembling? Were the sessions private? Let somebody speak out with the concrete facts, telling the world what was achieved, what definite lines of procedure are to be traversed or pioneered. Light from two angles comes to us from two men amply qualified to give forth a clear and satisfactory appraisal of the conference. Perhaps due to the particular object each held in mind as he wrote, or it may be due to radically different social philosophies; neither of these writes in that clear, cogent, illuminating style which is his custom, or gives us a summary that sets forth material gains from the conference. Says Prof. Alain Locke:

"It was the most comprehensive and representative conference ever held in connection with the status and condition of the Negro in America. The conference achieved the realization that the Negro problem is not sectional, but national, different only in degree of emphasis; that it is neither exclusively the white man or the black man's burden, but is fundamentally and permanently interracial. Never before has there been such a large number of sponsoring organizations connected with any one conference; that in addition to the many organized groups invited to send delegates, many other organizations and activities were represented through delegates-at-large. Officials of the various funds and foundations, together with Government officials, labor leaders, college presidents, welfare workers, physicians, and clergymen were present and actively participated in the conference."

One gain, perhaps, is foreshadowed in this entire statement. But Prof. Kelley Miller, writing of the conference, says quite significantly:

"The conference was interracial in name and con-

stituency rather than in purpose and motive. The two races did not select representatives to negotiate relations on ambassadorial principles, but carefully selected individuals on both sides were put forward by the great foundations to promote the policy and purpose which they have in view. The whole movement was dictated and controlled by the great philanthropic foundations based upon untold millions of wealth. It was but one form of expression of the mobilization of wealth in behalf of social service. The agenda was skillfully and artistically drawn so as to include mainly those topics upon which all right-thinking people must agree without conflict or confusion of opinion. Such questions as health, education, reduction of crime, amusements, and industry provoke no animosity or violent reactions. The deeper and more basic issues of racial integrity, amalgamation, political, civic, and social equality, were ignored or put under ban by generally acknowledged and accepted taboo. The whole fabric was based upon the maintenance of the established difference and distinctions of race."

The omissions by Prof. Locke and the assertions by Prof. Miller lead us to wonder whether the National Interracial Conference, by the indictment thus implied, has set as its policy the procedure of temporizing or of dealing obliquely with this most threatening problem of our national life. We had not thought so, but were of the conviction that by reason of the coming into being of this interracial movement, and the atmosphere it was creating generally, distinct progress was being registered in social adjustment. At least we thought that stage had been reached where our race problem could be frankly and courageously approached by serious-minded prophets and patrons of a new social order.

We do not know, ourselves, what motive determined the proceedings and deliberation of the conference. We hope it was quite different from that implied in the above evaluation of Dr. Miller. As we are not quite committed in our thinking to the material philosophy of economic determinism as a solvent of our social problems, we are clearly convinced that the economic motive, if exalted by the conference as the solvent of our race-adjustment problem, is wholly inadequate and hardly worthy, as a constructive ideal, of such a task in our Christian civilization.

It strikes us that the most amazing and disturbing fact, if reported correctly, of the conference, probably accounting for any other virtues the meeting lacked, was the absence of the religious atmosphere and motive. No interracial gathering can properly or profitably make religion extraneous. Correctly speaking, there is no race adjustment. Relations between man and man are personal, at bottom. Every personal interest lays religion under tribute of ministry for its promotion. Contemplate the National Interracial Conference:

"There were no Negro delegates representing distinctively Negro organizations and movements. The religious denominations, the press, the fraternal organiza-

tions, which keep the pulse-beat of Negro life and thought, were conspicuous by their inconspicuousness. Religion had no part in this conference. No word of prayer or voice of petition for heavenly guidance was heard throughout its deliberations."

In the absence of the religious sentiment and motive

creating an atmosphere in which to work away at our gravest and most acute national problem, how can there appear upon the horizon any assuring ray of light, to say nothing of the splendor of the new day, when the sun of a Christian Americanism shall shine forth in all his splendor? Alas, watchmen, what of the night?

Proceedings

Of the Starkville District Conference, Upper Mississippi Conference, Held at Eupora, Miss., November 7-14, 1928, in Liberty Methodist Episcopal Church

By the Rev. J. R. Nevils

WEDNESDAY morning marked the opening of the Starkville Second District Conference of the year, with the Rev. D. Green in the chair. As usual, he called the Conference to order in the spirit of love to all. After the devotional service came the organization of the Conference. W. C. Hilliard was elected secretary of the Conference and J. R. Nevils, statistician. E. A. May was appointed representative of the Southwestern Christian Advocate; J. R. Nevils was elected as reporter to the Southwestern.

The district superintendent, Rev. D. Green, read his semiannual report, setting forth his praise and thankfulness to God for His care over the families of the pastors and delegates of the Starkville District. Many conversions and accessions throughout the district were reported.

The sacrament of the Lord's Supper was administered by the Rev. D. Green, assisted by Dr. L. M. McCoy and the Rev. J. W. Golden. World Service roll call netted \$161, which was wired to the office.

Dr. L. M. McCoy, E. C. F. Scarborough, of Holly Springs; J. W. Golden, J. H. Westly, of Greenwood District, and A. A. Wright, of Durant District, were present and introduced. Dr. L. M. McCoy spoke on behalf of the college, which was of much interest to the people and students of Eupora. Raised \$16 for Rust.

The Rev. E. F. Scarborough spoke in the interest of plans and ways to raise money for Rust College.

Dr. J. W. Golden carried us to the heights on the

subject, "Better Things of Life and the Falling Off of Our Church Membership."

The Rev. J. W. Westley brought us the greetings of his district, and what they are doing in Kingdom building. The Rev. A. A. Wright was with us, bringing greetings from the Durant District.

The men who preached during the session of the Conference were: J. A. Harrell, E. A. May, G. W. Weatherly, C. A. George, W. C. Hilliard, J. W. Byrd, C. I. Ashford, and H. G. Montgomery. Their sermons were all filled with high ideas as well as spiritual fervor.

The Woman's Home and Foreign Missionary Societies, and their presidents, were present and gave much impetus to the Conference in their reports and well-prepared papers. They reported \$86.50 from the charges.

Prof. J. R. Shivers, of Eupora High School, entertained us in the interest of Rust College, and welcomed us to Eupora and Rust College. We are proud of him.

Thus closed one of the greatest Conferences held on the Starkville District. Too much cannot be said about the Rev. H. F. Cook and his wife, who spared no pains in making it comfortable for us while there, and also the good people of Methodism and friends of the churches of Eupora. We, the ministers, in token of our affection for our beloved district superintendent, presented him a purse of \$25. May he live long to do what God and the church and the ministers of this district want him to accomplish in Kingdom building.

Upper Mississippi Annual Conference

By the Rev. W. N. Redmond

THE Upper Mississippi Annual Conference was held December 5-9, 1928, in Wesley Chapel Methodist Episcopal Church, Kosciusko, Miss., of which the Rev. J. P. Watson is the pastor, with Bishop Wallace E. Brown, D.D., LL.D., of the Helena Area, presiding. On Wednesday morning the Conference opened with a great spiritual fervor and awakening. The sacrament of the Lord's Supper was administered to a large number of participants by the bishop, district superintendents, and the pastor in charge. Dr. B. F. Woolfolk, the former secretary for the past sixteen years, having gone to that happy home beyond, his first assistant, the Rev. P. A. Lemon, called the roll, beginning with the deceased, and the Revs. B. F. Woolfolk, C. W. Walton, Green Spencer, and Horace Wilson, of the active ranks; and G. F. Leachwood and Tom Jordan, of the retired

and local ranks, failed to answer the roll call. The Conference stood with bowed heads while the bishop offered a fervent prayer for the bereaved. The following officers were elected: P. A. Lemon, secretary; G. Orange, J. H. Bynum, N. H. Cooperwood, J. L. King, and D. M. P. Hazley, assistants; B. S. Pegues, statistician; D. E. McNair, J. L. Glenn, D. D. Reid, A. A. Wright, A. G. Marshall, C. I. Ashford, L. I. Young, J. W. Jones, and D. D. Shelly, assistants; Dr. J. W. Golden, treasurer; J. T. Cannon, J. R. Nevils, J. W. Byrd, E. A. May, C. W. Evans, F. P. Leonard, M. J. Stalling, and C. H. Pierson, assistants.

Every courtesy was extended the Conference, and addresses of welcome were delivered by Dr. R. P. Nesbitt on behalf of the Methodist Episcopal Church, South;

(Concluded on page 34)

The Contributing Editor's Page

Let Religion Stand on Its Own Basis

RELIGION needs no external support to bolster it up in the modern world. It is not out of date. It has not been superseded by science or mechanical invention. Men and women still desire it and eagerly seek it for the development and satisfaction of some of the deepest elements of their own natures. Mass production has not found a synthetic substitute, just as good and much cheaper.

As servants of Jesus Christ and friends of mankind we have nothing better to offer the world than religion. We sadly misinterpret our high calling when we think it necessary to find in something else the basis of our activity and appeal. If we think that religion needs business strategy to support it, to make it attractive and desirable, to "get it over" without disclosing its identity, we are fooling ourselves but no one else. If we consider reform, or education, amusement, or social activity as the primary reason for religious organization and activity, we are not thinking straight about one of the elemental values of human experience. To depend upon any of these or all these in combination to draw men into the fellowship of those who seek and find abundant life in God through Jesus Christ is to miss the meaning of plain facts that are open to all with eyes to see them. The church has just one supreme value to offer men—the religion of the Spirit.

THE facts of change and improvement in the world of to-day as compared with the world of yesterday are many and evident. Because of these we sometimes get the idea that religion has been thrown into the discard; that automobiles and the "movies" have crowded it out; that other interests have made religion look like a back number. We exercise all our ingenuity to bring religion back under some other name or guise so that it will be able to stand up among modern interests without looking too much like a poor relation.

Then, too, mass production and its accompaniments have introduced some confusion into our thinking and our procedure. Whether or not we like it we are compelled to accept the statement attributed to the President that "the business of America is business." Mass production is daily discovering new methods of making new things in almost unthinkable quantities. High-powered salesmanship is mobilized for the purpose of persuading people who really do not want them or need them, to mortgage their future by buying them. Our religious fellowships have not escaped the influence of big business tactics. Highly accomplished exponents of "pep and push" sit in all our councils aided and abetted by the denominational mind with the last word on standardization. In no place in all the world are these methods such a colossal failure as in the church, which really exists for no other purpose than to live *in* and then live *out* the spirit of Jesus Christ. The most that is accomplished is to draw a crowd that melts away with astonishing rapidity as soon as the chief performer pulls his last trick out of the bag.

MULTITUDES want to find their way into the heart of the reality of a spiritual religion. They are not interested in controversy. They care very little about the particular label a man may wear. Denominationalism matters less and less to them. There is just one great,

deep question in their minds, "What do you mean by God?"

We are approaching the season of the year during which men's constant interest in religion is greatly accentuated. As we live through the weeks preceding Easter the thoughts of very many are much occupied with questions of personal religion. Our young people are open-minded and eager as they ponder the astounding facts and experiences central to our Christian faith. In our preaching, our teaching, our evangelistic and other activities, let us keep close to the heart of the whole matter and give an unfettered, spiritual religion a fair chance to produce its blessed results in the souls of men.

BACKGROUNDS

Mr. ARNOLD BENNETT, the distinguished novelist, has written intimately of his own early life. His father, when nearly thirty years of age, decided to become a lawyer, and this in spite of the fact that he had a growing family and lacked independent means. He accomplished his purpose, but his health broke under the strain.

The father of the future novelist was not a great reader. He had a library of about a thousand volumes, "mostly dull or worthless, but all dignified."

He was by no means lavish in his praise of his children. When Arnold won twenty guineas for a short story in a weekly paper his father said: "Well, it's better than a bat in the eye with a burnt stick." This seemed high praise.

Mr. Bennett tells us that "he grew up in an atmosphere of sustained effort, of grim 'sticking it,' of silent endurance, of never being beaten by circumstances." "The atmosphere was also pietistic-religious, in a degree to me utterly exasperating. I spent large portions of time in being bored."

Those who have read that unusual book by Professor RUFUS M. JONES, "Finding the Trail of Life," get a different picture of early backgrounds. Says the author: "I had come to a home where religion kept its fires always burning. . . . I was sprinkled from morning till night with the dew of religion." It was a busy household. There was a stern struggle with nature to win a living from the rocky soil of a Maine farm. But there was always time for the Quaker "silence." In those moments of communion the growing boy "quickly discovered that something *real* was taking place."

An eminent psychologist has recently written, "The oldest profession of the race to-day is facing failure. This profession is parenthood." This may be unduly alarmist. But those who are shaping and coloring "backgrounds" are playing with creative influences which produce results far beyond much of our formal instruction.

"The child is capable of religious impressions long before he is capable of receiving religious instruction."

D. D.

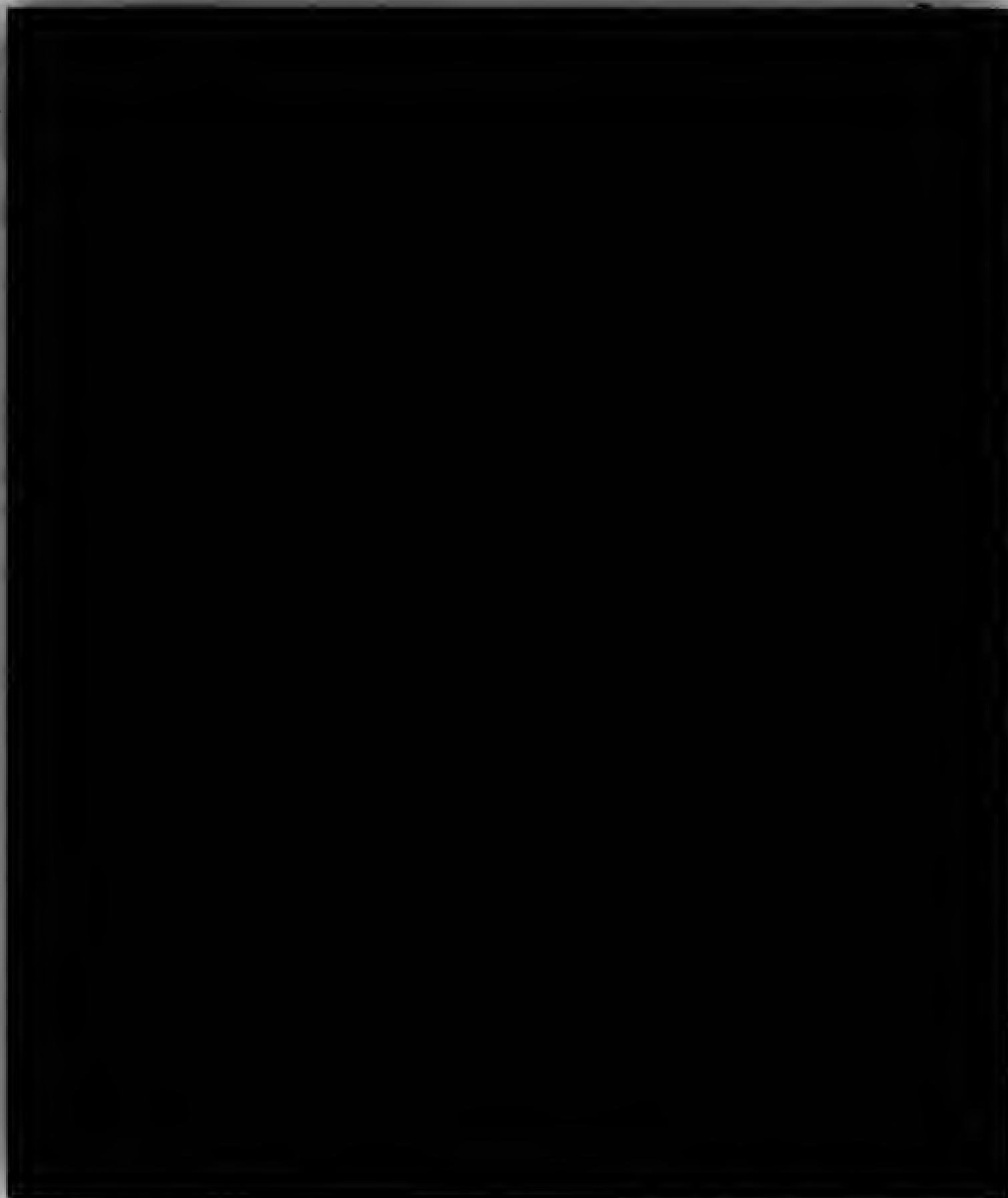
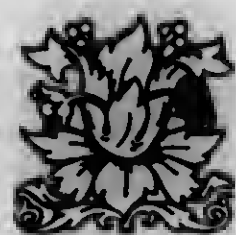
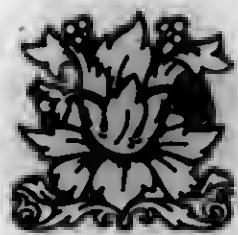
Coming Articles

January 17—Capital Punishment

By Lewis E. Lawes, Warden, Sing Sing Prison.

January 24—Begin First

By T. R. Glover, Fellow of St. John's College, Cambridge. Now at Yale Divinity School.



By Glyn Philpot, R.A.

Exhibited at the Grosvenor Galleries, London

"ROLAND HAYES: SINGING"

Roland Hayes

The Story of His Ability "To Get the Values Right"

By Mary White Ovington

AMERICANS love to feel that this is still a land of unbounded opportunity, a land where it is possible to rise from tenement or farm to a position of highest fame. Roland Hayes, the Negro tenor, has had a career that justifies this belief. Kings command him to sing for them; concert halls, here and abroad, are crowded to the doors when his name is on the program; musical critics declare him one of the greatest singers of to-day. But yesterday he was a boy working on a farm at Curryville, Ga., a settlement too small to be noted even in Lippincott's Gazetteer. His father died when he was a boy, and then the fifteen acres were cultivated by the mother and her three sons. There was no school for colored children worthy the name. The few neighbors were poor and ignorant. We often read of the diligence of the white boy who wins fame after a hard struggle up from the farm in the North. But the start in life of such a boy is replete with wealth, gorged with advantages, compared with the childhood surroundings of Roland Hayes, a member of a despised race in a backward community of a backward State.

Yet there was one thing to his advantage. The hard-working, ignorant blacks among whom he lived, he as

dark as any, had the gift of song. Moreover, they were deeply religious. "In the community where I was born," Hayes says in an interview, "nothing but the spirituals were sung. There was no question of the blues or jazz. These were looked upon as profane. And the Negro sang the spirituals in deep devotion, unbounded humbleness, and worship. He did not approach God, he did not attempt to call to Him in his song and prayer; he just surrounded God, face averted, with his art." This, unconsciously, became the spirit in which Hayes viewed music.

When Roland was fifteen, his mother decided that her sons must have an education. There was no chance at Curryville, so she courageously started with her family to walk to Chattanooga, some one hundred and fifty miles. As they trudged along, she told of the future before them and of how she had planned their education. One of the three must be at work all the time, but it would not be the same one. The two older boys should alternate, working one term and studying another, while the youngest attended school all the time. With this in mind, they at length reached the great city, and soon found themselves settled and busy. Matters, however,

did not turn out as the mother had planned. Roland was so good a workman that he was quickly promoted, and before long was foreman of a sash and cord factory, earning three dollars a day. His brother, with the new school term, could not step into this position and release Roland, and it seemed impossible that the family should lose such wealth. So the brightest of the boys was kept in the factory, to pursue an education in such spare evening hours as he could give to a colored teacher.

He never gave a thought to music. The colored musician to him was the vaudeville actor, the "nigger" minstrel, the funny man at the cheap theater. But he sang at the colored church, and one morning, after he had been given a solo part, Arthur Calhoun, a Negro organist, came to him and told him that he should study to be a singer. Hayes was indifferent to the advice. He could not conceive of himself in burlesque—which to his credit he has kept out of, though in his lean years it would have brought him, relatively, a fortune—and he knew of no other professional singers. But Calhoun was insistent, and one night took him to the house of a white man, where he heard records made by Emma Eames, Melba, and last, Caruso. Thus for the first time he listened to classical music, magnificently sung.

In remembering that night, Hayes says, "It was as though a bell rang in my heart." He, a foreman in a factory, was called upon to study a great and engrossing art, and his education barely embraced the ability to write correctly or to read a book.

Then came the struggle for an education. After reluctantly receiving his mother's consent to give up his work, he went to Fisk University, Nashville, Tenn., where he entered with the children of the sixth grade. He plodded through school, but in music he soon stood in the first rank. In 1911, twenty-four years of age, he traveled east with the Fisk Jubilee Singers, and sang with them in Boston. When they returned, he remained behind, resolved to study music in that city. Fortunately, he went to Arthur Hubbard, who gave him his musical education. Those who have listened to this tenor's beautifully cultivated voice cannot be too thankful that he fell into such hands.

For nine years Hayes lived in Boston, his mother soon coming to share his fortunes. Unskilled work was the only occupation open to a colored boy, and while studying music, Hayes was a bell-hop at a hotel or again an errand boy in a shop. When he could, he sang at concerts, and went occasionally on tours arranged by members of his own race. I recently saw a canceled check, made out to him by Beatrice Cannady, a prominent colored woman of Portland, Ore. It was for a hundred dollars, his concert fee. Whites interested in the progress of the Negro attended these concerts, but the musical world for the most part was ignorant of him. In 1915 he sang in New York for the benefit of the Music School Settlement. In Boston, Philip Hale always declared that he was a distinguished singer, but usually the critics were ignorant of his work. He was an American without European prestige, and he was black.

In 1918, taking a gamble, he gave a concert in Boston at Symphony Hall. His friends, white and colored, rallied to his support, and the hall was crowded. He cleared two thousand dollars. With this fortune he resolved to go abroad. If he could succeed in London or Paris, he might hope to succeed in the United States.

That trip abroad made Roland Hayes a famous man. London, Paris, Berlin, Vienna, Prague, all acclaimed him

an artist worthy to sing not only his own spirituals, but the German "lieder" and the lyrics of Italy, France, and England.

It was in England that he got his start. At first he was received coldly, and his money began to dwindle. His friend and able accompanist, Lawrence Brown, was with him one morning when the sky looked especially black. He had put up a deposit for Wigmore Hall, tickets were not selling well, and any moment more money might be demanded. There was no more money, and this would mean that the hall must be given up. The telephone bell rang, and Brown answered it. When he hung up the receiver he came to Hayes, the tears rolling down his cheeks. Hayes expected the worst, but after a little Brown was able to say between his excited sobs, "The king, the king has commanded us to sing for him at Buckingham Palace."

The king received them graciously, enjoyed their music, and then engaged Hayes in conversation regarding the lack of tact displayed by his predecessor, George the Third, in dealing with the American colonies. Moreover, he told Melba she must hear Hayes sing, and Melba was entranced by the Negro tenor. She advertised him to the critics and to her friends.

It is unnecessary to tell of Hayes' triumphs on his return to America. New York was won at once, and triumph after triumph was scored at Carnegie Hall. From there he traveled through the country, singing to packed houses. He even penetrated the South. In halls where Negroes before had never been admitted, this Negro brought the two races together on the common ground of love for a beautiful art. Perhaps no colored man in the past five years has done so much to dignify the conception of his race as Roland Hayes. His coming season of 1928-1929 promises to be as full as his previous ones. He will sing in cities all over the United States and Canada.

In an interview last winter to a representative of the Amsterdam "Telegraaf," Holland, Hayes is asked to give his opinion regarding the new Negro in music, literature, art. He says in part: "We cannot say the new Negro is this or that. The new Negro is only just forming himself. If one were to write about him now, taking into account this enormous cultural movement as an ascertained fact, one would be running ages ahead of time. People talk too much. More harm has been done by talking than anyone thinks. It is all great and very important. But it is not the visible form that is mightiest, that counts most. That is not finished, and what has been done so far seems incomplete. The thought, the idea, that is truly great. The Negro begins to rise up, trying to create a new world, choosing from his own and other people's culture, kneading it, bringing it together, so as to become a worthy life. What has been achieved is a Harlem such as one finds in so many places in America. Admire it, but get the values right."

The ability to get the values right—that, I take it, is the keynote to Roland Hayes' life effort. And as his interviewer goes on to say, it has made him able to put aside insignificant things, to ignore discrimination and insult, and to look upon himself as an instrument through which his art speaks. His art? Rather, his Creator, for he is intensely religious. Not dogmatic, but religious, believing that there is a Power moving through all things, and that if he drops from his mind everything frivolous, unworthy, the Power will flow through him and pour forth in song. He loves Emerson's:

"The passive master lent his hand
To the vast soul that o'er him planned."

Hayes has never married. He has a beautiful home in Brookline, Mass., where an invalid brother lives, but he is rarely in it. His friends see him seldom. His concert tours are exhausting, and he has little time for anything else. Still he is no anchorite. He travels with all the comfort that is obtainable. He loves beautiful clothing, rare jewels, flowers. It seems that there is so little to write about this quiet artist and mystic that fable must take the place of fact. What we all know of him is what we see and hear at his concerts. The slender figure comes upon the platform, dark face, dark, delicate hands. The singing begins, and whether it is a lieder or a spiritual, the same spirit flows through the verse. Schubert or the ignorant Negro, each was moved by divine inspiration. "It is not the stove that is important," he says, "but the fire inside it." It is the fire that he gives to us

as he sings, head thrown back, eyes closed, hands clasped, all the body contributing to the outpouring voice.

Roland Hayes hopes some day to build a school in memory of his mother at his old Curryville home. In the center of the school, as he imagines it, there will be a core of light, a something to typify in outward form the light that is within each soul. But Curryville, Ga., gave this to him without physical manifestation. It took him to the bare church, where he heard the dark men and women sing. "Were you there when they crucified my Lord?" they asked. And again, exhausted by the burden of life, "By and by, I'se gwine ter lay down my heavy load." Perhaps after all, despite poverty and absence of schooling, no singer could have had a finer childhood. There was the beauty of nature of which Wordsworth loved to sing; and silence, so lacking in the life of the child to-day. There was deep religious faith pouring out its hope in song. To paraphrase Hayes' beloved Emerson, Curryville "builded better than it knew."

The Function of Faith in the Modern World

By Harry F. Ward

Professor of Christian Ethics, Union Theological Seminary, New York

IN THE apostolic age, faith and works were inseparable. Each was the evidence of the other. Equally certain is it that the distinction which the modern world makes between ethics and religion is not to be found in the sayings of Jesus. The closer the record gets back to Him, the clearer it is that faith is a condition of action and not simply a means of intellectual affirmation. In one place it will be remembered He could not help the people because they did not

believe sufficiently on Him. On another occasion He told His disciples that the reason they could not do the things He was doing, was because they did not have faith enough. Using Oriental hyperbole, He told them that if their faith was only as large as the smallest of all seeds, they could do such an impossible thing as removing a mountain into the midst of the sea. On several occasions, in various ways, He insisted that evidence of belief in Him was not words, but life. "Why call ye me Lord, Lord, and do not the things that I say?"

In the New Testament we have the view of life as a conflict between the soul and the world. This is one of the abiding realities of the religious life, the antagonism between that which urges us from within and that which presses upon us from without. There is the inner life of the spirit, and there is the outer life of activity. How much these are intertwined and interdependent, science has yet to discover. But religion has known almost from its beginning, that whatever the co-operation, there is also continual conflict, with victory or defeat.

To an early follower of Jesus the dominant facts of

the world around him were sin and death, and both of these could be overcome by the exercise of faith. These enemies of man are still abiding realities of life, but what does this generation care about sin and death? It has seen so much killing that its nerves are callous. It is impervious, almost, to the tragedy of death, from which the spirit of man must seek release, and over which he must sometime, in some way, have victory. There is not sufficient sense of sin in the modern world to provide an organized fight for righteousness against the powers that threaten to destroy all idealism for this generation. Like those who lived for thirty years after the Civil War, we are caught for the moment in a period when the evil side of man's nature is dominant. High ideals and purposes are threatened with extinction. Anti-social forces are making their divisive, destructive power felt throughout human society.

The Vanished Vision

What has become of all the high hopes, the great aspirations that we voiced so strongly a few years since? We were going to make a new world, a world fit for heroes to live in—and now we look upon one which in a large measure is nothing but a hog run, where the struggle for gain tramples into the muck many of the finest possibilities of the human spirit. We were going to end war, but newer and more powerful conflicts are at this moment in the making. We were going to have done with the ancient pagan doctrine of the right of the strong to rule; but now in land after land democracy is trampled under foot, and spiritual wickedness is entrenched in high places. Where now are the millions who were going to make a new social order? The vision has departed, and according to our lack of faith it is being done unto us.

Ever since Christianity took its organized place in the complex world of human activities, the problem of sin became increasingly the question of the relation to the

actual doings of man's collective as well as personal life to the principles of Jesus. What we call the conflict between Christ and civilization has been a constant part of the human story ever since His death. And it continually becomes more acute. We live in a world that is hostile to our religion at certain vital points, which tells us that in the basic issues of government and economics the words of Jesus are those of an impracticable idealist. In such a world, how can our faith help us to the victory?

In facing that question it must not be forgotten that there is also a sense in which the physical universe as well as the organized world of man's making is antagonistic to us. This was more acutely felt by the men of older days who lived closer to the mysteries and terrors of nature. But with all that modern knowledge has done to lessen the chance of shipwreck, flood, fire, famine, and pestilence, there is still a large area of possible disaster. Battle, murder, and sudden death are yet with us. With all our prevention of disease, still suddenly, without warning, out of the darkness, or at high noon, the grim destroyer strikes, and one with whom our life has been knit falls at our side. Then the world is a lonesome place. The skies are dark and the heavens are dumb. Against their gates of brass we beat in vain with our futile fists. There is no answer. The universe seems both irrational and cruel.

In such a situation a modern agnostic poet wrote a great word:

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul."

Thus he saved himself from defeat. He might go down, but his flag would still be flying. It is courage magnificent, but it is only a partial victory.

An older singer went further when he wrung from the depths of his sorrowing soul the cry, "Though he slay me, yet will I trust him." For us in a world of cause and effect, this can be no naïve trust in the decrees of an inscrutable providence. But it can be a faith in the ethical nature of God, as the prophets and Jesus declared Him, that can turn disaster into triumph. To go on living in good will rather than selfishness, in purity rather than filth, in truth rather than lies, is to overcome the hostility of the physical universe by validating the moral and spiritual order. This is an anchor which will hold in the fiercest storm when all others drag.

The Dilemma of Youth

When we face the world that men have organized, the two chief points at which it is hostile to our religion are those which are roughly and popularly called the war system and the profit system. It is impossible to reconcile these parts of our organized life with the ethics of Jesus. His followers are asked to accept them as necessary, and to concede the impracticability of His teachings. If we yield, it is the victory of the world that destroys our faith.

The dilemma in which the sensitive conscience of youth now finds itself, because of the difference between the way

of the world and the way of Jesus for the overcoming of evil, is thus stated by one of the younger dramatists of the social revolution. He says: "To use force is to incur guilt; yet not to use force is to be destroyed by those who are willing to use it."

Thus he hangs defeated upon the horns of a dilemma. But long ago Jesus, facing the same problem, cut the Gordian knot when He told His followers to fear not men who could destroy only the body, but to fear Him who had the power to cast both body and soul into hell—that is, He bade them believe in and act upon the immortality and invincibility of God and the soul. He took the long look, made the leap of faith, and demonstrated that men could not kill Him. To-day we glibly say that history has demonstrated that He was right, and then we refuse to follow the same course in our own affairs—so we have no victory.

This failure of our faith to accomplish its work is still more manifest in the matter of the profit system and the profit motive. Here is a basic conflict between our acquisitive society and the more abundant life that Jesus proclaimed. Our organized world insists that all good things are to come by seeking first the kingdom of mammon. The gospel of Jesus is the exact opposite, and between these two there can be no compromise. "Ye cannot serve God and mammon." Yet one constantly finds preachers who ask the question, "But how can we ever have a world without the profit motive? Is not man always selfish?" But the real question is, How can we possibly have a world cleansed from the beastliness of the struggle for profit if the followers of Jesus do not believe their own gospel?

Is it not the corollary of this, that every improvement in human living from the power wheel to the splitting of the atom has been accomplished in face of the universal affirmation that it could not be done? The roll call of the heroes of faith and the record of their achievements needs to be brought down to date. When that is done, it will be clearly recognized that in the use of faith at least there is no conflict between science and religion. In that field, too, men have walked by faith, and not by sight, against the doubtings and denials of the incredulous crowd.

We have for some time been looking to science for the tools and the technique with which to make the new world that our religion desires. We can also, if we will, secure from the scientific world some reinforcement to our faith. The scientific method is observation, analysis, experiment, demonstration. The essence of the process that makes progress possible is experimentation. The creative scientist is emphatically a man of faith. He has faith enough to believe that a certain thing can be discovered, faith enough to act upon his belief by testing out his guesses in a series of experiments until presently his faith is justified by its works. It is one of the startling paradoxes of the modern situation that in the last century there has been very much more faith exhibited in the laboratories of science in dealing with the physical universe than in the laboratories of religion in dealing with human beings.

All analysts of contemporary life

stress the point that our capacity for the organization of higher forms of living is very much higher than our present achievements. The reason for the paucity of our accomplishments to-day is that our faith is a puny, sickly thing. If we believed enough in the possibility of our religion to experiment with it, if we believed as much in the possibilities of man in his relations with his fellows as the scientist believes in his possibilities in relation to the physical universe, the story of mankind at the present hour would be far different.

Creative Faith

In human affairs it is quite clear that faith is the essence of creative activity. It is the function of faith to make a new world, otherwise it never comes into being. It is a commonplace of education that children are repressed by those who doubt their capacity and cultivate self-distrust, while they are developed by those who believe in their possibilities and encourage them to express themselves. It is another commonplace of life that no man makes anything without believing in his own capacity and in the worthwhileness of the thing that he attempts—whether it be a piece of furniture or a poem. It is the multiplication of this capacity of faith in dealing with other human beings that is overlooked and neglected, yet it is the basic fact on which faith proceeds to develop a new social order. By and large, with enough exceptions to prove the rule, other human beings respond to our faith in their capacity and tend to become that which we believe them capable of becoming. That is one reason why Jesus is such a permanently revolutionary force in human society. He believes in the possibilities of all men, the worst and the lowest. His faith was in the infinite worth of the downmost man. Therefore, wherever He touches life it moves upward. And when His followers will believe in man as He believes in him, they will begin to overcome this hostile world and develop the brotherly, co-operative people who will live without a war or profit system. This truth is seen most clearly in our dealing with the people we call criminals. The old method

believed them incapable of being anything else, and therefore treated them with harshness, brutality, and repression. The result was that about three fourths of them became worse and justified the belief and the method. The new penology believes that all are capable of transformation, and pursues its belief with a scientific technique for the remaking and restoration of offenders. And again faith is justified by the transformation of about the same proportion that were made worse by the old system.

Are we, then, to overcome the world and to transform its organization merely by faith in each other without any faith in God? But how much was Jesus' faith in man tied in with His faith in God? He believed not simply in man, but that man could become Godlike, with a sublime, indestructible faith. Because the God whom He reveals is an ethical Being, whose nature is righteousness and love, His belief in the possibility of man becoming Godlike is then a belief in the possibility of God to manifest Himself in human living. Here is the mystery and the power of the incarnation. To doubt the capacity of man to become Godlike, to doubt the possibility of eliminating the war system and the profit system from human organization—what is it but to doubt God, to deny Him, to frustrate Him, to make His realization in human life impossible?

In the trenches during the Great War, just before going over the top for the last time, Donald Hankey wrote in his notebook, "Faith is betting your life there is a God." That is it; risking your life on the belief that God and the universe are with you in the search for righteousness, justice, truth, and love. With all reverence, may we not also say that there is a sense in which God risks His life upon us? This human process into which there has gone and is still going His exhaustless energy, is capable of one of two outcomes—it may continue to develop in all Godlikeness, or it may destroy itself in unutterable greed and bestial conflict. And God leaves the issue to us. If, then, we have as much faith in Him as He has in us, together we may continually release the creative capacity that will everlastingly make a new world by making human beings more like God.

In the Dim Dusk

By William L. Stidger

In the dim dusk of twilight
The tall cathedral spires
Lift up their flaming beauty
Like ancient altar-fires.

Windows of red and purple,
Windows of blue and rose;
Through these the sun's glad glory
A stream of color flows.

Altars, in vesper silence
Ennoble and enthrall,
Re-echoing to music
While shadows softly fall.

The organ rolls its beauty
In timeless tides of sound,
And through the vast cathedral
God's majesties resound.

The Angelus is ringing
Across the fens and fields,
And whispering immortal
Through every crevice steals.

High is the heart and holy,
Deep with Divine events;
Hushed as a harp and waiting
Love's touch of reverence.

Stressing Education and Evangelism

Methodism's Largest Negro Conference Meets With Wesley Church, Cheraw, S. C. Despite Bank and Crop Failures and Continued Exodus from Rural Territory, Sessions Remarkably Successful—Bishop F. T. Keeney, D.D., LL.D., President.

By the Rev. J. C. Gibbes, A.B., B.D.

THE one hundredth and twenty-fourth session, since the reorganization of the sixty-first, of the South Carolina Annual Conference of the Methodist Episcopal Church came to a successful and brilliant close, December 11, 1928, in the beautiful Wesley Church, Cheraw, S. C.

The Rev. N. W. Green, pastor, and his accomplished wife, worthy members, generous friends, and affable district superintendent, Dr. J. D. Whitaker, made splendid provisions to entertain the big Conference, for which suitable resolutions of heartiest appreciation were promptly passed.

Early Wednesday morning the distinguished Bishop F. T. Keeney, D.D., LL.D.; the eight district superintendents: Revs. N. T. Bowen, Beaufort; J. D. Whitaker, Bennettsville; C. C. Clark, Charleston; R. F. Harrington, Florence; James E. C. Jenkins, Greenville; J. B. Taylor, Orangeburg; L. W. Williams, Spartanburg; B. F. Bradford, Sumter, and the endowment agent of Claflin College, Dr. L. M. Dunton, administered the Lord's Supper. This sublime period demonstrated the religious fervor that marked the entire session of the Conference. Five hundred ministers and laymen participated and enjoyed this rare service.

Each morning of the Conference was devotional hour. The great messages delivered by our cultured and suave Bishop F. T. Keeney were remarkably enlightening to our eager minds, and a spiritual tonic to our souls.

The roll called by our efficient secretary, the Rev. R. L. Hickson, revealed the sad truth that the Revs. J. W. Brown, F. W. Anthony, J. A. Murry, R. H. Harrison, H. L. Stewart, T. W. Williams, C. L. Logan, and G. W. Gant had finished their calling, and were translated into the realm of perfect harmony and bliss.

The Rev. W. H. Hurley was transferred to the Lincoln Conference. The Rev. G. S. McClary was allowed to withdraw. The Revs. W. T. Smith and T. B. Thomas, from North Carolina and Florida Conferences, respectively, were received through transfer. The Revs. J. H. Chestnut, W. Peterson, Jackson W. White, and Moses C. Allison were received on credentials from the African Methodist Episcopal Church. Revs. E. B. Wilson, C. L. Hunt, David D. Epps, Luther J. Jackson, Zebedee Johnson, Willis Davis, James B. Kennesly, John T. Franklin, and Albert T. Putuck were ordained as deacons, and C. J. James, R. B. King, and John W. Williams, as elders.

In these ordination services, the eight district superintendents participating, the good bishop's addresses were unique and impressive. These young men showed visibly that they felt the legal and spiritual authority given them to preach His evangel and to exercise all of the privileges vouchsafed to them by the Discipline of the great Methodist Episcopal Church.

The bishop proved quite an adept in the dispatch of the work of the Conference. He was brotherly, patient, positive, affable, sympathetic, and magnanimous. No cause or need of the smallest preacher or the weakest

charge suffered under his wise administration. The reports from the Charleston, Bennettsville, Beaufort, Orangeburg, Sumter, Greenville, Spartanburg, and Florence Districts, through the district superintendents and pastors, were gratifying and provoked favorable comments, notwithstanding the State-wide bank failures, storm-ruined crops, and the continued exodus of our people.

The Conference moved to change the Claflin rally, occurring in October, to World Service rally, the month to remain the same. She further sustained herself by pledging her unanimous support to temperance, prohibition, and public morals among all peoples.

The Conference paused a while to express its deep love and gratitude to the religious educators, Dr. L. M. Dunton and Mrs. Mary E. Dunton, for their matchless leadership and constructive work among our group, and went on record in endorsing the Claflin Board of Trustees that all monies raised by Dr. L. M. Dunton, exclusive from the churches, shall still be considered Claflin Endowment Fund, he continuing to serve as secretary and treasurer of the same; that the president of Claflin College, Dr. J. B. Randolph, and the district superintendents, pastors of the Conference, members and friends, are to institute and manage an active campaign in our churches to raise monies for Claflin College expansion, all funds of this nature to be turned over to President J. B. Randolph, and that there should be two grand expansion rallies a year, one at Claflin commencement, and the other at the Annual Conference; and that the Advisory Committee, elected by the trustees, should be Prof. E. J. Sawyer, the Revs. M. M. Mouzon and J. B. Taylor, with authority to advise and help the administration to use such contributions for expansion purposes.

Conference heartily approved the following:

"(1) The Board of Pensions and Relief will select two field representatives for work in the Colored Conferences and will also completely finance the salary and expenses of these representatives. This to be the financial plans for the present.

"(2) All collections for Conference Claimants taken between Annual Conference sessions by either pastors or field representatives shall be sent immediately to the office of board, 222 West Adams Street, Chicago, Ill., for which a voucher will be furnished.

"(3) All collections from churches for Conference Claimants brought to the Annual Conference shall be officially receipted and vouchers for the same be given.

"Payments to claimants shall be made quarterly in advance by check. The first quarter to be paid at the Conference, balance to be sent to board, who shall pay remaining three quarters direct to the claimants.

"(4) The field representatives are to have the full cooperation and support of all district superintendents and pastors in their efforts to increase finance for the movements."

The Conference was favored with anniversaries of the various boards: Temperance, Prohibition, and Public Morals, Dr. A. R. Howard; the Board of Foreign Missions, Dr. J. R. Edwards; The Woman's Foreign and Home Missionary Societies, Mrs. Fannie D. Tyler; Education and Endowment, President J. B. Randolph, Dean Henry H. Pearson, Dr. L. M. Dunton, and the Rev. J. W. Taylor; the Southwestern Christian Advocate, Editor L. H. King. Illuminating addresses were delivered by each representative of his peculiar work, and lasting impressions for Kingdom advancement were made. Other noteworthy, able, and appreciative speeches were made by Dr. Allen MacRossie, educational director; Mrs. F. T. Keeney, wife of our bishop; Miss Caryl Moar, Browning Home and Mather Academy teacher; Miss E. L. Small, Conference Woman's Home Missionary Society treasurer; Gammon Theological Seminary president, Dr. F. H. Clapp; Dr. Charles R. Oaten, business representative of Board of Pensions and Relief; Dr. William Marshall, Gary, Ind.; Mrs. G. W. Long, teacher Colter Presbyterian Academy.

Thursday evening was made conspicuous by the famous lecture of Bishop F. T. Keeney on "Rebuilding the World." This powerful prelate dealt fluently and familiarly with an astounding fund of facts about life on the

universe. When the address was ended, we had been in thought and imagination all through the planet, and could say with the revelator we saw "A new earth, and the first earth had passed away."

The Conference was furnished with animating music all through the sessions. Especially fine was the grand musical contest for a prize medal, participated in by many voices from over the State. Mrs. Geneva Sease, the daughter of the late Dr. E. B. Burroughs, won the State medal for vocal music.

The pioneers, Revs. I. E. Lawery and E. W. Adams, conducted an inspiring and delightful love feast. The Rev. J. A. Summers delivered a comforting eulogy at the solemn memorial meeting in behalf of our promoted heroes.

The Sunday high-noon sermon by the good bishop was the benediction and spiritual climax. The great throng was stirred to audible and continuous acclaim, compliment, and amen.

The weather was favorable throughout; the sessions' work was speedy and harmonious; the Conference adjourned Sunday, 3.30 P. M., after beautiful resolutions of thanks for entertainment and accommodations, and the reading of the appointments by Bishop F. T. Keeney.

The next Conference will assemble in Thompson Centennial Methodist Episcopal Church, Anderson, S. C.

Proposed Merger Lincoln, Little Rock and Central Missouri Conferences

Objects and Benefits Discussed

By the Rev. A. W. White

THE Lincoln Conference includes Oklahoma, Kansas, Nebraska, and Colorado. The Central Missouri includes Missouri, Iowa, and a part of Illinois. Little Rock includes Arkansas. The merging cannot be for need of outlet. Spiritually the territory of these three Conferences has never been fully developed. Therefore, it is not merging we need in order to develop this work, but ministers that can measure up to the word of God which said (Psa. 104: 4; Heb. 1: 7), "Who maketh his angels spirits; his ministers a flaming fire" that is to light and burn up the dross." His angels, His ministers are not flatterers and deceivers; but His ministers are imbued with the work of righteousness and truth.

Now, what will be the effect of merging these three Conferences? *First*, the large appointment will influence and dictate the administration. Men in the large appointment from a human viewpoint will be transferred from one big church to another big church. *Second*, with no concern for the advance of brothers in small appointments who are commanded to grow in grace, in knowledge and in truth. *Third*, the man that administers between the bishop and the pastors of the churches is in position to do great good or great harm, and ought to be watched by the bishop more so than any preacher in the Conference, as he can create rebellion and block the pastor's success. Merging increases his power as an overseer or boss; he visits the larger church on Sunday and holds a meeting of the officers. But it destroys his spiritual usefulness with those that need him more. The smaller churches only see him some night in the week. The presiding elders of former times were a spiritual power in the church. It

ought to be so now. Therefore, hear the word of the Lord (Jer. 5: 16): "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way and walk therein and ye shall find rest for your souls."

Therefore, to me, this whole movement is a sign of weakness. The merging is to cover the weakness. Hence, there seems to be one way to offset this growing evil. It is contained in the following resolution:

A RESOLUTION TO RE-DISTRICT THE CONFERENCE

Whereas, the church to-day is in dire need of a re-birth of spiritual power, and this re-birth, if it is to come, must come through the leaders of the church, and whereas, under our present system of district organization and leadership the district superintendents are not providing the spiritual leadership which the church needs; therefore

Be it resolved, That the Lincoln Annual Conference be redistricted in such a manner that each district superintendent shall have oversight of not more than twelve pastoral appointments, that the District Superintendent shall reside in the middle of his district and serve his churches by spending each Sunday with one of them to provide spiritual encouragement and inspiration as God may give him power.

Be it further resolved, That the district superintendents shall receive what financial support the people of the districts are able to provide, and shall be permitted to engage in other work between Sundays to make up what financial support the people may lack of providing a comfortable living.

DUQUOIN, ILL.

Unparalleled Success Features Year's Work, Board of Hospitals and Homes

Bishop Ernest L. Waldorf, President. More than \$42,000,000 Invested in Eight Years. Dr. N. E. Davis Re-elected Corresponding Secretary at Annual Meeting, Chicago, December 13, 14

THE Annual Meeting of the Board of Hospitals, Homes, and Deaconess Work was held at 740 Rush Street, Chicago, December 13 and 14, 1928. Bishop Thomas Nicholson, of Detroit, president during the past quadrennium, presided in the reorganization of the new incorporation. The new members of the Board were installed and the following officers elected: President, Bishop E. L. Waldorf; vice-presidents, Bishop C. L. Mead and Bishop C. W. Burns; recording secretary, E. S. Gilmore; treasurer, A. Z. Mann; corresponding secretary, N. E. Davis.

The departmental chairmen were elected as follows: Personnel, A. Z. Mann; Publicity, W. R. Keeseey; Finance and Sanatorium, J. A. Diekmann; Pension, A. S. Kavanagh; Survey and Standardization, C. S. Woods; Architecture, C. W. Williams; Child Welfare and White Cross, E. L. Robison; Homes, Miss Roxana Beck; General Reference, W. L. Hartman.

The board is incorporated under the laws of Illinois. The report of N. E. Davis, corresponding secretary, indicated that with this meeting the fortieth year of deaconess work in the United States comes to a close. This great movement, inaugurated in 1888 by Mrs. Lucy Rider Meyer, and later developed by Mrs. Jane Bancroft Robinson and Dr. Christian Golder and others, has proven to be one of the great movements of the church for a practical application of the recruits of Christian life. There are at present 1,053 active deaconesses in the United States, of which number 853 are engaged in active service, touching every phase of institutional,

spiritual, educational, and community life. There are 1,027 deaconesses at work in European countries. Each deaconess in Europe is a graduate nurse, and all the philanthropic work in Europe is under deaconess supervision.

Correlated under the work of the board in the United States are 77 hospitals, 43 homes for children, 45 homes for aged, 2 sanatoriums for tuberculosis, 26 homes for business young men and women, 46 homes for deaconesses, and 5 deaconess schools; while in Europe there are 55 deaconess philanthropic institutions.

During the past eight years 23 new hospitals were established, 8 homes for aged, 5 homes for children, 1 sanatorium for tuberculosis, 6 homes for young men and women, and 2 deaconess homes. During the same period 62 new hospital buildings were erected, 33 new homes for aged, 34 buildings for children's homes, 4 deaconess homes, and 15 homes for young men and women. Over \$42,000,000 have been invested in these philanthropic and deaconess enterprises during the past eight years, and more than seventy-five per cent of this amount has come from people who are not members of the Methodist Episcopal Church.

The standards maintained by the local institutions is of the highest order and reflects great credit upon the church which fostered this great development of practical and applied Christianity.

The abundant blessings of God have attended this work and which with other forms of activities completes the cycle of Christian service for a lost world.

Clarksdale District Conference

Woman's Home and Foreign Missionary and Deaconess Conventions.

By the Rev. P. A. Lemon

THE second session of the Clarksdale District Conference, Woman's Home and Foreign Missionary and Deaconess Conventions, convened in Coahoma Methodist Episcopal Church, Coahoma, Mississippi, November 14-18, 1928.

THE MISSIONARY SOCIETIES

Wednesday, November 14, the Woman's Foreign Missionary Convention was called to order by Mrs. M. L. Cole, chairman. Organization was perfected and the business of the convention went forward. A nice delegation was present and splendid reports were read.

Topic, "Do the Women of the Foreign Missionary Society Realize the Great Need of Aid in the Foreign Field?" Discussed by delegates from the charges. Strong papers were read which indicated much thought and care had been given.

Mrs. Cole made a strong appeal on the urgent needs of

Africa and other foreign fields. All present rejoiced while she spoke; \$110 was raised.

Thursday morning the Woman's Home Missionary Convention was called to order by Sister Duberry, chairman. The meeting organized by electing Miss Griffin secretary, and Miss Island assistant, with following financial committee: J. M. Walton, and Sister Laura Hayes.

The delegates played their part well in reading reports and discussion of topics. Several visitors were present; Dr. J. W. Golden, area evangelist, and Prof. R. H. McAlister, business manager of the Southwestern Christian Advocate, who ably represented his work and secured a nice list of subscriptions. The sum of \$181 was raised by this convention.

THE DEACONESS CONVENTION

Sister Duberry also presided at this convention. Much interest was manifested by the representatives.

THE DISTRICT CONFERENCE ORGANIZED

Doctor Butler called the District Conference to order, and proceeded to organize by re-electing P. A. Lemon secretary and reporter to the Southwestern Christian Advocate; L. W. Washington, statistician.

Welcome addresses were delivered by Doctor Golden, pastor of the Methodist Episcopal Church, South; Dr. W. J. Wright, of the Baptist Church; Mrs. Viola White, of the African Methodist Episcopal Church. The response was made by the Rev. D. D. Reid. Good reports were rendered by the pastors. Debts had been cancelled. Many souls brought into the kingdom of Jesus Christ.

Dr. L. M. McCoy, president of Rust College, was with us, and ably represented Rust College, unfolding to us the superior advantage of intellectual development.

The names of charges were called, and \$142.48 was raised for education. The following preached during the conference: A. L. Hickman, B. L. Lee, J. M. Walton, J. H. Herron, C. W. Evans, J. W. Golden, J. H. Gaston, the Rev. Jackson, and D. D. Reid. We were greatly favored with Rust choir and orchestra. Also the local choir of Coahoma rendered excellent service during the session.

The Rev. Washington, his members, and the other denominations spared no pains in making everything pleasant and giving the conference a royal entertainment.

Quite \$700 was raised for all causes during the conference. The prize in the District Financial Contest for Education was awarded to Mrs. Nancy Zachary, of Minter City charge. This charge reported sixty dollars for education, which led the whole district. The next District Conference will meet in Drew, Mississippi.

Raising World Service

Some Youngsters Save a Local Situation

By Dr. F. H. Butler

Secretary for Colored Work, Epworth League

EVERY pastor delights in making an advance in his collections for World Service each year.

No man really having his work at heart wants a decrease. The Rev. Mr. Blank was nearing the close of the Conference year and just ten days before the day of departure for the seat of the Annual Conference an epidemic of influenza broke out in the community. He was within ten dollars of having an amount equal to his World Service collection of the previous year and fifty dollars due on his salary. What few officers and leaders of the church he could get hold of came together and talked over the situation. Just as the meeting was about to close, in came the president of the Epworth League holding three World Service vouchers in his hand. These vouchers totaled twenty dollars. The local chapter, though small in numbers, had been working the Twenty-four-Hour-Day Plan and made three remittances to the Chicago central office during the year. The vouchers counted on the church's World Service apportionment and the Rev. Mr. Blank went to the Annual Conference with an advance over the previous year. He was smiling and happy.

AN EFFORT TO SELF-SUPPORT

If all the moneys raised by our Leagues for World Service were paid to the central office the amount would be more than sufficient to take care of our budget. This is seldom done. In 1927 eight of our Conferences made a small contribution in this way, and during 1928 the number increased to fourteen out of the twenty Conferences

of our group. We get the use of one hundred cents of every dollar sent to the central office of the Epworth League and Young People's Work, and we only get one cent of each dollar if the money is sent in to the World Service undesignated. Because of the importance of our young people's program this liberal concession has been made by the World Service Commission. We call this money Twenty-four-Hour-Day money because it keeps the young people's work going around the world. World Service vouchers are given for every cent sent. It does not matter about the size of the amount remitted. We send receipts for one dollar just the same as we do for large amounts.

You have your choice as to method in raising this money. Some Leagues use the triplex envelope issued and sold by the office at 15 cents a carton, and remit once a quarter. Some take a monthly offering for central office expenses. Some make a pro-rata division of their weekly offerings and remit once a quarter. When quarterly remittances are made, in most cases the moneys are sent in January 1, April 1, July 1, and October 1. This is not obligatory. You can make remittances any time convenient to you. Whatever you send will be much appreciated and help to assure the continuance of the fine recognition of our group at the central office.

Upper Mississippi Annual Conference

(Continued from page 24)

Prof. L. B. Turner on behalf of the Baptist church; the Rev. J. A. Carr, Ministerial Alliance of the city; Hon. H. T. Leonard, city attorney, in behalf of the citizens of the town; and Mrs. D. M. P. Hazley in behalf of the members of Wesley Chapel. All of which were responded to by the bishop in brief but fitting words. The district superintendents and pastors had their reports so well prepared that the Conference business was disposed of with ease and rapidity.

Samuel Miller and Wm. M. Higgins were received on their credentials from the Baptist Church; Ira R. Butler and Harry F. Bankhead received into full connection; E. O. Gilmore, C. H. Pinson, R. L. Sweeney, N. O. Griffin, and W. H. Moody were ordained elders; and Thomas B. Rucker, local deacon.

Representatives from the various boards were present and delivered inspiring addresses: Dr. E. M. Jones, Board of Pensions and Relief; Prof. R. H. McAllister, manager of the Southwestern Christian Advocate; Dr. W. C. Price, Methodist Book Concern; Dr. M. J. Holmes, Board of Education for Negroes; Dr. L. M. McCoy, president of Rust College; Dr. R. G. Morris, Board of Home Missions and Church Extension; Dr. Sutton E. Greggs, distinguished Baptist minister and orator, from Memphis; and Prof. Murray, with Rust sextet, who sang to the delight of all who heard them. On Saturday morning the Conference was graced with the presence of our own Bishop Robert E. Jones, who in his usual and brotherly way addressed the Conference, emphasizing the Gammon leadership and other items of vital importance. The Conference hailed with delight the presence of Bishop Brown. Sunday was a high day spiritually. Bishop Brown, following the ordination service, preached a great sermon to a packed house, after which the appointments were read and the benediction announced. Thus closed another session of the Upper Mississippi Conference.

The Fight for American Ideals

Immigration Issue Over Foreign and Native Born

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

PRESIDENT HOOVER within a month of his inauguration will be required to proclaim to the Old World the new immigration quotas of the United States, unless Congress reverses its action. The law as it now stands requires that the President, on April 1, 1929, shall proclaim and make known these quotas as determined upon the "national origins" basis. Foreign-language newspapers and societies of foreign residents representing especially those from southeastern Europe, who have so largely made up the immigration within the past four decades, are putting up a strong fight to break down the present restrictive immigration policy of the United States and to allow the floods of aliens to come in from that section of Europe. Congress is now face to face with the issue and must stand by its recent action taken after long study, or give way to the pressure of those forces which seek to disregard the past history of the United States.

A CONGRESSMAN'S STATEMENT

A prominent mid-western congressman stopped the writer as he was leaving the House office building and challenged him with the interrogation: "What is the matter with the majority of the people of this nation? Are they asleep? The Jews and the Roman Catholics and a number of their affiliated agencies are putting up a fight against our restrictive immigration laws which is terrific. Every day my mail brings quantities of their propaganda, and I do not hear anything from the majority groups of the nation. Do they know the future of American institutions is wrapped up in the immigration policy which must be decided upon in this session of Congress?"

These were rather emphatic statements from a seasoned legislator. We immediately undertook a round of visits to the various departments and committees having the facts in hand. We now pass them on for the millions of readers to face and act upon as their consciences may dictate.

IMMIGRATION FACTS AND FIGURES

On June 7, 1924, Congress passed the present restrictive immigration law. In that law it is provided that quotas for the various nations be based upon the national origins of the present white population of the United States. The President was to proclaim, on April 1, 1927, the new quotas, as based by the experts upon the national origins, which was to become effective the following July 1. The work had not been sufficiently completed at that period, and Congress postponed putting the new quotas into effect for one year. Last spring, because of the proximity of the national campaign, and the fact that many voters, who had not been here long enough to become Americanized, might not like the new quotas, Congress postponed announcement until April 1, 1929. Now the time has come when the future policy is to be decided, for the national origin quotas are available, and there is no feasible reason for not coming to a definite decision as to a permanent basis for the future.

THE FOUR PROPOSITIONS

There are those who would remove all restrictions and allow numbers of immigrants to come without limit. These would repeal the present law, or have such wholesale exceptions made in favor of relatives that it would be virtually nullified. There are millions of aliens now seeking to come, and whose coming would simply add to the present number of unemployed in this country with a consequent reduction in the American standards of living.

Other groups whose native countries or

countries of their origin enjoy larger quotas under the 1890 foreign-born system than under any other restriction would have the 1890 census made the permanent basis.

A third group, composed chiefly of the later immigrants who were largely represented in the 1920 census, but not so extensively in the 1890, want the latest census of foreign born to be used as the basis.

The system which Congress adopted in 1924 as the most fair to all racial groups in the United States is the national origins basis. This provides that the whole white population, with certain exceptions, be used as the basis of distributing the immigration quotas, rather than using as a basis only the foreign born here at some recent census period.

It was believed that the last-named system would keep the racial mixture in the United States about as it now is, would give the pioneers and founders of this nation and their descendants consideration, and would not favor one foreign-born group over another by choosing a certain census when one racial group had a temporary advantage over the others.

THE NATIONAL ORIGINS BASIS

There was a try out with the 1910 census when a limited restriction was adopted following the war. It was found that that census was unfair, as it did not represent the country as a whole. It gave forty per cent of the immigration quota to southeastern Europe, although only sixteen per cent of the population had been contributed by the nations of southeastern Europe. The Senate, which, as its members are elected by all the citizens of a State, is not so subject to the propaganda of foreign-born groups as the House, proposed the national origins basis. This was adopted, and the 1924 Restrictive Immigration Law provides that the Secretary of State, the Secretary of Commerce, and the Secretary of Labor should be a committee to determine the present racial make-up of the population of the United States, and upon this determination base the future immigration quotas. Section 11, paragraph (b), provides that "the annual quota of any nationality for the fiscal year beginning July 1, 1927 (later postponed by Congress to 1929), and for each fiscal year thereafter, shall be a number which bears the same ratio to 150,000 as the number of inhabitants in continental United States in 1920 having that national origin bears to the number of inhabitants in continental United States in 1920, but the minimum quota of any nationality shall be 100." Other sections of the law eliminate from the calculation those from other countries of the Western Hemisphere, aliens ineligible to citizenship or their descendants, the descendants of slave immigrants, and the descendants of American aborigines. A force of population and history experts was immediately employed to trace out the racial origin of all the people in the country in 1920, native-born citizens as well as foreign-born aliens. The experts, by careful study of the names, history, and genealogies, determined the racial background of the 3,172,000 who were enumerated in the census of 1920 (known as the original native stock), and who had increased by 1920 to 41,288,570, multiplying by thirteen times in that period. They found that when the national origins of the present population who had come from the quota countries were ascertained there were 40,324,400 Americans who had descended from the "original native stock," and 49,007,758 who were of "immigrant stock." Having ascertained this total of 89,332,158 as the number upon whose racial origin the 150,000 annual quota immigration was to be allotted, the experts found that each country would be entitled to one immigrant for every 600 of

the population whose racial origin went back to that country.

NATIONALITIES AFFECTED

It has been ascertained that of the original native stock, the origin of 81,803,900 is traced to Great Britain and northern Ireland, 8,010,100 to Germany, 1,821,500 to the Irish Free State, 1,366,800 to the Netherlands. This group provided the great preponderance of those who pioneered and founded this nation. It is seen that over three fourths of the people living here when the United States was moulded into a nation came from the British Isles, and that these, with others from northwestern Europe, made up over ninety per cent of the population. They were mostly from the more democratic and the Protestant sections of the Old World. These founded and fostered the institutions which have come to be regarded as typically American, and which have made our civilization and progress quite different from that of the Old World.

Now, if you turn to the immigration records of those who have come to this country in the past thirty years, you find those who contributed most largely to the original native stock are displaced by the Italians, who in this period have come to the number of 3,860,000; the Hebrews, 1,870,000; the Poles, 1,498,000. The Germans, who made up about 2.15 per cent of the original stock, come next to the Poles in the total number of recent immigrants, and are followed closely by the English. The Scandinavians have sent 1,025,000 here in the past thirty years, although they had a very small number here in 1790. The Irish come next in the number of recent immigrants.

ITALIANS, JEWS, AND POLES

It is evident as the figures prove that, if in making up the future immigration to this country, the racial background of the native born is not considered, and the 1920 census is used, the Italians would send the greatest number into our land, and the Jews of Russia, Poland, and the Balkans would come next. The use of the latest census would give southeastern Europe 52.6 per cent of the immigration quota, whereas that section of Europe has contributed only 16.5 per cent in the make-up of the population which has developed the United States to this date.

In fact, any census date discriminates against some particular group, and even the national origin basis would cut down the present number of Germans and Scandinavians who would be admitted. These races have furnished some of our best citizenship groups. But if the foreign-born population who were here, according to the census of 1890, be used, the Germans would be given a larger quota than those of the British Isles, who contributed ten times more to the original stock than did the Germans. So this basis is evidently unfair to those who came early to this country from Great Britain and northern Ireland.

BACKING CONGRESSIONAL REPRESENTATIVES

There are those in the House of Representatives who have the courage of their convictions and are ready to stand for the present law as the most equitable yet found, but they wonder why the people who are of like mind do not make their convictions felt. The foreign-born groups are making themselves felt. We have before us a folder from one of the immigrant groups. It has on every page an appeal to "Write your congressman and senator that the new quota distribution based on 'national origins,' and to go into effect July 1, 1929, be repealed." Those who are of this mind will join with these, but those who believe that all the people of the nation, rather than those of foreign birth, should be considered in determining the future immigration can register their conviction by writing their representatives in Congress to carry through the law on the national origin basis as it is now enacted.

The facts in brief are as above. The future policy rests with the people as expressed through their representatives in the national legislature.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

CHRIST, THE WORLD'S REDEEMER

FIRST QUARTER. LESSON III. JANUARY 20

General Lesson Title—Christ the Saviour.

Lesson Material—Luke 2. 11, 30-32; 15. 8-7; John 8. 14-17; 10. 9-11, 14-16, 27, 28; Acts 8. 1-18; Rom. 5. 1-11; Phil. 2. 5-11; 2 Tim. 1. 9, 10.

Golden Text—And thou shalt call his name Jesus; for it is he that shall save his people from their sins. (Matt. 1. 21.)

OUR CHRISTIAN FAITH

The Moral Universe. We said last week that punishment is disciplinary, being the divine method of warning man that deterioration of character may be checked, and that estrangement from God may not continue. This means the recognition of the office of penalty in the moral government of the world. We have to do with more than an individual problem; for the universe is moral. Hence we have need of Christ, "the world's Redeemer."

We are all of one family, and we are learning the lesson of life together. Naturally penalty has a social significance as well as an individual application. This view is the acceptance, as morally justifiable and necessary, of all those social consequences of sin which are the most effective proof that man's true ideal is not only self-centered, but also group-centered, and hence is to be realized through a redemption which is planned for all the world.

Sin and Repentance. Contact with Jesus Christ accentuates the tragic significance of sin in the minds and consciences of men. His teaching forces the realization of sin inward, and intensifies the sense of society's unregenerate selfishness. Moreover, it draws men's thoughts to a spiritual interpretation of the whole relationship between God and men. In the light of Christ's words and of His sinless life, sin is clearly revealed for the first time in its true nature as an offense against the loving Father, who ever seeks only the highest good of His children.

Guilt is disobedience to the laws of the Kingdom. Punishment is estrangement from the Christian's God. But there is no form of evil consequence of sin which, when accepted in the Christian spirit, may not be transformed into what the old theologians called "chastisement." In a word, the love of God is all-controlling. And Jesus came to save the lost. As He Himself said, "There shall be joy in heaven over one sinner that repenteth."

The Redemptive Process. To be saved means, negatively, to be delivered from the bondage and estrangement of sin, and positively to attain to a new consciousness and experience of the lovingkindness of God and to a fresh determination to do His will, thus proving to be a worthy child of the forgiving Father. These are but the two sides of the one experience.

Salvation is inward, and means transformation of character. It is both ethical and religious. On the ethical side it means that selfishness is overcome, forgotten in self-sacrificing love. On the religious side it is the restoration of right relations with God; obedience takes the place of rebellion, and trust, of fear. Thus salvation is a social process, Godward and manward. Here and now salvation is not completely wrought out; its full consummation will take place in the hereafter.

THE LESSON IN DAILY LIFE

Salvation and the Kingdom. We have tried to give expression both to the individual and to the social aspects of salvation. From the point of view of the individual, salvation is a process in which the individual progressively achieves for himself the ideal revealed in the character of Jesus Christ. On

the religious side it is reconciliation to God; on the ethical it is moral renewal. From the social point of view, salvation is the process in which the kingdom of God is established among men. It means the progressive realization of the Christian ideal in individual men and in social institutions. Of course, these are two aspects of the same thing. The kingdom of God is all-comprehensive in its ideal.

"Saved by His Life." It is entirely clear that Paul had the progressive and vital conception of salvation, which has been set forth here. He recognized the reconciliation accomplished by the cross. But Paul emphasized strongly the truth that the cross represents but the beginning of the redemptive process.

In a vigorous text, often neglected, Paul declares plainly, "If, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life." This makes redemption an enterprise in which we have an important part; it makes it progressive; it makes it an organic part of all our experience. According to the Pauline standard, it is a mistake to stress exclusively the part that the death of Christ played in salvation. It would be well if preachers more frequently would preach on the text, "Much more, being reconciled, shall we be saved by his life." (Romans 5. 10.)

Paul was fond of such living, throbbing terms as "abundance of grace," "justification of life," "grace reigning through righteousness," "eternal life through Jesus Christ." (All in Romans, chapter 5.) His great word was "faith." By this he meant an attitude and act by which the Spirit of Christ would be permitted to dwell in the heart of man. It was not primarily intellectual assent, but rather a living acceptance of Christ as Saviour.

"Have This Mind In You." How are we saved "by his life"? It is a vital, co-operative process. It is accomplished by something we do to appropriate Christ's splendid offering. It is very simple in Paul's thought. It may be summed up in his words in the second chapter of Philippians, "Have this mind in you, which was also in Christ Jesus." By long and earnest striving, through meditation and prayer, by constant obedience, we

must form our minds on the mind of Christ. This is a long process, and redemption itself is as vast as life.

"According to His Own Purpose." After all, the great work of salvation comes from above, "according to the power of God." We may appropriate God's gift "according to his own purpose and grace"; but it is our Saviour, Christ Jesus, who has abolished death, and has brought life and immortality to light through the gospel.

GROUP COURSES

Primary—Making a Sick Boy Well.

Junior—Micaiah Stands Against Four Hundred.

Intermediate—Worshiping God Together.

Senior—What Real Religion Is.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 20, 1929

"I have found my sheep which was lost"

(By D. D. Martin, D.D.)

There is no other word more sad, no other condition more pitiable, no picture of life so helpless as that suggested in the word "lost." Its distress is so emphasized as to make one lost outweigh in immediate interest ninety and nine who are not lost. If we shall multiply the number in the heathen world by ninety and nine, then compare them to the number who are Christian, we would make a fair application of this lesson.

Then if each Christian would go in search of one lost and bring them safely, securely, and fully back to God, the joy in heaven and on earth would be intensified by the relative import of that work. The greatest joy known on earth or in heaven is in bringing the lost back to God, for no joy can be complete if one is lost to those responsible for bringing the lost back.

God commendeth His love in that He came for us each as a personal Saviour and then sent us each to find a lost one that we may do as He did. Until we as under-shepherds come with our lost sheep to the fold of Christ we have not fulfilled our joy in making heaven glad. We have this ministry of hope to the lost world, and in it alone can we magnify the grace of Christ. Many would die for a good man and a friend, but how about the lost who have no such claim?

The figure of the shepherd bearing the sheep is making clear our responsibility, not only in finding the lost, but in giving help where needed. A young convert needs support and guidance; so do foreign mission stations need the wise counsel of those who have been long on the way. It is a useful life that gets hold of another to bring them safely to the fold of Christ.

OAMMON SEMINARY.

Epworth League Topic

JANUARY 20

By A. H. Beardsley

CHRISTIAN PRINCIPLES IN BUSINESS AND IN AGRICULTURE

II—THE INDUSTRIAL SYSTEM AS IT AFFECTS PERSONALITY

(Matt. 6. 25-33.)

The increasing use of labor-saving machinery in industry is largely responsible for the present industrial system, though not for its abuses. The process by which the home workshop has been supplanted by the factory has been well called an industrial revolution, so great have been the changes which it involved. The material changes, large centers of industry drawing to themselves a great group of workers who must live near their work—a prime reason for the growth of cities—the accumulation of vast fortunes, the large buildings and machinery used, the railroad connections which must bring food into

the city and carry out the manufactured products—all these are marks of a new industrial system. It has determined not only where people should live, and their environment, but has changed their way of working. Men no longer make a complete article and proudly see it go to a purchaser who looks satisfied. A worker must now, in the interests of efficiency, do but a single small part about making the article, until the action becomes fairly automatic. He can feel little pride in the finished product, he had so small a part in its making, nor does he ever see the man who buys it. This has been a hard

change to make adjustment to. Men get tired of the monotony and ask for shorter hours, that they may do something more interesting. Their interest in the work in hand deteriorates into a bare interest in the pay they receive in return for their time and effort. The joy in work is largely absent, not because work has grown dull, but because the opportunity for the worker to express himself in his work is so slight, often absent entirely.

The days when the employer worked in close association with his men are largely gone. The corporation is a big, impersonal concern, in which the men are but cogs in the great machinery of it all. If one man drops out, another will take his place to-morrow, and there are always so many men who have been displaced by new inventions that the employer has no trouble getting men. To do this he pays the wages men will work for, which, in turn, is dependent upon men's need. This always tends to become a bare living wage. The workmen know that their labor brings in profits to the company of which

their wages are but a part. Being close to want, there is unrest and a feeling often that they do not get a square deal. Workers then organize together, against the very men with whom they are bound up in this industrial system, their employers. Two opposing groups are formed of the men who should understand each other best and be co-operating together for a common end. The employer's aim for profits crowds out consideration of human values, while the employee, as he strives for material gain, unconsciously also makes money the end of his endeavor.

In the midst of this emphasis on material things, on profits and wages, we hear Christ asking, "What doth it profit if ye gain all these things, if in the gaining you lose what is far more valuable?" He looked upon personality and its development as the really valuable part of living. Whatever dwarfed and destroyed personality was to Him evil. He believed that a Kingdom could be set up in which the world's work could be done in such a way that personality would be constantly enriched by the work, and not in spite of it.

Little Stories of Achievement

What the Churches Are Doing

Tullahoma, Tenn.—We are much pleased with our gallant and efficient leader, the Rev. R. D. Granville, an able preacher, organizer, and a great pastor. Immediately after taking charge of his new appointment a rally was put on. In two weeks we laid on the table the sum of \$89. We are praying for a great year's work.—Mrs. Mary L. Russell, Reporter.

Hemphill, Texas.—We are grateful to Bishop R. E. Jones for sending to us the Rev. C. H. Pemilton as district superintendent. We regret to give up the Rev. J. W. Gilder, but the church saw fit to move him to other fields. May God bless him in his new field of labor. The first quarter was held December 22 and 23. The Rev. C. H. Pemilton was too sick to preside, and sent to us the Rev. R. R. Bailey, a man after God's own heart. We paid for the quarterly assessment, \$33.31. May God bless the Beaumont District.—Reporter.

Starke, Fla.—Monday night, December 31, was a great night to our souls. Watch night was held at Moriah Methodist Episcopal Church; devotion was conducted by Bro. S. F. McCoy, and at 11.15 Bro. Damon Dell preached from Acts 1. 11, to the delight and edification of all who were present. At 12 o'clock we were all at the altar giving thanks unto God for permitting us to see another new year. We prayed God for more power to do more this year for the upbuilding of His kingdom than ever before.—The Rev. R. H. Debose, Pastor; Damon Dell, Reporter.

Irvington, Ky.—The churches of Irvington met in union services on Christmas Day at St. Clair Methodist Episcopal Church. The Rev. W. Wilson, of the African Methodist Episcopal Church, delivered a powerful sermon in the morning. At night the Rev. A. L. Lewis, of the Baptist Church, brought another soul-stirring sermon. The spiritual tide ran high. Our pastor, the Rev. C. D. Mitchell, extended the invitation, and we were blessed with two converts. Our pastors of this town are creating a spirit of co-operation among the churches. We are proud of this memorable and history-making event.—Mrs. Eva Carman, Reporter.

Cotton Plant, Ark.—On Christmas morning, Taylor's Chapel bell sounded the notes of the Christmas tide. The first hymn was, "Hark, the Herald Angels Sing"; prayer by Prof. B. Jones; hymn, "While Shepherds Watched Their Flocks by Night"; Scripture lesson read in response from Matt. 2. Our pastor, though suffering from the effects of influenza, preached a wonderful sermon. The entire congregation rejoiced. We were blessed with the presence of the Revs. G. N. Johnson, of Little Rock, and Z. R. Fields, of Pine Bluff. Mr. Tory Ailey gave to the church and Sab-

bath school a beautiful Christmas tree. He is a member of Taylor.—Reporter.

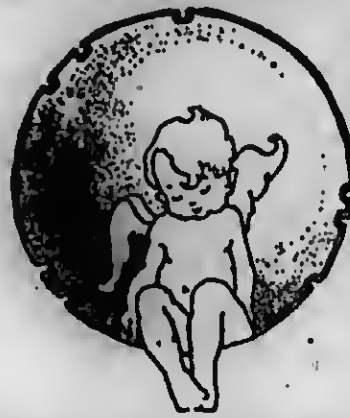
Fairfield, Texas.—Sunday, December 9, was a high day at Hopewell Methodist Episcopal Church. The pastor's installation sermon was preached by the Rev. I. S. Grove, moderator of the Middleton Association, which was quite inspiring to all. His text was, "God told Joshua to rise up and go over the Jordan." After the sermon a creditable offering was laid on the table. While the Rev. Groves was making some remarks, a storm blew up, which took its course around the altar. The party was led by Mrs. Anna Carden. Seventy-five pounds of choice groceries and a heavy purse of money were left on the table. Too much praise cannot be given these good people for their loyalty to the church and pastor. We thank them, and extend to them an invitation to come again.—Rev. and Mrs. A. C. Collins.

Marietta, Ohio.—John Stewart Memorial Methodist Episcopal Church: On Sunday, December 23, at the evening worship hour, we had a very elaborate Christmas program rendered by the Sunday school, and assisted by the Ever Ready Club. Program was in two parts, viz.: No. 1, Primaries and Juniors, Mrs. J. L. Roden in charge, and No. 2, Intermediates and Seniors, Mrs. B. Hawk in charge. This group rendered the cantata, "The Star of Bethlehem." A large audience enjoyed the program and the many gifts brought for them. The pastor's family was heavily remembered by the church and community, for which we are thankful. The Ladies' Aid does much to keep the church going and to make the church life worth while.—The Rev. Julian A. Walker, Pastor.

Gadsden, Ala.—Our pastor is making a fine beginning. The Rev. J. R. Taylor is a scholarly and interesting preacher. The church has taken on new life, and the congregation grows larger each Sunday, with a deep desire to hear and receive the message that their acceptable pastor has to deliver to them. Plans are being laid to lift the entire debt of the church, including the World Service apportionment. On Sunday night, December 23, there was a pageant in commemoration of the birth of our Lord, presented in the Sweet Home Church, to a crowded house, conducted by Mrs. Bessie Lynn, assisted by Miss Gaynell Redrick and Mrs. Maud Ayers, which was handled with credit by these ladies. A Christmas offering of \$10 was raised for World Service purposes by the Sunday school.—J. H. Redrick, Reporter.

Nashville, Tenn.—Sunday, December 23, was a great day at this grand old church. Our district superintendent was with us, and it is always a great day when he is with us. At 11 o'clock his subject was, "One Lord, One Faith, and One Baptism." This was a wonderful message, and at 6 o'clock he held his business meeting. He complimented the

The New Year



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work of the church at large for the first quarter. The greater part of our plans are for the new church, and we are working now especially for that purpose. The pastor, Rev. H. P. Gorden, is overjoyed with the storm that struck the parsonage last week. This storm carried with it the very choicest of groceries and other things. He heartily thanked all that took a part in this movement. The pastor had the pleasure of baptizing two persons Sunday morning who did not want to wait until the general baptizing. We are struggling to do more work and better work this year.—Mrs. Georgia Williams, Reporter.

Danville, Ark.—We are thankful to say that our task for the year 1928 was completed in good shape. Our World Service quota was \$85; Conference Claimants, \$18; Episcopal Fund, \$7. These amounts were raised in full. Quota for Philander Smith College, \$35; raised \$16. District superintendent, \$90; raised \$87. Pastor, \$625, raised \$582; and the best of all, we thank our heavenly Father for using us in bringing seventeen souls to Christ, thirteen of which are members of the Methodist Episcopal Church. We thank also the members of Trinity and Barnett's Chapel for the wonderful way in which they have proved their loyalty, both to the church and to the pastor. Since we are starting out on the journey of another new year, may I say to the members of said churches that we start with our hand in God's hand to do a larger work of Kingdom building, with Him to lead, who said, "I will not leave thee nor forsake thee."—A. L. Buchanan, Reporter.

Wilmington, Del.—We are near the end of our year's work, and we are planning a round report with our Episcopal Fund, Conference Claimants, and General Conference expense all paid in full. The Ladies' Aid and The Woman's Home Missionary Society gave a million-dollar wedding and raised over \$80. The president of the Ladies' Aid, Mrs. Josie Sturgis, sent \$15 to the World Service, and the treasurer of The Woman's Home Missionary Society, Mrs. Frances Hall, sent \$15. The pastor and trustees have just finished flooring the church. The president of the parsonage committee, Mrs. Katie Farrell,

gave them a midnight supper. All enjoyed the supper. Mt. Carmel is doing a wonderful work. The pastor and his faithful coworkers are working harmoniously. We also have a Pastors' Club. Our motto is, "Peace on earth, good will to all men." Mt. Carmel members have sent to World Service office over \$50.—The Rev. J. T. Ayers, Pastor; Elizabeth Thompson, Reporter.

Roanoke, Ala.—The missionary ladies of the Methodist Episcopal Church gave a reception and miscellaneous shower recently in the honor of the Rev. and Mrs. H. H. Nunn, at the home of Mr. and Mrs. C. A. Johnson. A two-course dinner was served. The menu consisted of baked chicken, dressing, peas, rice, coffee, ambrosia, and cake. The table was beautifully decorated with evergreens and flowers. In the receiving line was Mrs. Tola Marsh. The guests were delightfully served by Mesdames M. B. Shealey and Julia Wright. Committee on arrangements were: Mesdames Eva Dosier, Mattie Thomas, Julia Wright, Beulah Young, Lou Robertson. Mr. J. P. Russell was toastmaster for the occasion. Many officers and members of the church were present to extend congratulations and felicitations to their pastor and his bride. Included with the members were the following: Mr. and Mrs. J. A. Riley, Mrs. Calvin Wright, the Rev. Ratchford, and his three daughters. We wish for them a happy and prosperous life.—J. P. Russell, Reporter.

DeSoto, Mo.—St. John Methodist Episcopal Church: The choir, with Mrs. Susie Seals at the organ, rendered a beautiful program on Christmas Eve. Many of the Sunday-school pupils gave recitations. Prof. Clinton rendered two solos; remarks by several visitors, after which all went to the lecture room, where the tree was placed. The children were well remembered. Christmas morning, about 8:30 o'clock, Mrs. Mary Thompson and Mr. Offett Bruce came to the parsonage with a clothes basket filled with groceries, made up by the members. The Rev. and Mrs. J. C. Guyton were elated over the basket, and by this method wish to thank the many members. May happiness and prosperity be theirs throughout the year. The day had just begun. At 4 A. M. the Rev. John R. Guyton, of Fort Madison, Iowa, son of our pastor, who came home to spend his first Christmas in ten years, brought us a Christ-

mas message, delivered with much force. At 8 P. M. he preached at the African Methodist Episcopal Church to a large audience, who enjoyed another one of his able messages. A union watch meeting was held at St. John Methodist Episcopal Church, the Rev. John R. Guyton bringing the message. Ministers present were: the Revs. J. H. Randall, of the African Methodist Episcopal Church; H. L. Higginbotham, J. C. Guyton. Thanks be to God for all these good things.—Reporter.

Rowland, N. C.—Cedar Grove Methodist Episcopal Church: We thank the bishop and Conference for sending our pastor back. The Rev. Gidney has returned with new zeal. He preached a wonderful sermon, November 11, 1928. Everyone present enjoyed the message. Our church has been plastered recently, and we are very much pleased after having such a struggle. The Rev. G. M. Phelps, our district superintendent, held the quarter November 25. He brought some inspiring news from the recent Annual Conference. Services were opened by reading Psalm 121, after which the Rev. Phelps preached a soul-stirring sermon from the text, "Seek ye first the kingdom of heaven and his righteousness," etc. We had service on Thanksgiving Day. The Rev. Gidney preached from the subject, "Praise ye the Lord, and forget not all his benefits." We pray that the pastor may have the co-operation needed along all lines of church work and community. A meeting for ministers was held in Maxton, N. C., Monday, December 8, 1928. Our pastor has had the pleasure of visiting the South Carolina Annual Conference, and brought back some real good news. Sunday night, December 16, a short program was given by the teachers of the city for the benefit of the Epworth League. The program was conducted by Miss Dunn; the origin of Christmas by Mrs. McCall; solo, Mrs. Peppers; song definition, Miss Inez Johnson; remarks by Prof. Smith. Sunday, December 23, we were fortunate to have with us Dr. A. R. Howard, who preached a strong sermon at 11 o'clock from the text, "The Lord thy God, who brought thee out of the land of Egypt and the house of bondage." Sunday night he gave a splendid lecture on "Prohibition and Public Morals." If the sound doctrine that Dr. Howard preaches is put into practice, the lives of those who hear him will be better.—Mrs. S. C. McDougald, Reporter.

bring up whatever shortage at the World Service convention. Hoping that every man strives to hold the ground gained, and advance in God's name.—J. C. Calvin, District Superintendent.

Quarterly Conferences

DEERFIELD, FLA.

December 22 was a high day in St. Paul Methodist Episcopal Church, and the Rev. W. O. Bartley, on his last and fourth round, held his Quarterly Conference. All officers were on time, with good reports for the year. St. Paul Church is one place on the Atlantic District where brotherly love dwells. On Sunday morning, Sunday school opened at 9:30 with the superintendent, Bro. J. L. Miller, presiding. Many good things were brought to us by the district superintendent, Rev. W. O. Bartley, who always has something good to bring to us. We trust Bishop Keeney will see fit to send him back to the Atlantic District. Collection raised in Sunday school, \$2.71. At 11 A. M. a wonderful sermon was preached by the district superintendent; text, St. John 15: 8; penny collection, fifty-five cents; public collection, \$1.50. At 3 P. M. the Rev. W. P. Holmes, of Hollywood, preached another soul-stirring sermon from Rev. 11: 6. Public collection, \$6; penny collection, sixty-eight cents. At 8 P. M. the last message the Rev. W. O. Bartley had for us was delivered to a packed house from Job 19: 25. We thank God for such a character as the Rev. Bartley. At this service the penny collection amounted to \$1.78; collection for the pastor, \$2; for Dr. Holmes, \$3; money raised during the entire day, \$22.71. St. Paul Methodist Episcopal Church is on its high march for success in the new year, and we ask the prayers of the faithful that we succeed in all our undertakings.—E. M. Warren, Reporter.

REDDICK, FLA.

The fourth Quarterly Conference was held December 9 and 10, with the district superintendent, Rev. F. E. Welch, presiding. After the devotional exercises were over, the Conference opened for business. The roll was called by the secretary, Sister K. L. Simmons. All members answered to their names. The pastor rendered a very suitable report. The reports of the four local preachers were rendered. One was absent on account of illness. The reports of the class leaders and other officers were rendered, and showed progress along all lines. The Rev. Welch preached a noble sermon on Sunday. The congregation was not large, due to the inclement weather. Those present enjoyed the service very much. Collection, \$22.50. Sunday afternoon the Sunday school, B. Y. P. S., and Epworth League Congress met at Mt. Cello Baptist Church, with the president, Sister A. Thomas, in the chair; Vice-president J. A. Thompson presided. Miss Mamie Rogers acted as mistress of ceremonies. The program was real nice, and all enjoyed it. Scripture reading, John 8. Three visitors were present: The Revs. J. S. Sanchaz, F. E. Welch, and Jordan, of Ocala. Collection, \$4.50.—Katie L. Simmons, Reporter.

District Activities

GULFSIDE DISTRICT

First Round—Pass Christian, January 11-13; Bond-Wiggins, 18-20; McHenry, 19, 20; Picayune, 26, 27; Lumberton, 29, 30; World Service Council and District Stewards' Meeting, St. Mark's, Gulfport, 31; Gulfport, St. Mark, February 1-3; Gulfport, Haven, 2, 3; Waveland-Pearlington, 6, 7; Handsboro, 9, 10; Biloxi, 14, 15; Ocean Springs, 16, 17; Escatawpa, 21, 22; Moss Point, 23, 24; Rich-ton, March 2, 3; McLain, 5, 6; Merrill-Vernal, 7, 8; Basin, 9, 10.

Dear Brother Pastor: We are now facing the new Conference year, and I am urging you to plan early your World Service and plan to raise your full quota on Easter. The major emphasis should be placed on evangelism. I am very grateful to you for the very fine way in which you put over the job last year. I have had to make some changes in the dates of some of the Conferences due to the "flu" in certain communities; otherwise the dates are the same. Any time I can serve you, you have only to command me. I am, with very best wishes, yours for a successful year, A. L. Holland, Dist. Supt.

LAKE CHARLES DISTRICT

Second Round—Jeanerette, January 25, 26; Patouville, 28; Oliver Ct., 29, 30; St. Martinville, 31-February 3; New Iberia, 1-3; Briggs, 6, 7; Lafayette, 9, 10; Crowley Ct., 13, 14; Lake Arthur Ct., 15, 16; Welsh, 17; Eola Ct., 19, 20; Spring Creek, 22; Oakdale, 23, 24; Leesville, March 2, 3; Melville Ct., 6, 7; Waxia Ct., 9, 10; Washington, 16, 17; Opelousas, 17, 18; Lake Charles, 22-24.

Dear Brother: We did well for 1927-28. Let us go in for a better year's work in 1929. Don't let any of the church's program lag. Push your World Service; also put the Southwestern in every home, and don't forget the Poor Boys' School at Waveland, Miss. Begin the revival fire now. Don't delay. Bring in souls in the Kingdom. Do not wait until the last to raise your claims. Do it now. God can supply all our needs; go to Him. I am, yours for success, W. J. Hampton, Dist. Supt.

SHREVEPORT DISTRICT

Second Round—Asbury, January 27; Fairfield, 27-29; Bonchest, February 3; Mansfield, 3-5; Grand Cane, 4; Frierson, 6; New Light, 10; Johnson, 10-12; Jewella-Flournoy, 17-19; Keithville, 23, 24; Thomas-Mt. Carmel, March 2, 3; Vanceville, 10; Belcher, 10; Dixie, 11; Daniel-Round Grove, 10-12; Curtis, 17; St. James, 17; St. Paul, 24-26; Cedar Grove, 24; Grand Bayou, 30, 31; Lake End Ct., 31 to April 1; Arcadia, 3; Ada-Neison, 4; Longstreet, 6, 7; Logansport, 7, 8; Minden, 10; Homer, 11; Bayou La Chute, 14; Haynesville, 16; Mooringsport, 17; Coushatta-Crichton, 21.

Dear Brethren: Greetings to you and yours. I trust that from the New Year's Day you will plan, pray, and work to raise your quota of World Service and Area Council expenses, and have a great ingathering of souls Easter Sunday. May the Lord bless you to meet at the World Service Convention, St. James Church, Shreveport, La., April 3, 1929, 10 A. M., with your full quota in hand. Please send in your Christmas Gulfside report, and

District Conference and Convention

MERIDIAN DISTRICT MEETING

On December 28, at 11 A. M., the Meridian District meeting was held at St. Paul Methodist Episcopal Church, with the district superintendent, the Rev. D. L. Morgan, presiding. There was a very good attendance of pastors and district stewards. After prayer by Dr. Morgan, he made some introductory remarks relative to the purpose of the meeting, emphasizing the program of the year. The business of the meeting was dispatched in detail. The first subject for consideration was the salary of the district superintendent. Dr. Morgan yielded the chair in favor of the Rev. E. G. Webb, who came forth and presided in a graceful manner. After considering the support of the superintendent and the strength of each charge on the district, Dr. M. T. J. Howard motioned that the salary of the superintendent remain the same, except a slight increase on several

of the charges. This having been adopted, the Rev. Webb yielded the chair in favor of the superintendent, who came forward and presided in a genuine spirit as usual.

It was adopted that the delegates on the charges of the Meridian District prepare papers for the District Conference on the subject, "Prohibition and Public Morals." It was motioned by Dr. Howard, and adopted by the meeting, that the plan of the district itinerary, with certain modifications by the superintendent, be worked out in the program of the year. It was also ordered that a flying squadron be appointed to tour the district by groups and speak with emphasis on the importance of the following subjects: Evangelism, World Service, Area Expense, Haven Teachers' College, Pastors' Salary, Southwestern Christian Advocate, and District Parsonage. The superintendent announced his calendar for the district. Each pastor may be on the lookout for his coming. The plan of raising area expense was somewhat revised. It was proportional according to the strength of each charge. Thus the program of the year was reviewed and refreshed in the mind of the coworkers of the district. The superintendent expressed his thanks and gratitude to the pastors who strove to make the district a success last year. Dr. M. T. J. Howard exhorted the pastors to efficiency, and the laymen to his duty toward the pastor—muzzle not the ox. The Rev. E. G. Webb endorsed the exhortation with some strong remarks. With business completed, we were invited into the dining hall, where we enjoyed a great Christmas repast. The meeting was indeed a source of inspiration and help to all present.—Irvin R. Kersh, Reporter.

Obituaries

DONALDSON—Bro. S. H. Donaldson departed this life December 24, 1928. He was born March 15, 1840. He leaves one son, three daughters, and a host of grandchildren to mourn his passing. He was taken ill on November 29. Bro. Donaldson was a member of St. James Methodist Episcopal Church at Warrior, Ala.; also a class leader. He was always ready and glad at all times to give to anyone good and wholesome instructions. He never lost his heavenly faith nor his dignity. He was buried on December 25, at the Warrior cemetery. The funeral was preached by the Rev. Allen, of Warrior, Ala. There are many friends left to mourn his passing.—Rev. O. Porter, Pastor; H. C. Perkins, Reporter.

HILLARD—Sister Annie Hillard, a loyal member of Wesley Methodist Episcopal Church, Lake Arthur, La., departed this life December 7, 1928, at the age of forty-four years. She leaves to mourn her passing a husband, who was faithful to the end; ten children, father, sisters, brothers, and a host of friends. The family is grateful to the white friends for their assistance during the deceased's illness; Mrs. A. Comeya, Mrs. O. Comeya, and Mr. O. David; also the many colored friends who stood by them in the hour of bereavement. The Rev. P. M. Jones, pastor, conducted the funeral.—Anthony Ranson, Jr., Reporter.

HUGHES—Mrs. Jesse Rebecca Clemmons Hughes was born June 5, 1909, at Plainville, Ohio, and departed this life December 11, 1928. She was married to Raymond Hughes, November 23, 1927, and to this union was born one child. Jesse Rebecca was converted during the fall of 1927, and joined the Calvary Methodist Episcopal Church during the same year. She was a faithful member of the church unto the end. She was sick for several months, but bore her illness with patience, never complaining, but always greeting those who visited her with a smile. She leaves a husband, a nine-months' old daughter, a father and mother, one sister, two brothers, a grandmother and grandfather, and a host of relatives and friends to mourn their loss. The funeral address was delivered by the Rev. W. L. Darlus, at Calvary Methodist Episcopal Church. Remarks were made by the Rev. Y. Scott, pastor of Miami Baptist Church, of Milford, Ohio.—Mrs. Amanda Blythe, Reporter.

JOHNSON—Bro. Elmo Johnson, Sr., of Holmes Chapel Methodist Episcopal Church, Pearlinton, Miss., departed this life December 24, 1928. Holmes Chapel will miss the presence of Bro. Johnson. He was faithful and loyal to his church. The funeral services were held at the church, conducted by the Rev. Wm. J. Carter, of the First Baptist Church, on Christmas Day. He was a member of the Masonic Lodge, and was buried with honors of the same. He leaves to mourn their loss, a wife, one son, one sister, brother, and a host of relatives and friends.—Miss H. S. Allen, Reporter.

LIDDELL—Mrs. Hannah Liddell, the daughter of Mr. and Mrs. Holman, passed away September 25, 1928, at Fearn Springs, Miss. She was converted in her early life, joined the church under the administration of Father Adams, and served the church for forty years. She was faithful to the end and served in every department of the church. No task was a burden to her along the line of church work. She leaves to mourn her passing a devoted husband, mother, two brothers, one sister, and many other relatives and friends. Mrs. Liddell was a teacher for a number of years in Winston County, where she was reared. The Rev. E. D. Montgomery conducted the funeral services. The Rev. A. A. Wright and other ministers were present and participated in the services. She was a member of Mt. Nebo Methodist Episcopal Church.—The Rev. J. R. Nevils, Pastor.

MORRIS—Thursday, December 13, 1928, in the quiet of the evening, Bro. Archie Morris entered into a sweet and peaceful rest. He was one of the oldest members of Woodlawn Methodist Episcopal Church, Napoleonville, La. He was loyal and a faithful worker. He did all in his power for the uplift of the church, stood by his pastor, and responded to every cause. He was a member of Mt. Moriah Lodge No. 17. Funeral services were held in Woodlawn Methodist Episcopal Church, Friday, December 14. The Rev. E. C. Goins, pastor, conducted the funeral services, assisted by the Rev. J. C. Whickam. He leaves to mourn his departure a devoted wife.—Mrs. A. L. B. Goins, Reporter.

SHIRRELL—Mr. A. Shirrell was born in Selma, Ala., June 10, 1855, and died December 12, 1928, at his home in Danville, Ark., aged seventy-three years. He came to Arkansas at the age of seventeen years, located in the southeast part, married Miss Amy Jackson, of Monticello, Ark., and to this union six children were born. His wife and four children passed to the heavenly home some years ago. For twenty years he lived in Little Rock, and served as porter on the train. From there he moved to Danville in 1902, joined Trinity Methodist Episcopal Church under the pastorate of Rev. S. M. Stokes; served as Sunday-school superintendent twenty-five years. After these years of strenuous work he passed to his reward. For two years his health had been impaired, but he never gave up hope of gaining souls for Christ. He bore his sickness with patience. Eulogies were given by S. C. Torrence; quartet by four of his Sunday-school scholars; sermon by pastor, the Rev. A. L. Buchanan. He leaves to mourn, two daughters and many friends. His body was laid to rest in Trinity Cemetery by the Masons and Knights of Pythias.—Florence Fountain, Reporter.

TERRILL—Mrs. Sadie Terrill departed this life December 27, 1928, at 6 P. M. She was a faithful member of Mt. Zion Methodist Episcopal Church, Slidell, La. She died in full triumph of faith. Sister Terrill was a member of the Household of Ruth, with whose honors she was buried. The funeral service was held at the church, conducted by the Rev. T. P. Norris, pastor, assisted by the Rev. S. Thomas, pastor of Tabernacle Baptist Church, and the Rev. Frank Cloud. She leaves to mourn their loss, three children, husband, four sisters, five brothers, father, and many friends.—The Rev. T. P. Norris, Pastor.

Cards of Thanks

We take this method to express to the members of the Methodist Episcopal Church of Newton, N. C., our gratitude for kindness

shown to us during our brief illness; and especially for the various Christmas tokens, and also three hundred pounds of choice groceries given us during the Christmas holidays. The Christmas tree and program also were a success.—Rev. and Mrs. Chas. G. Bynum, P. O. Box 341, Newton, N. C.

I wish to thank the Ladies' Aid Society for a New Year's pound supper given to the pastor. Many pounds of choice groceries were brought to the church, which served in dispelling the gloom and bringing sunshine to the parsonage. God bless these faithful sisters of the church. Come again. Committee: Mrs. J. L. Bryan; Mrs. Sallie Smith, president; Mrs. A. B. Threuts, Miss Beulah Bryan.—M. McCrosky, Pastor.

I desire to thank the members of Mt. Zion and Hartzell Chapel for the presents given to me during the Christmastide; also for the pound parties received before Christmas. This is a loyal bunch of good people. They visit the parsonage frequently, bringing select groceries. The leaders in this affair were Sisters Pearl Fields, Maria Porter, Zeta Porter, R. F. Wiggins, Ida Parrott, Rosa Porter, Adiene Williams, Brothers S. Porter, C. Porter, T. Alfred, R. P. Wiggins, W. Hyde, and others. God bless these good people.—T. P. Norris, Pastor, Slidell, La.

I take this method to thank the members of St. Landry Methodist Episcopal Church and friends of the Baptist churches, for their co-operation and their donation of about seventy-eight pounds of choice groceries. The leaders were Mrs. Mary Ross, Philipp Palmer, Jos. Singleton, M. Robertson, Wm. Holmes, the Pierce family, Mr. Howard and family, Mr. Sanders and family, Bro. A. M. Seale. The Rev. Barber led the march around the church and entered singing, "God Will Take Care of You." I thanked them, and invited them to come again.—Rev. Peter Leban, Pastor.

We desire to thank the good people of Scott Chapel Methodist Episcopal Church, Blackshear, Ga., for the splendid welcome tendered us on arrival in our new field of labor. Since we have been on the field these members have taken on new life. The parsonage has been completed, with all necessary comforts. We wish to thank the good people for this wonderful beginning. Those participating were Mrs. P. Tingle, Mrs. E. Robertson, Mrs. Richardson, Mrs. M. Hadley, Mr. E. D. Jacob, Mr. Isaac White, and many other of the good brothers and sisters, whose names I cannot recall.—Rev. and Mrs. A. J. Jamerson.

The Rev. and Mrs. P. S. Olive take this method to thank the good people of Oak Grove, Meadville, Miss., for the surprise party which was given at the home of Mr. and Mrs. J. W. Wilkerson on November 10. Fifty pounds of choice groceries were put on the table. The party was composed of the Sunday school, led by Miss M. Washington and Mrs. E. Causley. They came in singing, "Bringing in the Sheaves." The pastor offered prayer. Those taking part in the surprise were Mesdames T. Causley, S. J. Cobb, Mr. H. Cobb, Mr. and Mrs. J. W. Wilkerson, Messrs. J. Jackson, J. Cobb, T. F. Causley, C. L. Causley, B. F. Causley, Misses Irene Johnson, Corrinne Causley, Callie Causley, Ora Causley, Bertha Causley, and Mattie Grace.

It is very seldom that people are thankful when storms strike localities where many prominent families reside, but on Thursday night, December 13, a storm of unique construction struck the Asbury Methodist Episcopal Church parsonage, while the Rev. and Mrs. E. J. Moore were attending the World Service group meeting in the city, South Topeka, Kans. When they arrived home the house concealed a number of people. They began singing, "God Will Take Care of You." In further exploring the house, to our surprise, we found the choicest groceries therein. The constituents of the storm were as follows: Mrs. R. J. Norman, Mrs. E. Blackwell, Mrs. F. Campbell, and many others whose names space will not permit us to mention here. Again we are indeed grateful to all.—The Rev. and Mrs. E. J. Moore.

We take this method of thanking the good people of the Meridian circuit for the storm which blew 125 pounds of choice groceries in our favor. This movement was led by Mesdames Cora Brooks, the originator; Hattie Smith, Della Walker, Annie King, Earle Anderson, and followed by many others. I am grateful to Sister Hattie Smith and Sister Annie King, who made such strenuous efforts to collect money for an overcoat to prepare me for the Conference. May heaven's greatest benediction rest on all who strove to put over the program of the church, and manifested so much interest in my general welfare. Friends, I shall never forget thee. As you have stood by me, stand by your newly appointed pastor, and you will not lose your reward.—Rev. and Mrs. I. R. Kersh.

The Rev. and Mrs. G. A. Majors wish to thank the loyal members and friends of Henderson Chapel Methodist Episcopal Church, Bartlett, Texas, for the many pounds of choice groceries, select canned goods, and some cash, given us in a surprise party Saturday night, December 22. The party was led by Mesdames E. L. Isaacs, L. Taylor, S. M. Mathies, C. L. Cooper, L. Hannibal, L. Clark, B. Brown, M. Williams, G. M. Stewart, I. Baggle, E. Winfield, H. Anderson, Miss L. M. Taylor, Bros. J. Williams, A. Scott, J. Daniel, N. Isaacs, J. Scott, A. J. Ward, L. L. Ward, A. Baldrige, the Revs. W. M. Mackelroy and B. F. Stewart, Mrs. Bettie White. Mrs. E. L. Isaacs, president of the Ladies' Aid Society, presented a nice cake. The presentation speech was made by Prof. S. E. Cooper; response by the pastor, who concluded by asking God's blessing upon them all. May success and the spirit of Christ be theirs.

On Tuesday night, December 18, the members and friends of John Wesley Methodist Episcopal Church, led by Bro. John Pennick, came to the parsonage determined to surprise and show us a jolly good time. They were not disappointed, for after they were admitted and the presentation address was made by their leader, a repast was served, and everyone presented his or her gift with remarks that were encouraging and appropriate. Following a vocal selection, these were responded to by us. On Monday night, December 31, our experiences were similar after the watch-night meeting at Johnson Chapel Methodist Episcopal Church, Warwick, Md. The communicants and friends of that charge stored away in the baggage department of our car approximately one hundred and eighty pounds of groceries, fruits, and other essentials, including a purse. We, your co-workers, embrace this means and privilege to acknowledge our grateful appreciation for your sympathy and generosity.—Rev. and Mrs. F. C. Kershaw.

The Rev. and Mrs. A. H. Jamerson wish to thank the good members of Leete Hill Methodist Episcopal Church, LaGrange, Ga., for a surprise party given them. After the Rev. A. H. Jamerson was assigned to the Blackshear station and was on his return to move, on Wednesday night, December 12, many of his members, whom he pastored for more than two years, came in with many pounds of choice groceries, amounting to \$10. This party was led by Mr. and Mrs. J. Thomas, Mr. and Mrs. W. M. Bankston, Mr. O. T. Thornton, Mr. and Mrs. W. Bowie, Mrs. J. Turminal, Mrs. N. Thomas. We ask God's blessing upon them. We wish to thank the Ladies' Aid, of Leete Hill, for the pair of shoes given me on my departure for Annual Conference. Those participating were Mrs. L. Bowie, president; Mrs. Mamie Bankston, treasurer; Mrs. F. Thornton, secretary; Mrs. J. Bray, secretary; Mrs. Vassie Burton. Program Committee: Mrs. Clara Beasley, Mrs. L. Callon, and Mrs. M. Howard.—A. H. Jamerson, Pastor.

We take this method to express our thanks and appreciation to the members of the Dickinson circuit for their effort to make it comfortable for us in the parsonage by means of a type of storm that never does any harm. On the night of December 1, at the Warren Chapel Methodist Episcopal Church, a number of the members were blown into the church by a southeast windless storm which passed through the vestibule into the main

auditorium and out through the primary Sunday-school room, where one hundred pounds or more of choice groceries were placed at the disposal of the pastor and family. Prayer was offered by the pastor; remarks by Bro. T. S. Boazman, a steward and trustee, after which an excellent program was rendered by the ladies. The presentation was made by Bros. J. Thornton, J. Winfield, O. Hobbs, S. Kidd, J. Scott, A. G. Green. Aside from the groceries, a cash purse of \$1 was given by Mrs. Mary Warner, a member of Tabernacle, Galveston, but a loyal supporter of the Highland Chapel Methodist Episcopal Church at Lamarque, Texas.—The Rev. and Mrs. T. H. Edwards, Dickinson, Texas.

Marriages

CLINE—MASSEY. Mr. George Cline, of Conover, N. C., and Mrs. Roxie Massey, of Catawba, were joined together in matrimony, Saturday, December 22, 1928, at the parsonage, Newton, N. C., the Rev. C. G. Bynum officiating.—Reporter.

DYSON—TALBORT. Mr. T. J. Dyson, the son of Mr. and Mrs. A. H. Dyson, and Miss Susie Talbort, granddaughter of Mrs. Caldwell, were quietly married at St. Peter's Methodist Episcopal Church parsonage, December 12, 1928. Both of these young folks were stalwart leaders of their class this year. They finished at the Parish Training School of Lake Providence, La., in the spring of 1928. We wish for them long life, prosperity, and happiness. The Rev. R. Brown officiated.—L. T. Brown, Reporter.

FRAZIER—MOSES. Mr. Henry Frazier and Miss Lauretta Moses, both of Newton, N. C., were happily joined together in holy wedlock, Saturday, December 15, 1928, at the parsonage. We wish for them a peaceful voyage on life's sea. The Rev. C. G. Bynum officiated.—Reporter.

Woman's Column

McGehee, Ark.—The Woman's Foreign Missionary Society held a business meeting on Thursday afternoon, November 29, with Mrs. M. A. Thornton, acting president; and Mrs. Dr. Shaw, secretary. Mrs. F. E. Darby stated the object of this meeting, and then gave a report of the Des Moines Branch meeting, which was held at Joplin, Mo., in October. The Conference pledge was given, \$175, and \$25 of this amount will be applied on scholarship for an African girl. The women at this time promised to do more for this part of the work than they have ever done. Women, please keep this promise! On the table was lots of free literature for all who desired to become rightly informed concerning the work of The Woman's Foreign Missionary Society. There was also a small exhibit under the auspices of the foreign department. This being our first attempt, though small, was really encouraging. Mrs. O. J. Clemons, auxiliary president at Cotton Plant, won the auxiliary prize for needle work. The prize was a set of silver spoons. The Rev. Mrs. Alice Clark spoke to the women on the duty of women to the two societies. We are always glad to hear her. On Saturday night, Bishop M. W. Clair asked Mrs. F. E. Darby to preside and hold the anniversary meeting of the Home and Foreign Societies. The Conference sang, "Guide Me, O Thou Great Jehovah." Prayer

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was offered by the Rev. D. H. E. Harris. Remarks were made on the needs of the support of the men and pastors in the Little Rock Conference. Mrs. V. E. Gates, treasurer Home Missionary Society, spoke briefly on dues paying and the need of more women, more facts, more funds. Mrs. M. A. Thornton spoke on "Evangelism"; Misses Smith and Thornton gave readings; an instrumental solo by the pianist. While the missionary song was sung, the baskets were passed, and received \$8.86. This amount was divided between the two societies. At this time Dr. Alex Kemp lectured, and put on the screen his work and personnel of Africa. We need to cultivate a greater interest in foreign missions this year. Instead of the four districts there are only three: Little Rock, Hot Springs, Fort Smith. Each was given its quota: Little Rock, \$60; Hot Springs, \$60; Fort Smith, \$55; total, \$175. Friends, send in your tithes just as soon as it is convenient. Please do not let God's cause suffer in the foreign field this year.—Mrs. F. E. Darby, Secretary, Box 453, Cotton Plant, Ark.

Special Notice

The Rev. T. P. Norris was appointed to the Slidell charge at the present session of the Louisiana Conference, and not the Rev. I. Catherine, as recently published in the list of appointments. His address is changed from Box 202, Jeanerette, La., to Route A, Box 17, Slidell, La.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 17, 1929

Preach and Practice Full-Orbed Christianity

Is Message of Bishops of Methodist Episcopal Church

THE bishops of the Methodist Episcopal Church are more fully convinced than ever that the gospel of Jesus Christ is the chief need of humanity and the only effective solvent of its problems. We call upon the ministers and people of our church to teach Christianity in its full content and its highest significance with increased earnestness, both by public expressions and by personal example. If this is done with energy, signs already beginning to appear indicate the possibility of the coming of a new period of spiritual life and power which will greatly refresh the minds of men and help to turn the heart of the world toward goodness and truth.

We rejoice in the progress recently made in the movement for peace between races and nations. The leadership given to America by the Kellogg Pact seems to us to be in fitting accord with the historic ideals and spirit of the founders and citizens of the United States. Every possible effort of responsible groups of Christian leaders and of our churches to inculcate a strong determination for peace should be actively made. This may be done with entire loyalty to every national responsibility and to all human relationships.

It would be a serious blunder to believe that the future of prohibition has been assured by recent emphatic decisions at the polls. It is evident that the American people have overwhelmingly endorsed the Eighteenth Amendment, and have proved their adherence to the principle which underlies our national prosperity, safety, and moral progress. This does not, however, make certain the new and effective treatment of the solvable problem of law enforcement, which is the positive requirement of the immediate future. Every friend of human welfare and of the success of Christian undertakings should bring aid to those legislators and officers of the Government who make sincere attempts to secure obedience to law, and should oppose in the most resolute manner infidelities to oaths of office and laxities of administration which occur in the case of officials of the nation, of States, and of local communities. It is the duty of the churches to insist upon both able and honest public serv-

ice, and especially with reference to America's outstanding ethical institution—prohibition.

Methodist Episcopal people are rightly rejoicing over recent splendid financial receipts, amounting, during a single month, to over two millions of dollars, and closing the last fiscal year, November 1, 1928, without losses to the missionary, educational, and philanthropic causes which we call World Service. While this result of special appeal and effort is excellent, there is grave danger that many will suppose that no further peril to our connec-tional activities is facing us. It is probable that the income of last October was in part a prepayment of pledges of the coming year. If this proves to be the case, and if the most careful attention is not given to the diffusion of missionary intelligence and to strong pleas in behalf of the exceedingly important general interests of the church, an embarrassing deficit will assuredly occur again in the fall of 1929. We confidently expect the pastors and laymen of the church to give these facts due consideration, and to further by the strongest possible co-operation the extension of Christianity in all portions of the earth.

In view of current conditions throughout the world, we desire to place new emphasis upon the devotional life of the church. Communion with God should become far more real and constant. The homes of our membership need quickened consciousness of the presence of Christ and more vital exercise of the duties of family religion. We urge widened circulation of definitely Christian literature. The spirit of worship should be deepened in quality, that it may produce rich personal and social products. Although conventional and formal religion has little power to redeem humanity from greed and lust, or to transform society, Christian courage, character, and purpose are able to work wonders. In the belief, therefore, that the chief spiritual victories of the ages are still to come, let us strengthen every faculty of mind and heart and move upward into the realm of divine forces and conquests.

Signed: William F. McDowell,
Frederick D. Leete,
Titus Lowe, Committee.

Personal and General

—Dr. Ralph W. Sockman, pastor of Madison Avenue Methodist Episcopal Church, New York City, was recently elected president of Greater New York Federation of Churches, a position formerly held by Dr. Daniel A. Poling.

—Succeeding Governor-elect Myers Y. Cooper as president of the Ohio Council of Churches, the Rev. William H. McMaster, D.D., was recently elected by that body. Dr. McMaster is an honored member of the Book Committee of our church and president of Mount Union College.

—The Rev. Dr. J. O. Williams, of Marshall, Texas, who took the retired relation at the recent session of the Texas Conference, for the purpose of regaining his health, is reported to be well on the road to complete recovery. His friends everywhere will rejoice in the prospect of the restoration of his health.

—Miss Lenorl Bertrice Smith, daughter of Dr. G. W. Smith, pastor of St. Paul Church, Laurel, Miss., has been recently appointed to the position as bacteriologist in the United States Veteran Hospital at Tuskegee, Ala. Miss Smith graduated from the University of Michigan with the class of 1928, and is proving efficient in the work of her profession.

—The Southwestern office was favored recently by a brief visit from the Rev. H. E. Stewart, pastor of St. James African Methodist Episcopal Church, New Orleans. Dr. Stewart is a recent accession to the religious forces of this city, and, cultured and congenial in personality, is winning his place among the ablest and foremost leaders of our group within the city.

—Dr. E. Stanley Jones, missionary evangelist and author, and Dr. Ralph E. Diefendorfer, corresponding secretary of the Board of Foreign Missions, were among the speakers at the International Missionary Conference of the Methodist Episcopal Church, South, held in the municipal auditorium at Memphis, January 1-3. Former minister of education in Mexico, Dr. Adres Osuna, was among other conspicuous Methodist leaders present.

—After a month at Florence, Italy, and five weeks given to observation and study in Rome, Bishop and Mrs. Thirkield are now in Sicily until the last of January, when they sail from the ancient city of Syracuse for Egypt. After a trip of twenty days up the Nile and back to Cairo, they go to Palestine and Greece, returning home in the early spring by way of Spain. Their address is care of the Bankers' Trust Co., 3 Place Vendome, Paris, France.

—Methodists generally sympathize deeply with his family over the loss of Mr. Oscar P. Miller, on Wednesday, December 26, 1928. His funeral was attended at his home, Rock Rapids, Iowa, Saturday, December 29. Delegates to the General Conference will remember Mr. Miller as our faithful treasurer of the General Conference for many quadrenniums past. In this office he had endeared himself by his prompt, courteous, and commanding business methods.

—Only one atheist was found by a religious canvass conducted among the more than 10,000 students now registered at Boston University, according to report of President Daniel L. Marsh. Among the student body were 6,230 Protestants, 2,166 Roman Catholics, 1,370 Hebrews, classified according to religious affiliation. Miscellaneous were two Free-Thinkers, four agnostics, three Buddhists, three Bahai, two Oslamites, one Hindu. With 1,249 Methodist Episcopal students, we are outnumbered by Congregational students, who numbered 1,328.

—Morgan College ranks now among the few Negro institutions of learning with a credit rating as an "A" class college. Recognition of this fact was recently given by the American Medical Association to President John O. Spencer. Morgan is now in Class "A" institutions, as approved by the following rated agencies: The Board of Education and Uni-

versity Senate of the Methodist Episcopal Church, the American Medical Association, the American Council of Education, and the Association of American Colleges in the Middle Atlantic States and Maryland.

General Conference Expense Fund

All remittances and correspondence for the General Conference Expense Fund, in view of the recent death of Mr. O. P. Miller, treasurer, should be sent, by order of the Book Committee, to O. G. Markham, assistant treasurer, 740 Rush Street, Chicago, Ill.

—On the resignation of the Rev. Ralph S. Cushman, D.D., superintendent of the Department of City Work, Board of Home Missions and Church Extension, the executive committee of the board, at its meeting December 20, elected for this position the Rev. Channing A. Richardson, pastor of First Methodist Episcopal Church of San Jose, Calif. Other elections were as follows: the Rev. H. C. Leonard, pastor of Collins Memorial Church, Houston, Texas, associate secretary of the Department of Church Extension, and the Rev. Gornall, of Chicago, director of promotion.

—The Commission on Judicial Procedure which the General Conference appointed met recently in Philadelphia, Pa. All the members were present: the Rev. H. L. Jacobs, Central Pennsylvania Conference; E. L. Kidney, Esq., Pittsburgh; W. H. G. Gould, Esq., Philadelphia; the Rev. F. R. Bayley, Baltimore, and the Rev. G. W. Henson, Philadelphia. Permanent organization was effected by electing E. L. Kidney chairman, and W. H. G. Gould, secretary. The committee thus constituted welcomes suggestions and information from any persons who have had experience in administering our Discipline, and from all others whose study of judicial statutes has discovered defects. Both laymen and ministers are welcome to make such suggestions.

—At the beginning of the new calendar year we think we could render no finer service to our family of Southwestern readers than to call their attention to the excellent quality of the weekly notes by Dr. J. L. Farmer on the Sunday-school lesson, and Dr. J. W. Haywood on the Epworth League topic, and missionary interpretation by Dr. D. D. Martin. Dr. Martin is secretary of the Stewart Missionary Foundation for Africa and head of the School of Missions in Gammon Theological Seminary. Dr. Haywood is dean of Morgan College, and Dr. Farmer is professor at Samuel Huston College. One desiring to keep abreast of modern thinking on religious themes, while at the same time keeping the evangelistic emphasis, could find no better group of notes than those carried by us from these seasoned and scholarly leaders.

—Dr. C. A. Tindley, of Tindley Temple, delivered one of the sermons on the 159th anniversary of St. George's Methodist Episcopal Church, Philadelphia. The anniversary celebration was begun on the evening of November 24, and was concluded on Sunday, December 2. Wednesday evening of Anniversary Week was designated Delaware Conference Night, with the Rev. J. W. Jefferson, district superintendent of the Easton District, presiding. Addresses were delivered during the evening as follows: "Historical Sketch," Dr. W. C. Jason; "Our Educational Interests," Principal T. H. Kiah; "Our Laity," Dr. W. Barnes; "Our Ministry," District Superintendent W. C. Thompson, Philadelphia District, and "Our Material Growth," by Dr. F. J. Handy, of Jersey City. Music for the occasion was furnished by the Tindley Temple Singers.

—Has someone an old copy of "Gospel Hymns" (complete), with music, that he would be willing to send to the Board of Foreign Missions for us? Other books we should like to have are: "Songs of Triumph," Lucy R. Meyer's "Collection," "Finest of the Wheat," "Beulah Songs," "Wesley's Hymns," and "Sacred Songs and Solos" (complete).

The Kimbundu hymns we use are translations made from English and American hymns, and the older ones are set to music found in those books. We must make up our own music books by cutting out and pasting in music, so far as we can find music. In many cases we are compelled to copy the music, providing we can borrow a book that contains the numbers desired. We shall be most thankful to receive one or more copies of any or all of the books mentioned.—The Rev. E. E. Edlig, Malanga, Angola, Portuguese West Africa.

—Fulton Street Church, Chicago, the Rev. Irvin Garland Penn, Jr., pastor, held its home-coming service Sunday, December 23. The program was an inspiring one. Delightful music was rendered by the noted Fulton Street choir, supporting Prof. Chapman's organization of musical artists. The morning sermon was delivered by the pastor. In the afternoon the Rev. Robt. E. Skelton, pastor of St. Matthew Church, spoke, as did also the Rev. M. C. Wright, pastor St. Stephen's African Methodist Episcopal Church. The evening service was utilized as World Service anniversary night. This occasion was a great event by reason of the pastor's very fortunate selection of Bishop Matthew W. Clair as the speaker. Bishop Clair, better than any other churchman of our group, knows both the home and foreign field; and was, by his comprehensive grasp of the mission problems, eminently qualified to present convincingly the obligation of Christians to share the responsibility of world redemption.

—Bishop A. B. Leonard was greeted by vast audiences when he preached the morning and evening sermons of the big diamond anniversary celebration of First Methodist Church of Seattle, Wash., the first Sunday in December. An observation made by "The Radiogram," official church publication, is that the bishop was at his best: "Both morning and evening his sermons were masterpieces. In form, in content, in illustration, in style, they showed the work of the master. In his morning sermon, Bishop Leonard set in a wonderful form the way Moses discovered God in the burning bush. He carried us through human sorrow and joy to the discovery of God. One of the great thoughts of his message was that truth burns, but is never consumed. Again at night the bishop arose to extraordinary heights of appeal to place Jesus in His rightful position. We will never forget this celebration Sunday, and the soul-stirring messages of our most distinguished former pastor, now a great general church leader." On the same occasion, at another hour, the indefatigable pastor, Dr. J. Ralph Magee, led the jubilant congregation in "Praise God, From Whom All Blessings Flow," while J. W. Efav held it, E. L. Blaine lighted the match to burn it, and C. E. Dowine balanced a silver tray to catch the ashes of it, a "troublesome mortgage," from which First Church is proudly free, was burned.

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THE METHODIST BOOK CONCERN

Toward a Better Prepared Ministry

OUR Methodism is unrelenting in its purpose to develop in its local churches a degree of efficiency in ministrations in their own fields of service such as shall make each local church a social asset to its community, just as is any other constructive institution of society.

Such a purpose requires for its realization a ministry of increasing preparedness. Ministerial leadership must keep apace with advancing currents of thought and methods of service, evidently as does the mechanic or the captain of industry. The minister must know and be capable of doing whatever will multiply his capacity for service and enhance his influence for good among the people. He cannot live merely in the receding past. He must experience and solve the problems of the abounding present, and look with discerning eye into the advancing future. Only in this way can he validate his claim to a place in the ranks of the total leadership that is shaping the ideals and methods of procedure in these exacting times.

The credentials of the preacher of to-day are not in the voice that he heard calling him into the ministry; not even in his ability to appropriate and apply to himself the phraseology of the historic gospel commission, "Go ye therefore, and teach all nations." The same source of authority who gave the commission, gave also that other well known standard of testing merit and worth which so many men are inclined to ignore: "By their fruits ye shall know them."

In the final analysis, the authority for leadership lies in the success which attends such leadership. He who is called to preach will succeed at his task. The lack of success on the part of any preacher, as on the part of any professional man or artisan in any trade, flings the question mark of doubt across the face of his credentials.

In these observations is expressed the mind of Methodism concerning the efficiency of our Methodist ministry. Hence, the church in the last half dozen years has given itself over to an ambitious program of intensive leadership and ministerial training, in order that she may lift the level of her ministry to the highest efficiency. Our theological seminaries are graduate institutions. By the very fact of their requirements for admission and completion of extensive courses, it is not probable that the rank and file of our ministers will be able to pursue therein complete courses for thorough equipment as measured by the standards of the church. Paragraph 185, Sections 1 and 2, of our Discipline, sets forth the following standards: "The General Conference earnestly recommends to all candidates for the ministry of our church that they complete a full college course of study, and if possible, a course in one of our theological schools before applying for admission to an Annual Conference. No candidate shall be admitted to an Annual Conference on trial until he shall have completed a course of study equivalent to the University Senate requirements for admission to college."

Having wisely set up such a standard, not possible of attainment by the rank and file of ministers except in progressive measure, the church has with equal wisdom established Boards of Ministerial Training within each Annual Conference territory under the supervision of Dr. Allan MacRossie, executive secretary of the church's Commission on Conference Course of Study. The far-reaching and valuable service of this commission is indicated by the following paragraph taken from the report of their ninth annual conference of chairmen of Boards of Ministerial Training and Deans of Summer Schools, just closed at Evanston: "It now has an enrollment of 2,500 young preachers in the Annual Conferences, and 3,500 supply pastors in what might be regarded as the largest theological school in the world. And further advance has been taken in recent years for a continuation of study through graduate courses by correspondence. Five courses are now in operation under the personal supervision of instructors who have prepared them. The present enrollment of 1,500 indicates how this department is appealing, and it is an earnest of yet larger helpfulness."

Supplementing this by way of vocational training, the Board of Home Missions and Church Extension has set up a system of schools of methods for town and rural pastors of the church. These are held in all sections of the church, usually during the summer season. For our group of colored pastors, four such schools are being maintained during the summer of the present year. These are held June 11-21, at Waveland, Miss.; June 25 to July 5, in Philander Smith College, Little Rock, Ark.; July 9-19, in Wiley College, Marshall, Texas; August 5-15, at Salisbury, N. C. The courses of study to be pursued will be evangelism, missionary education, rural economics, church finance, organization, recreation, and play.

It is recommended that those who contemplate attending these schools shall provide themselves with the following books, all of which, except the last two, may be had from The Methodist Book Concern at either of the publishing houses: "The Evangelism of Jesus," by E. C. Wareing; "The Christ of the Indian Road," by E. Stanley Jones; "The Advancing Church," by E. L. Mills; "Our Templed Hills," by R. A. Felton; "The Farmer and His Community," by D. Sanderson, may be had of Harcourt and Brace, New York City; "Icebreakers and the Icebreaker Herself," by Edna Geister, may be had of the Woman's Press, New York City.

The Rev. R. G. Morris, special worker with the board, is dean of these schools for colored pastors, and any information concerning same may be had by addressing him at 2111 East Third Street, Chattanooga, Tenn.

—Good deeds never die.

—Faith never has to wear spectacles.

—Self-control always takes a little will power.

The Contributing Editor's Page

Eloquence or Deeds

IN A recent number of the Saturday Review, Dr. HENRY SEIDEL CANBY delivers a "Sermon on Style." He measures the influence of the English Bible upon the imagination and speech of the men of a former time. He finds it to have been formative and inspirational in the highest degree. Considering our own day, he declares that "the English Bible is dying." He makes it plain that he is not referring to the theological and spiritual content of the Book.

With the main point we are not now concerned. But that statement, "the English Bible is dying," causes us to consider what is happening to the Scriptures in this age of jazz and automobiles.

Doctor Canby further says, "Whatever statistics may show as to sales and distribution of the English Bible, it is not read as it once was."

BUT there is another slant to this subject. Never was the Bible so well taught and consequently so well understood as to-day. The number of those studying the Book for its ethical and religious values is small in comparison with those who spend all their time with subjects and courses that help them "to get on in the world." The Bible has little commercial value which may be immediately cashed in, notwithstanding the futile sermons that attempt to show that it holds the secret of a short-cut to business success. Nevertheless large numbers of young people are to-day receiving the kind of Biblical instruction which closely relates the lofty ideals of the prophets and the saving purpose of Jesus Christ to the world in which we are living.

The battle for an intelligent understanding of the Bible has by no means been won over the entire field, but when we consider the progress made in recent years we are encouraged to believe that the time is coming when scholarship and reverence will have their untrammelled opportunity. That combination will give the deep spiritual insight of the Scriptures, the cleansing ethical truths of the great prophets, an unhindered chance to influence life decisions and effect life transformations on a greater scale than ever before in Christian history.

THE Bible may be less read, but it is better lived. This may cause the cynical to smile and to ask, Where? But who can deny that the moral ideals of the New Testament are more in the thinking and practice of men and nations than formerly they were?

A few weeks ago, according to reports, the Prince of Wales used the radio to bring to the attention of the nation over which he is to rule the deplorable condition of the Welsh miners, out of work and suffering for the lack of food and clothing. Time was when many a highly placed man might have read his Bible in complacency and comfort, might even have steeped his eloquent speech in its majestic imagery and symbolism without having seen any sharp and difficult connection between its visions and actual conditions of human living. To-day the Bible utters an uncompromising protest against unethical industrial systems which shut the toilers away from their rightful share of the blessings of life.

Of course it cannot be claimed that either the prince or the priest who recently addressed the convention of the

American Federation of Labor in New Orleans with such telling force derived his message directly from the English Bible. But a large part of the common sensitiveness to evil conditions so generally felt by men to-day is unquestionably to be traced to that source. Because of the burning words of Jesus Christ we are compelled to scrutinize and criticize the church, the state, all human conditions and relationships in the measure of their violation of His redemptive purpose.

Doctor Canby clearly shows that some very great values have dropped out of life with the passing of the English Bible. But if there must be a choice between eloquence and action, let us remember that it is the deed that counts. Doctor JACKS has told us that society is to be saved by "the deed that displays the spirit of Jesus Christ."

Youth Tells Us How to Do It

EVERYONE has commented on the proposed plan of Major MILLS to make the nation dry. But we have heard very little about what the young Californian who won the Durant high-school prize has had to say.

One of the best things about the Mills plan is the bombardment of those who are trying to shoot it to pieces. They are gradually making it plain that the former enforcement officer knows exactly what he is talking about. Those who know beforehand that any plan is doomed to failure are the loudest in telling Mr. DURANT that he has spent his money for a rainbow.

We may all learn something from what MALCOLM ALMACK has proposed. Education, good sportmanship, co-operative habits are his key words. His general ideas deal with considerations fundamental to any successful enforcement plan. The nation will never be dry until there is back of the Amendment sufficient enlightened, determined public opinion to produce that result.

Let us hope our young friend is right when he says, "The young men and women in the colleges, normal schools, high schools, and commercial schools favor better conditions."

To put this matter of making the nation dry into the thinking of our youth is perhaps the best thing Mr. Durant has accomplished. Let us hope we will continue to make this a subject of keen and growing interest to all students in our schools. They are the builders of tomorrow. Long after the Mills plan is forgotten they will be living in better conditions, brought about very largely by carrying this "great experiment" to a successful conclusion.

D. D.



LIGHT

Taking His hand, I went into the valley,
Into the darkest night and farthest way

And woke, to find serene above me,

A thousand stars had torn the black away.

—By Faith Hollister

"Youth's Fight for Peace"

By Walter W. Van Kirk

YOUNG people are by no means agreed on a strategy for the consummation of world peace. They have differences of opinion on this particular question no less violent than those held by their forebears. This may come as something of a surprise to those who have regarded the so-called "Youth Movement" as a mass formation of young people marching under a single banner toward a given end. There is no Marshal Foch among the youth of the nations, summoning the younger generation to engage in a concerted attack on the institution of war.

Within recent months I went to Europe believing that this was so. I had traveled up and down the United States attending youth conferences here and there. Everywhere I heard the young people crying out against the war system. "Fine," I thought; "give these youngsters a few more years and they'll remake this old world, and do a pretty good job in the bargain. They'll plant vineyards where trenches had been. They'll tear up the roots of discord and misunderstanding and plant the seeds of a new kingdom of fraternalism and endless peace." I have now seen the other side of this youth picture. I don't want to be misunderstood. I still believe in these young people. If they can't cure the world of its war maladies, the world won't be cured. There is no disputing that. But my present-day faith in youth is premised upon a different set of conclusions.

We might just as well call a spade a spade. There are countless thousands of the world's youth who believe that the last great Armageddon is yet to be fought. I met many of the young people of this school at the recently convened World Congress of Youth for Peace in Holland. I had gone to the congress believing that we were about to organize a closely integrated movement among the young people of all nations for the solemn purpose of putting an end to war. I left Holland disillusioned, but not discouraged. I'll tell you why.

Five hundred young people attended this congress. About two hundred of them were out-and-out communists. They raised the red flag above their tents. They sang the war songs of the Young Communist International. They preached the gospel of world revolution with apocryphal enthusiasm. They denied a place to religion in the reconstruction of the world. "The church," they said, "is an ally of the war system." They regarded the pacifism of organized religion as an abject surrender to the *"status quo."* They scorned the doctrine of "non-resistance," presented to them by the personal representative of Mahatma Gandhi. "We do not believe and will not believe in the theory of nonresistance," these communists chorused, "until the present world order, based on the principle

of capitalism, is uprooted and destroyed." They said, in effect, "We'll not talk peace until the war for the dictatorship of the proletariat has been fought and won." They put all the emphasis of their being on the word "until." Not until every economic exploiter of the earth had been shorn of his power would these communists lay aside their swords. Nor did they believe that society could be redeemed of its social sins by any process other than that of armed revolution.

The Breeder of Wars

It was at this point where the social democrats and liberals of the youth peace congress parted company with the communists. All were agreed that this thing we have misnamed "civilization" is weighted down with injustices, grievous to be borne. All were agreed that the church through the ages had been an ally of the war system; that the temple of God had been used for the recruiting of soldiers; that so-called Christians had slain one another in battle. All were agreed that the sword had supplanted the cross as the symbol of reverence in the thinking of the multitudes of professed believers. All were agreed that an unrestrained, economic imperialism had been, and still remains, the breeder of wars, and that social injustices of every description would have to pass away before an enduring peace could be achieved.

But when it came to a solution of these pressing world problems, the congress broke on the rocks of an irreconcilable difference of opinion. The communists were all for revolution, a revolution of blood and iron. The rest of the delegates, including practically the entire American contingent, were committed to an evolutionary hypothesis of social development. That, in a nutshell, explains why it was that no world-wide federation of youth for peace was organized in Holland. That, too, explains why it is that the present-day ranks of youth are split wide open on questions of policy and procedure. The American and English delegations, and not a few of the European groups, while mindful of the church's cowardly betrayal of her peace ideals, were of the opinion that organized religion could yet become a factor of prime significance in the establishment of a warless world. The communists refused to believe this. Their memories

served them well in this respect. They remembered the church of their peasant fathers, a church that for centuries had done the bidding of the czar and his political cohorts; a church that had exploited the masses; a church that had played the part of an obedient vassal to the state; a church that had set itself against the emancipation of those who suffered and were heavy laden. They remembered, too, that to a greater or lesser degree the churches

of other lands had smeared upon their altars the blood of millions of the world's war dead.

Against this church, and the religion for which it stood, these athletic devotees of the red revolution arrayed themselves with an uncompromising hostility.

Radicals and Moderates Divide

Thus were the forces of youth divided at the very congress which had been called to bring these same young people together. On the one side were the moderates who believed in the social gospel, young people who were convinced that religion, fearlessly and prophetically applied to economic and political injustices, would remove the causes of war and pave the way for the coming of peace. On the other side were the extreme young people who had renounced the church of the living God. To the former group a revamped and revitalized religion was regarded as an indispensable factor in the attaining and maintaining of a world in which justice and good will would prevail. The latter group threw religion into the discard. The moderates believed in a spiritual interpretation of the universe. The communists hitched the wagon of their hopes to the star of economics. Each group on the adjournment of the congress went its own separate way. It is doubtful if their paths will converge, at least for many years to come.

In the meantime, youth's fight for peace continues. Irrespective of the wide range of opinion just referred to, the revolt against the war system continues to be the dominant concern of the younger generation. In various parts of the United States and England, as well as on the Continent, and at strategic centers in Africa, in India, in the Near and Far East, youth makes bold to call down the wrath of a righteous and indignant God upon the war pastimes of princes, potentates, and politicians. The historian of the future will never be in doubt when it comes to labelling the mass thinking of the youth of the present day. Of these young people it will be said that they pioneered their way into new realms of social conduct, stamping as heresy the ancient belief that because men had always fought, they always would fight.

No other generation of youth in this or any other country was ever more insistent that war be stripped of its prestige and robbed of its glory. No other generation of youth ever ventured on such a broad scale to cross racial and national barriers in a common quest for a righteous international order. No other generation of youth has attempted to weave into a single fabric of friendship and understanding the various strands of our complex economic and social life. Motivated by the spirit of reconciliation, this generation of youth would build tomorrow's world on a foundation structure of neighborliness.

The Orient and Occident Meet

In America, the student departments of the Christian Associations have as their motto, "*Ut omnes unum sint*"

—that all may be one. The Student Christian Movement of Great Britain is likewise committed to the principle of the oneness of humanity. The World Student Christian Federation reaches out from Geneva as a center, to the ends of the earth, proclaiming everywhere the gospel of peace through Christ. The International Friendship Camps, sponsored by this organization, are growing in number, and their influence on the corporate thinking of continental undergraduates can scarcely be imagined. Six weeks ago the representatives of eighteen of these National Student Movements came together at the federation meeting in India, where Orientals and Occidentals of many races and colors conferred together on the problems of peace and war.

It is one of the avowed aims of the World's Student Christian Federation "to foster friendly relations between students of all nations, and to work for international good will by endeavoring to apply the teaching of Christ in international relationships." With student movements in half of the nations of the world, this federation is a living witness to the oneness of the human race. It exemplifies, in its preaching and in its practice, that spirit of friendliness and understanding out of which peace emerges.

The student migrations of the present day are contributing their full share to the progressive realization of the peace ideal. While in Geneva last summer, I spent an hour in the headquarters of the Students' International Union. The walls were adorned with the flags of many nations. Five thousand students from all over the globe gather in Geneva every year for study purposes. This mingling together of the future leaders of state and church cannot but have a salutary effect on the efforts now being made to place war under the ban of the spirit. Friendships grow naturally in this meeting place of the world's youth. Mrs. Andrew Carnegie aptly described this students' union as "a kind of nursery in which the international mind is being cultivated." Each year there passes across the threshold of this institution a vast procession of young people, in whose heart and mind there pulses the quickening hope that the battle-flags may yet be furled.

Cultivating the International Mind

The Universal Christian Conference on Life and Work that convened in Stockholm in 1925, set into motion a youth movement in the name of the church. At the 1928 Prague meeting of the Stockholm Continuation Committee it was determined to organize a youth conference representative of the Protestant churches of the West and the Holy Orthodox Church of the Near East, to meet somewhere in the Balkans during the Easter season of 1929. The World Alliance for International Friendship has just appointed a youth commission, under whose auspices there will be held next summer at various places on the continent a series of discussion conferences on world justice and peace. Here at home youth is sharing in this development of the international mind. The crusade with



Publishers' Photo Service

Christ Movement is bringing the Christian youth of America into an interdenominational adventure with peace as one of its major objectives. International clubs thrive on scores of campuses. The World Education Committee of the Council of Christian Associations sharpens the international point of view of thousands of American undergraduates. In hundreds of summer conferences and institutes, college and high-school leaders, the makers of the future, counsel together on the problem of shelving once and for all the military philosophy of life. Compulsory military training is objected to, not because of the rigorous discipline involved, but rather because these young people refuse to goose-step their way through col-

lege. To them the war system has lost its glamour. It is seen now for what it is—a murderous assault on all the treasured possessions of the human race.

Here, then, is a youth revolt against war that must be considered in any adequate appraisal of the present world situation. The defection of the communist youth who preach war rather than peace is to be regretted. This circumstance, however, cannot obstruct the onward progress of youth's fight for peace, a fight in which the spirit of good will and love rises triumphant over the spirit of mistrust and suspicion. Youth has seen and is pursuing the vision of a warless world. Peace, sooner or later, will follow in the wake of that noble quest.

Challenging America to Christian Ideals in Group Life

Board of Home Missions Recounts Achievements—Plans New Year's Task

BISHOP E. G. RICHARDSON, new resident bishop of Philadelphia Area, also succeeding Bishop Joseph Berry as president of the Board of Home Missions, presided at the annual meeting of the board, held in Philadelphia, November 22-24, 1928. Devotions of the opening session were conducted by Bishop H. Lester Smith, of Chattanooga Area.

After roll call, the first item of the program was the report of Corresponding Secretary Edward Delor Kohlstedt. The document, comprising a pamphlet of sixty-seven pages, gives in succinct though comprehensive form the survey of the total major activities and accomplishments of the board for the year.

FELICITOUS SECRETARIAL REPORT

The novelty of the report was that it was composite, combining together into one statement a summary of data from all the departments of the board, instead of, as for-

merly, a presentation separately of reports by each department. Sketching the historical links that entered into the structure of this important agency, the report reveals how in 1907 the missionary passion of the church finally emerged into two great missionary boards as at present; the home board functioning in all lands, besides the Continent, under the protection of our Flag, except Panama Canal Zone and the Philippine Islands.

General Conference legislation affected the board's program and personnel in several major aspects. Besides the appearance of twenty-two new names in membership, the following changes in policy and procedure were effected:

1. The proposed survey of rural charges in the interest of greater efficiency, through the medium of the larger parish plan, plus a more specialized and adequately supported ministerial leadership.
2. A quadrennial restudy of our home mission fields, in co-operation with area, Conference, and district leadership, as recommended in the corresponding secretary's first annual report, looking toward



Courtesy of Philadelphia Bulletin

Bishops of the Methodist Episcopal Church and Officers of the Board of Home Missions and Church Extension in Attendance at Annual Meeting of Board, November 22-24, 1928

a possible reduction of present appropriation inequities to the utter minimum, while keeping in mind the strictly missionary needs of the field.

8. Discontinuance of the Department of Frontier Work, with instructions involving the appointment, by the Board of Home Missions and Church Extension, of a western representative who shall reside in the territory formerly served by that department.

4. Reinterpretation of the purpose and scope of the Bureau of Foreign Language Work in the United States, and a reallocation of the Bi-lingual Mission, transferred from the Detroit to the Philadelphia Area.

5. Determination of the Quarterly Conference relationships of retired ministers of different races within Quarterly Conferences of foreign-speaking peoples by election, rather than by individual preference.

6. Designation of an annual mission gathering as a "session" instead of a "meeting," a more determinative and dignified characterization.

7. A challenging declaration on the fundamental importance of evangelism as the imperative undergirding of our whole Christian service enterprise, including all functioning agencies.

In reference to the attitude of Methodism toward other churches operating in a given territory, the board's slogan is, "Allies, not Competitors." That this sentiment, with its basic attitude, is ours as a constructive working policy of the common adventure of making America Christian, is evidenced by the secretary's statement concerning the National Church Comity Conference, held in Cleveland during the year:

"It was a matter of justifiable pride to note the readiness with which the representatives of the Methodist Episcopal Church were willing to travel 'the second mile' with reference to every debatable issue involving real church comity and a truly Christian interpretation of interdenominational interests."

CONCERNING APPLICATIONS AND LOANS

Administrative procedure as regards applications for, and distribution of, the funds committed to the board, was clearly and satisfactorily set forth, and will certainly be of interest to those on the field, in the following paragraph:

"While your administrative officers cannot claim immunity to error, and may not always be as prompt in the completion of cases under consideration as the directly involved local leadership may deem essential, certain considerations which are likely to ease the tension and to clarify a process which is sometimes interpreted to be a lot of needless 'red tape' in the Philadelphia office, might be borne in mind to the comfort of all concerned: the necessity of a project's initial endorsement by the district superintendent and the Conference Board of Home Missions and Church Extension, buttressed by the approval of the bishop, through whom the parent board is expected to function; the fact that none of our individual administrators has the authority to make an independent committal in behalf of the board, but may investigate and, in co-operation with the local leadership, canvass the soundness and the solution possibilities of each cause on its merits, this service to be supplemented by his cordial and sympathetic presentation of the case before the monthly meeting of our executive committee; the general financial limitations governing executive committee actions, limited in turn by district church extension and maintenance resource credits, based upon what is meant to be an equitable tentative distribution of the board's total available resources; the deliberation of the local church officer, charged with the task of completing all necessary documents and meeting particular requirements conditioning grants, whether donations or loans; these and other considerations which might be mentioned, particularly the human nature factor which frequently looms so large in negotiations of this sort, may prove enlightening."

While the Revolving Loan Fund is of great value as a channel of help to the churches, care must be had, the report points out, lest local charges forget the limits of it and the sense of obligation to repay the loan grow less and less. In connection with the Department of Church Extension, the summary of work done shows:

Regular donations granted, 358, totaling \$243,672.35; with 92 Annual Conferences represented; from the Special Opportunity Fund, nine donations totaling \$53,000, in eight Annual Conferences; the donations granted from the Emergency Fund number fifty-five, totaling \$54,449.01, spread over thirty-two Annual Conferences; forty donations were granted from the Special Fund for Flood Relief, totaling \$22,675, representing five Annual Conferences; from special gifts and special funds, twenty-five donations were granted totaling \$11,685, benefiting nineteen Annual Conferences. The number of regular loans granted was forty-four, totaling \$181,000, in the interest of twenty-four Annual Conferences; and eighty-six Revolving Fund Loans, totaling \$408,950, were made to projects in fifty-one Annual Conferences.

Such a noteworthy achievement reveals to Methodists the large proportions of the business in which their board is engaged, as well as how efficiently the responsibilities of their church are being administered, while it likewise discloses the wealth of vitality and magnanimity of the spirit of our Methodism. As Secretary Kohlstedt wisely points out, "In the city we must face the problem of organized righteousness versus organized wickedness in its most concentrated forms." Aware of this, the church is thus pouring into this task all the resources she can mobilize to meet the measure of her social responsibility.

THE PROBLEM OF THE CITY

Succinctly put by the able and aggressive secretary of the Department of City Work, Dr. M. P. Burns:

The church must promote the following principles, as basic to a Christianized civilization:

1. Liberty of action defined in terms that are human and social, and not individualistic.
2. Sacredness and perpetuity of personality as conceived by Jesus.
3. Ownership as a result of creative and necessary service to mankind.
4. Compensation for activities that promote general welfare.
5. Economic, political, and diplomatic forms of life, imbued with a passion for the moral and spiritual ideals of a co-operative Christian order of which the personality of Jesus shall be the directing agency.

Church programs should be organized to include specific types of activity, each having a staff of specially trained Christian workers to deal with and cultivate the whole life of mankind and of the community. The church must become the source of the highest intellectualism, the finest moral passion, the noblest humanitarianism, the divinest enthusiasm for a brotherhood—economic, social, religious, and political. Religion must become not only a personal experience, but a social and economic asset. Regeneration, a mighty necessity, must be expressed in terms of passionate service to a sobbing, suffering, sinning world.

Realization of these aims is sought through city church leadership; leadership training; city institutes; city conferences and summer schools; co-operative employment of workers; and programing in the local church, a typical example of which is afforded under the Bureau of Negro Work, Dr. W. A. C. Hughes, director. This is People's Church, New Orleans, located in a neighborhood where infant mortality and juvenile delinquency rates are high. Through consultation with the bishop, pastor, and staff, with representatives of the Community Chest, which appropriates \$4,000 annually to this institution, with New Orleans University, and with a representative of the Department of Educational Institutions for Negroes, an enlarged local service program is being developed. The pastor of Broadway Church, Camden, first got an idea of a more intensive neighborhood program through the Council of Cities. After a study of his situation, the Department of City Work made possible the experiment of employing a director of religious education and community work. The church now considers a staff worker an essential part of its program.

EVANGELISM TO THE FRONT

Another major interest of the report was its certain emphasis on evangelism. These departmental activities, headed by Dr. George B. Dean, are summarized as follows:

"The necessity of rejuvenating an inactive, non-attending church membership as one of our most immediate and compelling tasks, in the performance of which the Department of Evangelism has found a way to be effectively helpful; the conservation of converts, to whose continued spiritual well-being and future usefulness an adequate provision for substantial training and a program of practical Christian service are absolutely essential; the restoration of nonresident-inactive members to active church relationships through a definitely developed plan which seems to embody the elements of success; effective co-operation with other evangelistic agencies, denominational and interdenominational, which have evidenced their effectiveness for the accomplishment of evangelistic objectives."

And calling to mind the historic Pentecost of nineteen centuries ago, it is proposed that the Department of Evangelism and the Bishops' Committee on Evangelism arrange for a fitting celebration of that event at some suitable time during the year 1930.

METHODISM AND THE COUNTRY FOLK

The board's rural work program is being successfully directed by Dr. M. A. Dawber, one of the country's ablest leaders in this aspect of church work. The main features of this departmental program are summarized here:

1. A clear recognition of the economic basis of rural life and an understanding of the economic problem of the communities where we are responsible.
2. To find a way to translate the economic and social relationships into spiritual values.
3. To give to rural life an educated and adequately trained leadership.
4. To provide the rural community with an adequate program of life through religious activities. Religious education must be given a preferred claim upon our time and interest.
5. To make possible for rural life an intelligent religious message for the more abundant life.
6. To reorganize the field of rural America so as to insure to our rural ministry an adequate service opportunity, a respectable salary and a man's task. The larger parish much be recognized as the basic approach to this problem.
7. To continue our program of reaching neglected people wherever we have the responsibility and to give them the advantage of at least a minimum program of religion.
8. To exalt Jesus Christ and His way of life among the rural peoples of America.

MUZZLE NOT THE OX

To carry on its ambitious program of Christian Americanization, the board must maintain a large army of workers on the field. These include persons of many language and racial groupings in every section of the country. Here is involved, as in every missionary task, the problem of maintenance for the missionaries and their families. At present the board is undertaking, with a limited \$15,000 scholarship fund, to train for expert service some 100 young men and women in the higher institutions of learning. Ten of these are Italian, eleven are foreign-group workers, twenty-two are English-speaking rural workers, and ten are colored, besides others. Moreover, there are 4,228 Methodist home missionaries—superintendents, pastors, special workers, men and women—who are dependent for their support, in whole or in part, upon board appropriations. Among the most consecrated and efficient of them are college graduates, thoroughly equipped and experienced, the genuineness of whose missionary motives is easily apparent when you learn that many of their salaries range from \$1,200 to \$1,500 per year. Of the 3,972 men and 256 women above mentioned, 121 men and 97 women missionaries have no other sources of income; 143 men and 35 women receive two thirds, 61 men and 62 women get half, while 3,647 men and 62 women receive less than \$600 from this board to supplement their fractional local contributions toward an all too meager total annual support.

ENTERTAINING STRANGERS

Immeasurable returns are promised the church through the board's foreign-language work. Says Secretary Kohlstedt:

"I count it a privilege to make grateful acknowledgment of my personal indebtedness to Methodism's foreign-language ministry for a thoroughgoing Christian nurture during the period of my childhood and young manhood; for it was by way of a foreign-language church altar that I found the path into the kingdom of God and became identified with the activities of the Methodist Episcopal Church."

As now constituted, that work is organized into ten Conferences: (four German, four Swedish, two Norwegian-Danish), one Mission Conference (Porto Rico), and seven missions (Bilingual, Hawaii, Latin-American, Norwegian-Danish, Pacific Chinese, Pacific Japanese, Southwest Spanish). The official Mission Conference and mission minutes record: Effective ministers, 258; charges or churches, 268; full members, 19,864; church schools, 414; officers and teachers, 2,788; enrollment, 38,992. The year's achievements include: Baptisms, 2,923; members received on trial, 3,643; paid for ministerial support, \$94,558; contributed toward all benevolences, \$43,724.

We ought also to keep in mind the fact that thousands of Methodists now numbered among the communicants of our English-language churches, as well as many of our ministers and a number of our connectional officials, are the contribution of our foreign-language organizations to the present functioning personnel of Methodism. Among the latter we might mention: Bishop John L. Nuelsen, of the Zurich Area; Dr. Henry H. Meyer, editor of our church school publications; Dr. W. E. J. Gratz, editor of the Epworth Herald, and others.

REASONABLE EXPECTATIONS

It would be difficult to write into our Methodist history a more encouraging chapter of home mission advance than that relating to the colored contingent of this church. "It reminds one of the Biblical record of the loaves and the fishes," says the report.

"The Methodist Episcopal Church has a service record which justifies her claim to be as good a friend, at least, as the Negro ever had. The Board of Home Missions and Church Extension has sought to render a constructive ministry, limited in scope only by our inability to command greater material resources, to this worthy people. With the character of this investment you are familiar; in the glorious fruitage of it to date we all rejoice. The one supreme objective which has been our constant inspiration and must ever be, in this and all other phases of our common task, is Christian manhood and womanhood, with equal opportunities for health, happiness and usefulness, regardless of race, color, or creed."

And in fine and frank recognition of the Negro's natural enlargement in vision, in soul-girth, and in aspiration to attain and acquire every human good, the report continues, with sympathetic insight:

"The rapid development of many forms of social appeal and activity in recent years makes it imperative for the church to enlarge her program and multiply her social as well as spiritual contacts if she is to retain her rightful place in the life of this particular racial group. Having caught a vision of the better things in church and community life, we cannot expect them to be much longer contented with the old forms and facilities which have served their time. Better churches, more modern homes, and a wholesome community environment, plus a fair chance for their children to realize a greater degree of comfort and happiness in the world than their parents ever knew—these are reasonable expectations on the part of all men."

From the notebook of Director W. A. C. Hughes, of the Bureau of Negro Work of the board, is taken the following brief paragraph of the importance and nature of the program in this field:

"A personal canvass of sixty-seven districts was made. Every superintendent interviewed reported that all of the churches in his district conducted some type of evangelistic services, which had for their purpose the winning of unsaved persons to Christ and the church. Of them, fifty-four superintendents report that the method used in their districts was after the protracted-meeting plan. Ten superintendents report that the majority of their churches use the personal method, while three districts couple their evangelistic program with the 'every-member canvass.' The districts reporting had a total church membership of 151,592, and their enlistments numbered 8,481. These facts illustrate our opportunity in a field which is 'white unto harvest.' We have taught methods in evangelism in our schools for rural pastors, emphasized its importance in Area Councils and a number of city institutes. There is no question about our having an opportunity to do an outstanding piece of work

among our Negro churches in this field. What we need is someone who can devote his entire time to a training program in the field of evangelism."

CHARTING THE FUTURE

Quadrennial objectives not elaborated by the report are grouped under publicity and promotion, co-operation with The Woman's Home Missionary Society, maintenance, money matters, and program building service for local churches. Well-planned cherished projects of the board for the immediate future will be the new quadrennial survey of the entire home mission field. This will be initiated with the current spring Conferences. This will be related to a genuine every-member canvass, which is confidently expected to contribute most satisfactorily to solution of the World Service problem.

Until May 31, 1929, special field cultivation activities will be vigorously conducted within seven of the areas of the church—Cincinnati, Covington, Denver, Detroit, Pittsburgh, Portland, and San Francisco. Evidence of the far-reaching need of this cultivation is disclosed by the convincing statistics compiled by Dr. W. B. Hollingshead, expert statistician of the church. Four million Methodists in 1927 contributed \$32,161,560 for ministerial support, and \$7,532,450, or \$1.89 per capita for the general benevolences of the church.

"Stressing certain extremes in the analysis of these figures, we discover that: 164 charges contributed a total of \$1,319,880, or \$5.07 per capita; 1,918 charges paid \$5,883,263, or \$3.61 per capita; 7,260 charges paid \$1,420,604, or eighty-six cents per capita; 5,815 charges paid \$228,588, or thirty-eight cents per capita, and 1,042 charges, able to gather a total of \$752,884 for ministerial support, failed to report a single dollar dedicated to the extension of the kingdom of God beyond the immediate confines of their several communities. Combining the two most representative groups listed, we have 12,575 charges, with a membership of 2,254,256, who in 1927 released a total of \$22,020,025 for ministerial support, and at the same time limited their World Service contributions to a total of \$1,649,487, or seventy-three cents, the price of one good meal, per capita."

Entering into the showing of the church in World Service giving is the question of longer pastorates. The board's study showed that:

"During the decade from 1916 to 1926, 42% of our ministry in thirty-two Conferences moved every year; 61% of the ministers, 82% of whom were receiving missionary aid, in communities of 2,500 population or less, moved during that period; one-year ministers slumped 71%; two and three-year ministers slumped 53%, while the churches in which ministers whose pastorates averaged five or more years in length slumped only 11% in World Service giving. If we are to 'hold that line' and hasten the dawning of the better day for the Methodist Episcopal Church in World Service matters, we hardly dare to overlook the significance of the element of continuity in pastoral adjustments."

In closing, the report, with tender and appreciative regard, recounted the faithful and distinguished services of several officials who were retiring from the board or experiencing a change in active relationship thereto. The beloved Dr. M. P. Burns, from the Department of City Work; Dr. A. G. Kynett, and Dr. W. L. McDowell, from the Department of Church Extension, who now becomes special research secretary of the board.

THE TREASURER'S REPORT

While not so sanguine as that of last year, the report of Treasurer Elliott was by no means discouraging. It showed masterly handling of varied large and important church responsibilities.

"We are able to report that our general fund receipts for the year show an increase of \$50,170.46 over the receipts of the previous year, and \$71,767.52 over the receipts of two years ago. Our net share of World Service distributable receipts is \$191,993.56 in excess of receipts from this source for the previous year. Unfortunately, this increase is offset in part by a decrease of \$141,826.10 in our general fund receipts from other sources.

"We have been carrying a deficit in varying amounts since 1921. Year after year we have made appropriations to reduce this annoying item only to have our action nullified by decreases in income.

The high point was for the year ending October 31, 1924, when following a decrease of nearly \$2,000,000 in income our deficit was \$1,813,272.86. During the three following years this amount was reduced by \$468,055.69, so that we carried into the fiscal year just closed a deficit of \$845,216.67. Our increase in World Service receipts, together with other undesignated income, enabled us to reduce this item for the year just closed by the additional sum of \$238,251.27, leaving the deficit at the close of the year, \$606,965.40."

Following is the exhibit of the year's receipts and disbursements:

Balance, November 1, 1927—Cash.....	\$246,275 77	
Securities.....	655,000 00	\$901,275 77
RECEIPTS		
Our Share World Service Distributable Receipts:		
Undesignated.....	\$2,506,545 65	
Designated.....	53,697 48	\$2,560,243 13
World Service Special Gifts:		
Gifts for Emergency Relief.....	\$33,670 41	
Other Special Gifts.....	59,934 63	93,605 04
Receipts From Other Sources:		
Requests.....	\$47,750 98	
Income from Special Trusts, etc....	32,615 80	
Donations Returned.....	7,822 18	
Maintenance Returned.....	13,853 42	
Income on Securities and Balances..	27,778 87	
Proceeds from Estate Notes.....	5,919 94	
Miscellaneous Receipts.....	277 87	136,019 06
		2,789,867 23
Total to Be Accounted for.....		\$3,691,143 00
DISBURSEMENTS		
Home Missions:		
Regular Appropriations.....	\$1,594,016 82	
Gifts from Emergency Relief.....	16,362 01	
Other Special Funds and Gifts....	67,237 06	
Contingent Fund.....	2,375 00	\$1,679,990 89
Church Extension:		
Regular Donations.....	\$230,988 41	
To Revolving Fund.....	228,260 38	
Emergency Fund Donations.....	40,890 01	
Donations for Emergency Relief....	35,275 00	
Opportunity Fund Donations.....	39,750 00	
Donations from Special Funds....	17,875 85	593,039 65
Leadership and Training:		
Scholarships and Life Service.....	\$15,742 70	
Summer Training Conferences....	12,842 55	
Co-operation with Theo. Schools..	12,500 00	41,085 25
Co-operation With Other Boards:		
Work at Wesley Foundations.....	\$46,369 66	
Bureau of Architecture.....	15,000 00	
Interdenominational Work.....	6,000 00	
Foreign Language Publications....	6,597 24	73,966 90
Other Appropriations:		
Cultivation, Promotion & Publicity	\$37,383 89	
Chaplain's Fund.....	2,392 85	
Moving Expenses of Missionaries..	1,049 45	40,826 19
Administration Expense.....	153,934 02	\$2,582,842 90
Balance, October 31, 1928—Cash.....	\$453,300 10	
Securities.....	655,000 00	\$1,108,300 10
Total Accounted for.....		\$3,691,143 00
Unpaid on Appropriations and Special Funds.....		\$1,715,265 50
Net Deficit After Deducting Balance on Hand.....		\$606,965 40

During the year nearly \$20,000 was disbursed by the board to the flood sufferers of the Mississippi Valley. For administering its general fund and its permanent fund, a total of nearly \$10,000,000, the board's cost of administration was only about \$125,000.

WOMAN'S HOME MISSIONARY SOCIETY

For this model organization among our denominational enterprises, Mrs. W. H. C. Goode, president, the report was made by Mrs. J. Luther Taylor. It was a most creditable presentation of the society's record of activities and accomplishments during the year. Its 13,595 local auxiliaries embrace a total membership of 462,626. The annual income from Conferences and other sources was \$1,299,086, a net increase, over expenses, of \$240,845. Total from all sources was \$3,109,616.99. The society has an approved building program of \$883,000, with total assets of \$8,347,966.

METHODIST SOCIAL UNION

In the evening of Thursday, Philadelphia Methodism's generosity was at its height in a sumptuous banquet tendered its guests, the board, at the famous Bellevue-Stratford Hotel. Methodism's democratic family were there, all of them. The occasion was great, not only for its unsurpassed menu and cuisine, but for the exalting

literary feast it afforded. Mr. C. D. Antrim, leading layman, guided the affair till the new resident bishop assumed the chair. After Dr. Wilson's appropriate invocation, a beautiful greeting was given Bishop and Mrs. E. H. Richardson by local Methodists, shared by the whole group present. Bishop Richardson leading off, great addresses were delivered by Bishops Welch, of Pittsburgh Area; Lowe, of Portland Area, and Hughes, of Chicago Area.

EXHIBITS AND REPORTS CONTINUED

Friday morning session was given over to exhibits and brief representative statements of the several missions of our foreign-language work, led by Dr. Ezra Cox. Latin-American was represented by the Rev. V. M. McCombs; Utah, by the Rev. C. W. Hancher; Pacific Japanese, by the Rev. F. H. Smith; Pacific Chinese, by the Rev. J. F. Wilson; Bilingual, by the Rev. W. I. Shattuck.

Friday night addresses were delivered by Dr. W. R. King, executive secretary of the Home Missions Council, and Dr. W. B. Hollingshead, whose charts are always convincing and challenging. He spoke on "The Way Out."

Among reports adopted was that of the (1) Appropriations Committee establishing the office of Western representative of the board on the Pacific Coast; (2) the publication of a news bulletin; (3) restoration of the amount taken by a ten per cent cut in maintenance last year; (4) authorizing an increase of \$7,500 in administrative expense, and (5) fixing salaries of heads of departments.

WHAT NEXT?

It was left for the Rev. George M. Bell, of Wyoming Conference, to make the discriminating summary and closing statement for the meeting. It was admirably done, in the following synopsis of the task:

1. The panorama of a new and needy America sends a challenge aloud and anew to us as a church. By every form of work and to every type of people this board has been ministering in Christianizing America.
2. We must have whole-hearted co-operation of whole church. There must be a lessening of the chasm between missionary and church. Church as well as he should be expected to sacrifice. Pastor's attitude should be, "You can't increase my salary unless World Service quota is paid."
3. We must come to God's method of financing His kingdom, for He knows how the Jesus story fits into human life as does no other story.
4. Lift the tide of enthusiasm for Christianizing America. Hate can't live in a heart hot with the love of God. There's not standing room in the church for a man whose heart has in it race prejudice.
5. Why not a ground swell of holy enthusiasm in the church and country for God?

Reinforcing the swelling tide of spiritual enthusiasm which is now evidenced in the mind of the church, the following appropriations for 1929 were made toward the end that full-orbed Christianity may soon be the nation's heritage and experience:

Administration Expense:			
Executive Department.....	\$67,500 00		
General Office.....	36,000 00		
Treasury Department.....	27,500 00		
Stenographic Department.....	21,000 00		
Board Meeting Expense.....	6,000 00		
Legal Expense.....	4,500 00	\$162,500 00	
Leadership and Training:			
Training Conferences and Extension Work.....	\$15,000 00		
Scholarships and Life Service.....	12,500 00		
Bulletin and Information Service.....	7,500 00	35,000 00	
Co-operation With Other Boards:			
Bureau of Architecture.....	\$13,500 00		
Work at Wesley Foundations.....	15,000 00		
Foreign Language Publications.....	7,000 00		
Interdenominational Work.....	7,000 00	42,500 00	
Work Administered Through:			
Department of Evangelism.....	\$15,000 00		
Department of City Work.....	5,000 00		
Department of Rural Work.....	5,000 00	25,000 00	
Moving Expenses of Missionaries.....		2,500 00	
Contingent Fund.....		2,500 00	
Cultivation, Promotion and Publicity.....		35,000 00	
Church Extension:			
For Donations.....	\$250,000 00		
Revolving Fund.....	150,000 00		
Emergency Fund.....	50,000 00	450,000 00	
Home Missions:			
For Conferences and Districts.....		1,638,975 00	
For Deficit.....		166,025 00	
Total.....		\$2,560,000 00	

Starting the New Year Right

By the Rev. Daniel Lyman Rideout

AFEW years ago Dr. Frank Crane, America's (or should I not say the world's) foremost essayist, whose recent death is mourned around the world, gave a fine bit of advice on which we all might think with considerable profit at the beginning of this year of grace, 1929.

"Speak kindly of everyone about whom you talk, for a period of three months," was the simple message. By the end of that period, said the author, one who follows the advice will have formed the habit of speaking kindly, and the world for such a one will have become a happier place in which to live.

That's a fine New Year lesson for you, Mr. Sauerkraut, Mrs. Crabapple! How much good all of us could see in all the rest of us if we said all the good things about each other that we could say for the next three months!

Most of us have found out by this time anyhow that the other fellow isn't nearly as bad as we think he is. We don't look for the good in him; consequently we don't find it. Oftentimes we don't look for it even in ourselves, and we don't know the goodness of our own hearts—simply because we won't!

John, don't you like your algebra teacher, simply because your algebra is hard? Well, go to him every day for the next three months and say to him, "Mr. Factoring, I have recently become interested in my work, and am growing to like it more every day. From now on I am going to study harder and try to get 'A' in my algebra." You'll find that the old fellow is a pretty good scout after all and that your greatest hindrance in the past has been yourself.

Mary—bless your heart—the matron's terribly old-fashioned, isn't she? Makes you wear high-tops in winter and rubbers when it's raining, and is always nosing around your room seeing that everything's in order? Put your arms around her neck some day, and say to her: "Miss Strict, you have proved yourself a real mother to me as well as the rest of the girls since we have been in this school, and we shall always appreciate your interest in us." Repeat the process several times, and you'll soon find that this woman is proving an indispensable help to you in your character-building.

Brother Pastor, isn't the school-teacher in your community a cent's worth of help to the church? Is she one of these modern young fashion plates who thinks her chief

function in the community is that of attending dances and parties? She'll never improve if you make her the object of your weekly sermon invectives. Go to her some day and say: "Miss Revue, I have noticed you for some time and have concluded that you would be the very one, as leader of our young people, to take charge of our girls' club. We are trying to bring them in touch with things educational, cultural, and æsthetic, and we know that you could inspire them to these ideals." You'll find that with a little advice and encouragement she'll be of more value to you than the dear brother who hops over benches during the sermon and rolls up his sleeve in board meeting the next night.

Sister Shout, you dear old soul, you didn't like the pastor's sermon last Sunday, did you? No, because you

haven't spoken to the lady next door since the dispute about the pastor's reception last spring, and his text last Sunday morning was, "If a man say, I love God, and hateth his brother, he is a liar." Well, go to him every Sunday for the next three months and say: "Reverend Text, that was a beautiful message this morning and helped me so much." You'll find that he is a pretty good preacher after all, and unconsciously you'll find yourself at that sister's door talking over plans for the Ladies' Aid social next Friday night!

Let's all try it for three months. It can't hurt anything. And if you think it can't be done, remember the old lady who decided to do it, and who remarked concerning the devil one day when someone mentioned his name to her, "Well, at least I admire his persistency."

Recent Deaths in Our Ministry

A Call for Recruits

By Bishop Wilbur P. Thirkield

"HANDY N. BROWN gone home," is the message brought me in far-away Italy by the Southwestern, which is one of four papers I have following me, as I have scarcely missed a number since 1883 when I began my work at Gammon Seminary.

"A good man and full of the Holy Spirit and power" was my first comment. He lived above the fog. The light of God shone through his face. His character was strong and luminous. Neither the breath of suspicion nor the tongue of scandal ever touched his unsullied life, and for good reason. He lived the Christ life. He was a man of prayer. He studied the Word of God constantly and fervently. He preached the Word. He lived it out in his daily life. "Seen as a light in the world," he was ever "holding forth the Word of life." Through him the Word became spirit and life. He fulfilled the command: "Preach the Word; reprove, rebuke, exhort with all longsuffering." Though being dead, he yet lives in thousands of lives redeemed through his ministry.

What noble parents to have given to the church two such ministers as Handy N. and Sterling Nelson Brown, the latter a man of the same elevated type of Christian nobility, who, during the six years of my presidency of Howard University, was a professor in the School of Theology. Well-named, he is a man of *sterling* character, spiritually minded, and truly a "good minister of Jesus Christ."

FIRST CLASS AT GAMMON

Handy Brown was a member of the first class graduated at Gammon Theological Seminary, another member being Dr. James M. Cox, who built forty wonderful years into Philander Smith College. Who can measure the influence of that first class of six ministers? And Dr. Brown, I now vividly recall, was the unconscious inspiration of a unique feature in the work at Gammon Seminary (with unmeasured results) now followed by Garrett Biblical Institute, after forty years. Beginning at Gammon with two students and a total income of \$1,200, in getting recruits, the East Tennessee Conference was the first one visited. Handy Brown, eager for large equipment, came

to Gammon with his wife and two children. At that time, the now populous South Atlanta was an open field, so that he had to get a house in Atlanta, over a mile from the seminary. Calling at his home, I found that the monthly rent of six dollars was too heavy a burden. On my way home, it occurred to me that we had land on the Gammon campus and a school of carpentry at Clark University, with students there needing practice in building. Deeply impressed with the opportunity, I wrote asking my father to borrow for me five hundred dollars with which to build two student cottages. Friends were enlisted, with the outcome that ten two-room and two six-room cottages have for over forty years housed hundreds of married students. Just call the roll of ministers with families whose theological training would have been impracticable without these cottage homes, and you can then measure the influence of this enterprise of which Handy N. Brown was the inspiration.

WILSON, WOOLFOLK, HOLLIDAY FALLEN

In the same issue I find a brief statement of the death of another long-time friend and a faithful minister of the Lord Jesus—Dr. John L. Wilson. He leaves a record of long and efficient service, strengthened as it was by the constant aid of a very noble and consecrated wife. The fact that in advanced years he so ably maintained his ministry in a large and important city church, shows that he was a student and a preacher of spiritual forces. And surely the fact that the issue that records the funeral of Dr. Brown, gives account of the tragic death of the Rev. J. A. Holliday, who was one of his pallbearers, enforces the admonition, "Be ye also ready." For many years I have followed his ministry, which was one of fervent, evangelistic spirit.

And on another page is the account of the death of the Rev. B. F. Woolfolk, of the Upper Mississippi Conference, one of the upright, strong, devoted, and very efficient ministers of that State. With a knowledge of his ministry during nearly forty years, and actively identified with the work of his Conference for eight years, I deeply deplore the loss of this faithful servant of the church.

A CALL FOR RECRUITS

In view of the irreparable loss sustained in the death of an ever-enlarging group in the ministry of our colored Conference, the Southwestern's comment is pertinent and serious: "Surely our ministerial ranks are being depleted, with few recruits in sight. Pray the Lord of the harvest to send forth more laborers." True. But we must work as well as pray. We must help God to bring recruits into His ministry.

I have for many years counted it a sacred privilege to reverently lay my hand on the head of many a bright-eyed, intelligent boy of capacity and spiritual

promise, and say, "If when you grow older and God wants you to be a preacher in the sacred ministry of His church, you will obey His call, will you not?"

Without extended system of academies and colleges now so efficiently equipped and directed by strong faculties, crowned as it is by Gammon Theological Seminary with the best faculty, the largest endowment, and the most adequate equipment of any theological school in the world, especially for the colored group, surely our ministry should be constantly enlarged and strengthened for the ever-advancing work of the church.

SORRENTO, ITALY.

Secretary F. H. Butler Outlines New Program of Activities

For Department of Epworth Leagues and Young People's Work. Ten Regional Young People's Councils Planned for the Year. All Eyes Turned Toward Union Memorial Church, St. Louis, February 22-24.

THIS is our initial bow under the new line-up of our Board of Education. We come to you now as a Department of the Division of Religious Education in the Local Church.

This does not mean that we are to recast our program in essentials. It does mean though an honest effort to meet and satisfy the needs of youth through a program planned for them rather than for any particular organization.

If we find ourselves breaking over the shell of yesterday, tearing down the old limitations and exploring in new realms, it is because we want that they live the larger Christ life, have a clearer understanding and a greater control.

A few years ago leaders of youth talked a youth-centered curriculum. We are moving toward this goal. The greatest interest is no longer the textbook, but the pupil.

This forward step on the part of our Board of Education strengthens the belief in the great importance of the ministry of education to children and youth. Such an emphasis as this says that our church intends to be a major agency for religious education, and as a part of organized religion lays hold of its biggest opportunity and accepts its greatest challenge to shape the future of the world.

In the Division of Religious Education in the Local Church the Epworth League still retains its place as the official young people's organization of the church, and the Young People's Department of the Church School still retains its identity and purpose. There has been neither merging nor sub-merging. There has been a correlation of program interests in such a manner as to care for the religious welfare of all our young people, whether they be in the Epworth League or not.

This gives a larger latitude to the work of the members of the staff of the Department of Epworth League and Young People's Work. When the representative of the central office comes to the local church now, he comes with a total program for your young people. If that representative is from the Department of the Epworth

League and Young People's Work, he may emphasize the expressional phase, and if from the Department of Church Schools, he may emphasize the instructional phase, and in each case there will be the balance in respect and consideration for what are the essential parts of the unified program. Furthermore, by this new arrangement we stand ready to meet all young people's groups in the local church that have religious values, as well as student groups in our schools and colleges.

OUR PROGRAM

During the fall and winter this department is conducting ten regional young people's councils in ten strategic centers of our country, reaching from Baltimore and Albany, New York, in the East, to Spokane and Los Angeles in the West. One of these meetings will be for our group especially. All the meetings are open to all, and already some have profited by constructive interracial contacts and appreciations. Because we live in a situation for which we are not responsible we need to honestly and courageously face up to some of the youth problems we have as a group. This council will be held February 22, 23, 24 at Union Memorial Church, St. Louis, Missouri.

The major representation in this council will be young people under twenty-five years of age. Those older who are leaders, counsellors or officers are also invited.

We shall be able to give further information as to this council in a later issue of the Southwestern.

The task and responsibility for the total group of our young people in the church is tremendous. We who belong to the staff of this department humbly bow before our Lord and Creator and ask the question, "Who is sufficient for these things?"

For 1929 let our prayer, and our aspirations be such as to assure a year of further progress and achievement in Kingdom building.

Yours in His Name,

FREDERICK H. BUTLER, *Secretary Colored Work,
Department Epworth League and Young People's
Work.*

The Rev. John Lewis Wilson, A.M., D.D., Passes Over the River

By the Rev. P. P. Wright

THE Rev. John L. Wilson first saw light in Oxford Mississippi, LaFayette County. He received his literary training at Rust College, Holly Springs, Miss., which gave him Bachelor of Arts Degree, and Bachelor of Divinity was conferred by Gammon Theological Seminary, Atlanta, Ga.

He was united in holy wedlock to Miss Mary Boykins; four children blessed this union: Elizabeth, John L., Jr., Frank H., and Delilah, his wife and daughter Elizabeth preceding him to the better land.

The second union was with Miss Clara J. James, surviving widow. One child blessed this union, Miss

answered the roll call in heaven. He will sing with us no more as in days gone by these moving lines of John Newton:

"How tedious and tasteless the hours,
When Jesus no longer I see;
Sweet prospects, sweet birds, and sweet flowers
Have all lost their sweetness to me;
The mid-summer shines but dim,
The fields strive in vain to look gay,
But when I am happy in Him,
December's as pleasant as May."

He leaves a widow, four children, and two grandchildren; one sister, and a host of friends and acquaintances to mourn his passing. Truly we can say with the poet:

"Servant of God, well done;
Rest from thy loved employ;
The battle's fought, the victory's won,
Enter thy Master's joy.
The voice at midnight came,
He started up to hear;
A mortal arrow pierced his frame;
He fell, but felt no fear."

MONTGOMERY, ALA.



The Rev. John L. Wilson

Emma Wilson. He joined the Methodist Episcopal Church at an early age, serving as local preacher eight years; as president of Meridian Academy eight years, he built the best part of his life in that institution. Passing through the routine of the Annual Conference, he served as elder in the church thirty-nine years; total ministerial service, forty-seven years.

He had been a member of eight different annual Conference. At the time of his passing he was secretary of the Central Alabama Annual Conference. He served as pastor of several leading charges in each of the Conferences while holding membership therein, some of them being: Wesley Church, Little Rock, Ark.; Wesley Chapel, New Orleans, La.; St. Paul's, Birmingham, Ala.; St. Paul's, Shreveport, La., and Warren Street, Mobile, Ala., the latter his last point before translation.

We had the happy association for five years as pastor and district superintendent; a more cheerful and congenial spirit we never served with. For four and a half months he stood loyally by his post of duty. The church and its every advance were his highest joy. Never did he give up hope of attending the Annual Conference at Enon, Birmingham, Ala. On November 1, at 4.30 A. M., Brother Wilson

An Appreciation of Dr. J. L. Wilson

By the Rev. Joel C. Carson

AS A young man seeking for light and information that would help me to live a life of service, I met the late Dr. John Lewis Wilson through the instrumentality of one Ryley Camble, who was then a local preacher in the Methodist Episcopal Church. It was in the fall of 1899 that I called to see him in Meridian, Miss., while he was president of Meridian Academy (now Haven Teachers' College). I can never forget the impression that he made upon me on the Sunday afternoon of our meeting. The encouragement and inspiration that he gave such a wondering youngster as I was next to divine.

If memory serves me rightly, I was classified in the fourth grade, though I had lived the best of my eighteenth year. Many times I became discouraged because of my low standing, but he was always able to convince me that there was a place of service in this life for me if I would only stick to my task and be fervent and diligent.

I went with him there until he went North, in 1908. I followed him there, and to me he was a real father, and all of his children and I knew each other as brothers and sisters. While in Indiana, I took private lessons from him, as did his daughter Lizzie, who preceded him to the other world.

When he left Madison I went to Atlanta, Ga., for the purpose of studying in Gammon Theological Semi-

nary, but he kept in touch with me until his death. So often would blue days come to me, as they will to anyone who must make his own way in life, I would write to him. He would always reply, giving me the best advice at his command, and then refer me to the Father of all living, who will never forsake those who trust in Him.

Those who knew him, know that Dr. Wilson was educated, but not selfish. He was dignified, but sympathetic with every struggling soul. He was true to his family and church, and always loyal to his friends. I can recall several young men whose fathers after the flesh were as unthoughtful for their future as was my own; but after coming in touch with Dr. Wilson they were inspired and helped by one who knew this world and the vicissitudes of this life, and what it meant to keep struggling until a goal was obtained. When everyone of us will have told our own story of this translated giant, the half of his worth will never have been told.

I do not know the life story of Dr. Wilson, but he used to tell me that he was born during the war between the States. He was educated in Rust College and Gammon Theological Seminary. He was for about ten years president of Meridian Academy, Meridian, Miss. He served some of the best pastorates in the Upper Mississippi, Lexington, Little Rock, Louisiana, and Central Alabama Annual Conferences. He was faithful to his task wherever he served, and on the morning of November 1, in Mobile, Ala., when the roll was called on high, he had his sermon prepared for the following Sunday.

I do not wonder that so large a company of friends gathered on the following Saturday to pay their respects, for he had been true and faithful to not only a few, but to all. When Dr. Wilson passed, a true and tried Christian friend and hero broke rank with his friends in time to await their coming and rejoin them in eternity.

"I Must Give Up"

The Rev. Lee A. Thigpen

WITH the above statement the Rev. W. R. Robinson answered his heavenly Father's call. The Rev. Robinson was district superintendent of the Palestine District, Texas Conference, until within one month of his death. Because of ill health he was placed on the retired list at the last setting of the Texas Annual Conference, which convened at Marshall, Texas, October 31 to November 4, 1928.

The Rev. Robinson passed out of this life from his home at Palestine, Texas, November 17, 1928, at 4:30 P. M. His death brought sadness and sorrow to the hearts of his many friends, while we feel that our loss is heaven's gain.

"We loved him, yes, we loved him,
But angels loved him more,
And they have sweetly called him,
To yonder shining shore.

"The golden gates were opened,
A gentle voice said 'Come!'
And with farewells unspoken,
He calmly entered home."

Services were held in St. Paul Methodist Episcopal Church, Palestine, Texas, November 20, 1928, under the direction of the Rev. Lee A. Thigpen, pastor.

The active pallbearers were brethren selected by the Masonic Order, of which he was a member. The ministers who served as honorary pallbearers were the Revs. C. C. Sapp, M. C. Gillespie, J. S. Stripling, J. L. Blue, T. S. Pryor, J. F. Barnes, and J. H. Marshall.

Dr. J. S. Scott, district superintendent of the Houston District, acted as Master of Ceremonies. The program was as follows: Song "I Love Thy Kingdom, Lord," by choir; invocation by Rev. J. L. Blue; song, "Asleep in Jesus," by choir; Old Testament selection, Rev. C. C. Sapp; song, "Nothing Between"; New Testament selection, Rev. T. S. Pryor, district superintendent, Navasota District; reading of telegrams and condolences by the pastor; obituary reading by Rev. A. J. Newton, district superintendent Marshall District; also a resolution was read and presented by the Rev. A. J. Newton, to be published in The Southwestern Christian Advocate. Three-minute speakers were: Dr. M. W. Dogan, president Wiley College; Rev. A. J. Newton, district superintendent, Marshall District; Rev. J. F. Barnes, district superintendent, Palestine District; Rev. M. C. Gillespie, pastor, Hearne, Texas; Rev. J. S. Stripling, pastor, Navasota, Texas; and Prof. E. W. Thomas, Bryan, Texas; song, "Abide With Me"; principal eulogy by Dr. J. S. Scott.

The Rev. Robinson was laid to rest in the local cemetery in Palestine.

The Rev. Robinson was born in Plaquemine, Louisiana, and moved to Texas in his early life. He was ordained elder by Bishop Wilson in 1904, at Navasota, Texas, and served the following appointments successfully: Iola, one year; Bryan Circuit, four years; Fairfield, eight years; Oakwood, one year; district superintendent Palestine District, six years.

He was known throughout the Texas Conference as a great preacher, who truly lived the life he preached. On account of ill health he failed to be present at the last session of the Texas Annual Conference. This caused a feeling of sorrow because the brethren wished for his fatherly counsel.

He struggled hard to educate his children, and as an ardent supporter of Wiley College he saw to it that his interest was manifested by sending them there. From this school, one of his daughters, Mrs. Sadie Thomas, has gone out into the world filling a position of honor in the public school of Bryan, Texas.

Our hearts go out to Mrs. M. D. Robinson, who has been notably faithful in every particular during the years they journeyed through life together. She shared unselfishly the joys and sorrows with her husband.

In the passing of the Rev. Robinson, his wife and children feel that they have lost a most devoted husband and father.

He leaves besides to mourn their loss one sister, four children, twelve grandchildren, numerous other relatives, and a host of friends.

"Why should our tears in sorrow flow
When God recalls his own,
And bid them leave a world of woe
For an immortal crown?

"Then let our sorrows cease to flow;
God has recalled his own;
But let our hearts in every woe
Still say, 'Thy will be done.'"

The Americas Renounce War

At Washington Conciliation Displaces Force

The Rev. Harry Earl Woolever
Editor of The National Methodist Press

NO YEAR since the United States became a nation has been ushered in with such notable achievements for peace as 1929. Washington, during these early days of the new year, has been the scene of one of the most outstanding advances ever registered for the cause of tranquillity among nations. As the first week was drawing to a close the international atmosphere at the nation's capital was vibrant with pronouncements for international good will. As the representatives of twenty American republics gathered in the Pan-American Building in Washington to affix their signatures to treaties of arbitration and conciliation, the Senate of the United States was carrying on its deliberations preliminary to the ratification of the General Pact for the Renunciation of War, and the President-elect was just completing his notable tour of friendship to the nations of Central and South America.

No one alive to the significance of the events which were transpiring in Washington during the opening fortnight of this year has any doubt as to the fact that the ideals of the Prince of Peace are advancing over the world. Looking upon these scenes of Christian conquest, the ancient song of faith seemed to be in the air of the capital:

"He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire."

TWENTY NATIONS AGREE

The delegates of twenty republics of the Western Hemisphere, after deliberating from December 10 to January 5, met on the latter date for their final session in the Hall of Nations and signed the treaties of arbitration and conciliation which they had perfected. The missing republic was Argentine. It will be recalled that the head of the delegation of that nation to the sixth Pan-American Conference in Havana last year, who was also the ambassador to the United States, became offended because United States Delegate Charles Evans Hughes refused to agree to his proposal that no tariff barriers should exist among the American nations. Argentine is a large producer of meat, wool, and wheat, which are covered by a high tariff in the United States. The conference in Washington was a child of the Havana Conference, and Argentine seemingly carried her resentment over to the recent gathering.

The other mainland territories of this hemisphere not represented at the conference are the Dominion of Canada, British Honduras, and the Guianas (British, French, and Dutch). The last named was traded to the Dutch by the English in 1674, in exchange for New Amsterdam, now New York. There are a number of small islands along the coasts, belonging to various European nations, which were not represented; but the independent island republics of Cuba, Haiti, and Santo Domingo were prominent in the conference.

CHARACTER OF TREATIES

The treaties of arbitration and conciliation were officially drawn up in four languages—English, Spanish, Portuguese, and French. The last two are the official languages of Brazil and Haiti, respectively. The purport and substance of the treaties may be comprehended from the preamble to the one on arbitration, which indicates the purpose sought; and the machinery for achieving this purpose, it is believed, has been established by the treaties which were signed. This preamble states that the governments involved:

"In accordance with the solemn declarations . . . to the effect that the American republics condemn war as an instrument of

national policy and adopt obligatory arbitration as the means for the settlement of their international differences of a judicial character;

"Being convinced that the republics of the New World, governed by the principles, institutions, and practices of democracy, and bound furthermore by mutual interests, which are increasing each day, have not only the necessity, but also the duty of avoiding the disturbance of continental harmony whenever differences which are susceptible of judicial decision arise among them;

"Conscious of the great moral and material benefits which peace offers to humanity, and that the sentiment and opinion of America demand, without delay, the organization of an arbitral system which shall strengthen the permanent reign of justice and law; . . . have resolved to effect the present treaty,

The general exceptions to the treaty are those having to do with self-defense and domestic questions. During the meeting of the conference, differences between Bolivia and Paraguay arose and placed before the body an issue such as those for which the delegates had met to provide a peaceful method of adjustment. The conference met the issue squarely and in the spirit of its convening, with the result that the countries which threatened to go to war were led to sign a protocol submitting their differences to a commission on conciliation. The Secretary of State announced at the closing session that Brig. Gen. F. R. McCoy, former chairman of the Nicaraguan election board, would represent the United States on this commission.

SECRETARY KELLOGG'S ESTIMATE

Naturally, there is no group so vitally interested in the peace efforts of to-day as are the Christian citizens, for it is out of Christian idealism and teachings that come the present urge for and way to peace. At the closing session of the conference in Washington, Secretary Kellogg, who headed the United States delegation and was president of the conference, said:

"This conference will go down in history as having accomplished the greatest step forward in conciliation and arbitration. You have adopted two multilateral treaties, the most advanced and complete ever adopted by the nations of the world. This demonstrates that the nations of the Pan-American Union are determined to establish tribunals and machinery for the prevention of war by the pacific settlement of all disputes between them."

PARIS AND WASHINGTON PACTS COMPARED

As one sat by the conference table in Washington on January 5, where the American nations were signing multilateral treaties, the mind naturally compared this international event with the signing of the Pact of Paris on August 27. At the Paris gathering the United States played a conspicuous part, as it did at the Pan-American Conference, but the surroundings lent a different atmosphere to the proceedings. In the French capital the event was ushered in with great public interest and official ceremonials. There were governmental receptions, displays of the flags of nations, much pageantry with purple-clad and gold-laced attendants, and a diplomatic finesse which has long characterized international functions of the Old World. At Washington the whole affair had more the characteristics of a meeting of the board of directors of a business corporation. This gathering lacked the color and swing which such a character as Foreign Minister Aristide Briand gave to the assembly in the Hall of the Great Clock when, with a vigorous shake

of his great head, he shouted, "Peace is proclaimed!"

At the signing of the Paris Pact renouncing war, fifteen nations and dominions sent signatories; nine languages were represented by the delegates, and the pact was engrossed in two languages, English and French. At Washington twenty nations—seventeen using Spanish, one English, one Portuguese, and one French—were represented; the pact was written officially in all four languages arranged in parallel columns, and was signed by two delegates from each country; whereas, only one representative for each nation signed the Paris Pact. The original and official documents of both gatherings are deposited in Washington, and this nation is to receive all the notices of ratification and transmit certified copies of them to the other nations. In the earlier pact the nations originally signing represented every continent, and even the isles of the sea; in the recently signed pact only the independent territories of the Americas are involved. To the Paris Pact nearly every nation of the world has signified its adherence and a number have ratified it, but to the treaties consummated in Washington only the nations of the Western Hemisphere are expected to adhere.

A DIFFERENCE IN PACTS

The Paris Pact renounces war as an instrument of national policy. It is simple, direct, clear, making war an outlaw among the nations of the world; but it provides no substitute for war as a means of terminating differences between nations. The treaties just signed in Washington not only reiterate the renunciation of war on the part of the nations signing, but they establish the machinery and provide the method of putting that machinery into operation without delay should any differences arise among them which could not be adjudicated by diplomacy.

Not only is this an evidence of the departure from war as a policy, but it marks the definite laying out of a way to peace, and the failure of any of the signatory nations to use this way will discredit that country in the eyes of all America.

A CONTRAST IN CONGRESS

From the closing act at the Conference on Conciliation and Arbitration, the writer hastened to the Senate of the United States, where there was being debated the question of ratifying the Paris Pact renouncing war. Here it was evident that the majority sentiment of the Senate was for immediate ratification, but some were making objection. The objections seemed like an echo of the past. They were voices speaking out of a day when war and the means of war were the principal consideration of nations.

Over against the objections of Senator Reed, of Missouri, and those who joined with him in attempting to block closer international relations, there was a wholesome and eloquent sight. This was provided by the thousands upon thousands of petitions and letters from churches and Christian citizens and other groups interested in the cause of peace, in all quarters of this nation, praying for the prompt ratification of the general pact renouncing war. These piled high on the secretary's desk. For instance, the junior senator from California presented 6,994 petitions and letters praying for ratification. Some of the petitions had hundreds of names upon them. Nearly every senator on the floor seemed to present similar bundles of petitions to the Senate.

Never in times of peace have the people of the nation so earnestly and unitedly prayed Congress to take aggressive steps for the maintenance of peace and for the overthrow of those forces which make for and provoke war. The church of God is rising to demand justice for all people, weak as well as strong, and that the principles of righteousness, rather than the rule of might, shall be assured to the peoples of the world. It is good to live in this day when the United States gives promise of vindicating its birthright and of fulfilling the high ideals of its founders and builders by hastening the realization by all peoples of the God-given inalienable rights of "life, liberty, and the pursuit of happiness."

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

THE WORK OF THE HOLY SPIRIT

FIRST QUARTER. LESSON IV. JANUARY 27

General Lesson Title—The Holy Spirit.

Lesson Material—Joel 2. 28, 29; Luke 11. 9-13; John 8. 5-8; 14. 16, 17, 26; 15. 26, 27; 16. 7-15; Acts 2. 1-21, 32, 33; Rom. 8. 1-17, 26, 27; 1 Cor. 12. 1-13; Eph. 1. 13, 14; 3. 14-21; 4. 1-6, 30.

Golden Text—For as many as are led by the Spirit of God, these are sons of God. (Rom. 8. 14.)

OUR CHRISTIAN FAITH

The Holy Spirit in Creation and Providence. Our lesson passages present the conception of the Holy Spirit as closely related to God's creative plan and providential purpose. The universe of nature is felt to be a living thing, instinct with divine meaning. The universe is the object of God's love and care; it is the theater of a great purpose which is being wrought out by men, His children.

Nature has real existence for God. The world owes its being to the loving thought and eternal purpose of the good God, Father of Jesus Christ, and of all mankind. It is the universal religious conviction that this is God's world, and is therefore adapted to His everlasting purpose.

The Work of the Spirit. The world is dependent upon God. It is sustained continually by His Spirit, and is directed according to His eternal plan. Since creation is eternal, the doctrine of divine creation may be considered as one aspect of the doctrine of Providence. Perhaps the chief difference is that the point of view of the former serves to bring out the truth that the world is real existence for the God who fashions it; and the latter the truth that the world, particularly in its human aspects, is continually dependent upon Him. And these are two sides of the same truth.

The doctrine of Providence is distinctively a religious conception. It is the Christian's attitude toward the world. The following principles appear as we observe God's actual method in His direction of the world's affairs. The method seems to be uniform; for we can distinguish moral and spiritual law, and may learn cheerfully to conform to its ideal requirements. This method is one of growth; for it is development toward an end, the kingdom of God.

This involves conflict of world forces. It means self-sacrifice on the part of Christians. We are apt to speak of Providence as though it were wholly an external Power. We should think, rather, of the divine Will co-operating with human wills. We know that the divinely appointed method of establishing the Kingdom is the way of sacrifice. In living the truly social life, the individual attains his finest personality. Perhaps this yields the profoundest insight into the character and purpose of God.

Influences of the Holy Spirit. Long ago a preacher said: "The same shower blesses various lands in different degrees, according to their respective susceptibilities. It makes the grass to spring up in the mead, the grain to vegetate in the field, the shrub to grow on the plain, and the flowers to blossom in the garden. And these are garnished with every hue of loveliness: the lily and the violet, the rose and the daisy; in all these worketh the same Spirit that renews the face of the earth."

"The influences of the Holy Spirit, descending on the moral soil, produce blessing in variety: conviction in the guilty, illumination in the ignorant, holiness in the defiled, strength in the feeble, and comfort in the distressed."

"As the Spirit of holiness, He imparts a pure taste; as the Spirit of glory, He throws a radiance over the character; as the Spirit

of life, He revives religion; as the Spirit of truth, He gives transparency to the conduct; as the Spirit of prayer, He melts the soul into devotion, and as the Spirit of grace, He imbues with benevolence and covers the earth with the works of faith and with labors of love."

Miracle of Vision. According to the passage from Joel, the result of the outpouring of the Spirit is the splendor of prophecy, the beauty of dream, and the mystery of vision. This is indeed a miracle.

The work of the Holy Spirit has always been associated with miracle. The work is a symbol of thrilling suggestiveness. It stands for the mystery of coming-to-be, the marvel of growth, the wonder of the fresh inflow of life that meets us everywhere in nature and in history.

From the Christian point of view, miracle means every touch of God's hand upon His creation. Miracle is the birth of new beauty, the dawn of the ideal, the coming of fresh wonder and worth, pre-eminently in the appearance of the kingdom of God among the people.

The distinction between the natural and the supernatural is the difference between the misunderstood and the rightly comprehended, and the antagonism between earthly and heavenly is that which must always obtain between the misjudged and the realized. When the Holy Spirit is poured out upon us, we see things as they are, and ultimate truth is revealed. The mountain vision that comes to the reverent of heart is a miracle straight from the thought of God.

THE LESSON IN DAILY LIFE

"These Are Sons of God." Said Henry Ward Beecher: "What is the doctrine of the Holy Spirit? It is the doctrine of the interworking of the Spirit of God upon the souls of men. I have no explanation of it. All I say is this, that God knows what is the secret way in which mind reaches mind. I do not; you do not. I do not know why words on my tongue wake up thoughts corresponding to those words in you. I do not know why the soul of man, like a complex instrument of wondrous scope, is played upon by my words, so that there are waked up in it notes along the whole scale of being."

"I do not understand why these things are so; but unquestionably they are so. I do not know how the mother pours her affec-

tion on the child's heart; but she does. Two stars never shone into each other as two loving souls shine into each other. I know it is so, but I do not know why it is so. I do not know how soul touches soul, how thought touches thought, or how feeling touches feeling. But I know it does." So are we led by the Spirit of God, and thus become the sons of God.

GROUP COURSES

Primary—A Little Girl Helps Her Master.

Junior—Amos Denounces Unfairness and Greed.

Intermediate—Preaching God's Word.

Senior—Facing Social Prejudices.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 27, 1929

"Will convict the world in respect of sin"

(By D. D. Martin, D.D.)

The Holy Spirit and Christian Missions is the theme of our interpretation of this. Jesus addressed Himself in all His work and teaching to the whole world. When He left the work to His disciples, He commissioned them to go everywhere into all the world. He then told them that since He could not be with them each in His bodily presence as they had known Him, it was expedient for them that He go away. Jesus was going from them physically that He might come in that other selfhood in which He could be with them each day and always.

The other selfhood of Christ is the Holy Spirit, who proceedeth from the Father and the Son: the representative of the Godhead in the world redemption. He comes to bring light or conviction to the whole world in respect of sin. Then when sin is made known, that it is against God and every hope of humanity, He reveals the principles of righteousness by which men are to be governed, and the judgment which must be passed on all men in the final testing of character by the Christ standard.

The Spirit's dispensation was to be one of progress. Beginning at Jerusalem, it would extend to the uttermost parts of the earth; and beginning with the disciples at Pentecost, was to carry the gifts of the Spirit and power to every believer throughout all generations of men. It should be true of all who were led and inspired by the Spirit of God that they are the sons of God. If so, then they are heirs of God; it is the spirit of adoption.

These triumphs of the Spirit are to be wrought out in the heathen world. They are not for a favored few, but for all men everywhere, and for all time. Where the light of the Spirit's presence shines, men are enabled to cry, "Abba, Father." For the Spirit bears witness with ours that we are God's children, and all are of one family in God throughout the whole world. The Spirit Himself is our witness to this.

GAMMON SEMINARY.

Epworth League Topic

JANUARY 27

By A. H. Beardsley

UNDERSTANDING BETWEEN OUR RACIAL AND NATIONAL GROUPS

I. THE PROBLEM WE FACE

(Col. 8. 11; Luke 10. 30-38)

If all men acted from the promptings of a Christlike spirit within, there would be no serious or extended misunderstanding between our racial or national groups. The extent to which there is a problem measures the degree to which men are still pagan in their attitudes and dealings. That a problem exists is self-evident; that it needs to be faced squarely is clear.

Our discrimination against other races grows out of our prejudices, hearsay, casual observation, but rarely from actual facts and experience. We imagine what their inner

purposes are; we attribute to them motives without knowing them well enough to be able to do this correctly. Much of this springs from jealousy, fearing our Nordic superiority shall lose some of its prestige. Instead of a great race problem on account of the colored races and foreign peoples, we have first and most pressing a great white race problem with ourselves, lest we become mere spoiled children selfishly clutching to our bosoms the toys which a kind fortune has bestowed upon us. Has it ever occurred to us to question whether we merit all the privileges and ad-

vantages that are ours, or to consider whether the Golden Rule would count in interracial situations as well as in dealings between individuals? Do we rejoice when those of another race find an adjustment to life that is comfortable and self-respecting, or do we say they are trying to crowd in, and covetously eyeing their state in life, do we not inwardly rebel that they are become even as we are? Our attitude in this respect is not unknown to those in question. They read it as clearly as if it stood in bold relief on a billboard. Feigning ignorance of what they read in us, to fortify their own self-respect and as a protest against being looked down upon, they do what we would doubtless do in their place—they rejoice in their every success; they hold their heads up; we say they flaunt it in our faces.

We think they want to mingle race with race as if there were no color lines, we think they crave our society. If we take the trouble to talk frankly with them about this matter, we find quite different ideas are theirs. They do not want to break down color lines or be invited to white bridge parties; they

only want a chance to be themselves without being constantly reminded that they are different. Consciously or unconsciously this is what we do continually. We say, you can only work at certain things; we do not care to sit next to you in a restaurant; you cannot play with us; you cannot worship with us. That there are exceptions to this is the only hopeful sign pointing to better conditions. We say to these races, the cultural and white-color work we wish to keep, so why educate yourself extensively? What we want is your strong muscles, your ability to serve. Understanding between race groups cannot be built on this foundation. It will constantly breed misunderstanding, which follows close upon injustice. The problem is not to make all nations know and keep their place; that has been tried with often disastrous results. Rather the problem is so to rule our own spirits that we shall whole-heartedly own all men as brother men, taking them for what they are, regardless of color or nationality, neither condescending to them nor patronizing them, but meeting them on the ground of our common humanity.

Little Stories of Achievement

What the Churches Are Doing

Abingdon, Va.—The Charles Wesley Methodist Episcopal Church is holding its own on the front line, although the pastor, Rev. F. D. Thomas, and wife, have been shut in with the "flu" for several days. The town authorities on December 29 ordered the church closed until the epidemic has passed. But we are glad to say that the good members of the church are still at work. On December 29, Mesdames Sallie Gentry and Chucky Wheeler brought to the parsonage two beautiful rugs

and placed them on the floor, arranging every thing in order. On December 31, two storms struck the parsonage. One rose in the East about 6 o'clock, led by Mrs. Lucy Moore and Mr. T. B. Clark. About 8 o'clock another one arose in the West, led by Mesdames Sallie Gentry and Chucky Wheeler. These storms brought with them many pounds of choice groceries, and left them on the dining room table. We have raised this Conference year over \$100 on World Service, and \$100 for trustees. All other claims are paid up to date. We are looking forward to a most prosperous year for our church.—Lucy Moore, Reporter.



His Eighth Church

The Rev. H. K. Roberts was born at Center Ridge, Miss., May 15, 1867. His early life was one of hardship, as he had to make his start in life without a mother or father. His boyhood and young manhood were spent around De Kalb in Kemper County. He did not have a chance to attend school until late, and then it was the common schools. Later he came to Haven Teachers' College, and thence into the active ministry, where he has been doing effective work for twenty-three years. During this time he has built eight churches; the last of these was the beautiful and commodious St. Elizabeth Methodist Episcopal Church at Southside, Meridian, Miss., as shown above.

He was assigned to Southside four years

ago, at which time the people had an old, dilapidated church, unattractive in every way. The Rev. Roberts is not a man to be discouraged, so he called his people together and laid plans for a new and modern building. He then went to work and worked his plans. The result is that Methodism on the Southside of Meridian is housed in a beautiful new stone church, which will serve for the next generation. This church cost \$6,000 in money, and many days of study and labor from the Rev. Bro. Roberts. He has made Methodism his debtor. He is a wise builder, a good preacher, a faithful pastor, and a true brother. To know him is to love him, and Rose Hill church, his new appointment, will grow under his wise leadership.

Armstrong, Mo.—Grant Chapel Methodist Episcopal Church: The old year passed out successfully with an annual bazaar, conducted under the auspices of the Ladies' Aid, three nights before Christmas. On Christmas Eve a play entitled "The Star of Bethlehem" was produced with great success. Mrs. Iola Harvey is president of the Ladies' Aid Society. Collection, \$25.54. At 11 o'clock on Christmas Day union services were held at Grant Chapel. Our pastor preached an able sermon. A union watch meeting was held at the Second Baptist Church. Sunday, December 30, our fourth and last Quarterly Conference was held, with the Rev. E. W. Hannab, district superintendent, present. He delivered two soul-stirring sermons which were enjoyed by all present. His subject at 3 P. M. was "The Cross"; at night, "The Eye." The various auxiliaries of the church made fine reports to the Quarterly Conference. Collection for the day, \$16.10; Ladies' Aid, \$4; foreign mission, \$4; total, \$24.10. The district superintendent was paid in full for the year, and he went on his way rejoicing.—The Rev. Herman J. Harrison, Pastor; Katherine Brown, Reporter.

Edwards, Miss.—Thanksgiving Day was a high day at Kingsley Chapel. A very nice program was rendered, after which many choice pounds were presented the pastor and family. This movement was led by Sister O. C. Cook. Those participating were as follows: Sisters Betty Leonard, Emma White, Pearl Johnson, Emma Head, Bros. Henry Harper, M. H. Jones, of the Christian Church; John McGowen, Ross Washington, Sisters Nannie Barker, Ora Hemmingway, Ross Washington, Josephine Moore. Too much praise cannot be given these good people of Edwards. The second Sunday in December was a glorious day for us. A mock Conference was given by the sisters, Mrs. G. R. Williams presiding as bishop. The districts reported as follows: Jackson, L. B. Rucker, \$14.40; Vicksburg, J. L. Lucas, \$2.50; Brookhaven, W. L. Tucker, \$15.60; Meridian, C. Washington, \$7.50; total amount for the Conference, \$40. The stewards, Sister O. C. Cook, with the aid of the sister churches, presented to the pastor a nice overcoat for Annual Conference; a shirt costing \$2 by Sister Mary Williams; Mrs. Lottie Jones, \$2.50; Mrs. J. L. Lucas, \$1.75; Mrs. Katie Parson, \$1; Mrs. Alta Brown, \$4. May God's richest blessings dwell with these good people.—Mrs. K. R. Smith, Reporter.

Cowpens, S. C.—The writer reached the Blacksburg circuit on June 1, 1928, when I left school at Clark University, Atlanta, Ga. I found the work unorganized; a few members, but a willing spirit to work. With that spirit in force the church at Blacksburg (Albert Chapel) was very soon organized and the forces at work. On the third Sunday in October, with thirteen members reporting in the rally, we laid on the table \$102.77 for pastor's salary and benevolent claims. There were no prizes offered or given, but out of pure love for the cause our people worked willingly. Each member was asked to raise \$5, and some raised more. Mrs. Emmaline Smith raised \$17.75. She is always a loyal supporter and goes the second mile. Space will not permit the individual names here, but too much cannot be said of the good people of Blacksburg. We worked in harmony with all of the churches of the little town, and through their co-operation and help we were largely benefited. Our Sunday school was kept alive through the efforts of Miss Mamie Goodwin, a very splendid and willing worker. The church saw fit to send me to a new field of labor, and while I bid the former field adieu, I pray God's choicest blessings upon them and all who helped in the cause.—Giles C. Brown.

Alexandria, Tenn.—Sunday, December 30, was a high day in our little city. It was the day for our church rally. Sunday morning, 9.30 o'clock, the Sunday school was largely attended; collection good. At 11.30 A. M. our pastor, Dr. J. A. W. Moore, filled the pulpit to the delight of all who heard him. The sisters brought dinner to all visiting friends and ministers. We were favored with the presence of our Nashville friends and of other towns. In the afternoon, after the dinner hour, we had a splendid message and

a good collection. The clubs made splendid reports. At 7.30 P. M. the young people rendered a delightful program. The Rev. and Mrs. Moore were the recipients of many nice gifts from all the churches. Mrs. Pauline Dowell, one of Mt. Zion Baptist members, the wife of Mr. Virgil Dowell, one of our own members; Mrs. C. Floyd, president of the Benevolent Society, also president of the Parent-Teachers' Association, also a member of Mt. Zion, were among those honoring the pastor and wife. The only bank we had closed doors the first of the year. Many of our people and societies were left without a penny. Our town is torn up financially, but the Rev. Moore has this to say in the lines of the poet, "Oh, be not discouraged, for Jesus is your Friend."—Miss Carrie Moore, Reporter.

Nashville, Tenn.—To our very pleasant surprise, on the fourth Sunday, our district superintendent was here to hold his first Quarterly Conference. He was with us throughout the day, and preached two wonderful sermons. The quarterly meeting was a little earlier than usual, but the reports were pretty good. We hope to improve this year where it can be done. The Christmas holidays brought some of our out-of-town members home: Miss Lillian Dixon, who is teaching in Clarksville, Tenn.; and Dr. and Mrs. Williams, of Texas. We are always glad to see our members come home again. On Christmas morning we had early service, conducted by the Rev. Sister Lula Allen. Her discourse was "The Birth of Christ." She was at her best on this subject. The fifth Sunday was a great day with our young preachers, including the church of tomorrow. It is always our pleasure to see the young church exercise their talents. Never push them aside, but keep in their minds that they are our future church. At 7.30 P. M. Dr. E. M. Jones, representing the Board of Pensions and Relief, was with us. He preached from the subject, "The Two Prodigal Sons and Their Father." He drew a vivid picture on the subject. We are always glad to have visitors.—Mrs. Georgia Williams, Reporter.

Quinton, N. J.—The Rev. S. G. Dix has brought this charge to high heights since being appointed here. He met a hard task, but proved himself well able to meet the situation. This charge has raised more money with a few members than ever reported before, under the leadership of the Rev. Dix. The pastor is not at all satisfied to be a financier, but at the same time he holds no mean place as a business man, and this he has proven in our banking system here and in various other places of business in our community. All church notes have been carefully looked after and many of the same revised. This special work done by the pastor was a God-sent blessing to this charge. The congregation reports the charge as being in better business condition than at any other time in its recent history. This charge is doing much to prove to their pastor and family the value of their worth. Several pound parties have been given them this year. The pastor's wife has played no small part in making possible the success of her husband this year, and this was demonstrated a few days ago when the good members presented Mrs. Dix a fine purse. The white friends wish for the Rev. Dix a great success in his ministerial career. The pastor reports World Service raised in full six months ago. He also states that just a few dollars more and all benevolence will be raised for this charge.—Reporter.

Brenham, Texas.—We, the officers and members of Mt. Zion Methodist Episcopal Church, demonstrated our appreciation to our new pastor, the Rev. S. M. Adams, and his good wife, with a banquet in their honor on a recent date. We thank Bishop Jones and his cabinet for sending us a man who can sing, pray, preach, plan, and organize. Every department of the church is now organized and functioning nicely. Our first Quarterly Conference was held December 31 and January 1, the Rev. T. S. Pryor, district superintendent, presiding. Pastor Adams preached at the 11 o'clock hour. He gave us a wonderful message. The district superintendent preached in the evening and administered the

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Lord's Supper. The spirit ran high as we communed. Fifty-one partook of the sacrament. The superintendent met a surprise on Monday night during the business session, when he learned that an effort had been put forth to raise his entire salary of \$120 for the year during the first quarter, and after the officers and auxiliaries had reported, the secretary and district steward announced \$202 raised, and the superintendent paid in full. Our pastor called this plan "a little effort," but the superintendent said he never saw or heard of anything like it, and he was high in his praise of both pastor and people. We are now organized and working on our Easter drive. Our motto: Every claim raised, twenty converts, and twenty-five subscribers for the Southwestern Christian Advocate.—Miss L. B. Armbrister, Reporter.

North Topeka, Kans.—Asbury Methodist Episcopal Church is taking on life anew under the divine leadership of the Rev. E. J. Moore, formerly of Fort Scott, Kans. But the young people of the above-mentioned church have not lost sight of the fact that there is a reason for everything that happens or occurs. So it is for Asbury's new life. The young people here take this method to thank our beloved Bishop M. W. Clair, of the Covington Area, personally, through the columns of this paper, for sending us, first of all, such a man as our district superintendent, the Rev. B. R. Booker, who has repeatedly been in our midst, and with that angelic vision has seen the desires and efficiency involved in the youth to do good if only they had a leader, with no reflection whatsoever to the predecessor. Secondly, we wish to thank Bishop Clair for sending to our rescue the type of man that the church needed and had to have if it was to retain its place in the community. The Rev. E. J. Moore has already acquainted himself with the people as well as adapted himself to conditions, has outlined his program and reorganized the church. Furthermore, the young people have organized for the sole purpose of giving added strength and to help the Rev. Moore to put over the program. We feel assured by this time another year we will have a



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membership and a church that will be satisfactory to its constituents, city, community, and, above all, to our own Bishop Clair, who made it possible for us to do greater

things when he sent us the Rev. E. J. Moore.—R. L. Washington, Secretary Young People's Club.

Hallettsville, Texas.—Christmas passed out quietly, with union service at the African Methodist Episcopal Church. The Rev. G. M. Mallory, pastor of Richardson Chapel Methodist Episcopal Church, preached two great sermons, which were enjoyed by all. Watch-night was observed by all the churches of the city. The members of Richardson Chapel came out very early to take part in the watch-night service. Twenty minutes were spent in song service; Mrs. Hannah Wilson presided at the piano. Our beloved pastor brought a message from the text, "Beloved, we are persuaded better things of you, and things that accompany salvation" (Heb. 6. 9). His argument was plain and convincing. One young man came forward and

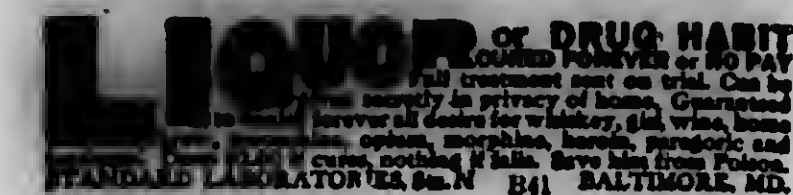
joined the church. The climax of the service was gratifying to the pastor and wife, when the Rev. T. W. Stevens and Bro. Horace Jarman had the pastor and wife seated on the rostrum, and as the congregation softly sang, the above named brothers came marching down the aisles with a heavy-laden basket and bag. They made the second trip, and came back with a large tub filled with choice groceries. The presentation was made by Rev. Stevens. The pastor expressed his appreciation for the kindly act, and dared them to do that again. The committee was led by Mrs. Lena Kuykendall and T. W. Stevens. Others who took part in the affair were Mesdames M. Riley, A. Bivins, N. McDaniel, A. Odoms, and Bro. Horace Harman. We wish to thank all of the friends who participated on this occasion. We are determined to do more this year than ever for the cause.—Reporter.

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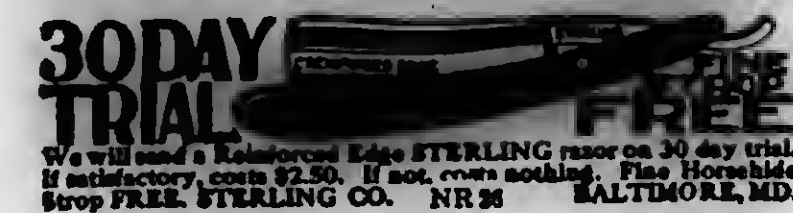
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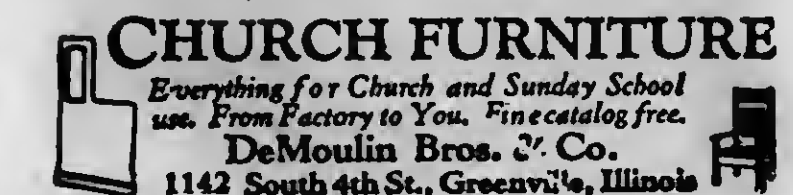
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District Activities

District Rounds

JACKSON DISTRICT

First Round—Central, January 18-20; Jackson Ct., 19, 20; Canton Ct., 23; Couparie, 25; Carhage, 26, 27; Canton, 27, 28; Jackson, Pratt Memorial, February 1-3; Brandon, 2, 3; Pelehatchie Ct., 5; Lillian, 6; Forest, 7-10; Norton, 8; Pelehatchie, 9, 10; Yazoo Ct., 1; Benton, 16, 17; Yazoo City, 17, 18; Lamkin, 22; Craig, 23, 24; Georgetown, 28.

Bro. n: The District Council will meet at Central, January 18, at 11 A. M. We are expecting each district steward to be present with his pastor. I hope that each pastor will be able to say that he has sent an offering to help the Poor Boys' School at Gulfside by the time of this meeting. I am asking each of you to come to this meeting in the spirit of Christ. If you will do this, I know all selfish motives will be discarded and the meeting will be profitable to us all. I am at your service at any time.—J. S. Williams, Dist. Supt.

NAVASOTA DISTRICT

Second Round—Anderson Ct., February 9, 19; Navasota Ct., 16, 17; Navasota Station, 17, 18; Madisonville Ct., 23, 24; Bedias Ct., March 2, 3; Richard Ct., 9, 10; East Hempstead, 16, 17; Hempstead Station, 23, 24; Brenham Ct., 30, 31; Brenham Station, 31-April 1; Bellville Ct., 6, 7; Sealy Ct., 6, 7; Caldwell Ct., 13, 14; Hufsmith Ct., 20, 21; Stoneham Ct., 27, 28; Millican Station, 28, 29.

Dear Brothers: Please do your best to raise your full apportionment on Easter Sunday, March 31. I am asking for an every-member canvass of your charge, and we are hoping that every member of the district will do their best to make it a success. Remember that each pastor of the Navasota District has his assessment for 1929.—T. S. Pryor, Dist. Supt.

SOUTH BALTIMORE DISTRICT

Fourth Round—Lusby, January 18; Mutual, 19; Prince Frederick, 20; Huntingtown, 21; Mt. Hope, 22; Chesapeake Beach, 22; Mt. Zion, 23; South River, 26; Churchton, 26; Camp Parole, 27; Weems, February 2; John Wesley, 5; Balnew, 6; Sparrow's Point, 7; Catonsville, 8; Ellicott City, 9; Magoth, 10; Gillis, 10; Annapolis, 13; Eastport, 14; Broadneck, 15; St. Paul, 15; Atholton, 16; Brooklyn, 17; Patapsco Park, 17; Glenburnie, 21; North Point, 24; Centennial, March 1; Eastern, 7; Davidsonville, 9; Waterbury, 10.

Dear Brother: Evangelism to the front! A stronger "pull together" for World Service, Morgan College, Conference Claimants, and Aged Men and Women's Home. Efficiency Conference of North and South Baltimore Districts at St. Paul Methodist Episcopal Church, Baltimore, January 24. Washington Annual and Lay Conferences at Ames Memorial Church, Baltimore, March 20, Bishop Robert E. Jones, D.D., LL.D., presiding; the Rev. W. F. McDowell, D.D., LL.D., resident bishop; W. H. Dean, D.D., district superintendent, 2532 Madison Avenue, Baltimore, Md.; phone Lafayette 1640.

Quarterly Conferences

ANGLETON, TEXAS

This circuit is moving off with commendable results under the wise leadership of our pastor, the Rev. R. H. Warren, who has the highest respect of all the people, and we are thankful to Bishop Jones and our own Rev. J. S. Scott for returning to us our pastor, the Rev. R. H. Warren. We enjoyed a great Quarterly Conference December 29, 30, with the Rev. J. S. Scott presiding. Many of the officials were present with good reports, showing advance on all lines. Paid district superintendent in full; \$1 for World Service; Pension and Relief, \$3; Gulfside, \$5; paid pastor this quarter, \$169.45; total raised for the quarter, \$223.95.—Sister A. J. Mills, Reporter.

CLINTON, TENN.

The first Quarterly Conference of the Byington and Clinton charge was held at Byington, December 29, by our beloved district superintendent, the Rev. F. D. Johnson, who presided in his usual gentle way. All officers were present and made good reports. The district superintendent gave some timely remarks, which were uplifting to us. The superintendent preached at Byington, at 11 A. M., December 30. This was indeed a great day at this place. After the morning service, the Revs. Johnson, Shockey, and Bro. W. T. Young drove to Clinton, where they found quite a number anxiously awaiting their arrival. The Rev. Johnson again preached a wonderful sermon at Clinton at 8 P. M. We had quite a crowd to listen and bear witness to the soul-stirring sermon delivered by our worthy superintendent. The superintendent was paid in full and a donation on his trip to Chicago was given him. We are trying to do our best for the kingdom of God. Pray for us.—Reporter.

CRYSTAL SPRINGS, MISS.

Our first Quarterly Conference was held the 5th and 6th of January. All officers were present with written reports. Collection, \$32. Dr. Coleman preached to the delight of all at the 11 o'clock service. All auxiliaries have been organized for the year's work.—H. E. Morgan, Reporter.

LAKE ARTHUR, LA.

Our first Quarterly Conference was held on the Lake Arthur circuit, December 15, 16. Our Conference convened at Mallalieu, Jennings, La., December 15, the Rev. W. J. Hampton in the chair. After the devotion the superintendent made a wonderful address to the Conference which will long be remembered by all present. All reports showed quite a gain along all lines of our work. There is a great outlook for a real good year's work at Jennings. The first quarter convened at Wesley, Lake Arthur, La., December 16. Our district superintendent, the Rev. W. J. Hampton, presided, and all officers were present with good reports. Lake Arthur is a great place. We have some of the best people here to be found anywhere in Methodism. P. M. Jones and

his good wife have things well in hand and we are expecting great work this Conference year. Thus closed the Conference at this place and circuit. The superintendent preached a great sermon to the delight of all present. Quite a number of young men and women came forward for prayer. The superintendent was paid in full. He left us all smiles.—Anthony Ransom, Jr., Reporter.

Woman's Column

Clinton, Tenn.—The Woman's Home Missionary Society of Asbury Methodist Episcopal Church held its thank-offering service Sunday evening, November 25, Mrs. Lula T. Shockey, president. An excellent program was rendered by the members. The pastor made some interesting remarks; subject, "Woman's Great Work." Mrs. Mamie Young, the district president of The Woman's Home Missionary Society, Knoxville District, read an excellent paper; Mrs. Lula W. Neal, of Morristown, an active member of The Woman's Home Missionary Society, furnished the music and made some interesting remarks. This was indeed a soul-stirring and inspiring service. A large congregation witnessed the occasion. The local president, Mrs. Shockey, is doing all that she can to hold up this great work. We pray God's blessings upon her.—Reporter.

Special Notices

The address of the Rev. R. B. Adams has been changed from Ackerman, Miss., to 915 Ninth Street, South, Columbus, Miss.

The Rev. C. H. Hill, of Hattiesburg, Miss., desires to inform all correspondents that his address has been changed to De Soto, Miss.

The address of the Rev. A. M. Erwin has been changed from Box 1215, Greensboro, N. C., to Box 123, Mooresville, N. C. He desires all mail sent to this new address.

Announcement

Mr. and Mrs. Thos. I. Keys announce the marriage of their daughter, Ruth Overta, to Dr. Sol. E. Johnson, August 6, 1928, Chicago, Illinois.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 24, 1929

FAITH

Though I a thousand times may fall,
I will arise again;
Though I ten thousand failures meet,
I will success attain.

Though luck and wrong and sorrow seem
To win the victory
There is a trust, there is a Faith
That will not die in me.

Made in the image of my God,
In the likeness of my King
I stand undaunted, unafraid,
Serene through everything.

If through the night I cannot see,
It matters not; Faith can.
There shines within my soul that Light
That lighteth every man.

And so I walk victorious;
I know that I am free,
Secure I hold within my hand
My Fate! My Destiny!

—Selected.

Observations from the National Capital

Congress Votes for Reapportionment of Membership

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

PRESIDENTS AND WOULD-BE PRESIDENTS

RECENTLY there was a galaxy of notables in Washington which was of unusual character. By a peculiar combination of circumstances, a number of presidential aspirants, successful and unsuccessful, were present in Washington on the same day. In addition to President Coolidge, nearing the close of his occupancy of the White House, there was President-elect Herbert Hoover, recently arrived from his good-will trip to South America. In the Supreme Court room sat ex-President William Howard Taft in his judicial robes. Appearing before him on that day to argue a case was the Hon. John W. Davis, former solicitor-general of the United States and one-time ambassador to England, but more widely known as the unsuccessful Democratic candidate for the presidency in 1924. At the same time the Hon. Charles Evans Hughes, formerly Secretary of State, after serving for some years as Supreme Court Justice, was here counselling with the head of the State Department.

One recalls concerning this peerless American that on election night in 1916 it was conceded, even by Democratic papers, that he was to be the next President, but the following day it was found that, contrary to all expectations, California had gone to Wilson. A shift of 2,000 votes on that eventful day would have altered the course of history.

In addition to those who had at one time received the nomination for the presidency, there was in the capital a striking number who have held the nomination for the vice-presidency. One looking in on the Senate Chamber would have seen no less than five who have been candidates for the second highest office of the Republic. In the chair was the alert and dynamic Vice-President, Charles Gates Dawes; directly facing him on the front row of senators was the Hon. Joseph T. Robinson, who was the nominee of the Democratic party in the recent campaign; while on the back seat sat the senator who, on March 4, will go from the rear-most seat of the Upper House to the rostrum, Vice-President-elect Charles Curtis. On the Democratic side sat Senator Burton K. Wheeler, who made the unsuccessful run on the Progressive ticket with the late Senator Robert LaFollette, and on the Republican side sat the man who was the running mate of the late Col. Theodore Roosevelt, when, in 1912, he headed the Bull Moose ticket, Senator Hiram Johnson, of California.

RUSSIAN SOVIET AND UNITED STATES SENATORS

A year ago the Senate, and, in fact, the whole country, was stirred by the publication in the Hearst papers of photostatic copies of documents which purported to show that certain senators of the United States were receiving money from the Mexican government to help carry out the policies of the Mexican officials. A special committee was appointed "to investigate propaganda or money alleged to have been used by foreign governments to influence United States senators." These documents, if authentic, doubtless would have provoked war between the two nations and ruined the reputation of prominent senators. Upon investigation, however, the papers were found to be base forgeries. The publisher, William Randolph Hearst, had been duped into paying a large sum for these documents, but not a scintilla of evidence was found against the senators whose names were used.

During the investigations, other documents

appeared which seemed to imply that Senator Borah, of Idaho, and Senator Norris, of Nebraska, had received money from the Soviet government in payment for advancing Russian interests. The committee ran these documents down and found them also to be fraudulent, with no basis of truth whatsoever. The committee, in its final report on January 10, cleared the senators mentioned, who had insisted upon being put under oath that they might swear that they never had had any communication with Russian officials, nor received anything from them at any time. The senators of all parties were pronounced in their declarations that no members of the United States Senate have higher records for integrity than Senators Borah and Norris, and that none could possibly be further removed from any money irregularities. The public which is acquainted with these senators would also declare that there are no men of greater uprightness than these senators whom the traffickers in counterfeit documents sought to injure for the sake of the price which the counterfeiters hoped to obtain from those who might desire to discredit these statesmen, or whose ultimate purpose was to promote international friction.

SINISTER AGENCIES IN WASHINGTON

The above is but an example of the manner in which Washington is made the center of most misleading and unreliable propaganda. For instance, there appeared a long article in an outstanding Chicago wet daily, written by one of its Washington correspondents, which misrepresented the facts and, by inference, carried most deceptive ideas to the public concerning activities and principles of a great reform organization in the capital. This was done in an effort to discredit effective dry leaders. These misrepresentations by writers who seek sensational copy, by crooks who seek financial remuneration, by wet agencies whose aims are to destroy prohibition, and by munitions and armaments manufacturers who endeavor to thwart peace plans for financial profits, are all indicative of the evils which would despoil both the Government and the citizens for unpatriotic and immoral ends, if the better elements in society were not constantly on guard and ready to meet these anti-American attacks.

CHANGING REPRESENTATION IN CONGRESS

The various Congresses for the past nine years have been charged with breaking the Constitution in that they did not provide for a redistribution among the States of the membership in the House of Representatives according to the census of 1920. The Constitution provides that the reapportionment of the House of Representatives shall follow the taking of the census every tenth year. It leaves the method and ratio of representation with Congress except that "the number of representatives shall not exceed one for every 30,000, but each State shall have at least one representative."

Effort after effort has been made by various congressmen who have presented bills providing for reapportionment. These all failed until the passage by the House, on January 11, of the Fenn Bill (H. R. 11,725) which provides that, should the Seventy-first Congress, which will be in power from March 4, 1929, to March 4, 1931, fail to make a reapportionment upon the basis of the 1930 census, a reapportionment shall automatically go into effect. The provisions of this bill will leave the House the same size as at present, 435, and redistribute this number among

the States upon the basis of the population as ascertained next year. It provides that the division shall be made by what statisticians call the "major fraction" method. As there is no common divisor which would give

(Concluded on page 80)

Personal and General

—At the last session of the Washington Annual Conference, held in Baltimore, Md., March 22, 1928, the Rev. Wm. H. Williams was transferred to the Lexington Annual Conference by Bishop Charles E. Locke. The Lexington Conference convened in Chicago, Ill., April 11, and was presided over by Bishop M. W. Clair, who assigned the Rev. Williams to the Centenary Methodist Episcopal Church, Columbus, Ohio. Here he found a \$60,000 building project approaching a crisis. This was averted by extricating the church from a maze of court litigations and saving the membership many thousand dollars. The Board of Home Missions and Church Extension has recently granted a loan of \$6,000 to help finance the new church. This loan was conditioned on the local church raising \$4,000. After a campaign of five weeks, the \$4,000 was raised which met the challenge of the board. This financial feat is without a parallel in the history of the church, and sets a new goal for Methodism in the city of Columbus. The church is now enjoying a season of peace and prosperity.

—Bishop and Mrs. Adna Wright Leonard, resident bishop of the Buffalo Area, sailed from New York on the Steamship Franconia for a cruise around the world. This delightful tour was made possible for the bishop and Mrs. Leonard through generous laymen of the Buffalo Area. The bishops' meeting at Atlantic City recently released Bishop Leonard from a heavy winter schedule of his unique church mission and an extended area program for the new year, in order that he might give himself to the much-needed rest which he deserves. Without a let-up in the episcopal office for the last three quadrenniums, Bishop Leonard is an indefatigable worker, and this unusual kindness on the part of the laymen of the Buffalo Area gives him the opportunity to take his first vacation lasting more than eight or ten days since he was elected bishop. Additional expression of affectionate regard was recently extended the bishop by the Buffalo District Methodists in the form of a delightful reception in the Asbury-Delaware Church. The building was filled with friends from the district, who during the evening presented the bishop with a beautiful library clock on his fifty-fourth birthday and to Mrs. Leonard an exquisite bouquet of flowers. On board the outgoing steamer the bishop will serve as one of the five chaplains, and will return to this country, according to his schedule, about June 1, by way of the Panama Canal.

SOUTHWESTERN CHRISTIAN ADVOCATE

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Southwestern Christian Advocate

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Starting Wrong

THAT is what every Methodist did who began the new year as a non-subscriber to his church paper. A century ago the church anticipated the need of her membership for a sustained mental and spiritual diet of good literature. To aid in supplying this need, she established the *Christian Advocates*.

It was not to create a job for the printer or for an editor; it was to enrich the Christian experience and the denominational consciousness of every member of the church; to create in our readers in general a finer religious loyalty to Christian ideals.

The *Advocate* is the chief welding agent of Methodism. It keeps the denominational spirit integrated into a common identity, transmitting from the fathers those essentials that have made our Methodism for a hundred years the most virile, aggressive, militant, and evangelical among the denominations.

Primarily, then, the *Advocate* exists and is a weekly visitor to our homes for our benefit. It is a means of self-help, an instrument of knowledge and progress by which we make advance in the Christian culture. Through its columns we view the world field chiefly in its religious aspects. We get a slant on the currents of Christian thought; of gains and achievements in Kingdom activities; we feel the heartthrob and pulsebeat of the world-

encircling Christian hosts as they move, with challenging tread and determined offensive, against the enemies of right and righteousness. By the church paper—the *Advocate*—we obtain for ourselves a good report of our church enterprises.

To begin another year—this year—without the *Advocate* is, for that Methodist who does so, to live a life detached largely from the stream of worth-while persons, movements, and institutions in the religious field—certainly an isolated life from the world of Methodist doings. This is to start the year wrong.

It is wrong to allow such an opportunity for such extended knowledge as the *Advocate* offers to pass by unembraced.

It is wrong to permit this means of character enrichment to go unutilized.

It is wrong to form the habit of disloyalty to the purposes of the organization with which our eternal interests are identified.

It is wrong to deny the *Advocate* the fullest opportunity to demonstrate its usefulness, to justify its maintenance.

It is wrong not to actively support that institution whose beneficiaries we are. It is wrong to start the new year without the *Advocate*.

Wrecking Race Barriers

FEBRUARY 10 has become a fixed date in the civic life of the nation for observance as Race Relations Sunday. Each year sees the day more widely fostered, as its significance is appreciated for study and constructive approach to what is probably the acutest, if not the most important, problem in the world political life.

Quite properly the Christian church is foremost in sponsoring the movement for aggressive steps in bringing about amicable relationships among the several race groups. Primarily this is the business of the Christian enterprise. For the genius of religion is ability to bring humanity into that deeper spiritual fellowship which transcends all barriers and finds its focus in the God of the churches. Notable advance in this direction has been made by the American churches chiefly as they have functioned during the last half-dozen years through the Federal Council. Not that healthy sentiment in this direction has not characterized most of the denominations with increasing earnestness in the past, but it remained for the Federal Council as a clearing house of this sentiment to give to it vocal and forceful expressions in a concrete, collective way through its Commission on Race Relations. It is matter for rejoicing that, beyond any doubt, there is a steadily developing better spirit diffusing itself throughout interracial relationships due to the many agencies at work in this direction; not the least of which by any means is this Christian arm of the churches of America.

In this movement the church of Jesus Christ has much at stake. If it is to be the guardian of the moral health of society by building into men noble ideals and creating in them the will to give those Christian ideals their objective expression in all human contacts and in all life's aspects, then the church finds it obligatory that she should champion the cause of racial comity and cooperation as over against the disturbing propaganda of race contrasts and conflicts. While the church must make its contribution to the construction of the new Christian social order, thoroughly energizing with His spirit every process and supplanting pagan ideals with Christian in every aspect of social life, this can be done only as the church makes the individual person Christian in his character and conduct. Thus the church's first task is with concrete personality.

Our fathers have told us that character and culture were the priceless boon of a worth-while social order; that the greatness of society lay in the vitality of its spiritual ideals. Unfortunately there is a school of thought among our contemporaries who are endeavoring to shift the basis of national and moral greatness to that of color. These would weld together a group of pious platitudes and experiences to afford a semblance of religious sanction for their social dogma of inherent race worth. Real Christianity recognizes moral worth as supreme and only in the realm of personality does moral worth obtain. It is this value of personality, not of race, as an expression of infinite worth that the church must champion and con-

Why Should I Be Loyal to My Church Paper?

I MUST never forget that my Advocate does not exist for itself, but to serve ME and the whole church of God. It is not published to give the printer and the editor a job, but to make my job as a Methodist BIGGER and better. "He profits most who serves the best," might well be the slogan of the church paper. So then, if my Advocate is published to help me, should I not in return help the paper? What will become of the Advocate if we pastors and laymen do not support it with our prayers and our purses? How will we get the church news and know the great world service our Methodism is rendering in saving humanity? Does not every club, lodge, and order of modern life have its own magazine or paper to further its cause and life? Shall not the church be as wise in its day and generation as these worldly clubs?

Why Am I Loyal to My Advocate?

To be sure, for fifty-seven good reasons, but I mention only a few here:

Because I cannot get the church news elsewhere. It is not given in daily papers nor over the radio.

Because I love my Conference brethren, and I can't write a personal letter to them all. The Advocate brings me a weekly letter from them.

Because when I united with the Methodist Church I took a solemn vow to "support the institutions of the church."

Because I love good literature, and the Advocate is of superb literary value.

Because I love church history and biography, and the editor is always "busy browsing over musty tomes" of the past.

Because I love to travel, and haven't the time nor the money, but the Advocate travels across the continent, and it only costs me three cents per week, or \$1.50 per year. No Pullman fare or expensive meals, either.

For these and fifty-seven other good reasons I am loyal to the Southwestern Christian Advocate. Yes, my dear "Ole Advocate, how I love thee!"

(Adapted from the California Advocate, with thanks.)

serve. This is the primary significance of Race Relations Sunday.

Still more imperative, if possible, is the church's obligation to build better group relationships among persons, not because of injustice which the present stage of intergroup relationships does to personality as such, but in order that the Christian enterprise and the very soul of our religion itself may be perpetuated in the confidence of society. It must surely be for the church a distressing reflection that only our Christian religion tolerates the social dogma of race superiority; and, moreover, that our nation, specializing more than any other in its emphasis on the superior social values of the Christian religion, has uniformly likewise surpassed all other nations in the intensity of our racial prejudices. To correct these conditions for the sake of society's well-being is the church's herculean task. Here is where the signal victory must be won by the Christian church. And, not only for society, but for the sake of the church and the ideals which the church espouses, it must be fought out by the church; and to justify faith in the ability of the church as an institution capable of adaptation to a complex, baffling civilization such as was unknown to the church of the first century.

If the religion of Jesus Christ, espoused and heralded as the supreme value for mankind, is not to perish from the earth, the church of that religion must make it meet every essential need of men as no other agency can do. To keep the Christian religion vital and valid for modern confidence and as a way of life, the churches must bring into play their total resources of holy ideal and passion through their own and kindred machinery to effectively soften the aspersions, remove antagonisms, and bridge the dissocial chasms that keep human beings into camps of conflict.

Nothing would facilitate this consummation more than for the denominations and churches to rid themselves of a no inconsiderable quantity of that type of ministerial

leadership, of which, unhappily, there is an astounding array, that is not in consonance with the Christian ideal of human brotherhood. It was alarming to discover within the past half-dozen years how easily and how many professing ministers of the churches allied themselves with those forces in our national life that were subversive of all the splendid idealism that the churches have been advocating during the Christian centuries. To get down to effective results in her effort to weld the present social order into a Christian brotherhood, the churches need to unload a number of the very men who stand in their pulpits "dispensing the Word" as ministers of the churches.

On February 10 a splendid custom of observing Race Relations Sunday is the exchange of pulpits by white and colored ministers, visits of choirs, joint interracial meetings of young people's societies, special programs in women's groups, radio announcements and addresses, special issues of church papers, and feature stories in the local press.

How many pastors are there and groups who will evince the Christian courage thus to transcend conventional barriers in the interest of a practical demonstration of the spirit of our Christian religion? There is much race pride and very little of Christ's spirit in any congregation in democratic America that will draw the race line against a Negro minister or a white minister duly credentialed to assist in such a program as Race Relations Sunday offers.

The exigency is such that every church in America ought to begin now to make ample provision for observing in a large and lasting way Race Relations Sunday, February 10. Hardly any interest could be half so vitally important to the church and the nation as this interest. A most suggestive pamphlet aiding in this direction is being issued by the Federal Council's office, 105 East 22d Street, New York. The Negro section of it depicts the movement of this group from rural districts to urban centers,
(Concluded on page 73)

The Contributing Editor's Page

About Books

MANY of the 8,500 new books, which in 1928 were published in America, are little more than paper, ink, and paste. The better among them offer as exhilarating a fellowship as is conversation with sparkling college students. In either experience one feels as though permitted to witness the creation of the ideas and ideals of the next decade.

There is an increase in the proportion of books dealing with religion. This comes from a wider number of readers rather than from the reading of more books by the same person. The library is the most revealing portion of a home. Some libraries lift the geographical limit from the reflection of MARK TWAIN that a good Southern library contains no book later than 1860. Twenty years ago the book-buying of the younger members of a prominent eastern Conference was observed. With one exception those who read most diligently are now occupying the better ministerial opportunities. A district superintendent continues to receive expressions of gratitude for his custom of carrying with him on his rounds of Quarterly Conferences three or four books which he described and commended.

Job is evidently the favorite author of many preachers. For did not Job say, "Oh, that my words were now written, oh, that they were printed in a book"? Daily the Book Editor's office is besieged by manuscripts of sermons. Sometimes they charge in the clear, with flying pinnacles inscribed, "Oh, Waiting World, At Last We're Here." Sometimes they appear slightly disguised as essays. Could an editor indulge in sinful tempers, he, too, might find authority in Job. "My desire is that mine adversary had written (such) a book, since then for him thistles would grow instead of wheat, and a cockle instead of barley." For, outside the discourses of a few preachers of established appeal, sermons, which may have been the voice of the Lord to edified congregations, as books languish and expire upon store shelves.

YOUNG authors protest it is unfair to hail only recognized writers of guaranteed selling capacity. Editors never forget there was a time when McCONNELL, STANLEY JONES, LUCCOCK, BETTS were unknown names. The fame of the Abingdon Press to give wide and worthy circulation to good books attracts manuscripts from every continent and from every communion in Christendom. We shall publish a book by Doctor NORWOOD, of City Temple, the most conspicuous preaching post in Protestantism. These manuscripts never come too fast to be scanned for the prophets of to-morrow with all the earnestness with which Commander BYRD explores the Antarctic.

A recent announcement of religious books shows that eighty per cent of the authors live overseas. Why should that be? All the masculine ability of America does not go into science or big business. American clergymen manifest superior ability in the promotion and management of international religious conferences. Maybe our ministers are too busy to afford themselves the extensive reading, the prolonged thought, the reverent waiting, the exalting inspirations, out of which great books are born.

When SOCRATES talked with PHAEDRUS under the plane tree by the Ilyssus, the birds overhead chirped about how once they were men, but forgetting to eat in their passion for song, they were promoted to be the voices of the eternal muse. The building of an automobile was the favorite analogy of the late Senator ALBERT J. BEVERIDGE. Endless energy, he said, is spent upon an automobile to provide smoothness, ease, and speed. Similarly an author labors long to state the whole truth, without alloy of prejudice, so that to the reader his statement may be clear, simple, engaging, and above all convincing.

The prevailing appetite for vital biographies has not yet brought forth the STRACHEY, the LUDWIG, the BEVERIDGE of Christian biography. Sixteen religious biographies, from Moses to Cardinal MERCIER, are announced for 1929. The eagerly awaited *Borden P. Bowne*, by Bishop McConnell, is included in the list. Were ever author and subject more fitly mated?

TEN thousand people sought to see the pageant, "The Golden Bowl," at the Kansas City Conference. People left the presentation motivated to nobler attitudes toward people of different race, color, and faith. Congregations crowd churches to see pageants, as they did a generation ago to hear services of music. The eye is entitled to complain that too long the ear has monopolized the appeals for the Christian life. A qualified committee is seeking the best pageantry for The Abingdon Press.

No General Conference changed the Discipline as much as did that of 1928. The new chapter upon the Board of Education is a model of competent formulation. The annual meeting of the membership, and the new committees on Nominations and on Pastoral Relations and Supply, are important modifications in the administration of local churches. This law-book of the church should be freed from all extraneous matter which properly belongs to the General Conference Journal. Should so many pages be used for the Courses of Study in countries outside the United States? The Rock River Conference should persist in its effort to have the obsolescent portions vitalized or interred.

Well-known pastors are impressively using in the reception of members the Register of Church Membership, ordered by the General Conference. The desire for such a record is based upon the parish registers of historic churches in older countries, the procedure of the best lodges, and the elimination of the abuse of receiving church members in absentia.

It is a delight to discover the primacy accorded to the Abingdon Texts by the leaders of religious education in all denominations. The Methodist Book Concern has received much unsolicited acclaim for the sheer beauty of *Once at Christmas*, by the late HAROLD SPEAKMAN. *The Abingdon Hymnal for Youth* deserves all the distinction which has come to inhere in the word different. Its worship section is unsurpassed. *The Abingdon Bible Commentary* will soon appear. The eminence of the writers and the thoroughness of their contributions justify the confidence that the Commentary will crown the illustrious editorial career of DAVID G. DOWNEY.

JOHN W. LANGDALE.



Publishers' Photo Service

A New Century Dawns in Liberia

By William Watkins Reid

IN FEBRUARY, 1820—just two hundred years after the "Mayflower" braved the Atlantic with a band of pioneers in search of freedom—a second "Mayflower" braved the uncertainties of the same vast ocean and landed its little band upon a "stern and rockbound coast." It was the sailing vessel "Elizabeth"—the "Mayflower" of the Republic of Liberia. Its eighty-eight "pilgrim fathers" were crossing the Atlantic from west to east, dreaming of a land of freedom on their ancestral shores of Africa.

This band of colonists was one reply made by the people of the United States to the query that had perplexed even the makers of the Constitution, "How can you justify slavery in a republic?" Lincoln's answer had not then been made. But humanity-loving men, headed by the famous Judge Bushrod Washington, favorite nephew of the first President of the United States, had formed the "American Colonization Society" to help freed Negroes and others rescued while being illegally smuggled out of Africa to America, to return to the country of their birth. The society was chartered by Congress, the Government and private individuals furnished some funds for its undertakings, and branch societies were formed in some of the States.

Agents of the society visited Africa and selected Sherbro Island and the region of the present city of Freetown as suitable for coloniza-

tion. The "Elizabeth" took the first colonists to Sherbro Island, and in 1821 a second ship took a colony to Freetown. The following year they moved to Cape Mesurado, founding the town of Monrovia.

Some Historic Parallels

There are many parallels between these groups and the Pilgrim fathers that might be pointed out: they suffered from the long sea voyage, from internal bickerings and disagreements, from disease during the first rainy season, from opposition and warfare with the native tribes

of the land. Though many of the first colonists died from disease and from the hardships attendant upon clearing towns and farms out of the jungle, they never faltered in their determination to have a self-governing state in Africa. And an interesting sidelight on the changed conditions in Liberia is the fact that in 1922, one hundred years after old King Peter, African chieftain, had led an attack upon the handful of colonists, his great-grandson was secretary of the Department of Education in the cabinet of President King.

Up until the time of the Civil War, the American Colonization Society and the State societies, assisted by finances from the United States Government and from private individuals, continued to send to the colony freed men and women and other Negroes who were recaptured



LIBERIAN BOY ON PATH. WHITE PLAINS, LIBERIA

while being smuggled into America for enslavement. It is estimated that in all about 25,000 emigrants from America—some liberated by their masters, some born free, and some who purchased their freedom—were settled in Africa; and that an additional 7,000 recaptured Africans were permitted to settle there also. The American Colonization Society during this period spent about \$2,500,000 for the transportation of emigrants, for the settlement of them upon lands, and for the care of the colonies. The Maryland Colonization Society, which for many years had its own colony to the south of Monrovia, spent \$440,000, about one half of which was voted it by the State Legislature; other amounts were spent by the United States Government in the same cause.

Liberia Becomes a Nation

In the early 40's the struggling colonists and their neighbors in Sierra Leone had difficulties over boundaries and over tariffs. Sierra Leone was a colony quite similar to Liberia, founded by a British society opposed to slavery, and welded into a commonwealth by the kindly rule of the father of Lord Macaulay. By 1846 the Government in Washington had its own difficulties on the subject of slavery, and was not disposed to help Liberia in her struggles. So Liberia on July 26, 1847, issued her own declaration of independence, and shortly afterward adopted her own constitution modelled after that of the United States. Gradually the states of the world have come to recognize Liberia as a sovereign power, and to-day she sits as a member of the League of Nations.

The story of the Republic during the past eighty years has been one of struggles within and struggles without; but despite the struggles, Liberia has grown and has maintained her independence. She has largely succeeded in extending her government over the uncivilized tribes of the interior; she has developed a school system that, while far from perfect, is superior to that of many states of the world; she has made serious effort to improve transportation, to develop agriculture and industry, to promote the health of her people, and to lift the native tribes out of savagery. Practically forgotten by the United States after the Civil War, and practically cut off from all colonization when the American Negro was set free, Liberia has turned within herself for the development of human and natural resources.

Liberia and the Rubber Trade

And now, after a century of her history has been written, Liberia again finds herself the focal point of American interest. This time it is not a colonization society, but a great industry that is looking at Liberia.

The cost of rubber is high; Great Britain dominates the world rubber market; experiments have shown that rubber can be raised at a profit in Liberia. So the Firestone Rubber Company, of Akron, Ohio, has entered into a contract with the Government of Liberia for a ninety-nine year lease of one million acres of land suitable for a rubber plantation after it has been redeemed from the jungle. It is announced that the Firestone Rubber Company hopes to employ 350,000 Liberian laborers and trained foresters, and will spend about \$100,000,000 in clearing the jungle. They hope ultimately to produce about 250,000 tons of rubber annually. In 1928, however, only 10,000 were actually employed. Such an undertaking as this, involving,

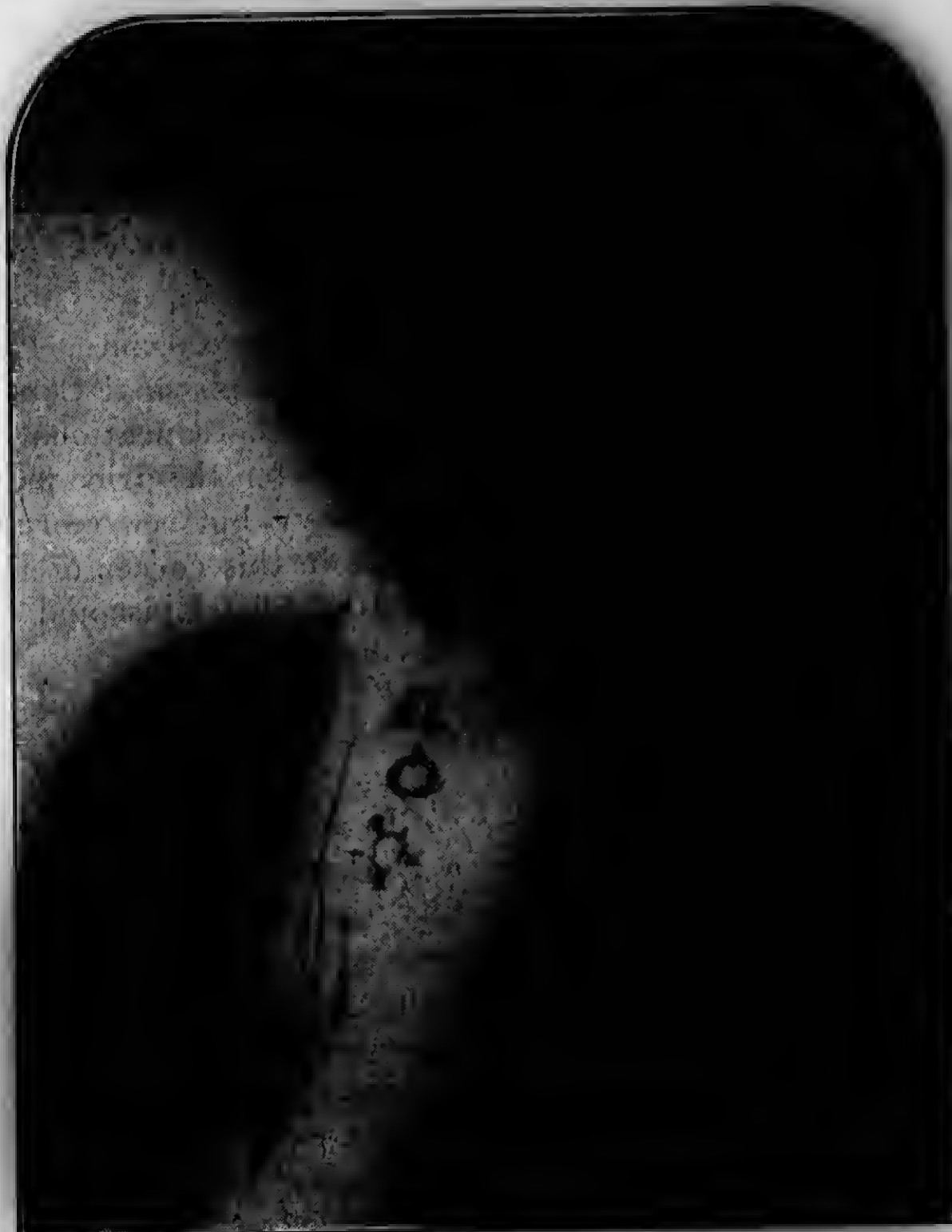
if carried out as planned, thousands of Liberia's laborers, and overshadowing all other industrial and commercial enterprises, means that Liberia is now entering upon a wholly new phase of her history. And it is a situation perhaps unparalleled in modern times: a great commercial company from one nation largely controlling the payroll of the citizens of another free and independent state. Hand in hand with the production of rubber must go the building of good roads, harbor development, modern agricultural methods, water systems, channels of communication, and industrial training. Above all, if these plantation workers are to rise higher than serfdom, they and their children must have modern schools and some opportunity for economic independence. For all of these the Firestone Company is planning on a scale never before projected by

any other commercial organization.

Firestone Plans for Education

Mr. Harvey Firestone, president of the company that bears his name, is co-operating with the government of Liberia and with missionary and other philanthropic agencies in outlining plans for the education of families engaged upon this plantation, and for a system whereby an individual may himself produce rubber independently and sell it to the company. Mr. James L. Sibley, American advisor on education in Liberia, in his important new book, "Liberia—Old and New," gives approval to Mr. Firestone's plans, and believes the huge undertaking will be a boon to the entire nation. Says Mr. Sibley:

"The plans of the rubber company contemplate the development of rubber-growing areas in different sections of the country, where labor is available. It intends to distribute the plantations over a number of areas, and to induce the people to settle on them with their families. Thus men will not be compelled to walk for days into a far section of the country in order to find employment, nor will they be separated for long periods of time from their families, as has been the case in some portions of



Underwood & Underwood

PRESIDENT KING OF LIBERIA

Africa. Attractive villages will be built, with a sanitary water supply and sewage, neat cottages, and garden plots to assist in the production of an improved food supply. One who knows the average African village cannot but rejoice at this prospect. The labor connected with the gathering of rubber is not difficult, and the men will have finished their work each day by the middle of the afternoon, when they will be free to dispose of their time as they please.

The building up of village life affords an opportunity for community betterment on the part of the church, the school, and the company. A high standard of home life can be encouraged where there are attractive gardens; such a village would foster the development of home industries among women and girls. Measures for child welfare and facilities for wholesome recreation would also be provided."

This experiment, the first in history combining a commercial and educational program, will be watched with interest by all the world.

It is believed also that the development of the rubber industry in Liberia will be but a beginning of her economic development. Liberia is rich in agricultural possibilities: she can raise coffee, bananas, pineapples, sugar cane, cocoa, palm-oil, cotton, and other tropical and semi-tropical products at a profit. At present practically all agriculture is on a small basis—the chief often controlling the industry of his fellows. Other agricultural enterprises, adequately financed and controlled, can be made to do away with the clan system of labor, and to contribute to the economic freedom of the people.

At the same time the government of Liberia must be constantly upon its guard against anything approaching "imperialistic designs" on the part of those investing capital in these enterprises. By having the power to fix the conditions of the leases and the employment of labor, Congress can readily guard the nation through this new period in her history.

Methodist Foreign Missions Began in Liberia

One hundred years ago Protestant America was turning her attention to missionary activities; it was the time of the great missionary revival. Methodism was sending missionaries to work among the Negro slaves, to the Indians, and to push out into the new West alongside the pioneers. Other denominations were similarly zealous. And so when the first colonists were sent to Liberia, it was natural to think of sending to them someone who would carry the Water of Life into that new and strange surrounding. The Methodist Episcopal Church sent Melville B. Cox, a young minister from Virginia, to Monrovia. He became the denomination's missionary pioneer—the forerunner of the thousands who have gone into the service of Christ in Africa, India, China, Japan, Korea, Latin America, and the isles of the Pacific. He landed



INFANT CLASS HOLDING SUNDAY COLLECTION OF PALM KERNELS. NANA KRU, LIBERIA

in Monrovia on March 8, 1832. And four months later he succumbed to the African fever.

But Cox's work did not end, his memory did not fade because of his early death. In March, 1932, the Methodists of Liberia will celebrate the centenary of his landing with appropriate ceremonies; and the officials of the government will do honor to his memory. The year after his death five other Methodists set sail for Liberia "to follow in his train," in-

spired by his sacrifice. For these ninety-six years the Methodist Episcopal Church has been ministering to the spiritual, the educational, and the medical needs of Liberia. Often the price paid in human life and health has been heavy, but new recruits have always volunteered for service in this corner of the Master's vineyard. To-day the Methodist Episcopal Church has fifteen missionaries serving in Liberia.

The College of West Africa

In Monrovia is located the College of West Africa, a Methodist school that, despite small financial and faculty equipment, has contributed more to the Christian leadership of Liberia than has any other single institution. Many of the political, professional, and business leaders had their training here. Had the college not been in Monrovia these past seventy-five years, the history of Liberia would be a different story to-day.

The college has as yet only primary and secondary departments, though it hopes soon to undertake higher work. It enrolls more than three hundred pupils. The buildings and equipment are now old and wholly unsuited to a modern educational program. It can no longer attract and hold the best young men of Liberia unless new buildings are provided.

In May, 1927, ground was broken for a new main building for the college, and, as soon as funds are available, the old buildings will be repaired and a farm secured for instruction in scientific agricultural methods. This latter is of prime importance in the development of the country; it will have a field of usefulness, especially since the simpler agricultural methods are being taught in practically all the primary and boarding schools, from which the college draws its students. The new buildings will make it possible to increase the enrollment above three hundred, and to inaugurate some college courses. The new building—a memorial to Melville B. Cox—will cost about \$40,000.

Educational authorities believe that no more important contribution can be made to the welfare of Liberia than to strengthen and adequately equip the College of West Africa for its service to a whole nation.

It is proposed to establish (when funds are available) a home and training school for girls in connection with this College of West Africa. It is planned to have a

building in Monrovia in which there could be housed a hundred or more girls under the care of a cultured, consecrated Christian woman, who would train and prepare them in heart, in mind, and hand to become good homemakers of the Republic. Thousands of girls in Liberia are growing up to womanhood without training for future responsibilities.

In Monrovia, affiliated with the College of West Africa, there is maintained also the "Stokes Bible School," which prepares young men for the ministry of the Methodist Episcopal Church. There is now in the course of development the "Roberts Teacher Training School," a gift in memory of the first president of the Republic. This school will train young men and young women for teaching especially among the as yet unreached thousands of children of native tribes of the interior.

New Mission Projects

The Methodist Episcopal Church is planning to establish and develop the "Booker T. Washington Agricultural and Industrial Institute" on a site yet to be chosen.

Out among the Mano people—among the tribes who were in Liberia when the "Elizabeth" landed at Freetown—Methodism has recently opened a new station. Two tribes here number 200,000 persons, and there are 400,000 others within a few days' journey of the station as yet

unreached by the gospel message. This station, in the native village of Ganta, is but thirty miles from the French border. Here it is that a young Methodist missionary, George W. Harley, M.D., has opened his first crude dispensary, and where it is not unusual to have one hundred patients a day. This new center seems to point the way for the further evangelizing of interior Liberia.

In all of its plans for the development of schools and colleges, for the securing of funds for new institutions, for rural education, and for the development of handicraft instruction, the Methodist Episcopal Church, through its Board of Foreign Missions, is in sympathetic co-operation with other church mission bodies, with the government of Liberia, with the Phelps-Stokes Fund of New York, with Harvard University, with the present trustees of remaining funds of the old colonization societies, and with the educational plans of the Firestone Company. All are working through the American Advisory Committee on Education in Liberia, of which Mr. Sibley is secretary.

This carefully planned system of educational advancement augurs well for the new Liberia as she enters upon the second century of her history. The new economic development will at its very best raise up new problems not yet realized; the new educational advance will go far toward settling those problems in the best interest of Liberia's million and a half people.

What Is Happening to Religion?

By Clarence E. Flynn

A RECENT book makes the point that the old notion that science had defeated religion has been banished more by what has happened in the field of science during the last twenty-five years than by what has happened in the fields of religion and theology. Certain implications in this statement are worthy of consideration.

With all its vaunted moral ideals, the boasted Victorian age did develop a rather marked and dangerous hostility to religion. It was the age of Darwin, Spencer, and Huxley, and therefore an age of discovery. The newness of some of the conclusions it reached caused the public mind to be carried away by its own enthusiasm. The pendulum is gradually coming to rest, and the scientist now understands that a new discovery is not a substitute for God.

The greatest sobering influence science has known has been its own constant success in the field of discovery. The theory of development, at first thought to have overturned God's throne, when studied was found to be full of pre-

viously unsuspected implications of the divine. Science discovered that it was not a substitute for God, but only a new theory of divine creation.

The only dogmatism as prejudiced and unreasonable as that of some religionists is that of some scientists. No one is more prone than the scientist to assume the finality of what is as yet only a hypothesis, and to offer himself as a martyr to the cause of some fantastic phase of scientific fundamentalism. The knowledge of science can grow, even as may that of religion.

It appears to be a fact that unless the theologians gird themselves anew, they may find the very gospel they were raised up to champion more zealously and loyally defended by the scientists than by themselves. Eminent scientists announcing their faith in and support of religion are a growing company. The technique of the scientific laboratory forbids compromise. The scientist discovers what is true and stands by it. The theologian must do the same.

A Unique Organization in Detroit

By Miss Laura Brown

AFTER listening many times to the statement that all preachers' children "went to the dogs," and after hearing Bishop Hughes, of Chicago, defend the preachers' children, Dr. B. F. Smith, our pastor, made a survey of the members of Scott Methodist Episcopal Church, Detroit; and found that more than sixty preachers' children are in our membership.

He also found that these sons and daughters of the

parsonage furnished a great part of the leadership of the church—Sunday school, Epworth League, Ladies' Aid Societies, and the official board. He called this consecrated group of preachers' children together and organized them, with James Traylor, president; Mrs. M. A. Logan Davison, vice-president; Miss Laura Brown, secretary, and Joseph Abbott, treasurer.

Among other activities, these preachers' children will

treat Detroit to the chance to hear our outstanding men. Attorney Howard C. Baldwin, a preacher's son (white), spoke to the children of the parsonage in their first meeting and became an honorary member. Dr. M. S. Rice, Dr. L. H. King, and Dr. O'Connell are scheduled to appear under the auspices of this organization.

If your son or daughter is in Detroit, brother preacher, write to B. F. Smith, 6757 Scotten Avenue, and let him look up your child and get him or her into this organization.

Rubie Harrison Alexander, Joseph Abbott, Lelia Thompkins Anthony, Henry Asher, Alfred T. Beasley, Annie Beasley Bennett, L. B. Bellinger, Dr. C. A. Broaddus, H. M. Brown, Laura Brown, Cornelia Richie Burton, Addie Ferguson Cobby, A. Bulger Craig, Edmonie Toney Craig, Evelyn Butler Cooper, Mary Ann Logan Davison, Rosa Lee Thomas Eason, Frank Fielding, Amanda Gentry, Edna Clay Gibbs, Fred Gibbs, Amanda Butler Gilbert,

Richard Gray, V. Taylor Gray, Leigh Gordon, Dewitt Gullage, Alexene Hall, James Hall, Mildred Hall, Roy Hall, Rupert Hall, Rachel Hall, A. J. Hamilton, Elim Harrison, Mrs. Haynes, Dora Thompkins Holiday, Millie Jackson Hynson, Dr. L. R. Hill, Frances Hutchinson, Goldman Hutchinson, Attorney James Jackson, Pattie Macklin Jackson, Janie White Jefferson, Anna Kay Jenkins, Henry L. Knott, Milton Lott, Chas. Wesley Marshall, Willie Saulter Murff, Rosa McCray, Mamie Hickson Payne, Blanche Clay Reynolds, M. R. Ream, Victor Redmond, N. D. Shamborguer, Jr., Bessie Harrison Smith, Blanche Gullage Smith, Franklin P. Smith, James T. Dewitt Smith, Verda J. Smith, S. N. Stephens, M. F. Burton Taylor, Cody Thompkins, Rosa Gordon Thompson, David F. Toliver, Marie Toney, Alston Traylor, James Traylor, Robert Traylor, Maud J. White, Charles Weatheral, William Windrow, Lavinia Broaddus Yancy, Claudie Yarbough, Corlillian Payne Waller.

The Past, Present, and Future Church

By the Rev. Robert Skelton

Pastor of St. Matthew's Methodist Episcopal Church, Chicago, Ill.

TOO often as Christians we become so elated over our present attainments and achievements that we fail to justly appreciate that which has been the contributing factor in making possible the present advancement. This condition is more evident in the church than in any other field of human endeavor. In order to properly and justly evaluate the church to-day, and to properly interpret its merits and demerits, it might be well for us from time to time to look back into the forgotten past and study the church as she carried her message of Christ in the days gone by.

It must be admitted that the spirit of the church of Wesley does not exactly remain consistent to-day in its teachings as it did in the earlier stages of its history. Wesley centered and focussed his thoughts and his life around the one centralized idea; that of a religion founded upon holiness with a motivating force of love, which expressed itself in human actions of service to all mankind. God to him meant a great operating force in the lives of men which caused them to dare to do right in the face of almost overwhelming internal and external forces. The supreme purpose of all Christian living was revealed in human conduct, which embodied only those attributes that could be considered holy and righteous. Christian brotherhood was the ultimate objective for which he strove in his teaching, preaching, and living. To lift men's lives from the chains of sins and the shackles of iniquity, to Wesley, were potent means for the realization of those spiritual forces found in the life of Christ.

Only in fulfilling the commission given to the disciples on the mountain of transfiguration could the minister of Jesus Christ make himself a worthy exponent of that which he endeavored to preach. This commission has sometimes been misunderstood, but a careful interpretation of the original reveals this thought: "Go ye into all the world and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even to the end of the world." Wesley strove to fulfill this command with all of the earnestness of soul and spiritual zeal that his

life could command. His Utopia was a Christian brotherhood undergirded and impregnated with that simple love which impelled the Father to give His only begotten Son that whosoever believeth upon Him might not perish but have life everlasting. The abundant life of Christ was his greatest desire and ambition. Such a rich and valuable inheritance was handed over to the early church. It is with a sense of pride and gratitude that we look back and find that the church has striven to perpetuate this spirit.

Mistakes have been many in the past, and perhaps more will follow before we reach that spiritual perfection for which we hope and pray. A reviewing of the past portrays, first, a loyal, sacrificing, God-fearing brotherhood of ministers. The early preacher thought in terms of a spiritual fraternity in which all shared things in common. Not in the sense that all were in like stations at the same time, but in that the bond of human sympathy and human affection made each feel himself a part of the burdens, cares, responsibilities, successes, failures, sorrows, and joys of the other. There was a tender, human touch of sympathy that impelled men to feel a brother's care and, because of such, personal glory, selfishness, and greed found no lodgement in their hearts and lives. The humblest preacher had the interest, sympathy, and love of even the most influential and exalted brother. With such an ideal condition and spirit it is no mystery that the old-fashioned Methodist class service, prayer service, love feast, and communion service were engaged in with such religious fervor. Even the young minister of to-day can recall this pleasant and ideal atmosphere in which the church of Wesley had its infancy. The layman of old had a profound respect for the preacher. He honored, trusted, and followed his leadership with a blind religious faith, and in his crude but no less sincere way of expression he gave every evidence that he was willing to accept the preacher as God's chosen vessel to bring His message to a lost world. The minister went to his parish with a feeling that a warm hand of welcome awaited him and conscious that good will was to be found somewhere within the bounds of his parish. Most of these men were unlettered to a large degree, and yet these disadvantages were overbalanced

by their simple, humble, and Christlike lives. Seldom did they complain. They believed in a Providence in all that was done. They trusted God for the hope which they had in the future. They believed that somehow and in some way God would lead the church through every difficulty. The past history of the church shows clearly that their faith did not go unrewarded.

We sometimes fail to recognize the fact that, in the rapidly changing world in which we now live with its ever-increasing discoveries in science, arts, philosophies, industries, and social reforms, there is one thing which has not changed in the sense in which we usually use the term. That one thing is the relationship of Jesus Christ to a lost world. Someone has said, "Jesus Christ the same yesterday, to-day, and forever." The great apostle thought of the past, the present, and prophetically declared the future. Yesterday Christ saved men from their sins. He who would be saved to-day must be saved by Him. Men's lives were changed in the past by the application of His love. Love to-day becomes a panacea for all of our spiritual and mental ills. Holiness was the gift of the Holy Spirit. Our only medium for this gift is by the same Spirit. Sanctification came in the distant past through the application of the blood of Christ, who gave Himself that His blood might atone for man's sins. Men have sought other methods and other ways for the acquisition of this attribute, but the blood of Christ remains the only way out. The promise of His aid, support, guidance, protection, help, love, and sustaining power was given in the early church, and this cannot be abridged or altered at the present age. Eternal life was promised to the workman who would be faithful until the day of toil was over. We labor to-day that we too might secure that joy and happiness when labor gives way to refreshment. A joy and happiness not merely of an anticipatory nature in the great beyond, but a joy and happiness which comes to us in this life when we are conscious of the fact that our labors have not been in vain but have been the means of adding to the church daily such as would be saved.

Thus far our mission and purpose has been in a very small degree to form a just and worthy appreciation of the church of the past. We are living to-day in the present. Will the present-day church be able to stand the test through which the church of the past has so successfully passed? It must be admitted that our present system of worship and church administration has advanced in some respects far ahead of our past accomplishments. Our missionary program has enveloped the world until the golden sun never sets upon the missionary field of the church. India, China, Korea, Japan, beloved Africa, and the isles of the sea, with nations too numerous to mention, look to the church with hearts filled with love and gratitude to the church which sends to them missionaries of the cross. In view of this great army of Christian disciples, one would naturally suppose that there would be a large, definite, and appreciable number of Christian adherents. We say millions are coming into the church. This is true, but the great question which should attract our attention is as to whether or not those who do come have in reality a conception and an appreciation of what the Christian life has, does, and must mean.

The African educated in our religious institutions of learning shows a desire to make America his future home. We wonder why? If this principles of Christ have been properly infused into him it would seem that he would have a longing and earnest desire to go back to his native

country that he might carry the story to his own people. A careful investigation to disclose a worthy explanation reveals the fact that the Christian education which he has acquired has also developed a desire for that which America and the church value seemingly above all else. That factor is summed up in the words "material gain." To become financially independent and to have the luxuries of life seem to the African to be of more importance than the souls and education of his black unfortunate brother. Restlessness is prevalent everywhere in the church. It can be found in the pulpit as well as the pew. The constant financial appeals made both by pastor and layman have stifled the spiritual message of the church which was intended to relieve the burdened soul and to save the lost. Religion in some respects has ceased to be a means of saving the unsaved and the unreclaimed. The careless, the unfortunate, and the wayward are left to their own fates and big financial programs are driving the poor and less fortunate groups into religions with which they are unfamiliar but which do tend to encourage the burdened and distressed lives of men. Christian brotherhood is practiced in some instances but in most cases it means only the passing thought or the casual utterance.

The men of the clergy are looked upon with suspicion and often with disgust and disrespect. Laymen no more accept gladly the man sent to them, but on the contrary, they seek often to control and dominate the thought, life, and actions of the man who is called of God to preach. Laymen are frequently so powerful in their authority that some ministers dare not even give the message which is supposed to come from above for fear that their position, life, and future pursuit of happiness will come to an abrupt ending. Freedom of thought, action, and purpose seems on the decrease. The unfortunate and unlettered man of the cloth is often relegated to the rear with no means of support in his old age and often without even human compassion. Thousands of unfortunate children and broken-spirited widows are given paltry support when their only support has come to the end of the way. The heart of the church seems to have given away to something which sometimes seems devoid of even the spirit of those who have not yet accepted the spirit of the Man of Galilee. The classroom is deserted in most instances, a faithful few bravely attempt to encourage the pastor in the prayer service, the love feast is an almost forgotten element in our religious life, and the communion has become a more or less perfunctory service which we engage in with no sense of a deep consecration of life lived in accordance with the teachings of the blessed Christ. More attention is given the class leader who is able to raise the largest amount of funds for the obligations of the day than is given the old worn-out shut-ins, who in years of activity gave bountifully of their meager means that the church might live and grow and be a potent factor for the saving of the coming generations. Membership in the church is measured in terms of financial ability to give. When this becomes impossible the name is transferred to the inactive roll. Seldom is the thought advanced that one must make special preparation for the feast as did the Jew in his religious devotion of the distant past. All men are worthy, no matter how they live and what they do. Money has supplanted clean Christian living as a prerequisite for the most sacred sacrament of the church.

The pulpit often ceases to be the place where the minister's heart is strangely and peculiarly warmed with the fire that comes from above. Burdened hearts are not lightened by the message for, too often, the preacher

enters the pulpit with a burdened heart, a confused mind, and weighty responsibilities have sapped his physical as well as his mental and spiritual vitality. New members soon leave the church because they become disappointed when they fail to find that which they had hoped would give them a more optimistic and cheerful outlook upon life. Young men and young women smile when an invitation is extended for life service. Professions other than the ministry are being crowded with young men who hear the call but know the consequences if they dare accept the challenge. The usual explanation for this dark picture is that the "world has changed. Everything has changed, therefore the church must keep pace with the times. The church must adapt its program to present-day methods like other businesses." This is true to a great extent, but a close study of business and its reforms fails to disclose any evidences where the salesman has become useless. Apply the same process of reasoning to the church and one will be forced to admit that someone in the church must sell Christ if the world is to be saved. We admit that the church needs better and more modern business methods, it needs better and more modern church buildings where the work of the Kingdom can be put over in a more effective way; it needs a better prepared and equipped aggressive ministry, but over and above all we should never forget the immutable One who said, "I am the way, the truth, and the life."

As steam is to the steam engine, as electricity is to the electric car, as gasoline is to the automobile, as coal is to the boiler, just so is the spirit and life of Christ to the church. If we are to move as a church and to have the power to turn the forces of the church, then we must utilize the only force which is serviceable, and that element has, is, and always will be the light which comes from Christ. There can be no light from a candle without an

accompanying degree of heat. There can be no light in the church unless Christ be lifted up. His words come down through the centuries and ring true to-day, "And I, if I be lifted up from the earth, will draw all men unto me."

Will the church of to-day pass over to the church of to-morrow a history and program worthy of the name which she has had in the past? In facing the future we anticipate great changes. Our hope and faith in Christ give us confidence that in some way unseen now, God will more fully reveal his Divine will to us. We pray, not for new light, but we desire new sight that we may see that which is plain before us. We ask, not for new paths, but strength and grace to follow in the paths upon which the blood and sacrificial service of our fallen heroes speak in so many inarticulate words for the church of God to go forward. We need no new religion but we need new courage, and an unselfish desire, a strong determination, an unswerving fidelity to the principles of Jesus Christ. We believe the church will find itself. Amid all of the discouraging elements which we are striving to eradicate; amid the unrest, discontentment, and spiritual famine of the age, we believe that the future holds unlimited opportunities and unbounded possibilities for the further extension of the kingdom of God. May we not face the future with the comforting assurance that as God led Israel in all of her struggles, trials, difficulties, disobedience, and backsliding, just so will He lead the church if we make Him the Head. We have no apologies for the successful past; no misgivings for the achievements of the present; and as we face the future with courageous hearts and souls we should be determined, by the grace of God, that we will hasten the day when, throughout the world, men will turn their faces toward Jerusalem and will journey as never before to the temple of God.

What Must Be Done to Offset the Effect of the Late Campaign Against the Eighteenth Amendment?

By the Rev. Frederick C. Kershaw

THIS is a unique, timely, and pertinent question, since it has to do with our moral and political status in life.

We have watched very interestedly the fight waged against the Eighteenth Amendment since its incipency, and have concluded that unquestionably it was and is the intent and purpose of its framers to eradicate from the life of the world's greatest republic one of the most dangerous and destructive of evils and to lift the morale of the people generally.

Taking the country as a whole, the benefits derived from the Eighteenth Amendment will offset any effort this or any other campaign may rear against it, if it is given the necessary time to prove its merits and to wear down the emotional reaction against it.

The Eighteenth Amendment will yet prove to be the greatest moral and social reform the United States has achieved since the abolition of slavery, and any retreat

from its provisions will be looked upon as a backward step, not only in politics but in ethics.

In these times when the worshippers of Lord Alcohol are making such a strenuous but futile effort to resuscitate the traffic in alcoholic beverages, we have reasons for praise and thanksgiving, for identified with us are those who believe that only a sober people can make a growing, progressing, and righteous nation.

Present-day observation will serve very effectively in offsetting the effect the late campaign has wrought against the Eighteenth Amendment.

Behold—"What strange things we see to-day." There was never a more refreshing spectacle for a traveler and lover of humanity to witness, than the improvement wrought by the wiping out of the saloon, which stood like a gigantic octopus on the highway of civilization, fastening its tentacles on the wives and children of the toiling classes and sucking their blood. Behold this beast that has

afflicted all trades and professions is on its back and by God's help let's keep it there.

Observe further—that the transformation which has swept across the continent has caused poor folk to live on a higher cultural level, and already the youngsters who have been born since the enactment of the Eighteenth Amendment show the signs of that level. Of course, nobody with any pretense of decency desires the return of the saloon, which has already swallowed up the health, hope, and life of millions of its victims.

Again observe the royal welcome the Eighteenth Amendment received in the majority of the law-making bodies of the country. This itself will serve as an incentive in its defense. "It is recorded that the Eighteenth Amendment to the Federal Constitution was adopted by a larger majority than was given the original Constitution and was ratified by a larger number of States than that given any other amendment." Why? Because it is a concrete statement in terms of advancing civilization of an enduring principle of human government.

As an answer to the question—"What must be done to offset the effect of the late campaign against the Eighteenth Amendment?" our mind is freighted with many suggestions, but these three make bid for special recognition—duty, co-operation, and information.

It's our duty to advocate publicly the Eighteenth Amendment, because we know that we are passing through a period in which corruption has reached the very doors of legislative halls and is stalking brazenly in society, robbing the very church of our Christ of its purity and wholesome influence. We know that our daily press, day by day, records a series of crimes, both in number and horror, which have no precedent or parallel.

We know, if we but stop to reflect, that this spirit of lawlessness has come to be the most stupendous problem in our national life in a very large measure, because of insobriety.

Knowing these things, let us live temperate, preach temperance and law enforcement without fear or favor as an eminent and solemn duty. The challenge of the Eighteenth Amendment but illuminates that duty.

Co-operation.—I have a growing conviction that the enforcement of the Eighteenth Amendment is the paramount issue confronting us to-day, and the supreme problem in the United States at present is obedience to law, the integrity of constitutional government. The highest duty resting upon us morally and politically is to recognize that fact, meet it openly and courageously, and co-operate with the administration in its enforcement. "The five separate fingers are five independent units. Close them and the fist multiplies strength." This is co-operation. The co-operation of capable men and women of character and ability pursuing a worthy cause insures success. Their efforts, directed with intelligence and energy, produce the highest average of results to the unity they represent.

Therefore the triumph of the Eighteenth Amendment is dependent upon the character of its exponents and the ideals and purpose which inspire them. With this conviction firmly established in our minds, what we can do in our department, in our discourses, lectures, sermons, etc., for the perpetuation of the Eighteenth Amendment, we ought to do; what we ought to do, let us pledge ourselves, by God's help, we will do.

As a final word in the defense of the Eighteenth Amendment, may I suggest the pedagogical method: "Ninety

per cent of permanent reform is purely educative, the rest is emotional or legislative."

The church and school have to resume their neglected task of instructing the children and adolescents in their care that drink is poison.

Science is with them, so is experience, so is the history of intoxicating liquors from its beginning. Literature on the subject should be secured from the Board of Temperance, Prohibition, and Public Morals, and should be disseminated among the people, as this will prove an invaluable help in giving information.

With duty, co-operation, and information constraining us, let us reassemble our units and maintain the outlawry of the liquor traffic.

We will rally for sobriety,
Our fair purpose to proclaim
'Till rallying days are over,
We'll contend in Jesus' name.

We would have no special favor,
'Tis no easy way we ask,
We but seek to help our neighbor
To forsake his "dear old" flask.

Then when life's sun shines no longer
And we reach our home so fair,
We will sing with voices stronger,
As we mount the golden stair.

Yes, we'll sing a glad Hosanna
To His holy name divine,
Marching 'neath a righteous banner
Where there's no liquor, beer, nor wine.

GOLT, MARYLAND.

Wrecking Race Barriers

(Continued from page 64)

gives information on employment and kinds of occupation, and in a striking way points out evidences of progress and contributions to American culture which are being made by this group. The Negro spirituals are widely known and sung, but the public does not generally know that Harry T. Burleigh, Samuel Coleridge-Taylor, R. Nathaniel Dett, and other Negroes have produced art compositions widely used, often by those who do not know the race of the composers. While Negro writers cannot yet be said to have produced a literature, substantial contributions to poetry and prose have been made by such writers as Paul Lawrence Dunbar, James Weldon Johnson, William Stanley Braithwaite, and Countee Cullen. Recent developments in the production of Fine Arts by Henry O. Tanner, Laura Wheeler Waring, Meta Warlick Fuller, May Howard Jackson, and others point the way to high achievement in the fields of painting and sculpture. The fact that a piece of sculpture was exhibited in the Corcoran Art Gallery, Washington, D. C., and favorably received, but removed upon the discovery that the artist was of colored blood, is a significant comment on the barriers and handicaps of color.

References at the back of the pamphlet give additional source material on these and other racial groups, and the whole forms a helpful summary of information on one of the most important problems confronting the world to-day.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE HOLY SCRIPTURES

FIRST QUARTER. LESSON V. FEBRUARY 3

Scripture Lesson—Psa. 19. 7-14; 2 Tim. 3. 14-17.

1. *The Bible an Inspired Book.* The Bible contains the experiences and thoughts and reflections thereon of more than three dozen men covering a period of around fifteen hundred years. The writers of it varied in their literary tastes about as much as do writers of the present day. Some were interested in history, others in biography, others in poetry, others in the drama, others in natural and biological sciences, others in literature of devotion, others in practical sociology, etc., etc., etc. But, whatever the type of literature, the religious spirit breathes deeply through it all. And the makers of the Bible lived in a society in which obtained all the most important social relations and interests that customarily obtain among us to-day. Hence the Bible, taken as a whole, has something to say on all our most important relations and interests, and the problems arising therefrom.

There should not be the slightest doubt that *these writers were inspired*. Unless one writes for some sort of personal gain, it is only the inspiring experience, thought, or idea that impels one to write. And this is true whether or not the teacher be himself the writer of his teachings. For instance, it is confidently believed by many that the books of the Bible in which the experiences and teachings of Moses are set forth were written by some other men. But, even so, Moses was inspired to teach as he taught; and his disciples were likewise inspired by Moses' experiences and ideas to make them more permanent and authoritative by giving them the written form. It is well known that Jesus did no writing. But He was inspired to teach as He taught. And His disciples were likewise inspired by His life and ideas to give them the widest possible influence by writing them down so that many others might also be inspired by them. Therefore, not only the writers of the Bible, but also *the teachers whose experiences and teachings are written in it were inspired*. The true preacher to-day receives inspiration for his sermons from the Bible; otherwise he is a more professionalist who lacks genuine enthusiasm for anything except personal gain. And the true Christian receives inspiration from the Bible for the direction of his life just as truly as did the authors of the Bible. *Only the inspired thought is inspiring!*

2. *The Bible a Divinely Inspired Book.* This raises the question as to the fundamental source of inspiration. We have spoken of occasions, experiences, and thoughts and ideas as inspiring. But these are only the immediate source of inspiration—the means through which a more fundamental source operates. Two men may witness the same occasion, and react toward it differently; they have the same experience, and get a different lesson from it; and they think the same thoughts, and draw different conclusions from them. The differences are due, not to the immediate source of the inspiration, but to the difference of spirit which characterizes each. *Only a spirit can be inspired*, as the very word *inspiration* suggests. This spirit is fundamental in and determines the quality or character of all inspiration. If it is evil, inspiration, will inspire it to evil. And if it is good, inspiration will inspire it to good. Paul was inspired before just as truly as after his conversion. But what a difference! It was the same God in both cases, but a different spirit in Paul! Nero was inspired as well as Constantine. Nietzsche was inspired as well as Kant. Those who condemned Jesus to death were inspired as truly as was Jesus Himself. Those who sought Paul's death were inspired

as truly as was Paul. In short, men who have manifested enthusiasm in evil have been inspired as truly as were those who manifested enthusiasm in good. The different conduct and quality of teachings were due to the quality of the spirit of the men which was inspired. When one is inspired of the devil he has a diabolical spirit which gets inspired. And when one is inspired of God it is the spirit of God in him that is inspired. *Only the man of a divine spirit is capable of being divinely inspired!*

3. *The Divine Inspiration of the Bible Shown by Its Effect in Stimulating and Cultivating the Divine in Man.* The teachers in and the writers of the Bible were good-spirited men, men who had dedicated their life more or less completely to the service of God in the social welfare. They were unselfish and otherish men. They were men of God. God used no evil-spirited man to write any book of the Bible or to teach any lesson that is written therein. Of course, no writer of or teacher in the Bible was absolutely good save Jesus. Goodness is of varying degrees, just as is evil. And there are varying degrees of the spirit of God in men. Only in Jesus was the spirit of God complete in the fullest degree. And only in Him was divine inspiration perfect. Hence His teachings are to be held supreme among all the teachings of the Bible. Had God used any man to produce anything in the Bible in whom the evil spirit predominated, the teaching would have tended toward evil rather than toward good.

And this, it seems to me, is the practical test of the divine inspiration of the Bible: It is not to be shown so much by mere dogmatic assertion, nor by appeal to the beliefs of a noble array of men of the past and present as by the general tendency of its influence on life throughout its history. Does its teachings tend toward good or evil? If toward evil, then it was inspired of the devil. But if toward good, then it was divinely inspired. God is the ultimate Source of all good! Now it matters not how much evil may have been committed in the name of the Bible, no one who knows the Bible and who sees history steadily and sees it whole will conscientiously deny that the influence of the Bible throughout its history has been absolutely for good. Neither will such an one deny that if the peoples of the world were to live up to the ideals of the Bible in all their relations in life; our social world would be a veritable kingdom of God. What common, sensible person has ever been influenced by the Bible to commit evil? But, on the other hand, how many have not been influenced by it to good? Of course there are some parts of the Bible, especially the rit-

ualistic sections, which have no practical value for us to-day. But who will deny that even these did serve a wholesome purpose in their day? But in the great spiritual, social, and ethical teachings of the Bible in which the teachers were the most deeply and fully inspired of God, nothing better adapted for the genuine and permanent good of man will ever be produced. And we should observe this: those spiritual, social, and ethical heights and depths were reached by men who were not, as we, heirs to such a rich, cultural past, and who had not, as the Greeks, any special fame for their cultural civilization! Only by living close to God, and by having the spirit of God breathed into them, could they have produced the Bible which merits as no other book the title of "Holy," and whose teachings should be the authoritative guide as no other book for private and social conduct in all relations of life.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 3, 1929

"Furnished completely unto every good work"

(By D. D. Martin, D.D.)

Such is the demand on every Christian worker that the best possible equipment is needed for effective service in any field. This lesson from Psalm 19 recites the perfectness of God's law, and its adaptation to human needs. Their great value is mentioned in contrasting with fine gold as a thing to be desired, or with sweetness of honey as pleasing to the taste.

The world, instead of being the place of beauty and order which God's perfect law, if obediently kept, would maintain, is such only in the physical sense and in the perspective. From every human and social approach the world is in chaotic distress except where the peace of God obtains. Hence, Paul's exhortation to his son Timothy is to the effect that he so conduct himself as to be furnished completely with all the Scripture offers to meet every situation to which he may come.

Life is now more complicated, and to be ready for service at home or on the foreign field requires a complete furnishing in every phase of Biblical teaching; not only in letter and theory, but in life and practice, that the missionary or Christian worker may not be found wanting in any particular in teaching the things of God, or in service to humanity, or the character which illustrates the graces of the spirit, or the fullness of truth. To be effective means to be furnished completely.

One of the important things for the missionary or other worker is to keep the inner life shining with God's indwelling. He must have this rich indwelling source of wisdom to fall back upon when outward conditions are more than he can meet alone. God's Word, the Holy Spirit, and a shining courage at the center of one's life will make light the darkest place in Africa or other mission fields, and make useful in their own land of great need.

OAMMON SEMINARY.

Epworth League Topic

FEBRUARY 3

By A. H. Beardsley

UNDERSTANDING BETWEEN OUR RACIAL AND NATIONAL GROUPS

II. THE TEACHINGS OF JESUS AND THE PROPHETS

(Amos 9. 7; Isa. 2. 2-4; Luke 10. 25-37; John 4. 4-42)

Back in Leviticus we find these words which sound astonishingly familiar—"Thou shalt love thy neighbor as thyself." From this we gather that someone, very early in history, had the conviction that love for one's neighbor was the attitude which Jehovah desired. It was consequently put into their

canon of laws, coupled with this admonition, "Thou shalt not take vengeance, nor bear any grudge against the children of thy people." Many centuries have gone by since these words became Jewish law. They were familiar words in Jesus' day, spoken glibly by a lawyer who stood up to test Jesus—yet for all

this, how very slow the world is to believe that how we treat our brothers is one of the most important factors in life, and that on it and our relationship to God rests our life that is to be eternal.

Jesus took the word neighbor, and took it out of its possible provincial meaning of the family who lives next door, broadened it to extend across national barriers, across barriers of position, to take precedence over pressure of our own business, and defined a neighbor as one who needs us, and the neighborly man as the one who shows mercy on such an one. But it is so much easier to bear a grudge, to swear vengeance upon those who may have upset our pet scheme. To be a neighbor requires putting ourselves out many a time; it will cost something. To look and pass by on the other side is what the world of men has always been tempted to do, but never more than to-day, when just ahead, dazzling the eye, is the gratification of many a selfish desire, until the man in dire need of our help is clear out of the range of vision. Christ drew the figure all the more sharply when He had the Samaritan, of a despised race, do the really Christian thing. While the Samaritans and the Jews had no dealings, yet Jesus tarried several days among them. They were eager to hear His message, and not a few believed. Jesus was severely criticized because He ate with publicans and sinners. He laid His hands on lepers to heal them, and they were "untouchable." Jesus

saw people as folks, unclassified by outward distinctions or handicaps. He sensed their need, and to see need was to seek to relieve it with Jesus. His life unmistakably teaches principles on which we can build in our dealings with others.

The prophet Isaiah saw in the future a time coming when all nations should flow to the mountain of Jehovah, when nations should cease warring against each other, should even have no desire to fight, but should set themselves to supplying the human needs of men. Amos tried to show that Jehovah esteemed the children of the Ethiopians even as He did the children of Israel. Prophets of all ages have seen life as it is, in perspective, have sought to think things through with the long view of what ultimate results will be, of what courses of action will bring enrichment and value to life, and of what attitudes will destroy.

In racial and international groups enmity arises because of unneighborly acts and attitudes on the part of one group toward another. The fact that people are in different stages of development on the globe has given ample opportunity for the more highly developed to thrive at the expense of immature nations. The love of power, the greed for gold, expansion of territory, securing of slaves, have come into practice as stronger nations have despoiled weaker. How slowly the world moves toward the ideal of true neighborliness!

Savannah Conference Appointments

LAGRANGE DISTRICT

J. B. MADDUX, *Dist. Supt.*
Greenville, Ga.

Arbor, C. R. Robins. Columbus, A. C. Allen. Culloden, J. R. Bevel. Greenville and Stovall, W. R. Dixon. LaGrange Ct., A. L. Smith. Leete Hill, J. J. Lewis. Sardis and Cannonville, Henry Towns. South LaGrange, P. B. Gibson. Warren Temple, C. W. Prothro. West Point, R. R. Oneal. Whitesville, J. S. Shuman. Zebulon, to be supplied.

SAVANNAH DISTRICT

S. D. BANKSTON, *Dist. Supt.*

628 West 39th Street, Savannah, Ga.

Arco Mission, to be supplied. Baxley, S. P. Bryant. Brunswick, Grace, O. A. Burns. Clio, J. R. Wallace. Everett City, to be supplied. Hagins, J. W. Watkins. Jesup, P. R. Dubose. Mt. Vernon, F. F. Mungin. Speedwell and Mt. Zion, W. M. Lockwood. Reedsville, A. Howard. Savannah, Asbury, Scott Bartley; H. J. Gordon, assistant. Savannah, Palen, J. S. Stripling. Vidalia, P. W. Rock. Waynesville and Sterling, J. W. Brown. White Oak and Jefferson, T. A. Collins. St. Mary's and Woodbine, E. J. Kimball.

WAYCROSS DISTRICT

D. R. COOPER, *Dist. Supt.*

407 Blackwell Street, Waycross, Ga.

Astoria, M. E. Strickland. Barnesville, A. W. Reeves. Blackshear, A. H. Jameson. Cordele Ct., W. W. Clemmons. Folkston, B. F. Freeman. Forsyth, J. H. Pinkney. Macon Station, E. T. Michael. Liberty Hill, T. A. South. Patterson, F. D. Freeman. Valdosta Ct., H. W. Kimball. Waycross Station, J. F. Robinson. Waycross Ct., G. C. Johnson.

WAYNESBORO DISTRICT

W. H. ODUM, *Dist. Supt.*

Box 204, Millen, Ga.

Augusta, St. Mark, D. L. Clark. Charleston, W. A. Holmes. Dublin, D. H. Martin. Hernden and Wadley, W. H. Williams. Hiltoria, A. L. Williams. Millen, D. C. Bruce. Pulaski, J. B. Simpkins. Rocky Ford, J. T. Bradley. Portal and Summitt, C. L. Levalle. Statesboro, R. L. Nunnally. Sylvania, W. M. Melton. Waynesboro, R. D. Giddens. Sardis Mission, E. W. Williams.

Little Stories of Achievement

What the Churches Are Doing

Bristol, Va.—John Wesley Methodist Episcopal Church, Bristol, Va., closed out the year December 30, 1928, with a consecration service, led by the pastor, Rev. E. H. Forrest. The John Wesley choir is planning to robe themselves, and will have the recessional and processional. Quite a deal of repair work is going on in the church, headed by the various clubs. Monday night, December 31, closed the year with watch and prayer services.—E. B. Brown, Reporter.

Gary, W. Va.—Grace Methodist Episcopal Church: The first Sunday in January was a high day. The pastor, Rev. J. W. Manning, filled the pulpit, and preached a wonderful sermon, after which the Lord's Supper was administered. We lost one of the oldest members of the church on January 7, 1929, in the

person of Mrs. Rachel Thompson. She will be greatly missed, as she was loved by all. The Ladies' Aid is doing a very fine work. We ask the prayers of all the church that we may be successful in our year's work.—Rev. J. W. Manning, Pastor; Lillie R. Gammon, Reporter.

Polham, Texas.—Wesley Chapel Methodist Episcopal Church: The Rev. Roberts was sent to us from the Annual Conference, held at Dallas, Texas. The Rev. Roberts has looked into every department of the church, and in his first official meeting laid plans for the future work of the church. The pastor is doing his best to get his church in line for the year. Our district superintendent, Rev. C. H. Childs, held his first Quarterly Conference for the year, December 15, 1928. Only a few officers were present on account of the inclement weather. Our financial report was somewhat short, but by the help of the good Master we are going to pull over the top for



Remember your pet hero when you were a junior? How you bragged about him and tried to imitate him.

The lessons in the

Boys and Girls Quarterly

are stories of Bible heroes. Through these lessons the juniors learn to love these fearless prophets; they discover the secret of their strength and strive to be like them.

The questions following each lesson story show junior boys and girls how to apply these Bible teachings to their own lives.

The Boys and Girls Quarterly is the lesson periodical for pupils 9 to 11 years of age in church schools too small to use the Closely Graded Courses to advantage. It contains the uniform service of worship.

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The teacher's helps are in The Elementary Magazine.

The Methodist Book Concern

CINCINNATI NEW YORK CHICAGO

Boston Detroit Pittsburgh Kansas City
San Francisco Portland, Ore.

the next quarter.—Rev. L. W. Roberts, Pastor; Mrs. Josie P. Martin, Reporter.

Johnson City, Tenn.—The every-member rally the second Sunday in December at West Market Street Church was quite a success. Total raised, \$181.60. The reports were as follows: Mrs. L. Lettune, \$34.82; Mrs. A. Whittington, \$29.25; Dr. O. W. Sherrill, \$21.75; Mrs. E. S. McBrossi, \$14.66; the Rev. Brown, \$5; Bro. Freeman, \$3.05; Sisters Brown, \$5; Currington, \$5; Thompson, \$5; Horton, \$21; Hemery, \$2.50; the Rev. McBrossi, \$8; Richardson, \$2.50, and Bro. Richardson, \$1. A new roof has been put on the parsonage. On Thursday night, December 21, the following ladies—Mesdames Lettune, Whittington, Horton, and Currington—gave a birthday surprise party to the pastor's wife, Mrs. E. S. McBrossi. A number of beautiful gifts were presented to her by members of the church and friends. The Rev. J. G. McBrossi has been appointed by the Board of Education of Johnson City as spiritual advisor of Langston High School.—Reporter.

Spring, Texas.—We, the members of St. Paul Methodist Episcopal Church, want to thank Bishop R. E. Jones and Dr. J. S. Scott, district superintendent, for their wise judgment in sending us our new pastor, the Rev. J. A. Daniels. He seems to be the right man in the right place. The church has taken on new life in all lines, both spiritually and financially. He has a great program to be launched for the renovation of our church. Too much cannot be said for this good man and his good wife. They both have won the hearts of the people, regardless of denomination. Our first quarter was held at St. Paul on December 22, 23. The Rev. J. S. Scott was at his best, conducted the Conference with grace and dignity. Paid the superintendent in full, \$25. Sunday morning, the district superintendent preached to the delight of all from the text found in Luke 2. 11. Total raised in the quarter was \$40.55. We are praying for this to be the greatest year in the history of St. Paul.—T. J. S., Reporter.

Franklin, Tenn.—St. James Methodist Episcopal Church is yet alive, both spiritually and financially. We have improved and

beautified our parsonage, and it is now one of the best in this section. A new foundation was built; also a large screened-in back porch with cement floor, painted it, and a new flue was put in the kitchen. Electric lights have also been installed in the parsonage. We are proud to say that we are still on the upward way. We have had several additions of souls to our church. The Sunday school, Junior League, junior steward board, Ladies' Aid, Home Missionary Society, Brotherhood, and Bible class are all working in peace, brotherly and sisterly love. The Rev. D. J. Mitchell and wife are interested in all of these auxiliaries, and contribute in all of them. Sister Mitchell is always busy helping here and there with everything. World Service and all of our benevolences have been paid in full long ago. In fact, our church led the district for being the first to pay its World Service. Pray for our continued success in Kingdom building.—Rev. D. J. Mitchell, Pastor; Julia Swindell, Recording Secretary.

Hopewell, Md.—It has been said by many that, in order to hold and interest the young people of this age, we would have to have some entertainment where they could indulge in games or some performance that might be questionable or immoral, but the people of Hopewell Methodist Episcopal Church have proven otherwise, for on January 1 our pastor, the Rev. E. E. Rogers, with a committee of brethren and sisters, of which E. T. Horsey was president, put over a New Year's turkey dinner, which was enjoyed by all who came, and in keeping with the spirit of the season, we gave complimentary tickets to the members of the Ministerial Union, namely: the Rev. D. S. Quilling and wife, of Shiloh Methodist Episcopal Church at Crisfield; the Rev. E. S. Purnell and wife, of African Methodist Episcopal Church, Crisfield; M. Raisin and wife, of Union Asbury Methodist Episcopal Church, East Crisfield. These graced the occasion with their presence, besides other out-of-town guests. The menu consisted of turkey, cranberry sauce, fried oysters, potato salad on lettuce, ice cream and cake, and after-dinner mints. After dinner the Rev. M. Raisin, on behalf of the Ministerial Union, made a speech, and Mr. C. T. Ward, on behalf of the committee, made the response. Everyone joined in complimenting the pastor and committee on giving such a splendid social evening. Thirty-five dollars was realized for the church.—C. T. Ward, Reporter.

Gransco, La.—The pastors of the Alexandria district were called to meet at the Emanuel Chapel Methodist Episcopal Church, December 14, 1928, at 2 o'clock. The meeting was called to order by our honorable district superintendent, the Rev. S. S. Earles. The Rev. Z. Smalley outlined the opening hymn; prayer by the Rev. S. M. Garner; Scripture lesson, the Rev. J. O. Brown. The Rev. Z. Smalley, acting secretary, called the roll. The following pastors were present: J. O. Brown, S. M. Garner, W. A. Tyas, A. Hall, Z. Smalley. The district superintendent outlined the year's program for the district, giving each pastor his quota asked for by our beloved bishop for Gulfside; also for general benevolence. The Alexandria District has pledged to hold up the banner of the district by putting over the program of the church and standing by this great leader of ours. The Rev. S. M. Garner preached a soul-stirring sermon from Matt. 5:16, after which the meeting adjourned until 7:30 P. M. At this time song service was conducted by the choir of the Emanuel Chapel Church, led by Miss Nettie Smith. After the devotions the district superintendent introduced the preachers for the night. The Rev. Zack Smalley preached from Prov. 4:23; the Rev. J. O. Brown, closing, selected for his subject, "There Are Other Boats." Too much praise cannot be given the Rev. W. A. Tyas and his good people for the way they entertained this meeting.—Rev. Z. Smalley, Reporter.

Lexington, Ky.—The ninety-eighth anniversary celebration of the Asbury Methodist Episcopal Church of Lexington, Ky., was held during the week of November 18-23, under the direction of the very efficient young pastor, the Rev. Frank P. Arnold.

Unique souvenir booklets were compiled by the pastor with the assistance of the anniversary committee, of which Mrs. F. A. K. Stephens was chairman. This booklet gives the complete history of the church, and of especial interest is the life of the Rev. George W. Downing, who was responsible for 2,500 additions to Methodism in this city. It is estimated that he started twenty churches of all denominations and secured 7,000 conversions. The first night was given over to the oldest members, who were present in large numbers and enjoyed testimonial services. Ministers assisting were: the Revs. L. E. Jordan, district superintendent of the Cincinnati-Lexington District; H. W. Tate, who was pastor of Asbury when the new church was dedicated; J. H. Rose, whose father, the Rev. Zale Rose, was one of the ten ministers to receive admittance to the Conference in 1865; Anthony Rice, and Wesley Singleton. The membership is grateful to its progressive young pastor for a record of the church for the benefit of the young life. Members of the anniversary committee were: Mrs. F. A. K. Stephens, chairman; Messrs. S. McPheeters, L. W. Campbell, Geo. Taylor, Mesdames M. J. Brice, L. H. Smith, F. R. Arnold, and D. M. Douthitt. Revival services, which closed December 11, at Asbury Methodist Episcopal Church, conducted by the Rev. W. H. Dean, D.D., district superintendent of the South Baltimore District, were largely attended and much enjoyed by members and visitors, who followed closely on each of the ten nights. Dr. Dean, a thoroughly consecrated evangelist, is holding up to his usual high standard of sermons. The senior choir was assisted by the junior choir in rendering music for the occasion. There were fifteen additions to the church as a result, and Dr. Dean was presented a handsome purse.—Mrs. L. H. Smith, Reporter.

Montgomery City, Mo.—Harper's Chapel Methodist Episcopal Church of Montgomery City, Mo., can say that the Christmas spirit was indeed truly demonstrated. December 22, the young people of Harper's Chapel, under the direction of Miss Hazel Ganaway and Mr. Geo. Jenkins, gave a play, which was rendered to the delight of all present; proceeds, \$17.10. December 23, the pastor, Rev. E. T. Carrington, delivered Christmas sermons morning and evening. Morning sermon text, Matt. 2:13; subject, "Bethlehem's God." Evening sermon text, Luke 2:16; Matt. 2:11; subject, "The Group Around the Cradle." At the evening service the choir rendered special anthems and praise hymns. A solo, with a duet ending, "Star of the East," was rendered by Mrs. Lula Carrington and Mrs. M. J. Anderson, Prof. W. S. Anderson presiding at the piano; collection, \$12.15. December 24, under the direction of Mrs. Sadie E. Cole, the superintendent of the Sunday school, assisted by Prof. W. S. Anderson and Mrs. Lula Carrington, the Sunday school rendered a delightful program. After the program the large audience retired to the basement of the church, where a large, beautifully decorated Christmas tree was laden with nice gifts. Refreshments were served; proceeds, \$14.75. December 30, at the morning service, the pastor, Rev. E. T. Carrington, preached a wonderful sermon; text, Acts 27:28; subject, "Consecration." The evening service was conducted entirely by the women. The evening sermon was delivered by Mrs. Lula Carrington; text, Gen. 28:12; subject, "The Ladder at Bethel"; collection, \$14.10. January 1, 1929, at 9 P. M., a banquet was given by Mrs. Sadie E. Cole, called "The Calendar Banquet." The basement of the church was beautifully decorated with colors of blue and white, and eight tables were decorated with the colors that accompany the month represented. A hostess and eleven guests were seated at each table, making twelve guests, in keeping with the name of the banquet. Each hostess was attired in beautiful evening gowns, and the following months were represented: January, Mrs. Nina Willis; February, Mrs. Carrie B. Green; March, Mrs. Georgia Stevenson; April, Mrs. Maynette Taylor; May, Mrs. Emma Clark; October, Mrs. M. J. Anderson; November, Mrs. Mary F. Jones; December, Mrs. Mam-

mie Jenkins. Proceeds, \$34.45, which was applied on the Sunday school's World Service pledge. Harper's Chapel Sunday school pledged \$30 for World Service. Total collected during the holidays, \$92.45. Harper's Chapel Methodist Episcopal Church is pressing toward the mark for the prize, and asks an interest in the prayers of all that are pressing on the upward way.—Reporter.

Alliquippa, Pa.—We, the members of Jones Chapel Methodist Episcopal Church, take this method of thanking our many friends and loyal members for their heartiest support in our Thanksgiving rally. The spirit of the Lord ran high on Thanksgiving Day; at noon we were favored with a gospel message by the Rev. B. J. Pogue, of Pittsburgh, Pa., assisted by their choir. The sermon and the singing were in keeping the spirit of the day sacred. The members were uplifted by the sermon and the Rev. Pogue will be long remembered in our hearts. After the sermon a dinner was served by the members of the church, and over 100 people enjoyed a very delicious turkey dinner, at the small sum of fifty cents a plate. The following Sunday the Rev. I. L. Johnson, the former pastor, and the founder of this church, preached a very impressive sermon from the text, "This is my body," and over thirty-five took communion. The church membership was divided into two clubs—the Reds and the Blues—under the leadership of Sisters Johnnie Emma Cobb and Mary Cummings. The Reds reported \$51.25, and the Blues, \$46.75, and the public offering, \$3; total, \$101. On the first Monday night of December, at the home of Mr. and Mrs. Clarence Tyson, the faithful members of the church assembled for the purpose of surprising the pastor and his good wife. This party was led by Mr. and Mrs. C. Tyson, Mrs. Texas Strozier, Mr. and Mrs. J. H. Ross, Mrs. Emma Perdue, Mrs. Mary Cummings, Mrs. Johnnie E. Cobb, Mrs. Willie Mae Chapman, Mrs. Laura Bruton, Mrs. Mary Williams, Mrs. Hattie Hanks, Mrs. S. L. Wood, Miss Alice Pinkard, Mr. Henry Tyson, Mr. and Mrs. Virgil Tyson, Mr. and Mrs. Jessie Lightsley, Mrs. Ruth Headen, and Miss Florence Headen. After the singing of a hymn, prayer was offered by Mrs. T. Strozier, and Mrs. C. Tyson led the way into the dining room, where a table was covered with very choice groceries and presents. Two hundred pounds of the very best of groceries were presented to the Rev. and Mrs. F. J. Frye. After the guests had become silent, the pastor's wife brought tears to our eyes while she rendered thanks to the Lord and the many friends that had filled her soul with joy and comfort. Then the Rev. Frye spoke of how he loved the members of our church, and he came to Alliquippa to serve the people; and in the closing remarks spoke of how the members had tied him to them, and that he should ever carry them in his heart. This was a great night and will be long remembered. The Christmas exercises, under the direction of Miss Katie Lewis, the only colored teacher in the public school here, assisted by Mrs. Hattie Hanks, who thrilled the audience with the spirit of Christ in songs, readings, and a short cantata. After the play every boy and girl of the Sunday school was blessed with some gift from Santa Claus, and many valuable presents were received by the pastor and his wife. The Ladies' Aid Club, under the leadership of the president, Mrs. S. L. Wood; Mrs. J. H. Ross, secretary, and Miss Alice Pinkard, presented the pastor with a \$40 overcoat and his wife with a beautiful bathrobe and silk bedspread. Other members of the church gave handkerchiefs, neckties, and other useful articles. We are now engaged in one of the most important revivals in the history of the churches of Alliquippa. The five evangelical churches, namely: Ebenezer African Methodist Episcopal, Emmanuel African Methodist Episcopal Zion, Bethel Baptist, Jones Chapel Methodist Episcopal, and Tried Stone Baptist, have united for the purpose of enriching the kingdom of God. After the revival we are looking forward to the Annual Conference, which will convene in March.—Mrs. Texas Strozier, Reporter.

District Activities

District Rounds

MONROE DISTRICT

Second Round—Washington, February 1-3; Mt. Nebo, 8-10; Mt. Sinai, 15-17; Bonita, 22-24; Bastrop, March 1-3; Lake Providence, 8-10; St. James, 15-17; Jones and Casper, 22-24; St. Paul, 29-31; Clayton Ct., April 5-7; Basco and Columbia, 13, 14; Winsboro and Tallulah, 20, 21.

Dear Brothers: The district is in a splendid shape. Although Mt. Sinai Church and parsonage burned down January 7, some of the brothers are on the top. Each brother is expected to report in full April 8, at Mt. Nebo Church, all of your World Service and Area Council expense. Don't fail. Excuses won't help. Don't forget the Southwestern; put it in every home. Remember also Flint-Goodridge Hospital and the Poor Boys' School at Waveiland. Put on the old-time revivals. The church needs the money and the Lord wants us to save the souls of men. If I can be of any help to you, call on me.—C. Spears, Dist. Supt.

NASHVILLE DISTRICT

Second Round—Mt. Pisgah, February 2, 3; Hubert Chapel, 3, 4; Lebanon Ct., 9, 10; Springfield Ct., 16, 17; Dickson, 23, 24; Cumberland Furnace, March 2, 3; John Wesley, 10, 11; Lebanon Ct., 17, 18; Seay, 24, 25; Brentwood, 24-26; Braden, 10, 11; Gorden, 31; Nolensville, April 6, 7; Springhill, March 14; Franklin, April 14; Clark, 21, 22; Patterson, 28, 29; Briersville, March 26; Springhill, April 24; Columbia, 23.

Dear Brethren: We are in the midst of one of the greatest programs the Methodist Episcopal Church has ever launched. Our first group meeting will be held in Franklin, January 30. Please come and bring one or more of your outstanding laymen. We can, we will, we must put it across: the World Service, every-member canvass, and the evangelistic program. We do not mean to stop until the last man is reached.

ST. LOUIS DISTRICT

Fourth Round—St. Charles, January 27; Howard Place, 27; Springfield, February 1-3; East St. Louis, 10, 11; Jacksonville, 16, 17; Festus, 23, 24; Union Memorial, March 3-5; Samaritan, 10, 11; Lovejoy, 10; Desoto, 16, 17; Poplar Bluff, 18; Birney, 19; Malden, 20; Netherlands, 21, 22; Farmington, 23, 24; Fredericktown, 25, 26; Kinlock, 30, April 1; Asbury, March 30, April 2; La Salle, 7.

Dear Brethren: I hope each of you enjoyed a Merry Christmas and you are now looking forward to a prosperous closing of the Conference year. I recently returned from Chicago, where I attended a National World Service Council, consisting of all the bishops and district superintendents in this country. Special emphasis was placed upon evangelism, the every-member canvass, and World Service. The church expects every pastor to make an every-member canvass on his charge and see to it that World Service money is raised and is sent to the office monthly. Excuses will not be accepted in place of duty. We have only ninety days until the meeting of our Annual Conference in Kansas City, April 10. I cannot expect less from your charge than was reported last year. Are you sold to the great Methodist program? Your response along these lines records your general attitude to the whole program. Should you raise every dollar of the church claims and fail to reach the unsaved of your community, can you feel contented and satisfied with your ministry? Stress evangelism as never before in every home, as well as in the pulpit. The services of Dr. M. W. Clair are available for your assistance in this particular work. Call on him and he will gladly respond to help you.—G. D. Hancock, Dist. Supt.

Quarterly Conferences

GLASGOW, MO.

Our fourth quarterly meeting was a great and inspiring occasion on January 6, 1929.

The reports of the Quarterly Conference showed progress along all lines. The Rev. E. W. Hannah, our popular district superintendent, brought to us a message Sunday morning that will linger in the memory of all who heard it, the main thought of which was that the Lord will give us day by day our daily rate. The Rev. U. S. Hickman, pastor of Campbell Chapel African Methodist Episcopal Church, delivered a splendid message in the afternoon, and at 8 o'clock the district superintendent brought to us another inspiring message. The district superintendent departed Monday afternoon well pleased with the work and condition of the church.—L. Jackson, Reporter.

LAUREL, MISS.

The first Quarterly Conference of the Laurel Wesley charge convened at Oak Grove Methodist Episcopal Church, December 29, 30, with Dr. E. A. Wilson, district superintendent, presiding. We are glad to say that we began our new year's work in good shape. The Rev. A. Bivins, in the short time he has been with us, had everything well arranged before the Conference. Paid the superintendent, \$16.50; pastor, \$5.75; total for the quarter, \$22.25. There was one accession to the church. We are planning to do a good year's work this Conference year.—The Rev. A. Bivins, Pastor; Willie Ponder, Reporter.

WHITE OAK, GA.

The first Quarterly Conference was held at Clinches Chapel Methodist Episcopal Church, December 15, 16, with our beloved superintendent, Rev. S. D. Bankston, presiding, who is an ardent and enthusiastic supporter, giving of his time and labor for the support and the upbuilding of the Master's kingdom. The Rev. Bankston preached two able sermons on the 16th; also made many encouraging remarks, by which we were inspired and decided to put the program of the church over this year (1929) as never before. Being under the leadership of our pastor, the Rev. T. A. Collins, who is an ardent leader, we feel that success is ours. Ever remember us in your prayers.—The Rev. T. A. Collins, Pastor; M. B. Chance, Reporter.

District Conferences and Conventions

GROUP MEETING OF THE DALLAS DISTRICT, WEST TEXAS CONFERENCE

By H. J. JACKSON

To my mind, the most important group meeting in the religious realms of the Dallas District was conducted by Superintendent J. H. Childs, at Lancaster, Texas, during December 6, 7. On the morning of December 6, the meeting was called to order at 10 A. M., with Superintendent J. H. Childs presiding, after which he presented his district program. The details of the program shall be shown in the district bulletin. The meeting was inspirational and instructive. It was gratifying as well as an addition to every man's experience. That the ministers appreciated their opportunity is evidenced by the fact that practically every pastor was present. Those who were absent were detained by sickness and some by death in their church membership. Helpful suggestions were offered by the pastors, many of which, if carried out, will mean an advancement to the Dallas District and to the kingdom of our Christ.

Timely remarks and donations were made by the visiting preachers which were a credit to the group meeting. Superintendent J. H. Childs said that he had never held a better group meeting since he has been on the Dallas District. The Dallas District enjoys a great privilege in having Superintendent J. H. Childs as its head, and Dr. E. D. Kelley, Dr. K. W. McMillian, and other strong men as pastors, who have won not only the hearts

and minds of the laymen, but are giving their lives to the ministry, which is their reasonable service. A very timely musical program was arranged by the pastor of the entertaining church, the Rev. F. Blair, which reflected much credit upon himself and his good people.

The program was ideal in its worth and encouraged the hope of the Negro race. The writer feels justified in saying that the Rev. F. Blair and his good people really know how to entertain a group meeting, and that the sincere welcome to their homes will loom largely in the memory of the pastors of the Dallas District.

SAN ANGELO DISTRICT MINISTERIAL COUNCIL

The San Angelo District Ministerial Council met at Pickett's Chapel Methodist Episcopal Church, San Saba, Texas, December 12, 13, 1928. Devotions were conducted by the Rev. D. B. Baker, pastor of Temple, Texas. The superintendent was presented to the council by the pastor, Rev. I. H. Pierce. The men who were present were glad to greet our new district superintendent, Rev. S. D. Mosely. He delivered to the council in a very brief way a message from John 15: 5, which to us was a very inspiring one. The words were cheering and encouraging. The principal and all the students of the public school came to listen to the message and contributed in a very fine way by having the Glee Club sing some of the old melodies. The superintendent and pastors enjoyed this response which was given by the principal and student body.

The Rev. D. B. Baker was elected secretary of the council. A committee was appointed by the superintendent to work out the World Service sheet, together with the superintendent, composed of the Revs. W. L. Wyatt, T. H. Foy, and I. H. Pierce. The district superintendent left not a stone unturned in dealing with matters pertaining to World Service. He brought to the council a message that will last. All phases of the work were touched: Pensions and Relief, Samuel Huston College, Episcopal Fund, Gulfside, General Conference expense, Area Council expense, Christmas offering. We enjoyed two very pleasant days discussing the problems of the district.

Wednesday night the Rev. M. L. Wyatt, of San Angelo, brought to us the message of the evening from Psa. 119: 59. It indeed was a great message, thoughtful and spiritual. Our hearts were stirred. One was added to the church; \$3.55 was raised. The men of the district are in a very fine spirit. This year we enjoyed a very splendid council.

Thursday night the Rev. Baker, of Temple, preached the closing sermon and one was added to the church. This marked one of the best councils held on the San Angelo District. The weather was very inclement, yet the people made their way to the church through mud and water. The pastor and people of San Saba made it very comfortable and pleasant for us. The Rev. Pierce knows how to do things. The district superintendent is in high spirit and is hopeful of a bright future. We are looking forward to a great year on the San Angelo District, and are praying that we may override every difficulty and ascend the mount of vision where we can get strength to do our several tasks.—D. B. Baker, Reporter.

Obituaries

ASHLEY—On Saturday morning, December 22, 1928, the death angel visited the home of Sister Edolia Johnson in Lafayette Street, Gretna, La., and stole from that family a loving daughter and a dear mother, in the person of Sister Addie Ashley. Sister Ashley was converted to Christ and baptized by the Rev. T. R. Albert, and received into Boynton Methodist Episcopal Church, Sunday, May 6, 1928. She was a strong soldier for the cause of Christ. She died in full triumph of faith. The funeral was held in Boynton Methodist Episcopal Church, conducted by the pastor, Rev. T. R. Albert. Remarks by the Rev. J. D. David, district superintendent, who is an ex-pastor of Boynton; and Bro. David Williams, of the African Methodist

Episcopal Church. A beautiful solo was sung by Sister Octavia Peterson. Burial was in Gretna cemetery, with ceremonies of the Court Patrons of Husbandry, of which the deceased was a member. Sister Ashley leaves a mother, three children, and other relatives and friends to mourn their loss. Peace to her ashes.—T. R. Albert, Reporter.

BELL—Mrs. America Bell was born August 25, 1878, at Marshall, Texas, and died December 27, 1928. She was the daughter of Mr. George and Mrs. America Everett, Marshall, Texas. She joined Concordia Methodist Episcopal Church when a child, and remained a faithful member until death. She was united in marriage to Mr. James Bell, thirty-one years ago. To this union were born twelve children, eight of whom survive her. She leaves also a devoted husband, two sisters, and four brothers, together with numerous relatives and friends, to mourn their loss.—Reporter.

BROWN—Bro. Green Brown, a member of St. Paul Methodist Episcopal Church for twenty-five years, went to receive his reward for his labors, December 22, 1928. The church will miss Bro. Brown.—Reporter.

CADE—Sister Jennie Cade died December 28, 1928. She was the president of the Ladies' Aid for many years on the McNair (Miss.) charge, and was loved by her church and all the people of the community. She had been ill for some time. She died at the age of sixty-eight years. Too much good cannot be said of Sister Cade.—M. Devaul, Reporter.

CLARK—Sister Ida Clark, a faithful member of Mount Carmel Baptist Church, and the wife of Mr. Ed Clark, a member of the St. Paul Methodist Episcopal Church, Hattiesburg, Miss., departed this life December 31, 1928. She leaves a husband, three children, a host of friends and relatives to mourn her passing.—Mrs. J. O. Wheaton, Reporter.

COLEMAN—Sister Sally Coleman, for forty-five years a member of the Methodist Episcopal Church, and for thirty years a member of St. Paul, was called to her rest December 26. Sister Coleman had seen seventy-three winters.—Reporter.

HARDWAY—Sister Carrie Hardway, a faithful and loyal member of the St. Paul Methodist Episcopal Church, Hattiesburg, Miss., passed to a peaceful rest December 17, 1928, at the age of eighty-three. She is the mother of Mr. Gatha Hardway, one of our leading merchants.—Reporter.

HEARD—Bro. Frank Heard, a faithful member of Sulver Spring Methodist Episcopal Church, Vossburg, Miss., departed this life December 30, 1928, at the age of sixty-six years. He was loyal to his church and to his God. He leaves to mourn their loss, wife, six children. The funeral service was conducted by the Rev. W. A. Wiggins, pastor, assisted by the Rev. C. Washington.—Reporter.

JACKSON—Nicholas Harrison Jackson, only son of the late Ellen and General Jackson, born in Yazoo City, Miss., October 14, 1877, departed this life on December 25, 1928, at Berkeley, Calif., burial being in Evergreen Cemetery, Oakland, Calif. Services were conducted by the Revs. W. J. J. Byers and L. Brown. Mr. Jackson was a member of the Methodist Episcopal Church. He is survived by a wife, daughter, and two sons.—Reporter.

LEWIS—Sister Ida Lewis, while the old year was dying and the new year dawning, slipped peacefully to her rest at her home on Union Street.—Reporter.

MALONE—JONES. Sister Becky Malone and Jessie Jones passed away only one week apart. It was very sad, indeed. The two sisters were laid to rest in the River View cemetery. St. Paul lost two good members, indeed.—Reporter.

MCCARTY—On November 14, 1928, death claimed Bro. Elijah McCarty. He was a staunch member of St. Paul Methodist Episcopal Church, Shubuta, Miss. He leaves to mourn his passing, three brothers, five sisters,

two daughters. The funeral was conducted by Pastor W. A. Wiggins, assisted by the Rev. H. B. Barlow. The remains were laid to rest in old St. Paul cemetery.—Reporter.

NICHOLAS—Mary Nicholas departed this life on December 26, 1928, at her residence in Milesville, La. She was a faithful member of Ninde Chapel Methodist Episcopal Church for a number of years. She joined under the administration of the Rev. Peter Leban. She lived to see her third generation, and died at the age of ninety-nine years. She died in full triumph of faith. Sister Nicholas was a member of the Welcome Benevolent Association. Due to the pastor's illness, the Rev. Peter Leban officiated, assisted by the Rev. John Wallace, of Bethlehem Baptist Church. She leaves to mourn her passing, Mr. Geo. Gilmore, Victoria Dillon, and twenty-one great-grandchildren. Her remains were deposited in the Bethlehem cemetery.—Reporter.

RYANS—Mrs. Hettie Jordan Ryans departed this life November 21, 1928. She was formerly a member of Andrew Chapel, Ore City, Texas. Having moved here for educational advantages for her children, she became a member of St. Paul Church, Jefferson, Texas. She was a faithful Christian until the end came. At the time of her death she was president of The Woman's Home Missionary Society. She leaves to mourn her passing a husband, three sons, a daughter, two grandchildren, and other relatives and friends. The funeral services were conducted by her pastor, the Rev. R. H. White.—Reporter.

SIMON—Sister Anna Simon, a faithful member of Mt. Zion Methodist Episcopal Church, Oliver, La., died in Houston, Texas, December 21, 1928, in full triumph of faith. She was dearly loved by everyone who knew her. She was a loving mother and a law-abiding citizen, and had been a Christian from childhood. Her life as a citizen was given by Bro. W. Boutte; as a mother, Sister E. Burgess; as a Christian, Bro. P. Lewis; solo by Sister E. M. Stevenson; duet by Miss V. H. Stevenson and Mr. Herman Lewis. The funeral sermon was preached by her pastor, the Rev. H. L. Clark. The remains were laid to rest in Mount Zion cemetery. She leaves to mourn her passing, husband, five girls, three boys, thirteen grandchildren, and a host of friends.—Mrs. E. M. Stevenson, Reporter.

TALLEY—Bro. S. F. Talley, one of the old members of Rose Chapel Methodist Episcopal Church, West Point, Ga., fell asleep January 1, 1929. He died in full triumph of faith. At the date of his death he was sixty-five years of age. He was a member of the church for fifty years, during which time he was class leader, trustee, steward, and local preacher. Bro. Talley was born and raised in Harris County; was married the second time, raising his own children and step-children. He was a good citizen, always willing to help wherever he could. He was ill with dropsy for ten months. A devoted wife, three daughters, four sons, twenty-seven grandchildren, one brother, and many friends mourn his passing. The funeral was conducted by his pastor, the Rev. J. S. Shuman. The following spoke on the life of Bro. Talley: F. K. Gilbert, J. A. Smith; papers by Misses M. Burton and G. M. Shuman; music rendered by the young girls of the Sunday school. The remains were laid away in Whitesville cemetery.—Gussie Mae Shuman, Reporter.

THOMPSON—Mrs. Eliza Jane Thompson was born April 16, 1848. In 1867 she married Laurence Thompson, who has outstripped her in the race. To this union nine children were born. She was converted at a very young age, and lived a consistent Christian until her death. In 1919 Mrs. Thompson moved to Little Rock, where she has made her home since. Though ill for some time, she did not take to her bed until Friday afternoon. She told her children that she was growing weaker and weaker, and for them to stay nearby and watch the time. Friday afternoon she took to her bed, and sang, "Hold to God's Unchanging Hand." Friday night she said, "I sang to-day, but I

can't sing now." Later on in the night she bade her children farewell, waved her hand, and said, "I have been here long enough." At 6:24 o'clock that grim reaper, death, crept upon her bed and took her home to rest after she had lived to be eighty years of age. She is survived by one brother, two sisters, three sons: Gus, Stuttgart, Ark.; Relaphord, Arkansas City, Kan.; Johnie, Lela, Emma, Alexander, Hattie Whitmore, Octavie Holt, all of Little Rock, Ark.; Josephine Propps, of Center Point, and a host of grandchildren and several great-grandchildren. The Rev. B. F. Littlejohn officiated.—Rbema Holt, Reporter.

WESSON—Bro. T. Wesson departed this life June 1, 1928, in full triumph of faith. He was confined to his bed only a short time. For a number of years he was one of the main supporters of the Ebenezer Methodist Episcopal Church at Bengia, Ark., of which he was a faithful member. He served as district steward, also as class leader, for a number of years, in which capacities he rendered successful service for his church. He is greatly missed by the community at large. A devoted wife, ten children, thirteen grandchildren, one sister, and a host of relatives and friends mourn his passing. The funeral service was conducted by the Rev. W. H. Holt and the pastor, Rev. B. F. Littlejohn.—Rhema Holt, Reporter.

WHEATON—Bro. Calvin Wesley Wheaton was born in the State of Alabama. He came to Mississippi when a boy, and joined the Methodist Episcopal Church. He soon rose to leadership in the church and community, and served the church as Sunday-school superintendent, trustee, class leader, steward, and local preacher. He was married to China Smiley, of Montrose, Miss., and to this union were born eleven children, nine of whom still survive. In July the hand of affliction fell upon him, and he was never able to recover. December 31 he stole away, and was tenderly laid to rest in the Springhill cemetery. The eulogy was delivered by the Rev. S. L. Harrison, of Hickory, Miss.—Reporter.

WILLIAMS—Little Jesse Williams was born February, 1914. He was converted under the Rev. J. W. Byrd, and joined Baldwin Methodist Episcopal Church, Brookville, Miss., in 1927. He was a faithful little Christian, and loved his church. He was stricken with influenza, which developed into pneumonia and paralysis, and died January 1, 1929. His funeral was attended by his pastor, the Rev. J. W. Byrd, and the remains were laid to rest in Baldwin cemetery. Relatives and a host of friends mourn their loss.—Reporter.

WILLIAMS—Grant Williams departed this life December 12, 1928. He confessed a hope in Christ at an early age, and died as he lived, a consistent Christian. His funeral was largely attended. Several speakers spoke at length on his life. Those who assisted in the services were: Prof. J. C. Pitts, the Revs. Cook, Harper, both Baptist ministers of Jefferson, Texas; and the Rev. W. D. Washington, of Woodlawn circuit. The Rev. R. H. White, pastor, spoke briefly over Bro. Williams. The deceased leaves a wife, several children, a number of relatives and friends to mourn his passing.—Reporter.

Cards of Thanks

We take this method to thank the De Kalb charge for a nice suit of clothes and other things for Conference. Bros. Fox, H. Jack, and Verdial Clark were leaders. May the Lord bless these good people.—The Rev. A. L. Bohannon, Pastor, De Kalb, Miss.

I take this method to thank the members of the St. Mark Methodist Episcopal Church, Many, La., for the Christmas gifts given me on December 28. One pair of shoes, one shirt, several pairs of socks, one-half dozen handkerchiefs, several pieces of china, and 100 pounds of groceries. You are welcome to come at any time.—The Rev. Z. Smalley, Pastor.

The Rev. J. D. Wheaton, of St. Paul Methodist Episcopal Church, Hattiesburg, Miss., wishes to use the common phrase,

"Thank you," to express his gratitude for the kindness of his many friends shown him during the recent illness and death of his beloved father, Mr. Calvin Wesley Wheaton, of Montrose, Miss. He thanks especially Mr. and Mrs. Isaac Spencer, of Meridian, for the elaborate floral design sent by them as a token of their love and respect for the Wheaton family.

A little band of members from Georgetown, Anderson Chapel Methodist Episcopal Church, stormed the pastor and wife with choice groceries. The storm was led by Sisters Lizzie Haynes, L. Gillan, E. Harper, H. Richards, Brothers Wm. Harper, P. Walker, G. Haynes, a member of the Baptist Church; also the Rev. J. R. Perkin, of the Baptist Church. The pastor offered prayer and made them welcome to come again at any time. The door stands ajar.—R. B. Anderson, Pastor, West Jackson, Miss.

The Rev. and Mrs. Frank Aldridge wish to thank the members and friends of Trinity Methodist Episcopal Church, Crowley, La., for 150 pounds of choice groceries and a nice sum of money. This surprise took place on Thursday night, January 3. The party was led by Sister Ida M. Green and daughter Doris. Other members were Mesdames M. Tucker, B. Carey, E. Lucky, M. Osben, E. Millian, M. Simon, S. Steward, V. King, J. Johnson, Bros. L. Price, and T. Brown. The pastor and wife were greatly surprised. We pray God's blessings on these good people.

We take this method of thanking the following persons for a nice box of Christmas presents, all being members of the same family but three, numbering fourteen in all. The surprise was led by Mrs. Mary Martin, a member of the Colored Methodist Episcopal Church, a Christian woman; and Mr. Willie Martin, the father of Odessie, Robert, Willie C., Johnie, Rebecca, Dora, and Frank Martin; William Goffer, William Burton, Effie Ward. We are very thankful to the Almighty God for these good people, and we cannot say too many good things for them. May God's blessings rest upon them all.—Rev. and Mrs. C. P. Payne.

The Rev. E. J. Curry and wife, of the Mt. Zion Methodist Episcopal Church, Midway charge, Midway, S. C., desire to thank the following members for storming the parsonage so heavily with so many good things on December 2 (\$5 hat, shirts, collars, handkerchiefs, socks, ties, and many other good things): Mrs. Minnie Simmons, Mrs. J. Bartley, Mrs. L. Isaacs, Mrs. J. Pencill, Mrs. R. J. Johnson, Mrs. R. Johnson, Mrs. F. Zanders, Miss L. Johnson, Mrs. M. Washington, Mrs. H. Grant, Mrs. A. Downing, Mrs. E. Polite, Miss C. B. Stokes, Mrs. G. A. Williams, B. Maynard, and others. May God bless them to come again.

The Rev. and Mrs. P. H. Jackson take this method to thank the good people of Malla-lieu Chapel, Ruleville, Miss., for an expression of their love and kindness thown in a recent storm, led by Bros. E. Seals and J. W. White. Following a presentation talk by Bro. H. Thigpen, many pounds of well-selected groceries were presented to the pastor. The following friends took part: Bros. J. W. White, E. Seals, H. Thigpen, J. D. Sanders, J. Williams, J. Truett, Sisters J. Stanford, L. Williams, E. Sanders, Bro. Ned Williams, and Moses Edmonds. The people here are very kind and nice to their pastor, and they are also very loyal. We thank you; call again.

Through the kindness of the Southwestern Christian Advocate, I am hereby extending to the ministers of the Jackson District, Mississippi Conference, my hearty thanks for a suit of clothes presented at the recent session held at Forest, Miss. This same word of appreciation is also accorded the Rev. J. A. Patterson and congregation of Pelehatchie, Miss., for a suit of clothes and a broadcloth shirt presented as an Annual Conference gift. The winning of the Southwestern banner over the contesting districts, and these tokens mentioned reflect the fine spirit of co-operation that characterized our whole

district for the past year, and we are praying that the same benediction may be ours as we labor together for another Conference year.—J. S. Williams, District Superintendent, Jackson District.

We take this method of thanking our members and friends of the Corrigan and Lufkin circuit for their kind remembrance of us during the holidays. Notwithstanding the influenza epidemic, on Christmas Eve a basket of choice groceries found its way to the parsonage. The party was led by Sister Agnes McGruder, of Bender Chapel Methodist Episcopal Church, Moscow, Texas. War was declared in Corrigan on December 30, in Mt. Vernon, at 9.30 o'clock A. M., and when the smoke cleared away at 10 P. M. the pastor was presented \$20 as a New Year's gift. This effort was led by Sister M. Straughter, of Lufkin, Texas. Thanks to Mrs. B. Gihson, a member of the Colored Methodist Episcopal Church, for quilt and mop, and our own Dr. D. S. Simmons for a bill of groceries for a New Year's gift, and to Bro. Abe Odem for potatoes and other eatables. May God bless these good people.—The Rev. and Mrs. E. A. Batiste.

We wish to express our most keen appreciation for the very timely surprise given us a week after our return to this charge, King's Memorial, Decatur, Ala., for the fifth year. There were more than one hundred pounds of select groceries brought by a great crowd of friends who extended a hearty welcome. The following persons participated: Dr. T. R. Boalware, M. J. Mosely, N. Market, H. B. Allen, J. Perry, E. Allen, G. Namie, H. L. Murphy, B. Washington, V. Mosely, H. Brown, W. L. Rogers, P. Sykes, E. Sherard, J. R. Franklin, E. Vaughn, E. Edmonson, J. H. Harris, Dr. N. E. Cashin, C. Jordan, V. Rone and son, M. Burt and family, Mr. and Mrs. Donald, V. Smith, J. C. Chandler, A. Wynn, G. Hill, M. Hawkins, B. Mack, R. Shelly, M. Benford, W. L. Hawkins, Mr. and Mrs. M. Eaddy, S. Mitchell, E. S. Hatton, J. Lacy, F. McMath, P. Jackson, C. C. Harris, L. Lipscomb, M. C. McLynn, A. Vaughn, C. A. Gee, I. Rogers, S. Perry, Mr. and Mrs. A. C. Ruffin, O. Humes. This was the largest and best surprise of all previous ones. At the beginning of each Conference year the good friends of this place have given us large, healthy surprises. Again we wish to thank you.—The Rev. and Mrs. J. N. Wallace.

Woman's Column

Brunswick, Ga.—Dear Coworkers of The Woman's Home Missionary Society of the Savannah Conference: I am confident all of you have been working hard the last months of 1928 collecting and sending in your thank offering; therefore, you are ready to begin raising your Lenten offering. I wish to urge every auxiliary in the Savannah Conference to do great things and bring up our work to a creditable standing. I earnestly appeal to all of the pastors throughout the Savannah Conference to please lend us your co-operation and assist us in putting over the program of the church. I trust that every auxiliary president will do her best in trying to bring up this work in this part of the Master's field. I know I shall get your co-operation; therefore, I am thanking you in advance for your loyalty to the cause. Faithfully yours, Janie Carpenter-Burns, Secretary of Thank Offering and Lenten, Savannah Conference, 1710 Wolf Street, Brunswick, Ga.

Moberly, Mo.—To The Woman's Home Missionary Society: Greetings: My dear Sisters and Coworkers: We are taking this happy medium to say a word to you. I am appealing to our district superintendents and pastors to assist the work in any way that their fertile mind may suggest, that will give the work a push forward. Permit me to urge the district presidents, Conference officers, and chairmen of the various committees to increase their vigilance and efforts to make this the banner year, and to make a full, rounded report of the work done. We have an herculean task, and we must pray for herculean power. We are building on an impor-

tant and useful buildings and we cannot or should not come down. Let's bring up our pledges this year if possible. Last year, you know, we failed in too large a degree in this all-absorbing matter. "Give to the world the best you have and the best will come back to you." We want to work hard as never before to increase our membership. This great cause deserves our best. May the Lord help us to give our best. Let our slogan be, "Every auxiliary add jubilee members fully paid up, \$1.20; let each district young people's and juniors' secretaries pay in their quota; every district corresponding secretary and Conference officer be prepared to make their reports." Wednesday afternoon the Annual Conference convenes in Kansas City, April 10, 1929. The Lord willing, we shall have the rare treat of having Deaconess Florence E. Gaither, national field secretary of our group, to grace and enlighten our meetings. Send and pay all monies to the Conference treasurer, Mrs. Ella Palmer Harris, 4507 Cottage Avenue, St. Louis, Mo. Keep in mind the mite boxes, ways and means monies, and the registration fees, ten cents per member. Our national annual meeting insisted that each Conference district, auxiliary, officers, and members should subscribe and read the Woman's Home Missions. Use the jubilee seals. Executive board meeting, Tuesday, April 9, 1929, at 1.30 P. M. Last, but not least, we are indeed thankful to have had the privilege of attending the national annual meeting at Wichita, Kans. It was both highly informing and inspirational. Come to Conference prepared to pay fifty cents for the Woman's Home Missions, fifteen cents for annual report, and ten cents for jubilee seals. These things have been ordered for your benefit. Yours in His name, Mrs. W. H. Wheeler, Central Missouri Conference President, 516 Winchester Street, Moberly, Mo.

Marriages

CATCHINGS—GREENE. Mr. Hugh Catchings and Miss Lucile E. Greene took their many friends by surprise when they were happily married by their pastor, the Rev. B. J. Cooper, Bridgeville charge, Crystal Springs, Miss., on December 24, 1928, at 4 P. M. The wedding took place at the home of Mr. and Mrs. Robert Rice, where the bride was residing. The groom is the son of Mr. and Mrs. George Catchings, who are among the county's most prominent farmers, while the bride is the charming young daughter of Mr. and Mrs. A. J. Greene, of Brookhaven, Miss. She is a former student of Haven Teachers' College, and one of the county's efficient teachers. They are members of Little Rock Methodist Episcopal Church. We hope for these young people a happy and prosperous journey over life's sea. They are receiving many congratulations.—Mrs. S. E. Rice, Reporter.

JONES—COOPERWOOD. On Sunday, December 23, 1928, at 3.30 P. M., Mr. Lemon Jones, son of Mr. and Mrs. Tom Jones, of Okolona, Miss., and Miss Hattie Cooperwood, daughter of the Rev. and Mrs. N. H. Cooperwood, of Aberdeen, Miss., were united in holy wedlock by the Rev. J. L. King, pastor of St. Paul Methodist Episcopal Church, Aberdeen, Miss. The ceremony was performed in the presence of a number of relatives and friends at the home of the bride's parents. The bride was a faithful member of Pleasant Valley Methodist Episcopal Church. Mr. and Mrs. Lemon Jones will make their future home in Detroit, Mich. All wish for them a happy and peaceful sail on the sea of matrimony.—Miss C. E. Burton, Reporter.

LEWIS—THEADFORD. Mr. Griffin Lewis and Miss Alberta Theadford were happily joined in holy wedlock at the bride's home, Enondale, Miss., December 9, 1928. The bride wore a dress of tan satin with accessories to match. Mrs. Lewis is a prominent member of Pamola Bethel Methodist Episcopal Church. Mr. Lewis is a well-known and prominent young man of the community. We wish for them long life, prosperity, and happiness. The ceremony was

performed by the Rev. F. L. Williams.—Mrs. M. J. Blanks, Reporter.

TRAVIS-CROCKETT. The Rev. William T. C. Travis and Mrs. Mary Crockett were united in holy matrimony at the home of the bride, December 26, 1928, Springfield, Tenn. The Rev. J. M. Huddleston officiated. We wish for them a happy sail over life's sea.—Reporter.

Special Notices

The address of the Rev. Z. K. Jackson has been changed from R. F. D. 8, Box 92, Marion, Ala., to 404 West Gadsden Street, Pensacola, Fla. Please send all mail to this address.

Spring, Texas—We are asking the prayers of the Texas Conference and all the friends and associates of the Rev. P. L. Jackson, our retired minister, who has been ill and confined to his bed for about four months. We are praying that God in His own way may relieve him of his suffering and strengthen his good wife, who stays so untiringly by his side. The Rev. Jackson is loved by all. Our prayers go out for this good man and his devoted wife.—T. J. S.

Our church and parsonage at Sterlington, La., were destroyed by fire Monday, January 7. There was no insurance. I lost everything—books, furniture, and clothing. We saved nothing except the clothes we had on. Anything you do for me or the church will be appreciated. What you intend for me, the pastor, kindly send to the Rev. A. B. Harris, Box 892, Sterlington, La.; whatever is intended for the rebuilding of the church send same to Mount Sinai Methodist Episcopal Church, care of A. P. Howard, secretary, Sterlington, La. My trouble has come to others and may come to someone else in the near future. I shall thank you in advance for your help.—A. B. Harris, Pastor, Box 892, Sterlington, La.

Special greetings of the new year to the pastors and members of the Rome District, Atlanta Conference, Atlanta Area, under the supervision of Bishop F. T. Keeney, D.D., LL.D., and the Rev. C. L. Johnson, district superintendent of the Rome District, Atlanta Conference: Dear Brothers and Sisters: We have just entered upon the greatest era in the history of the Methodist Episcopal Church. Greatest because of its opportunities, and greatest because of its demands. We have just returned from the great World Service Convention at Evanston, Ill., where the whole evangelical and financial plan of the church was very studiously and prayerfully gone over, and we come to you with the findings of the real needs of the church. We also present to you the plans for meeting these needs. The great, decisive battle of temperance and public morals has just been fought, and, thank God, it was the greatest victory for the moral and religious world the nation has ever seen. We therefore come to you with renewed hope, and offer to you our findings as to the needs of the church and some plans as to the best ways of meeting them. We also remind you of the importance of acting quickly, lest we lose time and fail to do the things that this quadrennium so greatly demands. We ask that each church shall have some special plan to raise and report some World Service money to 740 Rush Street, Chicago, Ill., each month. Remember Lincoln's Birthday Rally. We are offering a special prize to every church in the district that raises and reports its entire World Service assessment on Easter Sunday. We are also offering a special prize to the church that reports the largest per capita subscriptions for the Southwestern Christian Advocate at the District Conference, August 21, at Carrollton, Ga. Our plan is to have a great district rally at Rome, Ga., the date of which will be given later, when we shall have the resident bishop and the president of Clark University, and report our entire quota for the Clark University Endowment money. All of these things are to the end that souls shall be saved. But we must use the means that are offered us by the church, trusting in God. The pastors and district stewards will meet in the Met-

ropolitan Methodist Episcopal Church, Rome, Ga., to go over and ratify the whole program of the year's work on January 29, and we ask that everyone shall be present. We cannot succeed without your most hearty co-operation. Each pastor will please start at once to make a house-to-house canvass and to take an exact census of his membership, showing the number of active and inactive, and also the resident and nonresident members to be reported at the first Quarterly Conference. Sincerely yours, C. L. Johnson, 798 Martin Street, S. E., Atlanta, Ga.

Observations from the National Capital

(Continued from page 62)

each of the forty-eight States representation on a basis of numerical equality, this method was considered the most desirable by a majority of the House.

WHO IS RESPONSIBLE?

In the debates in Congress for the past ten years a number of reasons have been given for not reapportioning the House. The most prevalent one has been that the agricultural States did not keep pace in population growth with the manufacturing States, and therefore the Western and Southern States opposed any change, as they would lose their present ratio of representation. Some of the wets accused the dry representatives of not favoring a change lest the great wet cities would gain votes in the House while the rural dry sections would lose. This is a piece of wet propaganda intended to discredit the dries. The writer has never heard a dry member of Congress give the wet and dry issue as a reason for opposing reapportionment.

The most plausible reason given for delay has been the belief that the 1920 census, taken so closely following the war, did not provide authentic figures as to normal population distribution. The rural population had been drawn by war demands to the manufacturing centers. The Secretary of Commerce, the Hon. Herbert Hoover, was quoted as expressing the belief that the 1920 census was not a fair representation of normal conditions in the rural sections of the country.

ALIENS INFLUENCE CONGRESS

Under a system which has prevailed in this country, the aliens living in the United States have a large and unjustified influence upon the representation of the various States which results in unfairness to the *bona fide* citizens. When the Constitution was adopted the great influx of aliens which took place in the last thirty years was not foreseen. To-day there are, according to the last census, 7,427,604 foreign-born people in this country who have never taken out naturalization papers. If they had accepted and qualified for citizenship here they would be entitled to representation, but they hold their allegiance in some foreign country while they are included in the population count and have a voting representation in making the laws of this land. These aliens are mostly congregated in large cities, where wet political machines take advantage of this foreign element in sending wet representatives to Congress.

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With nearly seven and a half million aliens figuring in the basis of representation in Congress, resulting in thirty additional congressmen coming mostly from the congested wet sections of the cities, there is a very evident need of change for the sake of our American institutions and ideals. These thirty congressmen exceed in number the total combined number from sixteen of the States, and also exceed the majority by which many legislative measures are passed.

The new apportionment will not occur before 1931. In the meantime a demand on the part of the people could effect a constitutional change whereby only citizens would be counted in apportioning the voting strength of Congress. In a former article was pointed out the effect of this alien representation upon the election of a President should such election be thrown into the House. The American ideal is one of equal representation for everyone born in the country or subscribing to its governmental principles. To-day the citizens of many of the smaller States have less representation than have the citizens of those States having a high percentage of unnaturalized immigrants. Many of these immigrants, when trained in the ideals of this nation, help make up the best type of our citizenship, but until imbued with our national spirit they are not entitled to representation. Over 7,000,000 of them to-day are living in our midst, a challenge to the Americanizing and Christianizing agencies of the Republic.

World Service Special Issue

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 31, 1929

Carroll Biblical Institute

Evanston, Illinois



BISHOP EDWIN H. HUGHES, D.D., LL.D., bishop Chicago Area. He is also president of the World Service Commission of the Methodist Episcopal Church. His remarkable address to the National World Service Council at Evanston, on January 2, of this year, set in motion tides of spiritual thinking that will in all probability make this the most spiritual quadrennium Methodism has experienced in a dozen years. He emphasized the catholicity and educational values in the Methodist type of experience and summoned the church to the heights for fresh spiritual endowment.

Personal and General

—The chief chaplain of the American Army is the Rev. Edmund Pepperell Easterbrook. He is also a member of the Troy Annual Conference, and a graduate of the class of 1892 of Drew Theological Seminary.

—The Rev. Robert E. Skelton, pastor of St. Matthew Church, Chicago, Ill., and Mrs. Skelton, are the proud parents of little Miss Georgianne Skelton, born to them on December 15, 1928. She is a valuable asset to our family of Southwestern Christian Advocate readers.

—The stork on January 18 brought to the home of Rev. and Mrs. D. M. Jordan, pastor of our Ninth Street Church, Covington, Ky., a fine baby boy, whose name is David Morris, Jr. We congratulate the parents on being the recipients of such a magnificent present.

—The Rev. and Mrs. T. R. W. Harris, of this city, are proud of a gracious baby girl, Thelma Lucille, who was born to them on December 17, 1928. Bro. Harris is the aggressive pastor of our Thompson Chapel Church, and one of the recent graduates of Gammon Theological Seminary.

—The first Sunday in November has been set apart by the publishers and the editorial council of the church as Good Literature Day, taking the place of the former date in October. This change is made to accommodate the World Service interests, to whom it seems best to utilize October for World Service collections.

—Illinois Woman's College, Dr. C. P. McClellan, president, announces a gift by Mr. and Mrs. J. E. McMurray, of Chicago, of a new dormitory which will house one hundred students, and will be completed within the coming year. This gift has aroused great enthusiasm among the students, faculty, and other friends of the college.

—Mr. C. L. Taylor, agency secretary of the Washington Fidelity Insurance Company, recently died suddenly of heart failure while in apparently perfect health, in this city. Mr. Taylor was genial in personality, of notable integrity, industrious, and thrifty. For these qualities, and for his general standing in this community, he will be sorely missed.

—Cards are out announcing that Miss Myrtle Dorothea, daughter of Mrs. Mattie M. Willette, was married Wednesday, January 16, 1929, to the Rev. Chas. Coleman, at Falmouth, Ky. The Rev. and Mrs. Coleman, now members of the Central Alabama Conference, will be at home to their many friends at their residence, 228 North Jefferson Street, Huntsville, Ala.

—The Rev. Samuel A. Burns, member of the South Georgia Conference of the African Methodist Episcopal Church, passed to his final reward on January 10 of this present year. He was a brother of the Rev. H. E. Burns, our pastor of the South Atlanta church of the Atlanta Conference. The family have our deep sympathy in the loss which they sustain.

—We are pained to learn of the death of the wife of Rev. W. H. Lang, our successful pastor at Donaldsonville, La. Mrs. Lang was a faithful woman of the parsonage, whose contribution to the success of her husband in his ministry covering a long period of years, can never be fully estimated. Her funeral was held Tuesday, January 15, full details of which will be given later.

—Prof. Robert B. Hayes, dean of New Orleans College, was recently appointed a member of the Laymen's Committee on Pension Finance, authorized by General Conference legislation. The Board of Bishops also elected Charles W. Caldwell, of South Carolina, to membership on the Federal Council of the Churches of Christ in America. Dr. D. D. Martin was also elected to fill the vacancy on the Commission on Memorial Celebration of Melville B. Cox.

—The bulk of the recent delegation to the New Orleans Area World Service Council, held with Grace Church in this city, January 15 and 16, were domiciled during their

stay here at the Patterson Hotel. This is a new enterprise, and one of the most creditable maintained by our group anywhere. Mr. Patterson, the sole owner, is a staunch churchman. In this regard, as well as in that of his notable industry and thrift, he is an inspiring figure for emulation on the part of the youth of the race.

—In a recent contest among twenty-eight churches from twenty different States, the Methodist Bureau of Architecture was awarded first prize for the best church plant erected during the past four years. The prize was offered as the "First Annual Christian Herald Church Architecture Contest." Director E. M. Conover has just reason to be proud of this distinction coming to this department of our church. The prize, consisting of \$1,000, was divided one half to the architect, and the other half to the church.

—Two young colored women took leading rank in the recent South Carolina State Board examination for pharmacists. They are Misses Mary J. Johnson, of Aiken, and Marjorie Frances Butler, of Columbia, S. C. Both are honor graduates of the College of Pharmacy of Howard University of 1928. Another distinguished alumnus of Howard University is Attorney L. A. Knox, of Kansas City, who, the first colored assemblyman ever from Kansas City, was seated recently in the House of Representatives of the Missouri Legislature.

—Mr. Edward L. Gordon, Jr., son of Secretary E. L. Gordon, of the Hunton Young Men's Christian Association, Gary, Ind., was among those who successfully qualified with the Olympic team last summer and went to Amsterdam, Holland, being one of the only three colored boys to so qualify. He ranks now as fourth best broad jumper in the United States, and seventh in the world. Young Gordon is in his sophomore year in the University of Iowa, and is a vigorous, agile youth, who has just attained his twentieth birthday.

—The Committee on Interracial Co-operation is offering \$200 in cash prizes for the best papers on "Justice and Race Relations," submitted by students of Southern colleges during the present school year. Contestants will be free to choose any phase of the subject, but other things being equal, preference will be given to practical discussion of prevalent conditions and attitudes, with suggestions for their improvement. Papers should not exceed 2,500 words in length, and must be in the hands of the commission on or before April 1 of this present year.

—Taylor University, of Upland, Ind., Dr. John Paul, president, has voted to increase its present bond issue of \$100,000 to \$300,000, in order to liquidate all outstanding obligations. This new bond issue will allow the university to put its business contracts on a cash basis, and to meet its current obligations and retire the bonds as they come due. To encourage investments, they are paying the interest on these bonds in advance on the date purchasers' checks reach that office. If this method of financing educational institutions proves successful, likely it will be followed by many institutions throughout the country.

—The sociology class of Agnes Scott College, fashionable white school, Atlanta, Ga., recently visited a number of colored educational institutions and enterprises in Atlanta and vicinity, and went through the colored residential section to observe the condition of housing and recreation. The young ladies of the party expressed themselves as deeply interested and greatly pleased with the evidences of progress which they saw. Such first-hand contact as this with social conditions as they exist in any community, will increase understanding and remove annoying barriers to proper race appreciation and adjustment.

—District Superintendent J. H. Ellis, of the Oklahoma District, Lincoln Conference, distributes among his pastors a unique device known as the District Score Card for each charge on his district. It resembles an insurance collecting card, on which are listed eleven separate items for financial report

from each member for each of the four quarters of the year. Among these items he lists the Southwestern Christian Advocate as claiming the support of church members, along with every other interest of the church. We commend the resourcefulness of Dr. Ellis, and recommend his suggestive plan to many other district superintendents in our territory.

—President T. R. Davis, of Samuel Huston College, Austin, Texas, recently made a four-weeks' tour of the educational boards and agencies, colleges and universities in the Southeast, among the latter being the University of Pennsylvania, Columbia and Lincoln Universities, Petersburg Normal and Industrial College, Bennett College for Women, A. & T. College, Johnson C. Smith University, Clark University, Talladega College, Tuskegee Institute, Alabama State Normal, Morehouse College, Spellman College, Atlanta University, New Orleans University. He is enthusiastic over the evidences of the rapid and extensive improvement which has been made in the colleges and universities for our people.

—On March 7, and continuing through the 10th, in Memorial Hall, Fisk University will hold a conference on "Religious Life of Our Campuses." Among the problems for discussion are "The Devotional Life of the Campus as Represented by the Week Day and Sunday Chapel," "The Religious Curriculum, Both Required and Elective," "Religious Organization of the Campus," "The Influence of Extra-curricula Activity on the Moral and Religious Life of Students." An effort will thus be made to find the most effective religious approach to students, both through organized means and through indirect methods. President Thomas E. Jones is extending invitations to all the colleges to send representatives to this conference.

—If you have not done so, you should read that fresh little book by Walter Lee Turner, M.A., B.D., entitled, "Under the Skin in Africa." It is the freshest and most concise little book of authority on Africa, particularly of the Republic of Liberia, its people, its customs, and civilization, that it has been our privilege to read. Dr. Turner was formerly dean of the Stokes Bible School, of Monrovia, Liberia, and served in Liberia for a number of years as missionary. In his foreword of this interesting little volume, Dr. Turner impresses this as his hope, "that the setting forth of these discoveries in book form, even though imperfectly done, might become a stimulus to the historian to search out and set in order the acts of ancient Africa—and perhaps might serve as a magic wand to open the greatest sesame of all times—the mysteries of the land of Ham." Dr. Turner's book is upon the reference shelves of the University of Texas. We recommend it to all those desiring wider knowledge concerning Liberia.

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A Memorable October—No Duplication Wanted

THE month of October, 1928, was the most memorable in the history of the Methodist Episcopal Church for the record made in giving by church members. From the high peak of benevolent giving reached during Centenary days down to that time, the benevolent giving of the church had suffered a painful downward trend, so that by the close of the year September, 1928, this constant decrease threatened, for that year, a final shortage of a million below the corresponding period of the previous year.

This constant downward pull in benevolent giving was working havoc with our missionary enterprises, both on what is known as the foreign field and in the homeland. Painful cuts in appropriation, not only for projects in the foreign field, but for salary and existence-wants of the missionaries and their families, had to be made, both curtailing all efforts at expansion and making it impossible to hold many points already gained. Besides, it resulted in crushing effect upon the morale of our faithful missionaries and made it necessary for many of the more experienced and efficient ones to be recalled from the field. Such a disappointment was a distinct setback to the missionary hopes of the church. On the field at home disappointment was no less marked among the missionaries and pastors whose labors fell within missionary territory. The Home Board found it necessary to stop many of its projects in building and was forced to cut the maintenance for numbers of workers who were dependent almost solely upon appropriation from this Board.

The church seemed to have arrived at the point of impotence to heal the hurt of the world. A pause in her response to her great mission: "To proclaim good news to the poor; to announce release to the prisoners of war; the recovery of sight to the blind; to send away free those whom tyranny has crushed, to proclaim the year of acceptance with the Lord," seemed to have been reached.

Something had to be done to prove the ability of the church to meet the world's needs, as well as to supply for those needs the necessary remedy. To consider this grave situation, a conference of the bishops, our chief pastors, and other leaders of the church was held in the fall in Chicago, and a course of action initiated. Dr. Ralph A. Ward, executive secretary of the cooperating staff of the World Service agencies, sent out a rallying cry throughout Methodism, summoning the church to a desperate effort to retrieve the situation. On the strength of that call, Methodism rallied. The response was one of the most magnificent in the history of the church. Primarily, it was an effort "to prevent a decrease." The result was not only an offset in the decrease, but an encouraging increase of \$1,216,333.99. Last year the October receipts were \$1,163,804.16. The total receipts for the month of October, 1928, were \$2,380,138.15. During the last three days only of October, 1928, the giving of the church was \$737,745.05 more than in the same three days of 1927. This increased giving during the month of

October, 1928, had a threefold result. It offset the decreased direct giving of the earlier months of the year, it provided for the decrease in funds from lapse of annuities and wills, and besides gave an additional amount of \$105,369.15 to the Board of Foreign Missions, and \$50,170.46 to the Board of Home Missions and Church Extension above the total receipts for these boards from all sources during the previous year.

Such a remarkable response in the giving of the church to the call of these leaders in time of distress sent a thrill of rejoicing and glad cry of thanksgiving throughout the entire church. It brought a heartening sense of ability and confidence on the part of the church such as had not been experienced within the last quadrennium. It made Methodism feel that she is able "to go up and possess the land." It nevertheless at the same time awakened throughout the church a keen sense of the insecurity in which the church finds herself as long as she must be dependent upon spasmodic giving. Strange to say, it brought to a finer focus in the thinking of the church that fact which has long needed to be recognized, namely: that financial spurts and spasms are merely temporary expedients; that these get the church nowhere toward an adequate method of financing her missionary, educational, and philanthropic enterprises.

We have realized that the church needs more than temporary methods if she would build well for the future. Not only the stability of the church, but the dignity of Methodism as well, challenges to another type of means for financing the kingdom of God. There must be a constant growth of the Christian grace of giving among the membership of the church if we are adequately to finance the Kingdom. The educational method will effect this. Methodism's millions must be trained to attain unto the experience and knowledge of what is implied in being Christian: It is the sense and conviction of being a sharer with Him in His ideals and purposes; it is to give His passion to His followers in the Christian adventure of saving the world. It is only as Methodists share this experience that they will willingly, even sacrificially, give for the furtherance of the interests of the Kingdom. Likewise Methodism must be moved by a sense of the urgency of the needs of a crooked and lost world. Nothing less than a vision of these world needs can constrain men to a sense of their obligation to heed the cry that comes from humanity's world-wide Macedonia. The church must likewise educate her millions to a sense of their obligation of stewardship: stewardship of life, stewardship of time, stewardship of possessions. While we rejoice that we have had our memorable October, it is the desire of leaders of the church, both ministerial and lay, that as the result of such a program of education in the meaning of being a Christian, Methodism may never again be thrown back upon the distressing exigency of resorting to last-minute drum beatings to conjure up an interest and enthusiasm in her followers to prevent slumps and deficits.

The Contributing Editor's Page

"I Am a Pastor Again"

DEAR SIR:

Greatly interested in the symposium, "If I Were a Pastor Again," I read and re-read the dreams of anonymous writers. The second writer makes the sanest expression. He says, "I would probably be the kind of pastor I was."

When more than forty years old, having served in more than one State and a variety of charges from four-point country circuit to large church in large city, I went into an interdenominational organization, under episcopal appointment, and after many years returned to the pastorate a very few years ago. While in the "special appointment" class I worshiped with and addressed congregations of many denominations, Friends, Episcopalians, Latter Day Saints among them. I conducted or assisted in the conduct of Holy Communion in Presbyterian, Congregational, and Baptist Churches. I many times attended worship where I did not speak and was permitted to remain in the pew. I was favored with a degree of intimacy by ministers of other denominations than the Methodist Episcopal, as well as my brethren who received appointments the same way I have. From all of these I evolved a set of opinions as to how I might be more effective than before should I ever return to the pastorate. I am quite the same kind of pastor I was before.

I have been learning the task again—an old-young pastor, with the fixedness of character from the years and a learner's mental attitude. I have found the people, old, middle-aged and young, with the same personal characteristics as those of twenty years ago, but with utterly different outer lives. Environment has changed, habits have changed, methods have changed. In personality pastors have changed more than have the people over whom they are set. I have a picture of the Conference of which I am a member, taken shortly after the close of the Civil War. More than half of the men whose faces are there shown were in the Federal Army. The faces are the faces of men who have suffered and who go solemnly to a sacrificial task with scarred souls. Yet they were a jolly and practical lot, but they believed that the supreme work of their lives was the public utterance of what they believed. I have a picture of the smiling faces of the present Conference, with a fairly large proportion of men who "were in uniform" with the men in khaki, and whose expression is that of a group of fairly prosperous business men. These latter are as consecrated as those former, but they face different conditions, with a different training and a different task.

I set an arbitrary salary for standard and counted the men of this Conference who reported the receipt of that amount or an excess last year. There are thirty of them. Not one of the thirty holds his place because of any prophetic power. Possibly two or three hold their places because there is not quite sufficient reason to place them where the salary will be less, though they are not quite "making good." Generally speaking, these principal men of the Conference who hold their places, are successful in the opinion of both bishops and laity for exactly the same reasons that the manager of a ten-cent store holds his job.

I am not criticizing either laymen or bishops. The hundred and twenty or so men who form the next class in the Conference are more varied in type than these big men of the Conference. There are a few prophets among them, but they are not sought, either by district superintendents or churches, because of their prophetic ability, but win and hold by other faculties. Culture, training, experience, public ability have their place.

A man who is "a pastor again" believes that no method of doing nor power of saying determines efficiency, probably ever has determined efficiency in the ministry, but the power of an applied personality. And the effectiveness will be of the sort consonant with that personal individuality and its adaptation to the oddities of the particular church, the clerical atmosphere, the corresponding intellectual culture, and the tendencies of the age in the midst of which it is exercised.

Having come to be "a pastor again," having had my dreams of the new way I should work if that event should occur which has occurred, I know now they were only dreams and that I am "the kind of pastor I was."

Yours truly,

Richard Poole.

"2,400 Miles From the Nearest Human Dwelling"

TO RECEIVE any word from the frozen fields of Antarctica would have been a miracle but a short time ago. When it came from Commander BYRD it was what we were all expecting.

"We have reached to-day the great mysterious ice-barrier. . . . We are 2,400 miles from the nearest human dwelling."

To those who are familiar with the story of the spread of the Christian religion these words awaken echoes of other adventures and heroisms. Commander Byrd and his incomparably brave companions would be the first to salute all pioneers who have staked everything on the chance to serve humanity.

We think of Dr. WILFRED GREENFELL "on an ice floe," of ALBERT SCHWEITZER penetrating "the forest primeval," of many others who have traveled distances that cannot be measured by statute miles, risking every possession and life itself for the purpose of carrying what they had themselves found in the gospel of Jesus Christ to those whose only claim upon them was their desperate need.

Religion and science inspire men to undertake the impossible. Even though the most of us must follow these adventurers of heroic stature and spirit a long way off, we are unworthy of them if we take no risks for unpopular truths and causes. To get a thrill of vicarious heroism from hearing a tale of incredible bravery is all too often the substitute for a deed that requires us to face up to a situation that tests the mettle of our spirits.

Just to have among us men who dare adventure 2,400 miles from the nearest human dwelling is to keep something alive in the soul of the race without which our civilization would perish of what Dean INGE has called "fatty degeneration of the conscience."

D. D.

Methodists in National Conference

New Era of National World Life to Be Christianized By New Plans Wrought Out at Evanston Meeting

WITH the opening address of Bishop E. H. Hughes, which sounded a remarkably impressive spiritual note, sustained until the close of its session, the National World Service Council of the Methodist Episcopal Church, which was held in First Church, Evanston, Illinois, January 3 and 4, was engrossed in a spiritual atmosphere which, we think, definitely fixed the future trend of our denominational procedure and life for many years to come.

From emphasis placed in this address, it easily became evident why we were at Evanston. More than seven hundred Methodist leaders from all sections of our home field, as well as outstanding missionaries from abroad, were present, not for the purpose of weighing dollars and juggling columns of figures, but to discuss the religious and human values sought to be conserved through the benevolent enterprises of the church; to sell anew these values to Methodism's leaders, who in turn are to pass on the vision and urge of this experience to the collective mind of the Methodist world. It was the business of this conference to place a new emphasis upon the power of the gospel, rightly interpreted, to save a lost world and to correct unchristian social conditions. It was the business of this conference to lay directly upon the hearts of those present and, through these indirectly, upon the minds and hearts of our millions of Methodists everywhere, their inescapable obligation to bring to bear this gospel upon the life of the whole world. What Methodist leaders visioned and sought through this conference was a new Pentecost for the task of world evangelization in this new day. As was said in one of the statements of reasons for the conference, Methodism was assembled "to see Jesus again as he seeks to save men of every nation and every generation. . . . We are met that we may rededicate ourselves to follow His leadership and help others to do likewise."

The conference was singularly an open-minded one. It did not come with pet methods of procedure or with thumb-worn theories and dogmatic dictations as to what must be done in compliance with an official "church mind." A fine expression of the fresh attitude and purpose of the Evanston conference is set forth as follows:

"It has been called for common counsel. It has been called to experience again our common spirit and common purpose. It has been called to formulate again plans of education and enlistment which shall prove increasingly successful because they shall have been based on a consensus of opinion of people who are officially responsible for their execution.

"We are not here to legislate. We have no legislative authority. But we are here to discover, if possible—and such discovery is possible—a common mind and method and spirit.

"We are not here merely to listen to addresses, though we shall need periods when some speaker will lead us to a comprehensive consideration of the great purposes and the vast vital needs of men and the abiding commission for evangelism and service.

"We are here to hear Jesus again as He calls us. We are here to see Him as He leads us in happy witness and service. The great enterprises which the people of the

Methodist Episcopal Church undertake as World Service exist because of Jesus Christ and to reveal Him. If we spent the sessions of this conference simply in discussing the wisest plans and in listening to impressive addresses without having our hearts strangely warmed by a sense of the presence of Jesus, we would have come in vain."

Thus the conference disarmed the critics who have been wont to say that the benevolent program of the church is handed down from "board" minds, not admitting of necessary amendments that might come from such local sources as were familiar with the problems in close contact upon the field.

In many other respects this was a conference never to be forgotten. Methodism's democratic delegation here was met with the warmest hospitality. The community was hospitable because First Church, under the leadership of its great pastor, Dr. E. F. Tittle, and other Christians, had made it so. For the first time, we are told, in the history of Evanston, the hostelrys were opened to our colored delegates. Every agency and institution of the community likewise gave due consideration to the comfort of the scores of colored Methodists present.

One of the most reassuring factors in the conference was the presence of our bishops. Practically every resident bishop of the twenty-one American areas was present, with counsel, sympathy, and inspiration for the meeting. Present also were the heads and working personnel of all of the co-operating boards of the church, besides scores of district superintendents, outstanding pastors, missionaries, editors, and interested visitors, the whole forming a nucleus of intelligence and enthusiasm for "carrying on" in the new era of advance which clearly confronts the church at this present time. For truly, as the executive secretary frequently stated, the church in America, like the American nation, is entering another new period of its history.

The dynamic figure that steered the conference was Secretary Ralph A. Ward, who proved himself a master at this task. For a number of years Doctor Ward has been a missionary in China. If in that field he was half as successful as he has been since his acceptance of his present position as executive secretary of the co-operating staff of our benevolent boards, it seems a pity that Methodism found it necessary to recall him from such signal service abroad. But we needed him here for the larger gains that are being realized through his remarkable leadership.

Among the unique qualities of this national council was its reversal of method; the usual national conference majors in inspirational addresses. Not so of this. Here was utilized the clinical method. Instead of consuming the better part of the conference sessions with inspirational messages containing preachments of what should be done, this conference brought forward as speakers on this program those successful leaders who had done the thing, and who therefore could tell the conference what they had done and how they had done it. These were men talking out of their experience to a group of men who were eager to find the possibilities of achievement of their task, set forth in terms of the experience of those who had succeeded.

Another very pleasing feature was the distribution of literature of the several boards, in which was clearly and briefly set forth in summarized form, the heart of the work and program being performed by each of these boards. Reinforcing and accompanying the printed statements was an oral statement made by the secretaries of each of the several benevolent boards. These presentations were on a high order, and reflected the grasp which each of these leaders has upon the work intrusted to him by the church, and his devotion and wisdom in its execution.

These elements of the council gave to it an organic wholeness which means much for unified approach to the problems of our world benevolence. In the meeting there were no pauses and painful silences. The sessions of the conference moved on under one single impulse toward one common purpose, contributing to which were the three remarkable addresses which, in a most admirable way, set forth the themes of this conference. Dr. E. Stanley Jones, the spiritual prophet of our Methodism, gave to us a glowing statement out of his burning heart upon the subject, "Our Message: Jesus Christ." As everybody knows, Doctor Jones is inimitable. He has a message because he has a passion; he has a passion because he has seen the Christ who, for him, is the final word in human experience. Doctor Jones impressed the conference as few men could do. The burden of his message was that a composite of Western culture with the moralities of the Eastern religion is not a solvent for the problems of the world, and cannot be efficacious in the saving of the souls of men. For him there is one message, and only one, which the church must passionately take to the uttermost parts of the world, and which the church must appropriate to her own life experience at home, and that message is the finality of Jesus Christ for every life and for all life.

When Bishop F. J. McConnell came upon the platform to make his remarkable address on "The Present World Outlook," the conference rose en masse to its feet with a most flattering ovation. Not only for the high prestige which his position in the religious world gives him, but because of his rugged, resonant, rich character, Methodism acclaimed the man. His address was an incisive interpretation of World Service. It is "the whole of life brought under the spirit of service without expectation therein of self-glorification." Bishop McConnell believes that the suffering of the world exists because of wrong ideals. He urges that the heart of the gospel of Jesus Christ is service for others without the thought of return for self.

When the conference had concluded its procedure on Friday, it remained for Bishop William F. McDowell to give the summary of its purposes and the word of challenge for the future, in his powerful address upon "The Abiding Commission." Few times in his long and distinguished career as educator and bishop has Bishop McDowell risen to the heights of the occasion with such appropriateness

and satisfaction to an expectant crowd. His fresh interpretation of the great commission was that its abiding quality is in the abiding, living Christ of experience. One of the most apt and prophetic statements of our time was made by Bishop McDowell in this moving address, when he made the following indictment: "That there is not in the world to-day a single nation that is seriously endeavoring to make the mind of Jesus Christ the mind of the nation." Such an address, if taken thoughtfully, ought to be the dynamic which should not only move Methodists to passionate endeavor to make Christ regnant in the missionary areas of the world, but it should fire the political leaders of the world to serious efforts to enthrone Christ in every aspect in national and international life.

It would not be possible to give adequate expression to the fine spirit that pervaded this gathering, to express in detail its potentialities for the future achievements of Methodism in her task. Some things were shown by the exhibits there that ought to stir the conscience of Methodism at its very center. Among these we select as a challenge the following and interesting comparisons:

In 1927 the World Service records show that 1,042 of our Methodist pastoral charges made no report whatever of collection for World Service, whereas there were 6,357 pastoral charges that paid for World Service only \$228,583, which is an average per capita giving for this cause of only thirty-two cents for the year. Of this latter, five were of the stronger charges, and their giving was as follows:

Ministerial Support	Members	World Service
\$2,234	201	\$5
2,912	296	2
3,168	593	...
3,209	254	5
4,975	479	...
\$16,498	1,823	\$12
Per capita paid to World Service, \$.0065.		

Similarly, five were of the smaller charges from our colored and foreign-speaking Conferences, and their giving was as follows:

Ministerial Support	Members	World Service
\$487	55	\$93
508	22	74
645	49	70
767	27	90
869	26	80
\$3,276	179	\$407

Discerning the challenge to Methodism which lies in these and other striking illustrations which could be marshaled from other boards in our group of World Service agencies, the conference committed itself to this urgent task for Methodism in the future, in the gripping statement of the Findings Committee, which appears on another page of this issue of the Advocate.

"He That Hath an Ear, Let Him Hear"

EDITOR'S NOTE—Speaking at the National World Service Council of the Methodist Episcopal Church, as its president, Bishop Edwin Holt Hughes delivered an epochal address, under the Scriptural passage, "It seemed good unto the Holy Ghost." We deeply regret that space limitations prevent our giving the entire address, of which the following is a generous excerpt.

IN MY forethought to this meeting, my mind has been strangely drawn to think of the first Christian conference. It was held long ago in Jerusalem, in the Holy City, made holier still by the result of that far-

reaching council. It was really a missionary matter that occasioned the gathering: the question as to whether, in certain respects, Moses was to be greater than Christ. We need not discuss the personnel of that body. Paul was there, a little man without distinction of personal appearance, but whose hand was to make the mightiest bend in the stream of human history; Barnabas, the smiling giant of the early church, whose cheerful soul, led by the new

name that stood for comfort, was on hand. Peter, with his impulsive racial vision broadened and purified by the larger vision and the impartial God as divine life poured upon him from the housetops.

When the missionary question became intense and decisive, a council was called and the quaint new testamentary description of the event, "And the apostles and elders came together for to consider this matter." The delegates of Nazareth seemed to have been overwhelmed. The Acts of the Apostles states their position, but does not give their arguments. Even their names have faded out of the record. They are hidden under the anonymous designation, "certain men or certain of the sect of the Pharisees." Since they did not give themselves to the large gospel of Christ Himself, their own small and cramped gospel did not have power to carry their names into the future or the name of their Lord into far places.

The other textual word needs to be handled reverently: "It seemed good unto the Holy Ghost, and to us." Long ago I heard Phillips Brooks preach a sermon on that text. I cannot at all remember his treatment. I can only remember a certain august sense of being caught up into partnership and council with the Holy Spirit. It begins to look as if the church were approaching a new emphasis upon Pentecost and Whitsunday and our unconsciousness of that almost deadly reaction that often follows immediately after Easter. We need to do this, not only because we are approaching one of the most significant anniversaries of the upper room, but rather because the time is here for the church to come into the nearer council of the pervading spirit of God.

However we may construe the theological terms, Paul's word in the epistles must return upon the church in Christ's path and work out our own salvation with fear and trembling, for it is God that worketh in you to do His good will and pleasure. So the apostles and elders passed through that first Christian conference, came out of it with a consciousness of lofty partnership, safer and with an assured background of humility, words that would sound like colossal spiritual egotism: "It seemed good unto the Holy Ghost and to us." They felt that they had received a great Companion to their deliberations.

We may sometimes grow weary of the men who come here complaining of infallibility based on a monopoly of the gospel. Those expressions over against the corporate expression that registers itself when the apostles and elders met either at Jerusalem or Evanston should perceptibly vary. But we must not grow weary of the spiritual purpose that, in recognition of our human ignorance, seeks the mind of Christ and, in confession of our human needs, seeks the comradeship of the spirit of God. May we not send out to the whole church and gathering in whatsoever form that shall bear the implicit faith, "It seemed good unto the Holy Ghost and to us?"

Immediately following that word from the early church, God began to rule; yea, more, He began to overrule. The disagreement of Paul and Barnabas over John Mark set up for the two Gospel divisions instead of one, and the churches of Derbe and Lystra were established in faith and increased in numbers daily.

Paul himself passed swiftly from the Macedonian vision, including Europe, and came finally to include ourselves, and the spirit of God ran a sure and direct line all the way from Jerusalem to our hearts. "It seemed good unto the Holy Ghost and to us." What a word is that! If the language be not entered into any formal minutes that we may here indite, may it be not here omitted in the

deeper records inscribed within our hearts, so that the church may long think of these days as the season wherein the greatest tides of the living spirit of God answer to the tides of our own faith and consecration, and wrote anew the compact of our souls with the Holy Ghost.

Speaking for myself alone, and using words whose writing has been witnessed only by God and myself, I make bold to charge this conference that we are here, not even to discuss minor matters and mechanics, but to major in God's grace; not to lose ourselves in a thousand things, but to gain for ourselves the one thing—the giving of a free and unfettered chance to the only gospel that can save this world. We lay upon you no greater burden than the necessary things. For them, and for them alone, God has called us here. The solemnity of the days wherein He has asked us to adjust the soul of the most numerous church in the wealthy and most powerful nation of the present earth, is so great that we may all earnestly pray in this opening service that no petty and divided council shall find place among us, and that we may all be caught up into the only genuine rapture, that of love and service.

We are not here to debate a mere name—the little black book went to the press last week, and only typographical corrections are in order now—but what we are here to secure is not another name for World Service, but another baptism for World Service. The necessary thing is not a new designation, but a new spirit. The overhead that we wish to discuss and pray for and secure is the overhead of the cloven tongues like Hasadiah. The necessary thing here is that we shall be lost, as was the first Christian council, in that mighty sense of God's grace that includes all races and in that mighty sense of God's power that sends us to all geographies.

Our search is not for a mood of rapture which shall be expressed in passing thrills, but rather for a mood of dedication which shall devote itself to all the enterprises that spring from the heart of our ever-adorable Lord.

We are here to discuss the necessary things, the things that are necessary for the full proclamation of the holy evangel, the things that are necessary to recover and to increase for our church the sense of its redemptive mission; things that are necessary to erase those false borders, whether racial or national, that hinder the spread of the kingdom of the Son of God and the Son of man.

We are met here, not in the name of social curiosity, not in the name of jovial fellowship, not in the name of denominational pride, not in the name of important officialism, but solely in the name of Christ our Lord. There are no bolts and bars strong enough to prevent Christ's meeting us at this altar. If coming to us, He should speak to us, what would be His message?

Certainly, dear brethren, He would give to us the final searching word. The sentence in the first chapter of John's Gospel had scarcely a temporary meaning, "He came unto his own, and his own received him not." It is terrible enough for Him to meet a rejecting world, but to meet His own and find a rejecting church, that were surely the supreme tragedy. Yet it is written about an ancient church of Christ: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The prime purpose of this council is that we may see that the doors of the world are open to Christ, and that the door of the church's heart is not closed against Him.

The prayer of this conference should be the final prayer of evolution and the final prayer of the New Testament: "Even so, come, Lord Jesus."

The denominational meeting of our gathering does not require special emphasis. Because of certain things related to public reform, our church faces in many quarters a prejudice never equaled in my time, and perhaps equaled only by that burst of unreasoning and antagonism that greeted our earliest Methodist forefathers. The answer to the misrepresentation should not be direct. Denials will not avail in dealing with those who wish to believe falsehoods and take delight in repeating them. Certainly, the answer is not a cowardly retreat from any of our historic positions as a Puritan church. Our consciences are not for sale, and we decline to buy the favor of the world by the loss of our souls; but the answer does lie in an enlarged program of love and service.

If we are told that our righteousness will cost us numbers, our reply should be a campaign of evangelism that will gather to our churches in 1929 not less than 250,000 souls. If we are threatened that the vigor and rigor of our moral code will lead to the withdrawal of gifts, our reply should be an even larger flood of consecrated gold than that which poured into our treasuries in the latest days of October.

We are not here to plan retreats, but to offer ourselves through God for advances. If Methodism remains true to the program of Jesus Christ, no worldly hand can remove the holy candlestick from our altars. Only our own

spiritual indifference can quench that sacred light and leave darkness where the Saviour has the most reason for expecting the saving radiance.

Here we are, dear brethren, called in from the width of our American Methodism. It is usual to say at such times that we may affect all times and reach out into the eternity, and this grand commonplace is appropriate for these days. We must here grieve the Holy Spirit of God whereby we are seldom so reverential. We must rather enter into fellowship and cooperation with Him, so that without a touch of sacrilege we may say at the close of our meeting, "It seemed good unto the Holy Ghost and to us." And we must here pray and plan for the recovery of any lost passion and for the gaining of new passions needed for our complex days.

We offer now no program save that of the spiritual council with our own hearts, save that of the door set fully ajar for the coming of Christ Himself. The upper room that we need cannot be artificially builded, but the Carpenter of Nazareth will fashion it here in Evanston in answer to our longing prayer, and then He will help us to fashion yet other upper rooms over all the wide reaches of our church until we shall do our full part in making many hear the gospel in that idiom of love wherein they were born: "Even so, come, Lord Jesus."

Some Pertinent Questions and Facts Concerning World Service

What Is It? The Answer to This Question Is Found in the Following Statement of the Service Methodism Is Rendering the World Through the Functioning of the Several Agencies, As Stated in Their Program of Activities Below

ISOLATION—political, commercial, racial, cultural—is gone forever. We are citizens of the world, though we live in Maine, Ohio, Texas, or Oregon. Some of us may not realize it, but that does not change the fact. Intercommunication through travel, the printed page, the radio, and personal contact is making a world neighborhood possible.

Each man of us, therefore, whatever his status may be, is bound, sooner or later, to ask himself a few questions:

What kind of a world is it we live in?

What kind of a world do we want it to become?

What difference does it make as to whether the world is headed right?

What sort of processes will get the world on in the right direction?

Has foreign missions made any contribution toward developing the right kind of a world?

Do foreign missions offer the only way? the best way? the assuredly hopeful way—approved, tested, and productive?

WHAT SHALL WE SAY?

What shall we say in so brief a compass?

"The present-day argument for Christianity in non-Christian lands," says Bishop Francis J. McConnell, the president of the Board of Foreign Missions, "must consist as never before in the showings of actual human results, which all prepare for and lead toward that vision of God which is the noblest of all riches."

In the common task of world evangelization, what have Christian workers the world over to start from and to work toward?

FUNDAMENTAL HUMAN VALUES

Bishop McConnell has classified these fundamental human values as follows:

1. Better Health
2. More Wealth
3. Sounder Knowledge
4. Larger Freedom.
5. Closer Fellowship
6. The Vision of God

No better answer can be given to those who wish to know what the Methodist Episcopal Church and its Board of Foreign Missions conceive they are about and how they are setting about it than to quote the action of the 1928 General Conference, adopted upon recommendation of the Board of Foreign Missions.

THE AIM OF FOREIGN MISSIONS

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour, to persuade them to become His disciples, and to gather these disciples into Christian churches which shall be, under God, self-propagating, self-supporting, and self-governing; to co-operate so long as necessary with these churches in the evangelizing of their respective

countries, and to bring to bear on all human life the spirit and principles of Christ.”

To fulfill this purpose is given below Methodism’s immediate and future program for the dawning new day of foreign missions:

1. Stand by the younger churches.
2. Missionaries still wanted and needed.
3. Christian schools must be continued.

4. Establish new medical centers.
5. Create a religious education program and curricula in every field.
6. Train national leaders, preachers, teachers, and doctors.
7. Create international lecturers and evangelists.
8. Co-operate with other agencies, and church union where desired.

Why We Support the Board of Home Missions and Church Extension

1. Christianizing our own country is an integral part of the missionary responsibility contemplated by the Master’s great commission: “Beginning at Jerusalem” (Luke 24. 47).
2. The United States of America and her insular possessions now constitute the territory in which the Board of Home Missions and Church Extension has been commissioned to function.
3. The Board of Home Missions and Church Extension is one of the officially designated mediums through which the Methodist Episcopal Church makes her connectional contribution toward the Christianization of America.
4. Methodism’s unfinished home missionary task is immeasurable, and demands the utmost consideration on the part of her total constituency. Each oncoming generation needs the gospel of Jesus Christ.
5. The international implications of effective home missionary service are readily recognized. Many future world leaders are trained and influenced in this country. America is privileged to make a vital contribution to the religious life of the world.
6. This board is committed to the policy of an inclusive advocacy of Methodism’s total benevolent and missionary enterprise, a balanced emphasis on all of her World Service causes and a unified program of field cultivation.

7. Church comity is a factor in determining this board’s appropriations. Missionary investments in unjustifiably competitive fields are opposed, and the discontinuance of nonproductive subsidies is a permanent policy.
8. Close scrutiny of this missionary agency’s business methods will reveal the utmost economy, consistent with efficiency, in the administration of home-mission funds; appropriations to churches are invariably paid when due.
9. This board stands for the supremacy of Christian character and personal merit in the world’s work, regardless of race or color; it is committed to the policy of a fair opportunity for all men.
10. The Board of Home Missions and Church Extension is dedicated to the twofold service of Americanization and Christianization; to the program of brothering those who are making the difficult climb up the hill toward Christian citizenship.

The activities and achievements of the Department of City Work include a number of very creditable items: The creation of a city church literature; the training of pastors and special workers for the city church; the adaptation of the church program to a changing community; the development of city councils and institutes; the inauguration of the co-operative plan for the employment of Christian workers.

The Board of Education

Some Facts and Figures

THE work of the board is organized in two divisions: that of educational institutions, comprising the activities of the old Board of Education and the Board of Education for Negroes and that of religious education in the local church, carries forward the work of the Board of Sunday Schools and the Epworth League.

Education may be regarded by the Methodist Episcopal Church as the development of its greatest resources—the character and intellect of coming generations. Through its vast educational enterprises there runs one increasing purpose: the making of every Methodist boy and girl the best man and the best woman possible.

Schools and colleges are not new to the church. Education is the oldest of its benevolent activities, going back to the times of Bishop Coke and Bishop Asbury. Sunday schools had their beginnings early in its history. The Epworth League, though a newer expression of the teaching method, dates back to 1889.

The management of the affairs of the Board of Education is vested in a board of trustees of forty-five members,

nominated by the Board of Bishops and elected for four years by the General Conference. The corresponding secretary is elected by the General Conference, but other officers are elected by the board itself.

The theological schools of the church are established and maintained for the training of ministers. The Board of education, in connection with the administrative officers of these schools, establishes the budget askings for their adequate support.

SUNDAY SCHOOL STATISTICS

Sunday schools in the United States.....	25,300
Sunday schools in foreign land.....	10,300
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Total number of Sunday schools.....	35,600
Total Sunday-school membership.....	4,408,600
Average attendance.....	2,408,900
Pupils belonging to the church.....	1,715,140
Pupils members of no church.....	2,513,600

The World Service enterprises of the church have received on the average over one million dollars a year from the Sunday schools.

Since 1908 three million three hundred thousand accessions to the church have been reported from its Sunday schools, an average of one hundred and sixty thousand a year.

About twenty thousand teachers acquire units toward teacher-training diplomas every year. About two hundred standard training schools are in operation every year.

In co-operation with the Board of Foreign Missions, the Board of Education is promoting religious education in the foreign field. In co-operation with the Board of Home Missions and Church Extension the board co-operates in the work of the Wesley Foundation Joint Committee.

The Epworth League has 19,890 chapters and a membership of over 650,000. It holds 159 institutes. It has 2,500 mission study classes.

The main objective of the Epworth League is to help young people find and practice the Christian way of life and to train them for leadership in all sorts of Christian movements. The policy of the Board of Education with youth is to encourage initiative and self-determination.

SPECIAL EDUCATIONAL DAYS

Lincoln's Birthday—the Sunday nearest to Lincoln's birthday, when the pastor shall present or shall have presented the cause of Negro education in the public congregation. Special programs and aids prepared by the Board of Education.

Epworth League Anniversary Day—the second Sunday in May. The League was founded in May 15, 1889. Special program prepared by the Board of Education.

Children's Day—the second Sunday in June. The offering is devoted to assisting meritorious Sunday-school scholars in obtaining a more advanced education. Special program and aids prepared by the Board of Education. A free-will offering not included in World Service apportionments.

Rally Day—the first Sunday in October. Devoted to the extension, maintenance, and improvement of Sunday-school work throughout the church. The offering is applied to the promotion of this work. Programs prepared by the Board of Education.

Recognition (Decision) Day—Palm Sunday or such other day or days as may be locally most suited, may be used by the church school for the expression by pupils of their definite commitment to the Christian life.

The Board of Temperance, Prohibition, and Public Morals

By Public Address, Research, Publications, This Agency Fosters the Christian Conscience in Citizenship

THIS board is the voice and arm of the church in defense of temperance and public morals. A statement of Bishop William Fraser McDowell, president, to the annual meeting of the board, December 4, 1928, makes clear the limitations as well as the large duties of the organization: "We maintain no lobby. Our information is available to any legislator who is interested in the moral aspects of great public questions. We are not in politics as politics; we are in public morals as public morals. We are thinking of the world of our children. We are servants of Jesus Christ for the sake of humanity."

The board is "official." The scope and character of its activities are indicated by the General Conference. It is supported as a benevolence through the World Service. Its general secretary is Dr. Clarence True Wilson, and its headquarters the Methodist Building, Washington.

The board, called then the "Temperance Society," was given a "column in the minutes" by the General Conference in 1912. It began activities from Topeka, Kansas. Its first office consisted of one room. Despite the fact that its current income has never been in excess of \$150,000 a year, its platform influence to-day is eminent; its educational publicity and periodicals have unsurpassed prestige; it holds, for the church, property estimated at one million dollars in value.

ORGANIZATION, OPPORTUNITY, AND MEANS

The organization of the Board of Temperance, Prohibition, and Public Morals is elastic, lending itself readily to expansion when the means available make it possible to assume enlarged responsibilities. The opportunity is

unlimited. The actual work must have a relation to the funds available.

The Methodist Building in Washington was constructed by the board, and with funds raised for that purpose. Its location is strategic; its architecture is in keeping with that of contiguous Government buildings. The building stands in front of the Senate wing of the United States Capitol, and in close proximity to the Senate office building, the Congressional Library, the House of Representatives' office building, the Union Station and post office. It is the center of Methodist activities in Washington.

NOT A LOBBY

The board is not a lobby. Its information is always available to Congress and is frequently desired. It does not hesitate to protest against proposed immoral legislation, nor does it hesitate to express the announced opinion of the church on great moral questions. Its contact with the departments is for the purpose of collecting or conveying information. It will not assume the slightest responsibility for proper governmental activities. It feels the duty of securing complete and reliable information regarding such matters as prohibition enforcement.

YOUNG PEOPLE'S WORK

Work among young people has been organized for the purpose of securing fundamental information and achieving specific results.

A colored secretary is actively at work among the people of his own race. This work particularly stresses total abstinence. Many thousands of signatures have been

secured to the pledge. Contests are under way in the colored churches and the colored schools. An interesting feature of this work in recent months was a debate, financed by the Board of Temperance, between the representatives of Oxford University and Lincoln University.

The nation is looking to Methodism for leadership in behalf of prohibition enforcement and in defense of all those things which Americans hold dear and which are

menaced by commercialized impuritanism. The States and communities must be aroused to the duty of local enforcement, perhaps by some such detailed campaign as brought national prohibition by logical steps. Insidious and open propaganda against the moral welfare of the people calls for counteraction. The reputation of Methodism for its recognition of duty and effective action in the cause of right is a challenge which must be met.

The Board of Pensions and Relief

The Connectional Fund, Relief for Disabled Supply Pastors, Actuarial Service and Conference Campaigns Are Among This Board's Responsibilities

1. The board conserves and invests thousands of dollars of the funds of various Conferences, cost free to them.

In some cases it distributes the annuities to the Conference claimants.

Also, it operates the Ministers' Provident Annuity Fund for the benefit of the preachers who use it.

It gives much financial and legal counsel on investments of Conference funds.

THE CONNECTIONAL FUND

2. The board finds the principal of the Connectional Fund, now \$1,700,000, invests it, and annually distributes its earnings, about \$54,000, for emergency and necessitous relief, in the home and foreign field.

If this service were procured through a trust company or an investment company, it would cost thousands of dollars.

3. The board calculates for The Methodist Book Concern the annuity basis on which its dividends are distributed to the Conferences.

SUPPLY PASTORS' BENEFIT

4. The board distributes the support paid to aged and disabled supply pastors out of World Service money. It also conserves the Embury-Strawbridge Reserve Fund for their benefit.

5. The board carefully compiles and provides for the

use of the Conference stewards the service records of the members of the Conferences needed in distributing funds.

In this service it has saved the Conferences thousands of dollars.

It also prepares, free of charge, thousands of dollars' worth of actuarial and other calculations for the Conferences. Add to that reams of forms furnished the Conferences free.

AID IN CAMPAIGNS

6. The board gives guidance and leadership, when requested, in Conference campaigns, often paying salaries of leaders.

7. The board helps in preparing constitutions, gives information and other assistance in the organization of Conference Aid Societies, etc.

8. The New Pension Studies and Plans ordered by the several General Conferences were made by the board.

9. The board answers promptly numerous daily inquiries for interpretations and decisions with reference to present pension laws and their application to unusual cases.

10. In Conference mergers the board gives legal and other counsel and days of careful study on the distribution of corporate funds, settlement of annuity claims, etc.

Not only is this service free, but usually at great expense to the board.

11. The less-favored groups are dependent on the board for plans and leadership for their pension help.

The Board of Hospitals, Homes, and Deaconess Work

GENERAL INFORMATION

1. The church annually cares for 250,000 patients in the hospitals, sanatoriums, and dispensaries. The death rate is about 23/8 per cent. Over \$1,500,000 is annually spent for free and part-pay service.

2. Two thousand aged people are annually given care in homes for the aged.

3. Approximately 4,000 orphan children are annually cared for in the homes for children. A large proportion of these are placed in Christian homes.

4. Over 500 deaconesses reside in central homes and mother houses, while others live and work in institutions and in connection with their churches, settlements, and other types of deaconess work.

5. Seven hundred young women and young men are given guidance in Christian homes founded by the church.

6. Three hundred and fifty boys and girls are annually educated in four deaconess schools.

7. Approximately 1,000,000 calls are annually made by the deaconesses on the sick, destitute, needy, and others.

INSTITUTIONS THAT SERVE

Under the board there are correlated in the United States the interests of: seventy-seven hospitals; forty-three homes for children; forty-five homes for the aged; twenty-six homes for business young men and young women; forty-six deaconess homes, and five deaconess schools.

There are fifty-five hospitals, homes for children, mother houses, homes for the aged, sanatoriums, and other

deaconess institutions in Germany, Switzerland, Norway, Sweden, Denmark, the Baltic Provinces, and Hungary.

RECRUITING THE WORKERS

In the United States there are, in connection with the hospitals, approximately 3,500 undergraduate nurses and 500 graduate nurses in supervisory positions.

There is a large number of undergraduate nurses in the hospitals and dispensaries in the European countries.

In Europe there are 1,027 deaconesses, each one being a graduate nurse.

In the United States there are 1,054 deaconesses in

active and retired relationship. The deaconesses are engaged in all forms of church activities, including all types of institutional work, parish visitors, teachers, field secretaries, and workers in religious education, welfare, and social agencies.

All of the above activities have some relationship to the work of the Board of Hospitals, Homes, and Deaconess Work. World Service funds received by the board are spent for supervision and particular service rendered in relationship to the program as stated above. The current annual income from World Service is approximately \$98,000.

The American Bible Society

If the World Is to Have the Gospel of the Lord Jesus Christ for Itself, to Learn It, to Accept It, to Follow It, the World Must Have This Book. If the World Is to Have It, the Church Must Give It—No One Else Will

TO DISTRIBUTE the Scriptures beyond the reaches of the church's present missionary endeavor, to make them accessible to the agencies and workers of the church, to publish them in needed and useful forms without purpose of profit, to translate them into the mother tongues of all the world—this essential of World Service the church has laid upon the American Bible Society.

ACHIEVEMENT AND OPPORTUNITY

In 1927 the issues of the society were more than ten million Bibles, Testaments, Gospels, and other portions in the United States and in more than fifty foreign countries. Each one of three countries in which the society is the sole source of supply has a population equal to or greater than the total issues of the society.

Nearly five million of these issues were in the United States. There are in the United States of America, outside the Christian churches, more than fifteen million persons.

More than three and a half million of the issues of the society were in China. China has a population of four hundred million persons.

Issues in Latin America are two and a half times those of five years ago. Every year the society's agencies in Latin America require several thousand dollars' worth more Scriptures than appropriations make available.

The society employs 370 colporteurs, most of them abroad. Hundreds of thousands of unchurched homes in America, in secluded valleys, in new real-estate developments, in crowded cities, and in vast areas in foreign lands await the first call of these pioneers of faith.

The society's publication department has produced the English New Testament in eleven booklets for one cent each, each booklet with a picture cover in four colors, some with a map and picture inside. This series should be issued in a dozen languages.

For the first time the Bible has been issued in Lubalua, the New Testament in Luragoli, St. Mark in Olunyore, St. Matthew in Shilluk. There are more than two hundred other African languages in which there are no Scriptures.

Translation is in progress in Hopi, Aymara, Quiche, Quechua, Cakchiquel, and Mam. At the present rate it

will be a decade before all these American Indian languages, some spoken by over a million people, have as much as an entire New Testament.

OUR CHURCH'S SHARE

Our church and the society have worked together for nearly a century.

Either through its twenty-two agencies or through correspondents and grants, the society distributes the Scriptures in the following fields where our church is at work: China, Japan, Philippine Islands, Africa, all Latin America, France, Italy, Bulgaria, the United States, Norway, Sweden, Denmark, Germany, Finland, and Russia.

The society is dependent upon churches and individuals for the support of its work. The process of translation and revision, the plates of new versions, Scriptures donated to destitute persons or given away by colporteurs in their persuasive work, subsidies on many editions in mission lands, and on some in the United States, expenses of the centers of distribution and of the far-ranging colporteurs must be met by the gifts of those who care.

The adopted budget of the society for 1929 is \$1,295,849. In the judgment of the society's advisory council, representing twenty denominations, the amount required for the society's normal ordinary program is \$80,000 more than this, but estimated income did not warrant the increase.

The asking approved by the World Service Commission is \$113,284. The amount received from the Methodist Episcopal Church in the last World Service year was \$66,558.

WHAT THE AMERICAN BIBLE SOCIETY ASKS

1. Prayer for those to whom Christ comes through the printed page, that their minds may be open to receive Him.
2. Prayer that the society's colporteurs and agents may be guided and guarded by the Spirit of God.
3. Support to increase its indispensable ministry in behalf of the churches.
4. Aid in finding and supplying Bible-less homes and persons, especially the blind.

The Department of Christian Stewardship

Material and Services from This Office Will Help Our People Understand Their Responsibilities to God

I. SUGGESTED GOALS

1. Every member made conscious of the claims of stewardship upon his time, personality, and possessions. Every family trained in its principles and practice.

2. Every pastor an active promoter through systematic preaching, personal teaching, special programs of church and department activity, and appropriate organization.

3. Every Sunday school, Epworth League, Brotherhood, and missionary society organized for systematic study, reading, and promotion. Careful coaching of all officers. In every Quarterly Conference a working stewardship committee.

4. Frequent opportunity for enrollment as tithing stewards. All preparatory members specially instructed. Constant coaching of old and young in methods of accounting, budgeting, and wise distribution of the separated portion. All tithers active members of Stewardship Guild.

II. MATERIALS AVAILABLE

1. Special guides for all workers: New manual for pastor and committee; handbook on Seminar; Study Class; Stewardship Guild; Reading Contest. Complete catalogue. (Write to Luther E. Lovejoy, Department Secretary, 740 Rush Street, Chicago, for all materials.)

2. Books by selected writers, covering all aspects of

stewardship, suitable for classes of all ages, and for personal and family reading.

3. A carefully assorted leaflet literature, posters, plays, pageants, exhibits, and devices for accounting, budgeting, and tithe distribution.

4. In preparation: A monthly news sheet, the "Stewardship Spokesman," for the help of superintendents, pastors, and laymen. (Nominal price.)

III. DEPARTMENT CO-OPERATION

1. Our Department cooperates with all Protestant denominations, with the Federal Council of Churches, the International Lesson Committee, our own boards of benevolence, Sunday-school and Epworth League Departments, women's missionary societies and Brotherhoods, and with all churches, pastors, and individuals.

2. The department secretary desires personally to assist, with every available resource, all superintendents, pastors, and churches in a thoroughgoing program of stewardship cultivation.

Special Offer—The department secretary offers personally to lead or assist in an intensive campaign of stewardship promotion in the first Conference, district, or city so requesting, provided the full plans of the department are adopted, and all pastors pledged to full co-operation.

The World Service Council in the Local Church

The Organization and Work of a Group of Laymen Who Are Promoting the Spread of the Gospel Throughout the World

THE following suggestions are made for the organization and work of the World Service Council in the local church:

All contributors to World Service shall be considered members of the council.

There shall be an annual meeting of the council, and such other meetings as the executive committee may determine.

The first meeting for organization shall be called by the pastor early in the Conference year. All subsequent meetings, annual or otherwise, shall be called by the executive committee.

THE OFFICERS

The officers shall be: a chairman, secretary, and treasurer. The chairman and secretary shall be elected at the annual meeting. The World Service treasurer of the local church shall be the treasurer of the council.

There shall be an executive committee, which shall consist of the officers and two additional members elected by the council at its annual meeting.

The secretary shall send the names and addresses of the executive committee to the World Service Commission, 740 Rush Street, Chicago, Illinois, indicating the offices of each.

THE COUNCIL'S SPECIAL PURPOSE

The special purpose of the local council shall be to promote an increased interest in World Service in the local charge. With this end in view, it shall be the duty of the local council to perform the following functions:

Conduct a World Service institute at least once a year. The World Service office at 740 Rush Street, Chicago, will, upon request, furnish material for conducting such an institute.

Elect the lay representative to the district council.

Assist the pastor and the finance committee in promoting a personal canvass of every member each year.

As an initial offering to World Service, the individual non-contributor shall be asked to give for the year at least ten cents a week.

INFORMATIVE MEASURES

To assist the pastor in promoting an understanding of World Service by such methods as the following:

(a) The presentation of a short World Service message by a layman each month.

- (b) The distribution of World Service literature.
- (c) The transmission of special messages from the World Service office to the congregation.
- (d) Promoting World Service by such other methods as the council may determine.

To assist the pastor in promoting deeper consecration to the missionary and benevolent work of the church.

To maintain personal contact and correspondence with one or more people who are directly engaged in the World Service enterprises of the church.

The World Service Treasury

(How Receipts Are Distributed to the Several Boards of Benevolence)

WORLD SERVICE funds during the current World Service fiscal year are distributed on the following ratios, which were authorized by the World Service Commission at its annual meeting in Chicago, June 26 and 27, 1928, as provided for in the General Conference legislation:

	Authorized World Service Askings	Ratios of Distribution
Foreign Missions.....	\$3,459,487	37.7636%
Home Missions.....	3,459,487	37.7636%
Education (Including Theological Schools).....	1,668,063	18.2085%
Hospitals and Homes.....	160,096	1.7476%
Temperance, etc.....	152,694	1.6668%
Pensions and Relief.....	147,793	1.6133%
American Bible Society.....	113,284	1.2366%
Total.....	\$9,160,904	100.0000%

The ratios of distribution of World Service receipts are the ratios prevailing between the askings authorized for the respective boards by the World Service Commission.

Besides the amounts which they receive on proportionate distribution:

The Board of Foreign Missions is paid a preferential of \$25,000 each month, to be applied on its indebtedness.

The Board of Education has all of the Rally Day offering in the church schools in excess of \$15,000, and all that Epworth League chapters contribute on the twenty-four-hour-day plan or for central-office dues.

Each board receives, in addition to its regular ratio share in undesignated World Service receipts, all which

individuals may contribute and designate to its specific work.

HOW THE ASKINGS REACH THE CHURCHES

The total amount of the approved askings for this year is \$9,160,904.

This amount is approximately \$1,500,000 more than the churches gave to World Service last year.

The World Service Commission, at its annual meeting, therefore voted that each Conference, district, and charge should be asked to give as much as it gave in the last Conference year, plus its proportionate part of the \$1,500,000 increase needed to meet the approved askings.

The Discipline provides that these askings should be sent by the World Service Commission to the Area World Service Council.

The area council determines the amounts to be asked from each district in the area.

The district council considers the total to be asked of the district and determines the amounts to be asked of each charge in the district. The amount approved by the district council for each charge is then presented to the Quarterly Conference by the district superintendent, and the Quarterly Conference sets the World Service goal for the charge for the year.

The World Service office therefore does not make "apportionments." It suggests proportionate askings for each unit on the same basis for all churches. But each area, district, and charge itself decides what goal it will set for itself in World Service.

Twenty Thousand Methodist Episcopal Pastors Now Working on the Following

PROPOSAL

IT IS THIS: That there be a complete census of every member of the Methodist Episcopal Church for World Service at the *earliest effective date*.

It is proposed that between January 5, 1929, the close of this Evanston conference, and May 12, 1929, every member of the Methodist Episcopal Church shall be visited personally with World Service messages and personally asked to support the World Service enterprises with study and prayer, and to pledge or pay or again to record his annual financial contribution to World Service for the year 1929 of his own Annual Conference.

ENLISTMENT AND RE-ENLISTMENT

This will be an enlistment of those who have not already given. It will be a re-enlistment of many who have already given. It will be a new record of pledges and payments already made for the Conference year 1929.

It will be so conducted as to prepare for a more regular, general, and worthy support of the missionary and benevo-

lent work of the Methodist Episcopal Church. It will be a census of all Methodists.

It looks away from "cuts" and "shortages" and "eleventh-hour" appeals to every Methodist happily and continuously doing his share in World Service.

RECOMMENDATIONS

To these ends it is recommended:

1. That on Sunday, May 5, 1929, or some earlier date in churches where local conditions require, there shall be inaugurated a personal interview of every member of every charge in the Methodist Episcopal Church, to be completed by Sunday, May 12, 1929, for three purposes:

- (1) To report the plans and successes of World Service in its meaning for the salvation and service of men.
- (2) Further to enlist each member in a spirit of intercessory prayer for World Service and the study of the Scriptures, better to understand the purpose and commission of Jesus for the salvation of the world.
- (3) To secure the personal pledge or payment or the

record of payment or pledge of each Methodist to World Service for the current year 1929 of his Annual Conference.

2. That this personal canvass shall reach those who have already pledged or paid, as well as those who have not pledged or paid.

It will be a new World Service census on a church-wide scale. It will be an occasion for Christian fellowship and for the spread of Kingdom news simultaneously throughout the church.

Organization for this purpose shall be perfected in each local unit sufficiently in advance to give every advantage of common spirit and simultaneous action.

3. That the periods of the Evanston conference be utilized for such participation in the spirit of World Service and the perfection of plans on such a church-wide scale as shall make the re-enlistment in 1929 highly effective and of permanent value.

IN THE DISTRICT

4. That immediately following the outlook conference at Evanston, there shall be held in each district or sub-district a similar conference of all pastors and at least one layman from each charge, to perfect local plans for this complete World Service canvass of every local church prior to May 12, 1929, and for the preparation of more adequate processes of current education in the meaning and results of World Service and enlistment in its great enterprises.

5. That the taking of the census shall be so prepared and conducted as to inaugurate throughout the church regular participation in the spirit and enterprises of World Service by every member and adherent of the Methodist Episcopal Church.

6. That for the taking of the census there be prepared such assistance and training by prayer and public message, conference, and literature, as shall make it a source of spiritual uplift to the local church and of effective permanent enlistment. (The "Canvasser's Record Book" and "The World Service Roll Call and Every Member Canvass" are now available, and will be found very helpful. Other material will be available later.)

7. That the following means of education and enlistment shall be followed currently throughout the church, subject to such modification as local conditions may require.

(1) A district (or subdistrict) World Service council organized and at work for mutual encouragement and help in World Service among the churches.

(2) A special World Service district (or subdistrict) meeting held in each district at least once each year for the promotion of interest and inspiration and the interchange of methods and encouragement.

(3) A World Service council at work in each local church.

(4) A World Service message in every pulpit at least five times a year.

It is recommended that, in order to facilitate the preparation and sending of World Service material for the church as a whole, these five messages be given in the following five months: February, the Easter month, May, October, and December.

(5) A World Service message in each church by a layman at least once a month.

(6) A laymen's general World Service committee, composed of lay members of World Service agencies and others, who shall be organized by the co-operating staff of the boards to assist in enlisting the full co-operation of laymen with pastors throughout the church.

(7) Each member of each church personally asked at least once a year to participate in World Service and to give, during that year, at least ten cents per week to World Service.

Many should give much more in proportion to their ability. Payments should be made regularly and monthly, so far as possible.

(8) Regular remittance of all World Service receipts to date, sent before the tenth of each month from the World Service treasurer of the local church to the treasurer of the World Service Commission, 740 Rush Street, Chicago, Illinois.

(9) The World Service "Covenant of Advance," accepted and signed by the official board of each church, according to the legislation of the General Conference.

(10) Regular monthly reports to each charge from the district superintendent, showing its record to date.

(11) Promotion of the teachings, attitudes, and habits of Christian stewardship and the development of stewardship organization.

(12) The use of effective processes of education in World Service by such means as:

The church Advocates and other church papers; literature for the church schools and Epworth Leagues; The World Service News; the church bulletin service; literature on Christian stewardship; plays and pageants; church night programs; World Service programs for church schools; World Service programs for Epworth Leagues and other young people's groups; stereopticon lectures; World Service institutes; church schools of missions.

Every Methodist is heir to a share in the Christian crusade. By virtue of his being a Methodist, he has a personal responsibility for World Service. We again go forward from Evanston in January, 1929.

They Found These Facts at the National Methodist World Service Council

YOUR committee records its appreciation of the large and very representative attendance at this conference. The spirit of earnestness, the large interest in the deliberations, the manifest determination to get at facts and to formulate an effective constructive program, has been commendable.

The committee submits the following declarations and recommendations: We are convinced that there is imperative need of a clearer understanding on the part of

the church at large as to the meaning and the purpose of our World Service agencies. They are not side issues. They are an essential part of the church's method of establishing the kingdom of God on earth. Whatever changes in the basis of appeal for our foreign missionary enterprises may result from the closer contacts of the modern world, from the new spirit of nationalism manifest in many countries, and from the insistent demands for autonomy, the world's need of Christ and of His Spirit

becomes more apparent every hour. The Jerusalem Conference this year gave notable testimony to the possibility of unity in diversity; to the need of and desire for missionary service round the world. The Christ of God is still central in our appeal. The obligation of His program is upon all peoples, setting forth, as it does, not only the proper relation of man to God, but also that spirit of brotherhood and service which should regulate human activities and human interests.

The bishops, in their quadrennial address to the General Conference, dealt forcibly with the need of a deepened spiritual life in our church. The General Conference emphasized the paragraphs of that address relating to this subject. In various other ways that body expressed its concern for the spiritual vitality of our church membership. The relatively small increase of membership in recent years; the ever-enlarging numbers on the inactive and nonresident rolls; the loss in transferring from place to place, indicating an inadequate estimate of the value of church membership; and the carelessness with which members are sometimes received into the church, all serve to lend added emphasis to the first and fundamental need of the present hour. The church must be aroused. Spiritual life must be rendered more intelligent, more full, and must be lifted to New Testament standards. The content of the religious life and the quality of spiritual experience are even more important than the addition of numbers or the gathering of money.

Our World Service agencies are primarily spiritual agencies. Their ultimate object is not the maintenance of a church organization. It is not the prolongation of the life of certain boards. They are vital to the conquests of Christ at home and abroad. Their ultimate end is the conversion of individuals, the cultivation of the spirit of Christian service round the world, and the creation of a church made conformable to the mind and will of Christ. We are profoundly convinced that one of the most important steps we can take is to make this conception real to every member.

We have enough machinery. We have a superb system. Bishops, district superintendents, pastors, Quarterly Conferences, local World Service councils, and other well-known units enable us to reach the whole church in an incredibly short time, as was shown in October last—and when these agencies are used they get results. What we need is vitality—the dynamic of the Spirit clearly manifest in action. The bishop alone cannot do it; the district superintendent alone cannot do it; the pastor alone cannot do it, though all are indispensable. In view of these facts, it is to be deplored that the signal achievement of last October was secured without any report from more than six thousand churches, and that more than one thousand churches made no World Service report last Conference year. The possibilities not only of reaching apportionments, but of meeting actual obligations of the church in our day and generation, are manifest. The call of the hour is for the will to win.

We are convinced of the efficiency, sincerity, and Christian devotion of the men in the leadership of World Service agencies. Their spirit is democratic and Christian. The action of the co-operating staff in electing the Rev. Ralph A. Ward, D.D., as executive secretary is heartily commended. He is showing himself master of the situation. Initiative, energy, devotion, and ability to secure co-operation are possessed by him in large measure. We pledge to him and to other members of the co-operating staff our support in this difficult task.

They have laid before us in this convention methods of operation in great detail. They have given opportunity for the expression of individual and group judgment and experience. While these plans may need some modification in individual instances or in particular sections, we find them in general practicable and feasible.

The emphasis upon an enlistment of every member of the church in World Service is to be commended. We insist that, for the future, the greatest possible stress shall be laid upon an adequate educational program. We must take the long look. We must make our people realize that this is not a drive for a certain amount of money within a given period. More and more we must work out a plan of education, cultivation, and enlistment that shall lead to intelligent and increasing liberality toward these causes, and which shall eliminate emergency drives. However, we are met this year with a condition and not a theory. From one third to two thirds of the Conference year is gone in most of the Conferences. We have had the October emergency campaign. Some such plan of enlistment as the co-operating staff has presented, closing up with the week of May 5 to 12, would seem necessary with adaptation to individual charges and districts. We pledge the heartiest co-operation with the staff in the plans which they have submitted. We would direct careful attention to the following:

1. The request of the staff for definite presentation of World Service interests in every pulpit is reasonable, fair, and practicable. This is one of the simplest and most effective methods of cultivation.
2. The proposal to use laymen in large degree and to make more of the local World Service councils, is approved. In the Centenary campaign the minute men were one of the most valuable agencies.
3. The outline of education in World Service is worthy of special attention. Information, inspiration, and consecration are alike essential to success.
4. The promotion of the teachings, attitudes, and habits of Christian stewardship and the development of stewardship organizations, are of so great importance that they can scarcely be overemphasized.
5. The prompt collection of World Service money, preferably week by week or month by month, is desirable; and regular monthly remittances of all World Service receipts before the tenth of each month from the World Service treasurer of the local church to the treasurer of the World Service Commission, are imperative.

This body knows full well the value and necessity of prayer, of the prophetic spirit, and of morale. The October appeal aroused the church in a new way to a sense of danger and of opportunity. It also deepened the conviction of the church that we must not rely upon spasmodic appeals or emergency campaigns. We believe our people are in a frame of mind to welcome such a steady and intelligent educational plan as has been suggested. We must begin at once to make World Service a prominent and constant factor in our church life round the world.

In the last chapter of Second Samuel is the story of David seeking to buy the threshing floor of Araunah. The owner offers to donate the property to the king, and also to give him oxen for the sacrificial burnt-offerings. David promptly replies, "Nay; but I will surely buy it of thee at a price; neither will I offer burnt-offerings unto the Lord my God of that which cost me nothing." So David bought the threshing floor and built there an altar. We covet the sacrificial and the service spirit.

Charles E. Arnold Passes

By the Rev. John W. E. Bowen, Jr.

THE city of Atlanta, Georgia, bowed its head in mourning on November 7, as it watched the long, solemn procession which bore to the grave the body of one of its noblest sons, Charles Edward Arnold. The cold and the rain could not chill nor wet the spirit of the friends of young Arnold, for they rode behind his bier in a procession six blocks long, and remained at the grave even after the last flower had been placed, loath even then to say good-bye to their friend.



Mr. Charles E. Arnold

For a friend Charles Arnold truly was. He had to a marked degree the qualities that bind men to a man, that make friendships strong and lasting, so that many people loved Charles with an intensity not often found in this hurried, egoistic age.

Charles was born in a Methodist parsonage in Savannah, Ga., August 5, 1891, of the Rev. G. W. and Mrs. Anna Pierce Arnold. He was educated in the public schools of Atlanta, Ga., in Clark University, and in Harvard University. Of strong scholarship and sympathetic social spirit, he entered into all phases of college life, and carried these same qualities out into the world. His career was varied: a teacher in Gilbert Academy, in Bennett College, and in Clark University; a soldier in the World War; assistant secretary of the Standard Life Insurance Company; manager of the Underwriting Department of the National Benefit Life Insurance Company in the Atlanta Division; a director of the Citizens' Trust Company; member of the Alpha Phi Alpha fraternity, the 27 Club, the Collegiate Club, the Masons and Elks, business men's volley ball class, and a participant in other activities besides. He was a deeply religious young man, a steward and the treasurer of the Warren Memorial Methodist Episcopal Church of Atlanta, Ga.; a Sunday-school teacher, and an active worker in the Y. M. C. A.

In 1924 he married Miss Roberta Williams, daughter of Bishop Williams, of Augusta, Ga. To this union were given three children. He was indeed a devoted husband and father. The writer has known Bro. Arnold from earliest childhood, and can think of him chiefly in terms of those inner and elemental qualities such as one knows in a personal friend. Outstanding among his qualities were his ability to make and keep friends, his courage, his industry, and his deep religious spirit. But perhaps the most beautiful quality was his loyalty to his mother. When his great father went home to glory, the two sons, James and Charles, shouldered and bore the responsibility for the care of their mother and sisters in such a noble and devoted way as to make their names a synonym throughout the city for filial affection.

Such was Charles E. Arnold. Essentially and by home training noble in spirit, loyal, courageous, indus-

trious, honest, religious, he was one of the choicest of the young men of our race, and he leaves such a name as to make all who knew him proud to be numbered among his friends.

Brother Arnold departed this life November 4, 1928, and the remains were funeralized at Warren Memorial Church, Atlanta, on November 7. The following program was observed at his funeral, the Rev. S. M. Miller, presiding:

Hymn, "Servant of God, Well Done"; prayer by the Rev. J. Walter Moore; hymn, "Fade, Fade, Each Earthly Joy"; Old Testament lesson, the Rev. J. F. Demery; New Testament lesson, the Rev. C. L. Johnson, D.D.; hymn, "O For a Thousand Tongues to Sing," the Rev. H. D. Canady; obituary, the Rev. J. W. E. Bowen, Jr.; five-minute speakers: the Rev. D. H. Stanton, Dr. John Hope, Dr. W. J. King, the Rev. W. J. Faulkner; hymn, "Lead, Kindly Light"; five-minute speakers: W. T. Cunningham, T. J. Ferguson, Dr. C. H. Johnson; Clark quartet, "Crossing the Bar"; five-minute speakers: Capt. A. T. Walden, Dr. M. S. Davage, Col. R. E. Pharrow; solo, "I Shall See Him Face to Face"; sermon, the Rev. S. M. Miller; closing hymn, "Come, Ye Disconsolate."

The floral offerings were astonishing in their number and beauty, and made his grave a glorious bouquet.

Watch This Subscription Corner

THE following list contains the names of pastors and Good Literature secretaries of local charges within the Southwestern territory, who have sent in subscriptions in bulk during the month of January, 1929.

Every charge in Methodism, while not able perhaps to do so well, can by dint of reasonable conscientious effort do relatively as well. Old promises and resolutions ought now be thrown into the discard; time is now for a long, hard pull, and a pull all together for every enterprise of the church, through which the church is bringing to bear upon the world's life, her saving benefits:

Miss Opal C. Valentine, Taylor Chapel, Sedalia, Mo., 3; the Rev. D. M. Minus, Greenville, S. C., 3; the Rev. G. W. Lelious, Anderson, Ind., 3; the Rev. J. T. Wolfe, Covington, Ga., 5; the Rev. J. M. Marsh, Amory, Miss., 5; the Rev. W. M. Wells, St. Paul, Winston-Salem, N. C., 8; the Rev. J. R. Brown, Ezion, Wilmington, Del., 8; the Rev. N. D. Shamborguer, R. E. Jones Temple, Louisville, Ky., 18; Mrs. Florence Tollison, St. Mark, Chicago, Ill., 18.

This list should grow week by week. It shows what is possible for the several charges to do toward support of their church paper and supplying their membership with this informing, stimulating journal. There are about 2,000 local charges. Suppose, which is easily possible, every pastor and Good Literature secretary should send us as many as three subscriptions for the month of February. Suppose that were determined and done as religiously as local or benevolent church funds are raised. What a sufficiency of subscriptions would pour in, and what a relief from anxiety would come to this office, and what a flood of helpful, cultural, and spiritual information and uplift would be thereby released among the thousands of folk who would thus be brought into the family of readers of the Southwestern Christian Advocate. Let's try it for February. At least three subscriptions, brother pastor.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

REPENTANCE AND FAITH

FIRST QUARTER. LESSON VI. FEBRUARY 10

Scripture Lesson—Luke 15. 11-24; Acts 2. 32-39.

1. *What Is Repentance?* Repentance is popularly explained to-day as being sorry enough for a deed not to do it again. That is a definition that even a child can understand and remember; and it is not a bad one. But it is not satisfactory. For, in the first place, even if it explained repentance in the religious sense, it would be applicable only to the repentance which takes place after conversion, and not to that which results in conversion. Preliminarily we may define that repentance which leads to conversion as being "sorry enough for a certain general course of conduct or character of life as to leave it off and take on the opposite course and character. The value of repentance is found as much in what it causes one to *take on* as in what it causes one to *leave off*. Before conversion the tendency of life was predominantly toward evil; but after conversion it is predominantly toward good. But, in the second place, that definition does not define repentance in the religious sense. No faith is necessary for such sorrow. The atheist may repent in that way. We shall come to this again in another paragraph.

Our catechism used to define repentance as "a godly sorrow on account of sin." While the child cannot understand this definition as readily as he can the much simpler one above, still it is far more satisfactory. The "godly" means, I suppose, that the sorrow is produced in us by God, that it is inwardly felt as being before God, or that it is so great as to cause us to turn from sinning to righteous living in obedience to the will of God. In either case God has something to do with it. We have faith in Him. His spirit stimulates in us the divine spirit in which every normal man shares to a greater or less degree. This aroused divine spirit in us causes us great emotional disturbance in its reaction against our former life or our former deed. It is not difficult to bring to repentance the man in whom the divine is quite alive—for this only a conviction of the evil of his life or deed is sufficient. But it is very difficult to produce repentance in the man in whom the divine has been well-nigh extinguished by long indulging in evil. It is hard for the divine in him to be stimulated and aroused into effective operation, just as it is difficult to reform a hardened criminal. It is necessary to emphasize the godliness of the sorrow to distinguish it from the sorrow that is not godly on account of sin. For instance, a man may be deeply sorrowful on account of a criminal act which he has done, and yet not sorrowful because the act was evil, but because of the evil which has come upon himself because of the act. Say he has kidnaped and murdered a child. If he is not detected, captured, and faced with the extreme penalty of the law, he feels no sorrow on account of his sin. But if he loves his freedom and life, when the extreme penalty stares him in the face he breaks down in sorrow because he did the deed. Or, again, a man passes in his community as a very respectable citizen, but under cover he does very disgraceful things which only his most intimate friends know of. Eventually one of his evil acts becomes public information. As a consequence he loses his social standing and perhaps his position. How sorry is he that he committed the act! Sometimes his sorrow drives him to suicide. These two illustrations are of sorrow that is not godly. Godly sorrow is sorrow on account of evil committed, because it is evil and therefore displeasing to God. Sorrow that is not godly is sorrow because one has committed the evil; while sorrow that is godly is sorrow because one has committed the

evil. The former does not require any faith; but the latter is possible only where there is faith.

2. *What Will Repentance Do?* Genuine repentance is a sure condition to a more or less permanent change in living and conduct. The sorrow which is experienced is so deep and bitter as to be an emotional experience which cannot be easily forgotten. It is a severe punishment, the re-experience of which one wishes by all means to escape. To escape it one must not be guilty of living the old life—that is, the former manner of life over again. Therefore repentance has a purpose in life not entirely unlike that of social punishment, which is reformatory. Endeavor is made to reform the criminal by making him suffer for his crimes. So if by teaching and spiritual persuasion one can produce repentance in the "sinner," one has brought sufficient spiritual punishment upon him to effect his reformation and conversion from the old to the new manner of living and conduct. Therefore in Christian teaching two things follow repentance as surely as results follow causes. They are forgiveness and conversion. God forgives, not without some punishment for sins having been suffered, but only after the "sinner" has to some extent been punished inwardly by the sorrows of repentance. Herein are the justice and mercy of God reconciled. And conversion follows as a means of escaping such punishment again, and of continuing the experience of which the consciousness of forgiveness brings.

3. *The Relation Between Repentance and Faith.* What is faith? It is not merely belief in a person. The deists believed in God; but they could hardly be considered men of faith in God. Faith in a person is believing that he can always be counted on to act in a certain way under given conditions in satisfying our needs. And it is believing it so strongly that one is willing to stake everything on that belief. True faith in God is a similar belief concerning and willingness with respect to Him. Faith, therefore, is the first condition, the *sine qua non*, of repentance in the religious sense. There may be faith without repentance; but without faith there is no repentance. Without repentance there is no forgiveness of sins and no conversion or redemption. And without forgiveness and redemption from the clutches of the evil past there is no salvation. Therefore we reach from another angle the truth of St. Paul's doctrine of faith as fundamental for salvation—"by faith ye are saved. . . ."

4. *What Will Faith Do?* Not only do repentance and conversion depend on faith, but the permanency of conversion depends on the continuation of faith. As faith increases in strength, we become more and more firmly established in the new manner of life and conduct; as faith decreases in strength, we more and more retrace our steps toward the old manner of life and conduct from which we had been converted; and as faith completely vanishes, our backsliding becomes complete. And faith is not only the mainstay of reformed character, but it greatly sweetens life by extending patience and increasing our endurance in the midst of untoward experiences. It has the mystical properties of making the future a present spiritual realization.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 10, 1929

"To all that are afar off, even as many as the Lord our God shall call"

(By D. D. Martin, D.D.)

The prodigal son went into a far country, but not so far that the pull of home on his heart was not felt, and not so far that the father's love and interest did not follow him; and the first real serious thought when he came to himself was of his father's house, and the good times which extended even to the servants so that all had plenty and to spare, while he was perishing alone and with hunger.

The heathen world is the prodigal son. They have gone very far, but not so far that there is no soul longing for God, and not so far that God is not calling them. Many are being called by the ministry of the sent of God to the dark places of earth. In India the mass movement is gaining such momentum that whole villages are coming. In Africa, Ethiopia is stretching out her hands unto God, and all of the far-off places of earth are witnessing God's saving power among the heathen.

The Father sees the far-off ones coming; He has only the best robes, and every provision of His kingdom is like a fatted-calf feast. And all this infinite supply of best things are for those who have come farthest to obtain forgiveness and the pledge of love. Some of the brightest lights in Africa have been native converts. Such was Paul of the Congo. The native Christian is given a high place in the feast of gospel preparation in any land.

Home Christians are sometimes jealous like the elder son. They think the church is doing too much for the native Christian. The prodigal's father knew what he was doing. If Africa is ever redeemed, it will be by the African. This will be true of China and her own people, and of India and the Near East. God has called for a purpose. The promise is to us and to them.

OAMMON SEMINARY.

Epworth League Topic

FEBRUARY 10

By A. H. Beardsley

UNDERSTANDING BETWEEN OUR RACIAL AND NATIONAL GROUPS

III. FINDING OUR WAY THROUGH

(Acts 11. 1-18; Gal. 3. 26-28; John 13. 16, 17)

Whenever men have wanted to overcome barriers which by their very nature have kept nations from freely dealing with each other, they have found or made a way. The most important thing about the process has been not the means they have used, but the will to find it.

Barriers more impassable than mountain ranges or turbulent oceans still lie between peoples of different races. These are not

natural, but cultivated. Children feel no race or national differences until we train them to, though they are quick to sense and to copy our attitudes.

If children do not originally have race prejudices, but acquire them, then we ourselves must also have acquired our prejudices; and if we want honestly to find our childlike, simple trust, living, as we do, in a world where increasingly men of different

racism and nationalities are thrown together in business relations, we must go back where we lost it. Just where did we lose it? When we think of ourselves as a little better than any other race, right there we lose it. When we take advantage of another's stupidity, or inexperience, we lose it again. When we want the best for ourselves, and care not what the rest of the world lives on, we lose our childlike attitude toward others. Selfishness, greed, pride, self-love, all play havoc with our natures, distorting them until we have lost the basis for understanding other peoples and nations, or for a sympathetic feeling for them.

Finding our way through to better understanding depends upon our own deliberate intention now. First it will be necessary to purify our own motives in life. In so far as we lack respect for any race or nationality of folks, we not only harm them, but also show the extent to which our own natures are dwarfed by our very attitude. Like Peter, we must see, by vision or otherwise, the leading of a spirit that is of God, and be willing to follow it. It will mean giving up our pet prejudices and superiority complex, to be led in all our relations with folks by a spirit that is Christian. When we are

tempted to discriminate against a man merely on account of his race or color, let us ask ourselves, Is this fair to a brother man? Is it Christian? If in the sight of God all men stand on the basis of their own personal worth, regardless of color or nationality, who are we that we should withstand God? Who are we also that we should attempt to stand in the way of any life coming to its best development? Rather, "to whom much has been given, of him shall much be required," and the very fact that we have had superior advantages makes us, as Paul expressed it, "Debtor alike to the Greek and to the Gentile." National distinctions, color even, are only outward and material classifications. If we are to live according to the way God looks at men, we will discard our habit of ever looking upon the outward appearance, and see men as God sees them—by looking upon the heart, the spirit, the intentions.

If we ourselves can adopt this way of looking at folks, for us there will be no race and national problem, for we will see men as human, like unto ourselves, having needs, having possibilities far greater than are being realized, struggling under handicaps, and we will feel not contempt, but compassion for them.

Little Stories of Achievement

What the Churches Are Doing

Ailey, Ga.—The Mt. Vernon charge feels highly honored by our beloved Bishop Keeney and the cabinet for sending us as pastor this year the Rev. F. F. Mungin, who is one of the outstanding ministers of the Savannah District. His past record speaks for itself. He knows no failure. He preached two soul-stirring sermons on Sunday. At 11 A. M. he preached from Psalms 116; text, "What shall I render unto the Lord for all his benefits toward me?" The entire church was lifted up and caught a new vision, and pledged themselves to stand by the program of the church, and by the help of God we are going to raise all of our claims under the leadership of the Rev. F. F. Mungin. At 7.30 P. M. he brought to us another great message from St. John 14: 81; text, "Arise, and let us go hence." Collection for the day was \$30.—Chas. Wiggs, Reporter.

Brewton, Ala.—We are grateful to Bishop R. E. Jones for sending to us the Rev. F. E. Dawkins as pastor of the Shiloh Methodist Episcopal Church. Our pastor is making a fine beginning. He is a scholarly and interesting preacher. Plans have been made to beautify our church for the coming of the District Conference, which will convene here in July of this year. We regret to give up the Rev. R. H. Moore, who was our faithful leader; but on account of his health, he needed some rest. May God keep him and his faithful wife while taking a much-needed rest. Monday night, January 14, 1929, while the pastor was conducting an official meeting, a storm blew up, which took its course around the altar. This storm carried with it the very choicest of groceries and other things, and a purse of money. The pastor was overjoyed with the storm that struck the altar. This storm was led by Sister Lula D. Murphy.—The Rev. F. E. Dawkins, Pastor; Mrs. L. E. Shelley, Reporter.

Lineville, Ala.—On Monday night, December 31, 1928, the Town Talk Club was organized at the home of Mr. and Mrs. J. R. Burney. The house was beautifully decorated with evergreens and tinsels. Several old and young persons were present. Mr. Frank Pinkard led the opening song; prayer was offered by Mr. Eddie Bledsoe; Scripture lesson was read by the Rev. G. W. Washington. Mrs. Izora Burney held the chair during the organization. The officers are as follows: W. M. Burney, president; A. Burney, vice-president; Mrs. Mattie L. Washington, secretary; Mrs. Izora Burney, treasurer. After the organization a very interesting program was rendered, after which

New Year's gifts were called from the tree. Each one present was delightfully served at twenty-five cents a plate. The menu consisted of baked chicken, dressing, salad, macaroni with cheese, and pressed meat; also punch was served. With the co-operation of the young people, we are hoping to make the Town Talk Club a success this year.—Willie M. Burney, Reporter.

Jackson, Miss.—Sunday, November 25, 1928, was "Tribe Day" at Pratt Memorial Methodist Episcopal Church. On that day the Twelve Tribes of Israel Contest ended with the following results: Asher, Mrs. A. B. Catchings, \$19.52; Benjamin, Mrs. Sinie Brown, \$7.05; Dan, Mrs. Catherine Jamison, \$5.10; Judah, Mrs. Hester Jefferson, \$7.80; Naphtali, Mrs. M. L. Morrison, \$5.10; Zebulun, Mrs. M. A. Black, \$4; Gad, R. D. Simmons, \$2; Issachar, R. Anderson, \$10.35; Joseph, Pearl Harden, \$3.50; Simeon, M. A. Pickens, \$7; Reuben, Steve Johnson, \$13; Levi, R. H. Jackson, \$31.50; total, \$115.92. The first prize, \$5, was awarded to R. H. Jackson, and the second prize, \$2.50, to Mrs. A. B. Catchings. On the suggestion of Mrs. M. M. Bowie, a pew rally was set for December 9, at which time the following amounts were reported, each captain being asked to raise at least \$2.50: Mesdames M. M. Bowie, \$8.50; E. A. J. Isable, \$2.55; Ethel Jefferson, \$2.85; Janie Jackson, \$6.45; Ellen Simon, \$4.25; Mabel Johnson, \$4; Susie Anderson, \$12.70; E. Scott-Keeling, \$10; Jessie V. Kelley, \$2.55; C. M. Chambliss, \$2.25; Sara Davis, \$2.25; Birdie Pickens, \$2.50; Amelia Anderson, \$1.25; Willie E. Huddleston, \$9.24; M. L. Morrison, \$8; Misses Marie Elmore, \$2.50; Lillie Brown, \$3; Lucile Brown, \$2.50; Alberta Michael, \$4; Annie M. Brown, \$2.50; Sadie Shirley, \$1.60; total, \$93.44. These captains are to be commended for their efforts since they had only one week in which to raise these amounts.—Reporter.

Elizabethtown, Tenn.—St. Paul Methodist Episcopal Church is on the upward march in

Do I Really Know My Church?

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This year

The Intermediate Quarterly

is devoting its first twelve lessons to teaching boys and girls 12 to 14 years of age what the Church means to the individual, the community, America, and the world. Understanding of what the Church stands for develops reverence for it in the heart of youth, and knowledge of its work inspires a desire to cooperate.

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every way. We, the members and constituency of the church, are very grateful for the return of our beloved pastor, who has served us so loyally for five years. We have, under his wise leadership, been able to build a new church, with Sunday-school rooms, and also a new parsonage. For neatness, very few churches in the East Tennessee Conference can surpass it. The pastor, being led by a vision, called the officers and members together, seeing the old church was almost a complete wreck, said, as Abraham Lincoln in his Gettysburg address, that this nation, under God, shall have a new birth. The pastor said this church, under God, shall have a new birth. Now it is one of the best, if not the best, colored churches in town. January 13 was a high day. The second Quarterly Conference was held here by our district superintendent, in the person of the Rev. F. D. Johnson, who, as usual, preached a wonderful sermon at 11 A. M. At 3.30 P. M. we were favored with a sermon from the Rev. W. M. Mills, of the African Methodist Episcopal Zion Church, which was full of thought. At 7.30 P. M. another spiritual sermon was delivered by the Rev. W. A. C. Breedlove, pastor of the Phillippi Baptist Church. Over the top we went, paying the district superintendent's salary in full, and tendered a surprise for the pastor. We are now beginning to think that the days of miracles are still here. Again we thank the Conference for the return of our pastor, the Rev. James A. Tinner.—Lena B. Gardner, Reporter.

District Activities

District Rounds

MONTGOMERY DISTRICT

Second Round—Tensaw Ct., February 6; Theodore, 8-10; St. John (Chickasaw), 14-17; Wesley, Mobile, 15-17; Warren, Mobile, 22-24; Pensacola, Fla., March 1-3; Castleberry Ct., 8-10; Evergreen, Brewton, 15-17; Flomaton Mission, 4; Troy and Abernol, 29-31; Union Springs, Brown Grove, 22-24; Montgomery, April 5-7; Booth and St. Clair,

12-14; Wetumpka Ct., 19-21; Eclectic Ct., 26-28.

My dear Brethren: Perfect and execute plans to bring up our full apportionment by Easter, March 31. Remember our slogan, "At least 300 souls saved to Christ such as are saved."—P. P. Wright, Dist. Supt.

PARIS DISTRICT

Second Round—Freehope, February 9, 10; Greenville, 16, 17; Clarksville, 23, 24; Mt.

Zion, Paris, March 2, 8; Honey Grove, 9, 10; Arthur City, two-in-one Quarterly Conference, Arthur City, 16, 17; Medill Ct., 23, 24; Cedar Hill, 30, 31; Bagwell, April 6, 7; Terrell and Rosser, 13, 14; Sulphur Springs, 20, 21; Paris Ct., 27, 28.—W. L. McDonald, Dist. Supt.

Quarterly Conferences

LEBANON, TENN.

The Lebanon circuit is very much alive. Our first Quarterly Conference was held December 15 and 16, with our new district superintendent, the Rev. J. T. Patillo, presiding. He was at his best, and preached a very interesting sermon. We are loyal Methodists. Although we started with the Murfreesboro District, and changed to the Nashville, yet we are well pleased to be back on the same district and to have our own Bro. Crenshaw as our superintendent. We feel that we will have a successful year with our same pastor, the Rev. S. M. Carmichael, who is looking after every interest of the church. We paid the superintendent \$22, and raised a neat sum for World Service. Our Christmas service was grand. Raised during that time, \$15.85. The pastor was called to perform the marriage ceremony of Mr. George Link and Miss Lucy Seay. We wish for them much happiness. Both are prominent young people of this community, and the bride is a member of our church. Our aim is a round report this Conference year.—Mrs. Nancy Rucks, Reporter.

LOTTIE, LA.

The district superintendent, Rev. Charles Anderson, held his first Quarterly Conference January 5 and 6, at Green Methodist Episcopal Church. He expressed himself as being well pleased. The officers were present with written reports. The superintendent delivered a burning message from Psalms 23. Paid superintendent, \$9. The superintendent also made a strong talk on Gulfside. This interest is being looked after.—A. Miller.

MAYSFIELD, TEXAS

Our first Quarterly Conference was held January 12, 13, the Rev. J. W. Downs, district superintendent, presiding. Saturday, January 12, the business session was held. Our district superintendent was full of greeting from the Chicago meeting, from which he had just returned. The business session was a success. On Sunday, the Rev. Downs spoke from Heb. 11. 5. This was a wonderful sermon at Point Sullivan. The pastor, Rev. R. L. Palmer, preached at Milam Grove from the text, "The Lord is a sun and shield." Sunday evening we assembled at Milam Grove, where the Rev. Downs preached another great sermon. The sacrament of the Lord's Supper was administered to forty-eight persons. Our quarterly claims were raised in full. We have raised since our new pastor's arrival on the ground, \$159. We have plans for success this year through the program of our beloved pastor, the Rev. Mr. Palmer, and shall not fail. We have raised and reported \$14 for World Service in our New Year's meeting. All of our services are full of the Spirit. We are proud of our new pastor, and believe in his leadership. He and his devoted wife are making many friends in this community.—Evans T. Smith, Reporter.

NASHVILLE, TENN.

Patterson Memorial: Our first Quarterly Conference was held December 21, 1928. Our district superintendent, Rev. W. B. Crenshaw, was elated over the work done by this enterprising membership, and gave them the blue ribbon. He said this was the best quarter held during his first round. The seven clubs reported as follows for the month ending January 13: No. 1, Mrs. Alberta Patton, \$13.70; No. 2, Mrs. Ora Hill, \$19.85; No. 3, R. P. Patton, \$18.25; No. 4, T. F. Patton, \$15.50; No. 5, Mrs. Mamie Henley, \$8.25; No. 6, Mrs. Lurla Lyons, \$26.25; No. 7, Miss M. E. Buford, representing the children, \$5.01. Club No. 6, under the leadership of Mrs. Lurla Lyons, carried the banner of success for the next thirty days. Despite the fact that the "flu" had us in a tight grip for

two weeks, the Ladies' Aid and Brotherhood have taken on new life and helped to lay on the table \$106.81.—The Rev. W. E. Mitchell, Pastor; Miss A. M. Tunstall, Reporter.

SEALY, TEXAS

The first Quarterly Conference of the Sealy circuit was held January 12 and 13, with our superintendent, the Rev. T. S. Pryor, in the chair, and our beloved pastor, the Rev. A. A. Frank, at his post. We thank God for the recovery of our pastor after a great spell of sickness. God knew we had need of him. Because of the misunderstanding we had, we were not expecting the Conference to be held at that time. We had only two days' notice, but the pastor, with a few members, got busy, and as a result we paid the superintendent in full, \$35, and our pastor is pleased with the fragments. Therefore we are still on eagle's wings. By God's help we are determined to stand by the program of the church, and we pray that others do likewise.—M. E. Garland, Reporter.

Marriages

BURCH—CASON. Mr. Anthony Burch, of Forest Green, and Mrs. Mary Cason, of Glasgow, Mo., were married on Wednesday, December 26, 1928, at the residence of Mrs. Ida Donaldson Cason. Mr. and Mrs. Burch are both prominent in social and financial circles. Mrs. Burch is easily one of the wealthiest women of our group in Missouri. The Rev. H. T. Reeves officiated.—Reporter.

HARDEN—SMITH. Mr. Pearl Harden and Mrs. Linnie Mae Smith were united in the holy bonds of wedlock on Tuesday night, December 18, 1928, at the parsonage of Pratt Memorial Methodist Episcopal Church, by the Rev. A. B. Keeling. Mr. Harden is a staunch member of Pratt Memorial, being a member of the trustee board, treasurer of the board of stewards, and a class leader. Mrs. Harden is a member of the Baptist Church. We wish for them a happy future.—Reporter.

WORTHY—BROWN. Mr. Luther Worthy and Miss Lizzie Brown were joined in matrimony, December 26, 1928, at the home of the bride's parents, Williamson, Ga., the Rev. Wm. Jones officiating.—Reporter.

Obituary

ANDERSON—Mrs. Hattie Anderson, born in Alexandria, La., seventy-eight years ago, and one of the oldest members of Mt. Zion Methodist Episcopal Church, Slidell, La., died January 3, 1929. She was one of the founders of Mt. Zion Church, New Orleans, La. She was converted at the age of fourteen years, joined the Methodist Episcopal Church, and gave sixty-four years of service to that church. One sister and a host of relatives mourn her passing. She was a member of the Household of Ruth, who took part in the ceremony. The funeral was largely attended, and the sermon was preached by her pastor, the Rev. T. P. Norris, assisted by the Rev. T. W. Williams; the Rev. S. Thomas, of the Baptist Church; and the Rev. J. L. Fisher, of the African Methodist Episcopal Church. The remains were laid to rest in Claude cemetery.—Nancy Hyde, Reporter.

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Special Notice

The postoffice address of the Rev. W. H. Smith has been changed from Columbia, Miss., to Bay St. Louis, Miss., 248 Sycamore Street.

Inquiries

I desire to inquire for Mary Lee Davis. When last heard of she was living in Lamesa, Texas. Kindly send any information concerning her whereabouts to Cott Reece, R. F. D. 4, Box 11-D, Texarkana, Ark., and the same will be greatly appreciated.

I wish to inquire for Walter Coleman, brother, and Mary Gordon, sister. Our mother's name was Cynthia Gordon. My brother went North after the Civil War, and my sister was taken South, since which time we have not heard from them. Please send any information to their sister, Laura Pattison, 1918 Herman Street, Nashville, Tenn.

I desire to inquire for my brother, Thomas P. Harris, who was reared in Westminster, S. C., son of Pink and Josie Harris. Last heard of in Sulphur Springs, Fla., at 916 Yukon Street. Will the ministers of Florida please read this notice in their pulpits? Any information as to his whereabouts will be greatly appreciated. Send same to Sam S. Harris, 962 1/2 Gratiot Avenue, Detroit, Mich., or Mrs. Fannie E. Cleveland, 8846 Hudson Avenue, Detroit, Mich.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, FEBRUARY 7, 1929

LINCOLN

The Man of the People

BY EDWIN MARKHAM

When the Norn mother saw the whirlwind hour
Greatening and darkening as it hurried on,
She left the heaven of heroes and came down
To make a man to meet the mortal need.
She took the tried clay of the common road—
Clay warm yet with the genial heat of earth—
Dashed through it all a strain of prophecy,
Tempered the heap with thrill of human tears,
Then mixed a laughter with the serious stuff.
Into the shape she breathed a flame to light
That tender, tragic, ever-changing face;
And laid on him a sense of the mystic powers,
Moving—all hushed—behind the mortal veil.
Here was a man to hold against the world,
A man to match the mountains and the sea.

The color of the ground was in him, the red earth;
The smack and tang of elemental things;
The rectitude and patience of the cliff;
The good will of the rain that loves all leaves;
The friendly welcome of the wayside well;
The courage of the bird that dares the sea;
The gladness of the wind that shakes the corn;
The pity of the snow that hides all scars;
The secrecy of streams that make their way
Under the mountain to the rifted rock;
The tolerance and equity of light
That gives as freely to the shrinking flower
As to the great oak flaring to the wind—
To the grave's low hill as to the Matterhorn

That shoulders out the sky. Sprung from the
West,

He drank the valorous youth of a new world.
The strength of virgin forests braced his mind;
The hush of spacious prairies stilled his soul.
His words were oaks in acorns, and his thoughts
Were roots that firmly gripped the granite truth.

Up from log cabin to the Capitol,
One fire was on his spirit, one resolve—
To send the keen axe to the root of wrong,
Clearing a free way for the feet of God,
The eyes of conscience testing every stroke,
To make his deed the measure of a man.
He built the rail-pile as he built the state,
Pouring his splendid strength through every blow;
The grip that swung the axe in Illinois
Was on the pen that set a people free.

So came the captain with the mighty heart;
And when the judgment thunders split the house,
Wrenching the rafters from their ancient rest,
He held the ridgepole up, and spiked again
The rafters of the home. He held his place,
Held the long purpose like a growing tree,
Held on through blame and faltered not at praise.
And when he fell in whirlwind, he went down
As when a lordly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.

Personal and General

—Residential segregation in Richmond, Va., struck a snag when leading Negroes of that city appeared before the City Council, protesting against such legislation. Among these was the Rev. Robt. M. Williams, our pastor of Leigh Street Church. The local interracial committee, led by R. W. Carrington, contended that the measure would work an unnecessary hardship on many people, and unfavorably affect the existing cordial relation between the races. As a result, the proposed legislation was referred to a commission of three city officials and six citizens, two of whom are colored. This commission will study all aspects of the situation and report their recommendation to the council by May 1. The ordinance should not pass.

—John Stewart Memorial Settlement House continues to serve most happily the entire community of our group, of which it is a center, in Gary, Ind. It has a most commendable program by means of which it promotes standards of health, education, recreational improvement, Christian ideals, and racial good will. Its house staff is to be commended on the fine exhibition made in its annual report set forth in its recent anniversary program. Pastor Delaney, of our Trinity Methodist Episcopal Church, is its superintendent. The following are the executive committee: the Rev. W. G. Seamon, Senator C. O. Holmes, Captain H. S. Norton, Dr. W. A. Hardy, H. B. Snyder, A. D. Whitlock, H. Theodore Tatum, and Wm. Cook.

—Asbury Church, San Francisco, recently completed at a cost of nearly fifty thousand dollars, faces the loss of all its property by foreclosure, unless the sum of ten thousand dollars is raised by the 15th of March. The indebtedness remaining totals \$38,000. Located in one of the choicest sections of the city, the future holds great promise for this struggling congregation. But the present needs are so urgent that unless help is forthcoming from Methodism at large, there will be no Methodist voice throughout the entire northwestern section of San Francisco. Any readers of the Southwestern Christian Advocate who are interested in helping in this emergency, should communicate with the pastor, Rev. William J. Owen, 4301 Geary Street, San Francisco, Calif.

—During the summer of 1929, Dr. Arthur J. Jackson, director of the Department of Religion, American University, Washington, D. C., will conduct a seminar to Palestine, which proposes to provide for theological students, ministers, directors of religious education, and other interested persons; an opportunity to study in the Holy Land. Lectures will be delivered on shipboard; laboratory work will be undertaken from Nazareth as a center, from Tiberias on the Lake of Galilee, and from Jerusalem. Sermon on the Mount and Paul's Mars Hill sermon will be studied in the atmosphere of their original scenes; likewise Paul's epistle will be studied at Corinth and Rome, in the centers where these were originally directed. Those interested should write Dr. Jackson at the above address.

—We record with profound sympathy the untimely death of Miss Helen Alice Tenny, on January 4, 1929. Miss Tenny was the daughter of President and Mrs. C. W. Tenny, of Gooding College, Gooding, Iowa. She attended the public school in Helena, Montana, and was valedictorian of the Gooding high school, class of 1924. She held honor rank in the college, and was a talented musician, skillful painter, and an indefatigable searcher for truth. On Friday, January 4, though registered for the new term, with her strength impaired, she was unable to attend her classes, and in the afternoon left a note to her mother, expressing her love for all, saying she was not able to continue a losing game. Her death was a sad disappointment not only to the immediate family, but to their large circle of friends.

—"I have tried to show the escape of emotions which the plantation slaves felt after being held down all day by the grind of la-

bor and the consciousness of being bound out. Set free from their tasks by the end of the day and the darkness, they have gone from their cabin to the river's edge, and are calling upon their God for the freedom for which they long." Thus spoke Melvin Gray Johnson in describing the motif of his painting of the Negro spiritual, "Swing Low, Sweet Chariot." Mr. Johnson's painting won the special prize of \$250 in the exhibit of work of Negro artists, held under the auspices of the Harmon Foundation and the Commission on Race Relations of the Federal Council of Churches. The exhibit was held at International House, New York, from January 8-15. Other paintings of Mr. Johnson are "Portrait of Wilson Lamb," "Study of a Negro," "Over Harlem Roof-tops."

To Our Delinquent Subscribers

All persons who are in arrears with the Southwestern Christian Advocate are hereby advised that all past-due payments for same must be sent to the office at once. Postal regulations will not permit us to send the Southwestern longer. Our obligations must be met. Help out in a large way by RENEWING YOUR SUBSCRIPTION TO-DAY. PLEASE RE-NEW.

—"The Wider Significance of the African Problem," is the general theme of a series of four lectures provided by the Alumni Foundation of Gammon Theological Seminary, and given this year by Bishop F. J. McConnell, D.D., LL.D. The lectures are to be delivered in Thirkield Hall, the seminary chapel. On Wednesday, January 30, the bishop will talk on "The Historical Approach"; on Thursday, January 31, on "Christian Pre-suppositions"; on Friday, February 1, on "Some Present-Day Tendencies." The last lecture will be on Friday afternoon, on "World-wide Democracy." No more significant series of lectures, we are sure, has ever been delivered at Gammon, and Bishop McConnell's treatment on these aspects of this great problem will be a distinct contribution to general social progress. We hope to see them later in book form.

—The Rev. Butler Glover passed to his reward, Saturday, November 17, 1928, in Jacksonville, Fla. He was the father of Mrs. R. Holmes Walker, wife of the Rev. Dr. T. H. B. Walker, pastor of Simpson Tabernacle Church, Jacksonville, Fla. Our sympathies are with the family.

—This office was favored recently with a visit from the Rev. T. Restin Heath, M.D., who is at present superintendent of Bethany Methodist Hospital, Kansas City, Kan. Dr. Heath was in the city during the holidays visiting a daughter here. He is well and favorably remembered in this city, having once served as superintendent of Flint-Goodridge Hospital from 1919-1927. In that position he rendered conspicuous service, raising the endowment of the hospital from fifty to eighty thousand dollars. And what is more, was a spiritual minister. He was accustomed to exhort and preach to the patients, and during his period there between eight and nine hundred conversions were recorded. He is making fine progress in manning the work at Bethany Hospital. The laboratory of that institution has been refitted with all up-to-date equipment, and a new X-ray outfit has been installed. The work has been thoroughly graded, and there are seventy-five nurses in process of training. Property valuation, including its eligible site on a hill in Kansas City, is \$750,000. Recently Malta fever, a new species in this country, was discovered by hospital physicians there, and a vaccine has been manufactured in their laboratory which proved to be a curative agency for the disease. Dr. Heath is always a welcome visitor in these parts.

—With Grant Avenue women as hostesses, The Woman's Home Missionary Societies of the Methodist churches of Denver, Colo., recently tendered a reception to Miss Clara I. King in appreciation of the thirty-five years

of service she had given to the Negro girls of the South through The Woman's Home Missionary Society. Miss King was for ten years at King Home, Marshall, Texas; twenty-five years ago she went to Eliza Dee Home at Austin, Texas, which had only three rooms and twenty girls, and has been its superintendent until June, 1928. This home has grown in numbers and size of buildings far beyond the expectations of twenty years ago; and to Miss King belongs great credit for her untiring efforts in behalf of these girls, whose lives have been lifted and lightened in Eliza Dee Home. Miss King was presented with a substantial purse of gold from the women of the Denver District, which her friends hope will enable her to enjoy her well-earned vacation. The church was beautifully decorated, and a most enjoyable time was spent by a large number of women who attended the reception. Miss King has been a member of Grant Avenue Church these many years, and is not a stranger to the Southside, as she frequently spends her summers in Denver. Her address at present is The Broadmoor Apartments, New Orleans.

—We regret the sad death of the Rev. Etta Sadler Shaw, in Grand Rapids, Mich., on December 4, 1928, in her sixty-ninth year, as a result of pneumonia. Mrs. Shaw was the wife of well-known Evangelist S. B. Shaw. In the pursuit of her high moral and civic ideals, Mrs. Shaw overdid herself in an intensive campaign for the W. C. T. U. in the State of Michigan prior to the recent presidential election. She had delivered thirty-seven addresses, and gave fifty-three talks in schools, speaking ninety times within the space of five weeks. She succumbed after a brief illness. Hers was a long, useful, and beautiful career as an ardent foe of intemperance and the liquor traffic. She was an unusually effective speaker, at home both in the pulpit and on the platform, and an efficient organizer. An ordained minister of the gospel, much of her time was given to cooperative evangelistic work with her husband. With him also, she was co-author of nine books, with a combined sale of close to a million copies. Many of us have read their "Touching Incidents and Remarkable Answers to Prayer." Mrs. Shaw's funeral was held in the Burton Heights Methodist Episcopal Church, of which she was a charter member. The following officiated in the funeral services: Dr. Geo. H. McClung, of the First Church; Dean Chas. R. Jackson, of St. Mark's Church; and Major Edwin Clayton, of the Salvation Army. At the funeral, in harmony with their mother's wish, her six sons acted as pallbearers, each wearing a white ribbon. The surviving children are Rolin W., of Arizona; Arthur T., of Grand Rapids; Elton R., of Berwyn, Ill.; Mark R., of Holliston, Mass.; Lori V., of Kalamazoo, Mich.; Jay Sadler, of St. Paul; Mrs. Grace Woldt, Edith and S. Burton, of Grand Rapids.

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L. H. KING, Editor

DORA DIEFENDORF, Contributing Editor

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THE METHODIST BOOK CONCERN

OUR greatest American race problem is the problem of relations between the white and black races. In some respects the situation is more hopeful, in others more alarming than it has ever been. It is more hopeful because among both the black and the white people there is a growing body of the best men and women who realize the gravity of the situation, who are ready to co-operate in dealing with it, who believe that the application of Christianity to the problem is its only solution, and who are convinced that Christianity must be applied to its solution. Indeed, the Christian forces are the only forces which are really grappling with the issue. Nothing has ever shown the inadequacy and the helplessness of all other forces in facing a real and perilous race situation more sharply than it has been shown in this matter. And no one can read the literature on this subject of twenty years ago, and then the literature which the South is producing to-day, without realizing the immense progress that has been made in the courage and justice and hopefulness with which the Christian people of both races in the South are meeting this real crisis.—Robert E. Speer, "Race and Race Relations."

World Service and Negro Education

THE above title's significance lies in that February is the month when, by legislative enactment of General Conference, Methodism's entire benevolent machinery, known as World Service, is to be brought to bear upon the task of selling intensively and anew to more than four millions of Methodist Episcopalians their fine opportunity to carry on to its successful consummation the high moral adventure of Christian uplift of their colored brethren. With as much interest and zeal, the World Service agencies are putting as much constructive effort into this aspect of its work as in any other of its multiple causes.

The Board of Education is sending to every pastor a suggested program for use on Sunday, February 10. Copies of this program will be available to the pastors in quantity upon their request. A letter is being sent from the office to every pastor calling attention to these matters. A special leaflet on our Negro work is being sent to such limited lists of laymen as are available to the office.

And why this extra activity and effort in the interest of Negro education and general advancement? Because the conditions and the needs are no less urgent to-day than when the work of uplift was begun; when in living freshness there were in the minds of that generation the moving scenes, circumstances, and psychology of those times; those constraining considerations which initiated this God-inspired work.

Unfortunately, in the church there is apprehension lest the impelling motive to help their colored brother has been lost or seriously impaired in an increasing number of sections of the church. That this might be the case, was the reason why a few Negro members of the church voted against consolidation of the benevolent boards at the Springfield General Conference. It remains for the church to determine whether these anticipations shall be justified by the outcome in the attitude of many of our stronger Conferences toward this cause, once so popular in the church.

It is no legitimate release from obligation to this cause for one to cite the record of advance the Negro has made thus far. Argument from this point is more convincing for a continuance of the program, since, in the success of this experiment in Brotherhood helpfulness are

the inspiration and challenge that spring from a sense of the wisdom shown at the beginning of the enterprise. The time to cease the uplifting is only when the leavening process has lifted the entire mass to the level of the whole.

Methodism, to be sure, is proud of the success of her efforts in this direction, covering a period of upwards of sixty years. As then, so now, the race is amazingly handicapped by ignorance, prejudice, and poverty. The very life of the masses is dependent for its existence upon the church and the school. Of these latter, there are within the church more schools and students than are fostered by any other single denomination—a fact for just pride of denomination and race. It is such a fact that urges forward both those who are helped and those who help. There is much dynamic in the following figures of achievement by our church during the past sixty-eight years:

Negro schools, 16; teachers in these schools, 879; students enrolled this year, 5,507; trained and sent out from these schools in fifty-eight years, 200,000; school teachers trained, 18,000; colored Conferences created, 20; ministers in these Conferences, 2,045; church members, 842,782; children in Sunday school, 205,252; churches, 3,519; valued at \$4,000,000. All of this at an expenditure for the entire period of \$17,905,517.

Truly, these results, and many, many others that can never be tabulated, are ample justification for the enterprise and adventure in Negro uplift, to which the church pledged her devotion in other days. Shall there not be now throughout the church a fresh devotion, a rebirth of the dauntless courage and consecrated passion such as constrained the founders and promoters of this work in the heyday of its existence? Where now are the Rusts, the Hartzells, the Havens, the Warrens, the Masons who used to thrill and stir to action a church which was always eager to hear; and where are the hearers to-day who will pause long enough to have sold to them anew the same old need for continued Christian interest in the appalling needs of their handicapped brethren?

The other day we came across an interesting chart prepared by Secretaries Rust and Hartzell of the original Freedmen's Aid Society just eighteen years after that body was organized. The chart was a compilation of achievements, with an exhibition of a group of pictures of school buildings erected and operated by the society

at that time; it contained also a powerful appeal for funds to carry on the work of the society. The list of achievements in this field at the present time, to be sure, must show far in excess of that day, for the period of effort has been extended fifty years since then; but we wonder whether the appeal, with its moving urgency, its specific detail of purpose, and its convincing sympathy, is not lacking in the approach of the church to-day as compared with yesterday. Is not there for the present crisis in Negro education in our Methodism some challenge in this old statement which here we reproduce? Does it not envelop us in the atmosphere of those other days when Methodism seemed to us more of a mother than a machinery? Here is what, and how, the tall leaders of our Methodism spoke out fifty years ago:

Six million five hundred thousand or twelve thirteenths of the Negroes of the nation are in the South, and every problem touching their future must have its final solution in that section. Christian education, centering in the pulpit and the school and the home, must, under God, be chiefly instrumental in solving, with the least possible friction, the grave problems now confronted by the masses of the South, because of diversity of race, and a change of civilization.

EIGHTEEN YEARS OF SUCCESSFUL WORK

1. The Freedmen's Aid Society has had eighteen years of successful work in the South. Its object has been to educate (1) ministers; (2) Christian teachers; (3) Christian physicians; (4) to develop self-supporting industrial schools.

2. In eighteen years the society has received and expended \$1,537,015.72. The following are some of the results:

(1) Seven hundred thousand dollars of real estate paid for. (2) More than 100,000 different students have been taught. (3) These students have taught fully one million youth in the public schools of the South. (4) Over fifty Christian physicians have been graduated, seventy-five per cent of whom are having large practice in various cities of the South, and exerting a wide influence for good in the church and community. (5) Hundreds of pulpits have

been manned with intelligent and pious pastors, and every Conference in the South is rejoicing in the transforming power of large accessions to its ranks of pious and cultured young men from our schools. (6) Multitudes of freed women have been given a great uplift toward independent and successful lives, and Christian home and church life among the masses have been wonderfully improved. (7) Unity of sentiment among white and colored people, as well as those of different sections and churches and parties, has been greatly promoted by the beneficent results and influences going out from our schools and teachers. (8) The success of this and kindred societies in educating the Negro and encouraging public schools for all classes has powerfully aided in revolutionizing public sentiment in the South toward the Negro, and popular education for the masses, until now all churches and States in the South are committed to both.

Following this roster of achievements, the chart made its appeal to the church for \$250,000, and submitted the following as the method of securing that amount:

1. Let every pastor resolve that he will raise at least his apportionment. Many can and will do more. Some will fail after doing their best. With these we shake hands and say, "God bless you; success will come next time." *But among the twenty-five hundred pastors who last year reported nothing, we are sure there are many who ought to have done better.*

The apportionment averages only ten cents a member. Brethren, raise this, and we will have our quarter of a million.

2. Let the Sunday-schools have a chance. *Once a year tell the children about this work, and let them give their pennies. If pastors desire, we will send them a program of a Sunday-school service.*

3. *Let our men and women of wealth know more about our Southern field, and be encouraged to give for buildings and endowments."*

This editor believes that the same consecrated purpose and devotion to this cause of helping the Negro will bring relatively successful results if brought into play by church leaders and tested upon the people called Methodists. Thus will the church's Negro membership realize progressively the human values in the World Service machinery.

Lincoln Month

BY CONCERT of purpose, more or less general throughout the nation, February has been set apart as Lincoln Month. For this there is a valid reason. A significant background in the character and achievements of Abraham Lincoln, our great typical American, affords a basis for a fine blending of sentiment between the things he advocated and the purpose of the nation's observance of his birthday.

The much cherished idea is that of the dominating note with its universal appeal of human freedom and good will, for which idea the great Lincoln gave his life. The universal recognition given him and his enduring fame rest upon the chief rôle which he played in the life of a nation then standing over the crater of political and moral disintegration. Lincoln was an emancipator. He freed a nation as well as a race, and gave undying impetus to the march for universal freedom for all men everywhere. To give adequate appraisal of his value as a man, and his achievements as a public benefactor, is utterly impossible. The luster of his resplendent life will grow brighter during the coming years, and the grandeur of his figure will be enhanced as students of history shall study the rôle he played in human affairs as long as histories are written.

With a view to capitalizing the high qualities of his character and the worth of the sentiments which he wrought into the character of this nation, special agencies are utilizing the month of his birth in an effort to magnify the ideals for which he stood. Not only the date of his birth, but the whole month of February has now become noted for movements and programs to further the Lincoln spirit. This custom is becoming increasingly general. The Na-

tional Young Women's Christian Association is this year setting apart a period from February 6 to May 15 for a series of three seminars in the study of good citizenship. The first of these, February 6, is to be devoted to a study of interracial elements. The second series, March 13-17, will be devoted to a canvass and study of international relationships of world-wide social organizations in their political, economic, and Christian aspects.

Taking advantage of the appropriate blend of sentiment and purpose of the month with the life and character of this great humanitarian, likewise the Federal Council of the Churches of Christ in America has, for several years, utilized the month of February for emphasis in this same direction. Its impact has been strongly felt through campaigns of education in the spirit of the Washington Conference for the Limitation of Armament; of America's membership in the Permanent Court of International Justice; of maintaining friendly relations with Mexico; of the Briand-Kellogg anti-war proposal, generally known as the Peace Pact of Paris for renouncing war. Among the methods employed by this collective expression of the church are educational programs among women, young people, and children; the setting up of international conferences, national and local, which have brought together leaders of white and colored people in co-operative programs; the observance in February of Race Relation Sunday, and the bringing together for helpful understanding and experience white and colored church women. Largely through the instrumentality of their Commission on Race Relations, lynchings in this

(Concluded on page 114)

The Contributing Editor's Page

Ash Wednesday—February 13, 1929

JOHN WESLEY prepared a book of Services, which he recommended to the Societies in America. The original preface is dated at Bristol, September 9, 1784. In it he says: "I believe there is no liturgy in the world either in ancient or modern language which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree."

He further says, "Most of the holy days (so called) are omitted as at present answering no valuable end."

Ash Wednesday he included, using the familiar collect: "Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen."

In the judgment of our spiritual father this day must have answered some "valuable end"; hence the inclusion in the Order prepared for the use of the Societies in America.

Holy days, forms, and ceremonies are valueless unless they serve some worthy spiritual purpose. This is no plea for a purely formal observance of Ash Wednesday, but a reminder that we are all in danger of losing our hold on immeasurable spiritual values through our common neglect of the practices that enrich the inner life.

If, as a nation, as individuals, we are all that we ought to be, there is no reason for penitence and a fresh start toward the flying goals of the kingdom of the Spirit.

To sprinkle ashes on our heads would accomplish nothing. But to join millions of our fellow Christians in "worthily lamenting our sins" would mean for many of us a deepened interest in religious realities in a day that, by its glaring materialism, blinds the eyes and sears the hearts of multitudes who nevertheless unconsciously seek fellowship with the God of Jesus Christ.

The Fickle God Popularity

IN THE will of HENRY ARTHUR JONES, noted dramatic author, there is a paragraph of more than passing interest: "On several occasions, when I felt encouraged to offer the public my best works, regardless of popular success, I was so unfortunate as to meet condemnation alike of press and public. I say this in no spirit of bitterness or disappointment, but as an excuse for sometimes offering the public plays below the level of my aspirations and their expectations. I have done this hoping to capture that wide and popular approbation without which no dramatist can hope for influence and authority."

A dramatic author is not the only person to meet this temptation. To it many a preacher, teacher, writer succumbs. To say the thing we know our people want to hear, to flatter their vanity, to play upon their weakness for sentimentality, their eagerness for emotional thrills—how easy it all is, and how futile.

The Christian religion is hurt every time one of its representatives does a little less and lower than his best

in proclaiming its searching evangel. The desire to draw a crowd, to attract the attention that wins promotion, to say and do things that lead to headlines is perfectly human. It takes ability of a high order to do less than the best in such a way as to secure popularity. Many who criticize would be only too glad to reap the harvest if they could. But the times in which we live demand the best from every preacher and teacher of "the more excellent way." The least of us has the unspeakable opportunity of conducting some little part of the King's business according to the King's own code.

The morale of the ministry is capable of improvement by way of a self-discipline that refuses to allow anything but a man's "best" to "get by."

"Why I Am a Missionary"

STANLEY JONES was telling a great company about the deepest motives of his own calling. No one could have spoken with deeper humility, with finer reserve, and yet at the same time with such absolute directness. The atmosphere he created by his perfect candor formed an unclouded medium through which to vision far more than a mere understanding of his words conveyed. He gave his auditors the rare privilege of seeing a soul in action.

"You cannot expose yourself to the need of the world and then do nothing about it."

"I was not compelled by a program, but impelled by a Personality."

"Everywhere and always I go to receive and to share."

There was much more. But this is enough to reveal the inner working of a spiritual purpose which in its out-working has carried immeasurable blessing to a large section of the world.

A great daily newspaper, speaking of this Christian missionary, declared him to be the sort of man of whom we should never be ashamed as he sat at the round table with holy men of other religions.

But even more important—as we who are Christians sit at the round table with him we come to see more clearly what the inner spirit of the missionary project in these great days is, and what sort of folk we must be if we are effectively, without sectarian narrowness and denominational handicaps, to carry it forward.

"Impelled by a Personality"—these are the words to which the speaker returned again and again. D. D.

Coming Articles

February 14—The Negro Church Serving the Community
Robert M. Williams

February 21—A Layman Looks at the Ministry
Glenn Frank
When and Where the West Began
William H. Wylie

February 28—The Adventurous Home-loving Mrs. Hoover
Walter Raleigh

A Constructive Ministry

By Frank W. Boreham, D.D.

Author of "The Nest of Spears," "A Temple of Topaz," "The Fiery Crags," etc.

I WANT to write to you on the need for a constructive ministry. And I take a text. It consists of but a single word, and a word of one syllable at that. "*Add!*" says the apostle, "*add to your faith, virtue,*" and so on. Life is to be a constant series of augmentations. We must keep what we have, and be constantly adding to our store.

Now for us ministers this principle assumes three important aspects. To begin with, we are all in danger of losing the best as life goes on. We are like a man who fills his pockets with gold, but has a hole in his pocket. Have we not all lost something of the rapture that flooded our souls at the time of our conversion? Have we not lost something of the radiance of our first simple faith in Jesus? Have we not lost something of the devotion that first impelled us toward the ministry? Have we not lost something of the passion that burned in our hearts at the time of our ordination? It is not altogether our fault. We have found so much in life—even in church life—that is prosaic and sordid and unlovely, and we have imperceptibly lowered our ideals. But it is a loss, and a sad loss. "*Add,*" says Peter. Do not let life be a constant subtraction, a continuous depletion, a steady draining away of spiritual vitality; but let it be an uninterrupted growth, a steady enrichment. Go from good to better, and from better to best. Grow in grace and in gladness. *Add, day by day, to your soul's rich store. Add; add; add!*

Purifying the Water Supply

The *second* implication of the principle, so far as we ministers are concerned, is best revealed in a striking story from the Old Testament. The water supply of the city of Jericho became tainted, and in their extremity, the city councillors turned to the prophet. At such crises the world often turns wistfully to the church. And, we are told, Elisha took a cruse of salt and made his way to the fountainhead of the defiled stream. And he poured the salt into the waters. And lo, the waters were healed! It is thus that we prophets must always cleanse the tainted streams of life. We must *add* something to the waters. It is very difficult to purify the stream by a principle of subtraction. It may be that we see something in the river that can readily be removed; and in that case we do valiant service by extracting the source of the contamination. But, generally speaking, it is impossible to make murky water pure by attempting to take out of it the defiling quantities. It may be the occasional duty of a minister to draw attention to certain elements of social life, of public life, of domestic life, of individual life, that make for the unwholesomeness of the community. But, generally speaking, a minister's best work is not done by criticism, by attack, by negative methods. Elisha's system is the best. Pour something cleansing *into* the stream. *Add!* Out of the sweetness of your own soul, out of the riches of your own Christian experience, pour all that is best in your own radiant heart into the life of the world around you. And, as that purifying salt falls into the stream, its tainted waters shall be healed.

On the other side of the world I know of a city that

attempted to beautify itself by the construction of an artificial river. The winding channel was dug through the city and connected with an abundant supply of water. And the citizens rejoiced in the new loveliness of their city. But very soon a troublesome waterweed appeared in the bed of the stream. It flourished to such an extent that the little river became choked, and no canoe or pleasure boat could pass up or down its surface. And the people were troubled. Every device was employed to hack out the roots of the weeds, and all kinds of chemicals were employed in the attempt to eradicate them: But to no purpose. Then one day some genius made a new suggestion. "Leave the weeds alone," he said, "and plant willows along the banks of the river!" The scheme was tried. And lo, the roots of the willows devoured the substances on which the weeds had been luxuriating; the weeds died away of their own accord, and the drooping and graceful willows impart a fresh loveliness to the stream. It is always by a principle of addition that we solve our spiritual problems. I attempt to tear out of my soul the besetting sins that plague me, and I find it a tedious business. But if I can plant a few fresh graces in this soul of mine, it may be that, as they grow and prosper, the vices that molest me may gradually vanish of their own accord. I may destroy the weeds by planting willows.

The Rat in the Aeroplane

In this connection, Hardley Page, the airman, tells a great story. When, he says, he was making his eastern flight in one of his best machines, he and his companion descended at Kobar, in Arabia. There a large rat, attracted doubtless by the smell of food, managed to get into the aeroplane. When Mr. Hardley Page was in mid-air he discovered its presence by the sound of gnawing behind him. The airman thought with horror of the damage that those pitiless teeth might effect and of the disaster to which they might lead. Some vital part of the machine could be destroyed in a moment, and a dreadful death result. What could he do? He suddenly reflected that a rat is not made for high altitudes. It is made to live on the surface or to burrow beneath it. So Mr. Page determined to soar. He rose and rose till he, himself, found breathing difficult. He listened, and to his delight the gnawing ceased. After awhile he ventured to descend to a lower level. And when, at length, he alighted, he found the rat lying dead beneath the engine! It is by constructive methods that we invariably surmount our most obstinate difficulties. If we can only rise to a loftier level of Christian living and of Christian attainment, the pests that molest our souls will be suffocated by the rarity of the air in which we live.

We ministers cannot afford to forget that it is our supreme business in life to add to the membership of Christ's church, to add to the number of the redeemed. *Add; add; add!* "The Lord *added* to the church daily those who were being saved." At any cost, we must maintain our evangelistic passion, our hunger for the souls of men. We dare not settle down and repose at our ease so long as men are perishing. They must be won—and *added*. I came upon a lovely story

the other day. Let me tell you how I unearthed it. I particularly wanted a couple of books. So I went to a bookshop to buy them. As I entered the shop I saw, on the counter near the door, two books that I *didn't* want; so I bought them. You smile; but I think my behavior was logical. When you enter a bookshop and see a book that you feel you *must* buy, it is a good thing to pull yourself together and ask yourself *why* you feel so drawn to that particular book. And the chances are that you will discover that it is because you are already something of a fanatic on the subject dealt with in that volume. It is your pet theme; you are a specialist in that line; it may do you a world of good to give that topic a rest.

And when, on the contrary, you see a book that makes no appeal to you—a book that you do not dream of buying—it is good to pull yourself together and to ask yourself *why* that book fails to attract you. The chances are that you will discover that it is because you have totally neglected that

line of things; your mind is a blank on that subject; you know absolutely nothing about it. I do not wish you to understand that I am urging you, whenever you enter a bookshop, to buy all the books that you *don't* want, and to leave unpurchased all the books that you *do*; but I do urge you to be always forcing your minds along unfamiliar tracks, to be constantly breaking fresh ground.

But to my story! The two books that I *didn't* want, and that I therefore bought, were two books on mountaineering. I have never done any mountaineering, and I certainly never expect to do any. The books made no appeal to me, so I bought them! One was by G. D. Abraham; the other by Edward Whymper. I have read both volumes with great delight and with rich profit. And, if nothing else within their covers rewarded me for my enterprise in buying them, I am repaid by the story with which Mr. Whymper concludes the tale of his adventure.

When he went to Switzerland for the first time, he soon found that he needed a handy man, a man to do the rough-and-tumble work of the expeditions. He could get plenty of men to climb the mountains—princes of the blood, millionaires, the young aristocrats of every continent were eager for such romantic exploits. But Mr. Whymper wanted a man to do rough work at the foot of the mountains, and he could not find such a man.

The Dwarf Who Became a Mountaineer

Then one day he saw issuing from a side street near the chalet the oddest little figure he had ever beheld. He

was a dwarf, a hunchback, a creature of revolting appearance; indeed, he seemed to Mr. Whymper to have been built on the principle that no two limbs were to be equal. His arms were not equal; his legs were not equal; he was a twisted mass of deformity. Then, as Whymper was turning away, almost in disgust, he noticed that little children ran to the hunchback and seemed very fond of him. So Mr. Whymper approached him; told him what he wanted; found him eager to do the work; and straightway employed him. From that time forth little Luc was Mr. Whymper's constant helper and devoted ally.

At last the day came for Mr. Whymper to go to Switzerland for the last time. He found little Luc wait-

ing to help him in any way he wished. All at once the pathos of the situation swept over him. Here was a man who had been constantly engaged in helping others to climb the mountains, yet had never visited the heights himself! On the impulse of the moment he made a suggestion.

"Well, Luc," he said, "how would you like to go to the top yourself this time?"

Poor Luc shook his head and looked sadly at his unshapely limbs.

"Oh, we'll get you there!" exclaimed Mr. Whymper. "We'll lend you a hand, and even carry you if needs be!"

And so they set out. Luc was so anxious not to be a burden to the party that he refused to eat anything but the crusts that the others threw away and would only drink the grounds of the coffee. But they got him to the top! And Mr. Whymper says that the climax of his career as a mountaineer was reached when he saw Luc's transports at the summit. The little creature was on his knees in ecstasy. It was difficult to think that his face had ever been considered ugly. It was radiant; it simply shone! His hands were thrown up in admiration.

"Oh, beautiful, beautiful mountains!" he was exclaiming. "Oh, beautiful, beautiful, *beautiful!*"

My brothers in the fellowship and ministry of Jesus Christ, it is a great and wonderful thing to be permitted to climb the heights; to breathe life's rarer atmosphere; to struggle on and on and up and up; to press towards the mark for the prize of the high calling of God in Christ Jesus; to stand upon the mount of God with sunlight in your soul. But the joy of joys, the ecstasy of ecstasies, the rapture of raptures, the triumph of triumphs is reached when, standing on that sublime and sun-bathed summit, you are able to look round on others who, but for you—your influence and your endeavor—could never have reached those lofty altitudes at all.



"THE BEAUTIFUL MOUNTAINS"

Civilization and the Negro

IN THESE days when men are impelled by inordinate race pride and national conceit, we do well to remember that civilization is not to be appropriated by any one racial or political group as its particular product. Civilization is an organic unit. It is not a static thing, but a continuous process. It is not a product of any particular group of people or of any single period of time. Civilization is an accumulation, a composite of achievements and cultures to which have been made contributions by all peoples of all times. That particular stage and type of culture which exists to-day is taken over and built up from all that is best from different social groups in all the past. The present generation simply combines its own distinct product with that social heritage into possession of which it has come since it emerged into the procession of the world family of nations and races.

Thus, those who are constantly evaluating the contributions of the Negro to civilization must take into account the background of the Negro's life as it stretches back into the remote periods of civilization of which the records are scant and yet to be disclosed. The American Negro is not detached from this great world drama.

He is part of a formerly great and potentially powerful race group of people in the world family who built and maintained civilizations which rose to dazzling heights. These civilizations, like those of all the other composite groups of the human race, fell at the end of their life cycle, but left their rich deposits as constituent elements in our present-day composite, boasted, Western civilization. A bit of evidence confirming this view is presented in an editorial statement appearing some time ago in a Brooklyn daily, which says:

"It has long been known that at the faint dawn of

IN THE last four hundred years the people who are classified as Nordics have succeeded in getting control over most of the surface of the globe. The white race, led by this small fraction of itself, has come to feel that it has been destined to rule the two thirds of the human race that are not white. The colored races are beginning to revolt, and the scepter of domination is passing both from the white race as a whole and from that part of it which has been in peculiar possession of it. This threat has been resisted with as much energy as has been the case with the passing of every order. The vocabulary of science has been appropriated and its methods prostituted to prove what men want to prove, namely, their moral right to keep what they want to keep. . . .

Further, since there is slight relation between the originators and possessors of culture, it may often happen that the culture of the dominant race has been secured from the "inferior" race or culture. Anthropologists think that the method of working iron, whose use has been perhaps the greatest single asset to the white race, was originated by the Negro in Africa. The Greeks made a contribution to the world's culture which does not correspond to the present status of the Greek people on the culture scale. And Korea, which Japan feels that she must rule because of Korea's backwardness, gave Japan much that is now of the highest value to Japan. In the region of the Mediterranean most of the European culture was developed. The Nordics after appropriating the contribution repudiate the creators of it.—Herbert A. Miller, "Races, Nations, and Classes."

history a Negroid race had settled both the upper and lower valleys of the Nile, and that a differentiation arose, because the upper region, or Ethiopia, was poor economically, and absorbed wilder Negro elements from central Africa, while the rich, lower valley fronted Asia and Europe. It has long been known that the contacts, hostile and otherwise, between Egypt and Ethiopia were close. A new Ethiopia in time arose, not in Nubia, but nearer Egypt; and at its ancient capital, Napata on the Nile, the Harvard-Boston researches have been made. The archaeologists have established the origin of the royal family, and have thrown light upon the successive monarchs for more than four centuries. It was about 750 B. C. that they conquered Egypt, and held sway for a hundred years, sending their ambassadors to Assyria and other Asiatic courts. The Bible names one of these Ethiopian rulers of Egypt and the American scientists identified the other four.

"The view that the Negro's place in history and civilization dates from about the time a Dutch ship brought the first slaves to Virginia, is not confined to our South, but it is an utterly fantastic view. Not merely did the Negro build up powerful kingdoms in the Nile Valley. He traded with Solomon when Jerusalem was at its greatest importance, and sent gold, ivory, jewels, and cloth to the first Greek and Semitic colonies in North Africa. When the advance of Mohammedanism began, Negro converts to Islam helped to conquer northern Africa and Spain. Kingdoms almost worthy of comparison with Ethiopia arose and sank in various other parts of Africa. Archaeology is expected to supply much more information upon the history and culture of the Negro in earliest times, and will do its part to give the Negro a larger background and greater dignity."

OF COURSE, the present separateness and distinctive character of the United States among the nations is due in part to the mixture of races in the make-up of their people. Men of every European race, men out of Asia, men out of Africa have crowded in, to the bewilderment alike of the statesmen and of the historian. An infinite crossing of strains has made a new race. Nothing has been done of which we can confidently say, "This would not have been done had we kept the pure Saxon strain." All peoples have come to dwell among us, but they have merged their individuality in a national character already formed; have been dominated, changed, absorbed. The fact should a little daunt those who make much of physical heredity and speak of the persistence of race characteristics as a thing fixed and invariable.—Woodrow Wilson, Encyclopedia of United States History.

Bishop R. E. Jones Accomplishing Building Project Success in New Orleans Area

Dedicates Splendid Chapel in New Orleans, December 23



The Rev. H. B. F. Charles

IF THERE was a noticeable abundance of unrestrained emotion in the afternoon services of the La Harpe Street (formerly called Scott Chinn) Methodist Episcopal Church, on Sunday, December 23, it was due entirely to the wealth of human interest centering in the past history and future prospects that made possible the event which that congregation was celebrating.

They were having the cornerstone laying and entrance into the main auditorium of their new church structure. For years this plucky little band had visioned, talked, prayed, and hoped for some such achievement. Since the days of its founder, the late Rev. Scott Chinn, Sr., pastors and congregation had sought to realize this ambition for their church. Actual construction was begun two or three years ago by former pastor T. B. Cooper, who gave them the ample basement and lecture room. Succeeding him came the Rev. H. B. F. Charles. To the one purpose of bringing to its present glorious fruition the congregation's building dream, he set his face steadfastly and bent his efforts untiringly.

Not pretentious in numbers or in wealth, this devoted congregation had struggled sacrificially for years to raise their regular claims, general and local, and occasionally to lay by a small sum for building purposes. No end of obstacles were repeatedly encountered by them in the path of their ambition. Pastor Charles knew nothing but toil and sacrifice, and gave no quarter to discouragement and obstacles.

How he did it is difficult to discern, except that he was consecrated, resolute, undaunted; likewise determined, generous even to the point of sacrifice, his little flock stood with him; and though in the heart of a dense Roman Catholic community, pastor and people met with favor from these neighbors. For the builder of the church himself is a member of the Catholic Church, and did the entire construction at the lowest possible figures, even then at personal financial loss to himself. The most outstanding figure in the picture, the very soul of Christian generosity, Mrs. Burkes, an humble stewardess of the Lord, had given her eight hundred dollars single-handed and alone that this temple of God might be builded. Already, during Centenary days, she had given her one hundred dollars for that cause also. It is no wonder that Bishop Jones paid such a glowing tribute of praise to this mother of Zion in

his great address of the occasion. No member of the enthusiastic audience was more pleased at the success of this enterprise than was Bishop Jones, under whose constant care and sympathetic direction the building process had been carried on. It was the final achievement of a building program in which five substantial new church buildings have been directed by him to completion within the environs of the city within the past twelve-month period. Making possible such a splendid achievement has been the fine co-operation of the pastors and of District Superintendent J. D. David, whose district embraces the city of New Orleans and adjacent territory.

By such a concert of forces La Harpe Street Church stands a glory to our Methodism. Neither large nor small, but ample and stately it stands, a twenty-thousand-dollar structure of brick, stuccoed on the exterior; while within, the clean, smooth, cemented walls, beautifully tinted, make a harmonious blend with the lovely woodwork. Soft opaque window lights add to the richness of harmony of the interior color scheme. Illuminating the whole are beautiful cluster-pendant lights of soft crystal clearness. In its place, the well-arranged altar enclosure with railing is matched artistically by the choir loft arrangement at the rear of the pulpit.

The exercises were in every way befitting the history



La Harpe Street Methodist Episcopal Church

and beauty of the building. They were brief and spirited, but dignified and impressive. Bishop Jones was in charge, except for the preliminary assembling in the lecture room. This was directed by District Superintendent J. D. David. He had the Rev. F. W. Brown, of Mt. Zion, to lead the prayer after the opening hymn. Then the audience assembled around the cornerstone without. Appropriate ceremonies were then conducted by Bishop Jones, who called attention to the articles to be deposited in the stone; among them were the Methodist Discipline and a copy of the Southwestern Christian Advocate. This done, the bishop announced, and the congregation sang lustily, "I Love Thy Church, O God," and "Oh for a Thousand Tongues to Sing." Mr. E. J. La Mothe, Sr., prominent building contractor of the city, who erected the structure, then laid the cornerstone. To observe the eagerness with which the youth of the church and community looked on as they stood around in such large numbers, seemed an augury of their devotion to the church in future years.

The procession into the auditorium for the main service of the occasion was a thrilling event. Bishop Jones led it, followed by visiting city ministers in pairs. "They look like men of war" was the processional song, sung as only an enthusiastic Methodist congregation can sing. Bringing up the rear of the line was the splendid choir, robed in immaculate surplices. After all were seated within, the bishop, ever mindful of the benefactress of the

project, Mrs. Burkes, had her escorted to a seat of honor in the congregation. Pastors C. S. Stanley of First Street and G. W. Haywood of Grace Church did this act. Present, also brimful of happiness, yet modest and retiring, was Pastor H. B. F. Charles, whom also the bishop called forward for special recognition.

In his address the bishop spoke briefly, but gave ample commendation to all who had made possible the erection of the church, stressing the real and lasting value of that institution for the spiritual culture of its membership and for social uplift and spiritual worth to the community at large. The presentation speech, giving over the finished church to the chairman of the board of trustees, was made by the builder, Mr. La Mothe, and responded to in fine vein by that officer.

Visiting ministers were present in large numbers, among them being the Revs. W. G. Alston, Arthur Robinson, Calvin Stanley, W. C. Haywood, G. C. Haywood, J. W. Turner, Dean Robert Hayes, of New Orleans College, besides a large number of members of other churches. To each of the ministers present, the bishop extended the courtesy of speaking a word of greeting to Pastor Charles and congregation for their noble achievement. Then the doxology of praise to the God of the house. Thus has been passed another milestone of progress by New Orleans Methodism, led on by Bishop R. E. Jones and his loyal supporters.

For Woman's Welfare



Mrs. Fannie D. Tyler

THE evangelization of the world is the chief task of the church. The motive of this work is in the great commission of the Master, given to His followers in the last days of His sojourn upon the earth. To this task must be bent the energies and resources of every agency within the church.

Realizing their share of obligation for this sacred work, the women of Methodism are carrying on

in a most successful way their ministry among the women in foreign lands through what is now regarded as one of the most effective organizations of the church, The Woman's Foreign Missionary Society. This society functions through eleven co-ordinate Branches, each with its own missionaries, and sending its own money to the field, subject to the approval of a general executive committee. The Branch secretary is the link between her branch and the foreign department. The secretary of the home base connects the Branch with the home department, which is charged with the duty of strengthening the society in the church at home.

The magnitude of this work is seen in its operation

on five continents, in thirty-six Conferences, and in nineteen countries. It maintains a total staff of workers, indigenous and foreign, in all departments, numbering 7,137. The society's Branches are New England, New York, Philadelphia, Baltimore, Cincinnati, Northwestern, Des Moines, Minneapolis, Topeka, Pacific, and Columbia River. Mrs. Thomas Nicholson, wife of Bishop Nicholson, is the honored president of the society, and Mrs. Chas. Spaeth is recording secretary.

A new extension feature of the society is shown in the action recently of the Baltimore Branch, which includes Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida, and the Panama Canal Zone. Its corresponding secretary is Mrs. E. L. Harvey, of Washington, D. C.; secretary of the home base, Miss Louise Hooper, of Baltimore, Md. In May, 1928, this Branch for the first time in the history of the society appointed a field worker for colored Conferences in the person of Mrs. Fannie Duncan Tyler, whose likeness accompanies this sketch.

Mrs. Tyler is the wife of Rev. W. J. Tyler, an active pastor in the Washington Conference. Her appointment places her on the field, working particularly in the North Carolina, South Carolina, Atlanta, Savannah, Florida, and South Florida Conferences. Her plan and mission is to visit the Annual Conferences, perfecting in each Conference, as far as possible, a Conference organization of The Woman's Foreign Missionary Society, and to organize in each local church a local church auxiliary of the society, composed not only of regular members, but securing as many extension memberships as possible. Her program includes as a financial feature the enlistment of the co-operation of the pastor to take in his church a collection for the society at some time during the year,

sending the same to the Branch office, whether there be found in his local church an auxiliary of the society or not.

The wisdom of Mrs. Tyler's selection is amply justified on the basis of her ability already demonstrated in what she has done, as well as in her fine preparation and qualifications for carrying on such work. She was educated in the public schools of Lynchburg, Va., Morgan College, and the Virginia Seminary and College. Her experience grows out of her career as a teacher in the graded schools of Virginia. Besides, she has had experience as district secretary of the Washington District Woman's Foreign Missionary Society of the Washington Conference, also as Conference secretary of that Conference, which office she has held for the past ten years. For twenty-four years as a pastor's wife, she has developed a rich experience in leadership, particularly among women. Her gracious manner, her pleasing approach, and her rare effectiveness as a speaker upon the platform give her ready acceptance wherever she appears to speak.

Beginning her work in this new field on October 29, 1928, Mrs. Tyler has made a most favorable impression wherever she has gone in the interest of her work. She has set up Conference organizations in the North Carolina Conference, where Mrs. J. W. Shuford was elected Conference secretary; and Mrs. M. B. Gaither, president.

She has organized also the Atlanta Conference, with Mrs. D. H. Stanton, secretary; and Mrs. J. W. Queen, president. The Savannah Conference also was visited by her, and organization effected there, with Mrs. Amanda Smith, Conference secretary; and Mrs. L. C. Maddux, Conference president. In the local churches besides, she set up the following organizations in the interval between her Conference visits: Warren Church, Atlanta, Ga., Mrs. A. M. Bryant, president; St. Paul Church, Gainesville, Ga., Mrs. Annie Carr, president.

Wherever Mrs. Tyler has gone, she has been enthusiastically received by the people as well as the pastor, and has had the most sympathetic encouragement by Bishop Smith and Bishop Keeney, in whose areas her field of work is included.

Thus in increasing numbers of ways the church, in keeping with its fixed policy, is multiplying opportunities for service and leadership for our group in the work of the Kingdom. But Mrs. Tyler's appointment has a deeper meaning, in that it is a means of yoking up in a definite way the total membership of the church to its task of world-wide ministry to the womanhood not only of our country, but of all lands. For the ultimate aim of the society is to make every Methodist woman a member of The Woman's Foreign Missionary Society, enrolled in service for the womanhood of the world.

World Service of the Methodist Episcopal Church

(The Co-operating Staff)

FEBRUARY is the month in which World Service, through the Board of Education of the Methodist Episcopal Church, presents to the church the story of our work among the Negroes in the United States. The General Conference has provided that "the Sunday nearest the birthday of Abraham Lincoln, this year February 10, shall be observed as Lincoln Sunday, at which time the interests of Negro education shall be presented."

The following paragraphs present certain facts about the Negro and the church's work for the Negro.

The population of continental United States in 1928 was probably 120,000,000. Of this number, 11,368,000 persons, or approximately 9.5%, were Negroes.

In the Methodist Episcopal Church in the United States in 1928 there were 4,152,177 members, of whom 342,732, or 8.2%, were Negroes. There are, however, three Negro denominations which take pride in the name "Methodist," so that the total of Negro Methodists in the United States is about 1,957,000, equal to 47% of the total membership of the Methodist Episcopal Church.

"Grave tensions and terrible maladjustments persist," asserts Herbert J. Seligmann, of the National Association for the Advancement of Colored People. "A period of economic depression, with intensified competition for work, would undoubtedly throw a dangerous strain on relations between the races. But much in the direction of understanding and sympathy has been realized."

Understanding and sympathy have been realized through Christ and His church.

Statistics on our schools for Negroes as presented to the Evanston Conference on the present outlook of the

World Service of the Methodist Episcopal Church are as follows:

Two hundred thousand young Colored people have been educated in schools and colleges sponsored by the Methodist Episcopal Church and sent out to serve.

Colleges for Negroes in the United States more than doubled in number, and their enrollment increased sixfold during the ten years from 1916 to 1926. In 1916 there were thirty-one Negro institutions offering college work, with an enrollment in their college classes of 2,132. In 1926 there were seventy-seven institutions doing college work wholly and in part, with a college enrollment of 13,860. Notwithstanding this marked advance, the survey reveals the greatest present need as "more education, better education, and higher education."

A glorious record has been written by the church in the sixty-eight years dating from the organization of the Freedmen's Aid Society. There are now:

Negro schools.....	16
Teachers in these schools.....	379
Students enrolled this year.....	5,507
Trained and sent out from these schools in fifty-eight years.....	200,000
School teachers trained.....	13,000
Colored Conferences created.....	20
Ministers in these Conferences.....	2,045
Church members.....	342,732
Children in Sunday school.....	205,252
Churches.....	3,519
Valued at.....	\$4,000,000
All of this at an expenditure for the entire period of.....	\$17,905,517

Since 1920, the Board of Home Missions and Church Extension of the Methodist Episcopal Church has paid out \$1,300,290 in helping to building 1,227 new churches

for Negroes. These church buildings are in almost every important city of the South and in many rural communities. Sympathy, understanding, good will—these are born in the worship of Christ. How shall there be inspiring communion in worship without a church?

Through the influence of a talented Colored man, the Board of Prohibition, Temperance, and Public Morals of the Methodist Episcopal Church has obtained the signatures of many thousands of Negroes to a pledge of total abstinence. Again—leadership.

The following paragraphs are excerpts from a talk given by Dr. W. A. C. Hughes, superintendent of the Bureau for Negro Work of the Board of Home Missions and Church Extension, before the Evanston meeting:

"In 1620 a Dutch trading vessel sold to colonists of our infant America at Jamestown, Va., twenty Negroes. These and their offspring went through 250 years of American slavery. Twenty Negroes had grown to 4,000,000 Negroes when Abraham Lincoln signed the Emancipation Proclamation. Sixty-five years since the immortal Lincoln signed the Emancipation Proclamation finds 11,368,627 Negroes in America. We are not dying out.

"The Negro was brought to this country to do the hard, menial task of the pioneer. Civilization was entirely rural. Forty years ago, four out of every five Negroes lived in the country. To-day, every third Negro in America lives under urban conditions. The Negro, therefore, like others from rural life, has come into town.

"There are fifty-nine cities in our land with a population of more than 10,000 Negroes. Twenty-one of these cities are in the North. Strike a radius of ten hours' automobile ride from Evanston, and describe a circle, and you will include 600,000 Negroes, practically every one of whom lives in the city. When you consider the tremendous population of this same area, 600,000 are not many; but when you consider the difference of race, color, social, economic and moral background, 600,000 are a multitude.

"Three million, six hundred thousand Negroes live in the cities of America. Let me tell you some things about them. Ninety per cent of the Negro population of the cities of America have always lived near the city's former segregated vice district. This is because white sentiment excluded them from other neighborhoods, or rents in these undesirable sections were low enough to meet the economic resources of these people.

"Let me tell you something else. Within the last ten years American industry has crowded 1,000,000 Negroes from the plantations of the South into the industrial centers of the North and Midwest, and consigned them to live in quarters in sections of the city that in many cases reeked in filth, crime, prostitution, and sin. Let me remind you that this exodus of the Negro from the South, which has been played up in the press, was not begun by the Negroes themselves but was prompted by the shortage of labor in the North. Immigration laws having been passed by Congress, cutting out the labor supply from Europe, the captains of industry from the North turned to that mass of labor reserve in the South and brought them North to fill the depleted ranks of unskilled labor. Industry was concerned with a black man's brawn and not with a black man's morals.

"The great denominations which are predominantly white must increase their interest—I should like to say—one hundred fold in the Negro, not only by providing a few churches, but by supporting a leadership program which will help these people in this important period of

their readjustment. I proclaim boldly that if the church does not support, with its money, this kind of missionary and evangelistic program, money, nevertheless, will be wrung from their pockets in the form of increased taxation to support corrective institutions of the State.

"A glance at the rural South. The Negro in the South is sixty-six per cent rural. We have 915,500 Negro farms. Seven hundred and one thousand, five hundred are tenants. The greatest tenantry problem of America is in the South.

"Negroes in the South produce an annual output of \$270,000,000 worth of cotton under the most discouraging conditions. One can go over most of the 50,000,000 acres which Negroes cultivate and find conditions little better than would have been found at the close of the Civil War.

"Among these people is no such thing as a directed program of recreation, no health program. Nearly all churches in farming communities are served by absentee pastors. The people are forced to live on the starvation diet of once-a-month preacher. To help the rural districts, this board is granting 1,200 scholarships to rural pastors."

The World Service office is supplied by the Board of Education with the following statement of the situation in its institutions for Negroes:

Meharry Medical College, Nashville, Tenn.—This school was established and for a long time was supported by the Methodist Episcopal Church. Of approximately 8,000 physicians of the Negro race trained in Meharry, Howard University (Washington, D. C.), and the medical schools of the North, 2,777 are graduates of Meharry Medical College. Of 1,700 dentists, more than one-half, or 882, are Meharry graduates; and of 800 pharmacists, 463 are from Meharry College. Training for nurses is also provided at Meharry College.

Clark University, Atlanta, Ga.—Clark University and Gammon Theological Seminary, Atlanta, Ga., occupy adjacent campuses. By further sale of land, Clark University will add to its endowment.

Morgan College, Baltimore, Md.—Morgan College illustrates the significant service rendered to education by our Negro schools. Of twenty-four public high schools in the State of Maryland, seventeen are in charge of principals holding degrees from Morgan College. Sixty per cent of the teachers in the Negro public schools of Maryland are graduates of Morgan College.

Clafin College, Orangeburg, S. C.—One of the most important denominational institutions in South Carolina is Clafin College, at Orangeburg, S. C. Half the population of South Carolina is Negro, and the South Carolina Annual Conference has a membership of nearly 50,000.

Bethune-Cookman College, Daytona Beach, Fla.—In Daytona Beach, Fla., we have Bethune-Cookman College, the largest and the most representative institution in Florida for the education of the Negro, offering high school and junior college work, including important industrial features.

Rust College and Haven Teachers' College, Mississippi—Our combined institutions—Rust College, Holly Springs, Miss., and Haven Teachers' College, at Meridian, Miss.—represent the largest contribution of any church in Mississippi for the education of the Negro. This State has a Negro population of 900,000, little more than half the total.

New Orleans University—New Orleans University serves more college students than any other independent institution in the State of Louisiana, probably more than all the others together. The needs of education in Louisiana call loudly for the further development of every institution

of college rank, and New Orleans University is making plans to help meet this new opportunity. Flint-Goodridge Hospital and Nurse Training School, the only hospital for Negroes in New Orleans, aside from the Negro ward of the municipal charity hospital, attempts to serve a need much larger than its resources permit. A new site for the hospital was recently acquired, and plans for a larger institution are developing.

Morristown Normal and Industrial College, Morristown, Tenn.—Morristown Normal and Industrial College has recently reorganized its high school and junior college work, keeping pace with the current demands in vocational education, and for teacher training. Walden School, at Nashville, was reorganized as a college preparatory school, with the trustees of the school in full charge of the program.

Philander Smith College, Little Rock, Ark.—The officials of the State Board of Education for Arkansas state that Philander Smith College, Little Rock, Ark., is the most effective denominational institution in the State for Negro education. The State counts definitely on Philander Smith College for the training of high-school teachers and for the training of young women in the field of home economics who can supervise the vocational aspects of Negro education for girls in the various counties of the State. A new building and equipment is required which will cost \$125,000.

Gammon Theological Seminary, Atlanta, Ga.—Strongest in the South, it is the only missionary school regularly

organized and partially endowed for the training of Negro women missionaries.

Samuel Houston College, Austin, Tex.—There are three hundred students in the college department. The high-school department is eliminated because of development of secondary schools in Texas.

Wiley College, Marshall, Tex.—Wiley College is the strongest independent college for Negroes west of the Mississippi, with an enrollment of four hundred students. There is in process a campaign for \$600,000, half of which has been promised by the General Education Board. The secondary department has been eliminated because of the development of secondary schools in Texas.

From seventy to ninety per cent of the ministers in our Negro Conferences have had part, in fact most of their training in the schools of our church. A large proportion of leading laymen are the product of these schools. An educated ministry is practically dependent upon such institutions. Central Alabama Conference five years ago lost its school by fire. As an illustration of the relation between college and the ministers of the Annual Conference, since the fire but few candidates from the membership in the Conference have appeared with adequate educational training.

In the George W. Hubbard Hospital, at Nashville, Tenn., and the Flint-Goodridge Hospital, at New Orleans, La., the Methodist Episcopal Church is operating two of the largest and best hospitals for the training of nurses and the care of the sick of any denomination in the South.

The Fellowship of Reconciliation

Statement of Purpose

THE Fellowship of Reconciliation is a group of men and women of many nations and races who recognize the unity of the world-wide human family. They wish to live in the spirit of this unity, believing that it needs the contribution of every race and group. It is their purpose to explore through fellowship the possibilities of love for discovering truth, for dispelling antagonisms, and for reconciling people, despite all differences, in a friendly society.

Without binding themselves to any exact form of words, the members of the Fellowship are in general agreement on the following points:

That love, as disclosed in the life, teachings, and death of Jesus is the sufficient basis of a true society, and the effective power for overcoming evil and transforming human life.

That this love steadfastly seeks to create a social order which assures to everyone the means of development for his highest usefulness; eliminates the barriers of class and race; and reconciles conflicting loyalties in dedication of life to the universal kingdom of God.

That since this love must work through men and women, it is essential that those who believe in it should attempt to practice it unswervingly, and take the risks involved in such a way of life in a world which does not yet accept it.

That since the method of war inevitably involves violation of these principles and disregard of the supreme value of personality, the members of the Fellowship find themselves unable to take part in it or give it sanction.

That since the existing organization of society engenders motives and methods which violate these principles and hinder the development of character typified by Jesus, they seek through peaceful means such fundamental changes in the spirit of men and in the structure of the social order as shall make possible the full expression of love in all human relations.

It is the aim of the Fellowship to apply these principles constructively, and not to spend itself in mere protest. It is intended that members shall work out personally and in their own way what is involved in this way of life when it is followed in the home, in the education of children, in the treatment of offenders, in the relations of business and industry, and in dealings with people of other races and nations.

There is no program or theory of social reconstruction to which all are committed. There may be occasions when force may be employed if its use is consistent with the method of love and the growth of personality. Members hold different views regarding the employment of physical restraint in civil life, whether by individuals or the police; but they agree in repudiating any use of war, and in helping to establish a world order that will leave no place for war and strife.

The future of the movement depends not upon a large number of nominal members, but upon those who, accepting the principles fully for themselves, will give time individually and in groups to thinking out what is implied, and will set themselves seriously to apply their conclusions. Such an endeavor inevitably brings a consciousness of insufficiency; but strength and wisdom, far beyond

the limits of our present experience, are available to all those who open their lives to the leading of the spirit of God. It is in fellowship with those who are giving themselves to the realization of His kingdom that God Him-

self is more and more revealed. In the confidence that He is ever waiting to work with men in new and larger ways, the members of the fellowship would seek with others a fuller expression of His love in all of life.

Liberian Work Going Strong

Montserrat District Meeting Shows Gains as District Superintendent
Rev. R. V. Richards Outlines Future Program

By Miss Hattie T. Hooks

THE Montserrado District Conference of the Liberia Annual Conference convened on November 21-25, 1928, at Brewerville, Liberia. This Conference was fortunate in having in the chair its district superintendent, the Rev. R. V. Richards, who was our ministerial delegate to the last General Conference. After the organization of the Conference, the Rev. Richards outlined the work of the district, and in the spirit of Christ presided over the Conference. During the succeeding sessions he conducted the detail business of the Conference carefully and sympathetically. The character of every member was passed.

The introductory sermon was delivered by the Rev. J. A. Clark; educational, by the Rev. W. A. Ross; missionary, by the Rev. J. I. A. Weeks, and the closing sermon by the Rev. P. T. Barker. All messages were full of spiritual fervor and power. The people were lifted, stirred, and impressed to do more work for Kingdom building. Great enthusiasm was shown for the Centenary celebration, which takes place in 1932, and especially for the memorial for our first foreign missionary, the Rev. Melvin B. Cox. Ex-President Mr. Dan E. Howard made a memorial speech, in which he quoted, "He who sows sparingly reaps sparingly."

One of the most interesting of the topics for discussion was, "Is the Christian Religion Making Progress in

Liberia?" Led by Mr. P. F. Simpson and the Rev. J. E. Sims. From the roll call it was noticed that four members had answered the roll call on high. Saturday afternoon suitable memorial services were held for these.

Sunday morning the blessed sacrament of the Holy Communion was given by the district superintendent, assisted by others. It was a season of great spiritual refreshment. In the afternoon while the congregation sang "Lord, Speak to Me," fourteen local preachers and nine exhorters came forward to receive their licenses. One of these was a woman of the Kroo tribe.

This Conference was organized forty-five years ago. There was only one of the original members present, the Rev. Holderness. As the Conference sang "How Firm a Foundation," he came forward, and in a few fatherly words spoke of the unchangeable love that lasts "E'en down to old age."

At the close of the Sunday night's service hearty approval was voiced of the district superintendent for his efficient administration and his Christian and fatherly counsels; also to the pastor in charge, the Rev. Brent, and the good people of Brewerville church and community for their splendid entertainment. Total amount raised during the session was \$259. Thus ended one of the best Conferences ever held on the Montserrado District.

MONROVIA, LIBERIA, WEST AFRICA.

Lincoln Month

(Continued from page 104)

country have been reduced from fifty-seven in 1922 to eleven in the year 1928, a reduction of more than eighty per cent in this form of crime.

Co-operating wholeheartedly and powerfully in this same direction, the Southern Interracial Commission likewise uses the month of February for educational propaganda and efforts for better race relationships. In the same general vein, the Association for the Study of Negro Life and History has set apart the second week in this same month as its date for an annual observance of Negro History Week, at which time emphasis is placed upon another phase of race and social betterment.

Pioneering in this social uplift movement, the Methodist Episcopal Church has for years, by special legislation, made Lincoln's birthday a day for general emphasis throughout the church upon the claims for Christian education for this element of our nation's population who were the objects of the humanitarian spirit of the great Lincoln. The law of the church in this regard is as follows: "As a means of educating the church on the needs of Negro schools, the Sunday nearest the birthday of

Abraham Lincoln shall be observed as Lincoln Sunday, at which time the interests of Negro education shall be presented. The board shall receive all monies derived from the observance of this day, and use the same for the advancement of Negro education."

With such a focusing of national interests around the ideals which gave force to his character, and for which he lived and died, it may be seen how gradually Lincoln is becoming the nation's inspirer to that larger emancipation which includes body and spirit; and how he himself is thereby becoming in the eyes of all men a character of such universal proportion as that his name will be sung by generations yet unborn as the nation's foremost exponent of freedom and enlightenment. Most of all should result from various programs during this month large gains in sympathetic group understanding, a wider diffusion of knowledge of the other on part of each race and social group, a motivating of the will to act justly toward others, and less of a readiness to resort to unchristian moods and methods of consideration in contacts with our neighbors.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

PRAYER

FIRST QUARTER. LESSON VII. FEBRUARY 17

Scripture Lesson—Matt. 6. 5-13; Luke 18. 9-14; 1 John 5. 14, 15.

What Is Praying? In the religious sense praying is communing with God. Of course, there are other ways of communing with Him. Chief of these other ways are through singing, through worship and praise other than in singing, and through meditation or reflection. These are the four principal ways of communing with God. They are intimately related, as, for instance, prayer, worship, and meditation may be sung; praise may be combined with prayer; and both praise, prayer, and song may be the result of meditation. A common characteristic of them all is that when they are genuine they all spring spontaneously from the heart under the inspiration of some consciously felt soul need. Still each is a characteristic way of communing with God, and is more or less distinct from the other. The distinguishing characteristic of prayer is that it is always a seeking of divine aid toward the realization of some consciously felt need either for oneself, another, or others. Communion through worship, meditation, and singing may be an end in itself—the value sought may be completely realized in the acts themselves; but genuine praying is always a means toward an end, and the end sought is separable from the act of seeking it.

Thanksgiving and Praying. If one will examine the prayers reported in the Bible, one will find this characteristic common to them all. The parable of the Pharisee and the publican is to the point. We usually condemn the prayer of the Pharisee because it was an expression of self-esteem and self-righteousness. Yet he thanked God for not being as other men, as if to say that he would have been as other men were it not for the influence of God in his life. When God has done good for a man, there is nothing wrong about this man thanking God for it. For this the Pharisee is not to be condemned. The more fundamental shortcoming on his part is that his "praying" wasn't praying at all. In contrast with the publican, there was apparent no consciously felt need for which divine aid was being asked; but rather there was manifest a feeling, and a strong feeling, of self-sufficiency. And that this is the characteristic of his act that the Lord meant to condemn is indicated by the context in which the parable is given. He is emphasizing the truth that men should pray, and not that they should pray only for a certain particular thing (Luke 18. 1). It is the consciousness of need yet to be realized, and not the consciousness of blessings already realized, that inspires genuine praying. The consciousness of blessings already realized may inspire thanksgiving, which is good in its place, but which is not good as a substitute for praying. Joy underlies thanksgiving, while yearning underlies praying. Thanksgiving always looks toward the past and into the present, while praying always looks at the present and into the future. And because of this, time reference in both thanksgiving is usually combined with praying. We thank God for past and present blessings, then we implore His aid for the future. But the praying part of it is the beseeching part, and the thanksgiving is praising. And they need not be combined in the same act. In the model prayer which Jesus taught His disciples there is not thanksgiving at all, but first, the address, then straightway to the praying or petitioning.

What Should Be Prayed For? Of course, this model prayer is only a model. Jesus knew that His disciples would at times have other needs than those for which divine aid is sought in this prayer (John 15. 16). The burning needs of the hour or occasion would determine the thing to be especially asked

for on each occasion. But He considered the needs expressed in this prayer more or less permanent to each of His disciples under every circumstance, and so might always be the subject of praying when no other special need is felt. Now He Himself prayed for other more special needs, such as the permanent unity of His disciples, forgiveness of His enemies' evil against Himself, guidance in connection with the impending crisis of His life, etc. Hence our praying may be for guidance in the midst of a perplexing situation, physical and spiritual strength for the performance of some duty, forgiveness of some sin, supplying of some material need in a worthy cause, daily food and clothes wherein our service, or rather the income for our service, depends on the free-will contributions of others, strength against temptations, and in overcoming a habit, spiritual enlightenment; and it may be for many other things. Every worthy need which we cannot ourselves fully supply is a fit subject of praying.

Conditions of True Praying. There are many conditions of true praying, chief of which seem to be as follows:

(1) *A Feeling of Dependence Upon God.* No one with an excessive amount of confidence in his own wisdom and judgment and power and ability and the like to satisfy all his needs can utter a true prayer. For such praying there must be a lack of absolute confidence in our own selves to realize all our desired ends.

(2) *A Wholesome Idealism.* We must not be satisfied with *what is*; but our eyes must be beholden to *what ought to be*, and we must be deeply interested in having what is become what it ought to be. The idealist is always conscious of his needs.

(3) *A Healthy Optimism.* The pessimist may bewail and bray, but he cannot travail and pray. For, having no belief that goodness lies at the heart of things, he believes that evil may be tolerated, but not abrogated. He is faithless—the optimist is faithful.

(4) *Belief That the Willing of God May to Some Extent Be Determined By Human Entreaty.* Unless this is so, praying may be a healthy exercise of the soul but, as worship, it would be no further value than that

accruing from the act itself. There would be no such thing as answer to prayer. What is so-called would be nothing else than God would have willed had man not prayed. God knows our needs before we ask Him. But still our earnest asking may move Him to supply these needs in such a way as they would not be supplied without our entreaty. Theoretical reason may dictate otherwise; but practical reason compels to such a belief.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR FEBRUARY 17, 1929

"Thy Kingdom Come"

(By D. D. Martin, D.D.)

The prayer that Jesus taught His disciples is a missionary prayer. "Our Father," when properly used with reverence and faith, makes us all brothers with all the world. It is not a prayer to us unless this brotherhood is felt with a pledge of sincere interest in all men everywhere. We cannot bellow the name of God unless we are doing all we can to crown Him Lord of all the earth and of every life.

There is no true prayer that is not saying in whatever language uttered "Thy Kingdom Come," and no prayer is acceptable that has not the spirit of sacrifice. This prayer means that we do our best to hasten the Kingdom's coming in all the world. God's will is not done even by us unless we have done our best to make it the standard of righteousness for all men. This involves a forgiving spirit toward all others even as we would be forgiven; a love for men that prompts any sacrifice in their behalf.

There may be many standing afar off whose intelligence has not been quickened by a teacher, and who are only conscious that they are sinners, and whose only prayer is self-humiliation in which they ask for mercy, whose prayers are being heard before those issued in classic language and musical cadences, without a sense of unworthiness that ever accompanies the true prayer. Many in heathen lands have learned how to pray by the touch of Him who gives His spirit to all. Many such prayers are heard by the common Father of us all.

All who have the interests of the Kingdom at heart regard its social application of importance, and God's kingdom cannot come to us all until we all come to each other in the fullest recognition of the rights and worth of each individual, whether in China, India, of Africa, and do our best to secure the full rights and privileges of each. And it is not until we have this attitude toward the whole world that God's kingdom is a fact in our own life.

GAMMON SEMINARY.

Epworth League Topic

FEBRUARY 17

By A. H. Beardsley

THE CHARACTERISTICS OF A GOOD CITIZEN

(John 8. 36)

All freemen who are not aliens are born to citizenship in the land of their birth. To be a citizen, like the air we breathe, is taken for granted, and men accept this right without thought of the possibilities for good or for ill that inhere in citizenship.

Our topics of the last few months have taken areas of life in which pagan attitudes often prevail, and revealed the Kingdom possibilities in Christian citizenship in these same areas. A home is really a tiny community, and all the characteristics that mark a good citizen come to being first, in the co-operation and interest each member shows in his own home group. Every morning, 365 days in a year, a million or more schools of citizenship start on their daily routine of teaching the future citizens the art of being citizens of the commonwealth. Enrollment is

made at birth, and instruction never ceases as long as the influence of the older generation touches the life of the younger. These schools may not know that they exist, the teachers that they teach, or the pupils that they learn, but it would be impossible to establish a more effective school of citizenship than the homes of the land. No school that may attempt it can fully offset the teaching that is done here.

It is easy to characterize a good citizen when we find that the traits of a worthy son and a good citizen are the same. Consideration for weaker members of the group is one marked trait of family life. A good citizen will show consideration for the weaker members of society. To take advantage of other members of a family for one's own gain is hardly thinkable; it is just as con-

temptible in community life. A good family has ideals for which its members are working and are willing to sacrifice; a good citizen is willing to sacrifice and work that his community may realize its ideals. Selfishness of any kind mars the unity and joy of the family. Selfish citizens are just as destructive of unity and joy in a community. A worthy home member is industrious, creating values; likewise a good citizen is industrious, whether he has a fortune or not. When a family decide on a project, the worthy member co-operates; likewise the good citizen will co-operate in the good projects of his community. A worthy home member assumes his share of the burdens involved

in keeping up a home; the good citizen cheerfully bears his share of the load in keeping up a good town. A worthy home member will not bring disgrace upon the family name; a good citizen will not give his sanction or support to any practices in his town that will bring dishonor upon it. A good parent does not use his place in the family to exercise power over others; neither will a good citizen use his leadership to satisfy a thirst for power. Good families and good citizens must face for themselves questions of the day that touch life and determine what is their Christian solution, and as they live by their findings they will be worthy home members and good citizens as well.

the year 1929. The Rev. W. H. Holt led in prayer. A thank-offering of \$2.50 was taken, making a total of \$5.50 for the day. We are looking forward to accomplishing a greater and more effective work in the church this year than ever before. Mr. Hershel Wesson is superintendent of the Sunday school.—The Rev. B. F. Littlejohn, Pastor; Miss Rhema Holt, Reporter.

Nashville, Tenn.—Gordon Memorial: Sunday, January 13, was a great day with the Sunday school. Several visitors were present and are always welcome. The superintendent, Mr. W. M. Laws, is so pleased to have two of our local preachers, the Rev. C. L. Carter and the Rev. Grisham, both efficient and effective leaders, to take an active part in the Sunday school. He is planning to do great things this year with the cooperation of the children and teachers. The 11 o'clock service was one of inspiration and joy. As we listened to the Rev. F. Watkins with a message of rapt interest, our hearts burned and our souls were filled with the spirit of God, and at 7.30 the speaker was the Rev. Pettigree, from the Baptist Theological Seminary. A wonderful message he brought to us. The church seems to have taken on new life and has great plans and ideas for this year. We are very much encouraged to have our pastor out with us again, who had been shut in with a severe cold. There is much sickness among our membership, but we are just looking to Him who is able to do all things.—Mrs. Georgia Williams, Reporter.

Withams, Va.—Under the leadership of the Rev. E. M. Neals, this Conference year, Withams charge has advanced along all lines, spiritually and financially. World Service has increased over last year; 108 new members added to the church; a soul-stirring revival was held at both churches, where thirty-four persons were converted and \$700 raised for the trustees. The district superintendent was paid in full. A Queen Contest put on by the pastor was a success. Mrs. Mary D. Johnson, of St. John Church, was crowned queen. Amount raised, \$69. On December 26 a surprise was given by the members of St. John Methodist Episcopal Church, Messonga, to their pastor and his wife, the Rev. and Mrs. Neals, consisting of over sixty pounds of groceries and meat. Several donations were given by members of the Baptist Church. The Rev. Neals takes this method of thanking those good people for their kind and generous giving; also for their Christmas spirit of good cheer. A Christmas tree was given the children by Mrs. Neals at both churches, Mt. Zion and St. John, and with the assistance of Santa Claus, over 100 boxes of candy were distributed.—The Rev. E. M. Neals, Pastor; John Mason, Reporter.

Tuscaloosa, Ala.—November 28, 1928, was the beginning of club work in the Central Alabama Conference for Gulfside Association. Tuscaloosa is the first place to be named. This club was organized in the home of Mrs. F. W. Williams, 2211 11th Street, who was appointed Conference secretary at the last Annual Conference of the Gulfside Association. We are praying that each church on our district and every church in the Central Alabama Conference will organize a club for Gulfside in the near future. The Tuscaloosa Gulfside Club had only three meetings up to the Christmas holidays. Our membership is sixteen, and we were able to send a small donation as a Christmas gift to Gulfside. Those who contributed were as follows: Mrs. C. White, \$1.81; Mrs. F. W. Williams, \$1.65; Mrs. M. Whitaker, 27 cents; Mrs. C. Thomas, \$1; Miss F. Bailey, \$1.85; Miss B. Gordan, 30 cents; the Rev. F. W. Williams, district superintendent, \$1.10; Mrs. N. Kimbrough, 90 cents; Mr. F. P. Roberson, \$1; Mrs. Winnie Hardy, 50 cents; Miss Amy Hamilton, \$1; friends, 30 cents; Mrs. E. Walker, 50 cents; total, \$11.90. Mrs. Christeen White, president; Mrs. M. Whitaker, recording secretary; Mrs. N. Kimbrough, treasurer; Mrs. F. W. Williams, Conference secretary.—Mrs. M. Whitaker, Reporter.

Chattanooga, Tenn.—Stanley Chapel: The Rev. Thos. W. Davis was transferred to us

Little Stories of Achievement

What the Churches Are Doing

Crystal Springs, Miss.—The Crystal Springs charge is growing spiritually and financially. On Tuesday night, January 15, after a splendid meeting with the pastor and unit leaders, and we had returned to the parsonage, we were suddenly surprised by a host of members and friends who came singing, "God Will Take Care of You." They laid on the table many pounds of choice groceries. God bless those who give cheerfully.—H. E. Morgan.

Richmond, Va.—The Interdenominational Ministerial Union of Richmond, Va., and vicinity, composed of the ministers of the Methodist, Christian, Presbyterian, Episcopal, Seven-Day Adventist, and other denominations of the city, held a union Thanksgiving service at the Third Street African Methodist Episcopal Church on Thanksgiving Day, at 11.30 o'clock. Instituted as an annual occasion, the initial sermon was preached by the pastor of the Asbury Methodist Episcopal Church, Rev. J. A. Reid, to a large and appreciative audience.

Evansville, Ind.—St. John's Methodist Episcopal Church entered into a revival watch meeting night, and for ten nights following. The Rev. A. Moyer, of North Vernon, Ind., was the speaker. The result of this revival was an addition of thirteen members to the church: one to the Missionary Baptist Church, one to Alexander Chapel African Methodist Episcopal Church, and eleven to St. John. The Rev. Moyer is a great preacher—a moral, godly man. Fruits and other eatables given necessitated extra carriage. You are welcome to come again.—I. F. White, Pastor.

Paris, Texas.—The Rev. and Mrs. E. F. Jackson were received on their new field at Mt. Zion, Paris, in the very best of spirit. The church work has advanced along all lines. A storm broke through Mt. Zion and only one house was affected. The result was, enough groceries were left to keep the pastor from the store for at least three weeks. On Christmas Day covers were laid by Mr. and Mrs. M. J. Johns for the Rev. and Mrs. W. L. McDonald, the Rev. and Mrs. E. F. Jackson, Mr. and Mrs. W. B. Harris, and Miss Bertha Jackson. A delicious menu was served.—Reporter.

Marion, Ala.—Zion Chapel Methodist Episcopal Church is still moving onward. The Rev. I. B. Points preached a wonderful sermon Sunday morning; also Sunday night. In spite of the influenza epidemic, quite a crowd attended the services morning and night. Robes have been purchased for the choir. Zion Chapel has a No. 1 choir, with Mrs. I. B. Points and Mrs. Anna Nelson Lewis, directors. The Ladies' Aid is making rapid progress under the leadership of Mrs. Willie Mae Thomas. The Epworth League is doing nicely, with Mr. Caleb Underwood, president. The Sunday school is growing under the direction of Mrs. Anna N. Lewis, superintendent; the Rev. I. B. Points, pastor.—Miss V. B. Young, Reporter.

Selmer, Tenn.—Roach's Chapel: This circuit is moving on with commendable results,

under the wise leadership of our good pastor, the Rev. Walker, who has the highest respect of all the people. We are very thankful to our bishop for sending to us such an efficient man as the Rev. Walker, who has a devoted wife who is ready to help every movement put forth in the interest of the church. We enjoyed a great Quarterly Conference January 19, 20, with the Rev. J. L. Armstrong, our district superintendent, presiding. Many of the officials were present with good reports. Paid the superintendent in full; paid pastor for this quarter, \$47.44; raised for World Service, \$4.72. Total raised during the Conference, \$52.16.—F. Harbourn, Reporter.

Victoria, Texas.—We are indebted to Bishop R. E. Jones for appointing Dr. S. E. Jones to our church. Since his arrival the church has taken on new life in every way. The Prayer Week observance was a benediction, closing out with one of the most beautiful candlelight services ever witnessed, conducted by the pastor and Miss Miriam Howard. There were forty of our talented young people in the pageant who, with their gift of dramatization, drew the entire audience into the recessional. The district superintendent held the first Quarterly Conference Saturday night and preached a splendid sermon at 11 o'clock Sunday. We raised \$90 for the day. The young people are getting in readiness for the convention. The unit leaders are reporting World Service each Monday. We are striving to make this a banner year in grand old Webster Chapel.—T. W. Swanson, Reporter.

Chattanooga, Tenn.—The Live and Let Live Club of Stanley Chapel Methodist Episcopal Church is still alive and making progress. With the assistance of the Ladies' Aid we have made our parsonage look like a little palace. A few weeks ago we put in a beautiful davenport suite and other things, and as a climax a telephone was installed, of which the pastor, Dr. Thomas W. Davis, is very proud. The success of this club as a church auxiliary has been so marvelous that it has been an incentive to others to organize, namely: "The Pastors' Aid Club," under the leadership of Mrs. Paul Sams, and the "Silver Lining" Club, under the presidency of Miss Levada Wiley, and chaperoned by Mrs. Fanny Horn and Mrs. P. A. Stephens. The Live and Let Live Club welcomes all of these clubs in the church to help push the battle to the gate.—Mrs. Emma McCafferty, President; Dr. P. A. Stephens, Reporter.

Bingen, Ark.—Christmas Eve was a great time for the small but faithful Ebenezer Sunday-school body. The superintendent gave to the church and school a beautiful Christmas tree, and arranged delicious refreshments for the occasion. An excellent program was rendered by the school, directed by the writer. The proceeds from the refreshments amounted to \$3. On Christmas morning the church bells sounded the notes of the Christmastide, which aroused the spirit of every true Christian to find his or her way to some church. Our pastor, the Rev. B. F. Littlejohn, preached for us a wonderful sermon, after which all present were asked to come near the altar and join hands, an important link in the Christian chain for

from the Tennessee Conference. During the two months he has been here we have raised \$467.50. Sickness and death have not decreased our congregation, as the church has been crowded every Sunday since Dr. Davis has been with us. He is an able preacher; his sermons are always fresh and seasoned with the fire and Holy Ghost. Sunday, January 13, was a great day in Stanley. The sermon was one of the greatest delivered in our church in many years. The Rev. Davis has had the every-member canvass; our World Service is far in advance of last year. He has appointed a Southwestern committee of three to make their report the second Sunday in April, and their final report the second Sunday in May, when we will have a Southwestern Over-the-Top Rally, with a prize of \$2 for the one securing the largest number of subscriptions to the paper. He has organized two new clubs: the Ladies' Aid Society and Live and Let Live Club. The Pastors' Aid and the Silver Lining Club for the young people are all in fine condition. The church has been organized and the presidents' contest rally has begun. It will close March 31. We expect to report World Service in full, Episcopal Fund, Pension and Relief, General Conference expenses in full, and the trustees \$200 to pay on parsonage debt; to the grand old Southwestern, fifty new subscribers. Our Sunday school, under the leadership of Bro. N. McNorton as superintendent, and M. J. Wynn, assistant, is in fine condition. Mrs. M. C. Bowers, teacher of Hoozier Class in the Sunday school, raised last year \$92.50 with a membership of six as an average. He is a wonderful teacher. For twenty-two years he has not failed to meet his class, except only in the case of illness.—M. J. Wynn, Reporter.

Butler, Mo.—Mt. Zion Methodist Episcopal Church has had many interesting features during the fall and holidays. On the fourth Sunday in October we had a World Service rally. The reports were as follows: Sunday

school, \$2.50; Ladies' Aid, \$12; Junior League, \$10; public collection, \$7.60; total, \$31. This amount was sent to the World Service office. November 18 was quarterly meeting at Mt. Zion Methodist Episcopal Church. On account of the flood, District Superintendent E. F. Pate was not present, but the work was carried out by our pastor, the Rev. W. H. Huston. In spite of the rainy weather, \$18.90 was raised. The Rev. Pate held the quarter at Harrisonville at a later date. We all appreciate the fact that we can do our duty even when the elder is absent as well as when present. His claim was raised and forwarded to him by the district steward, Mrs. Jane White. The Christmas drive conducted by the pastor was a real success. The drive began December 28, and ended January 13. Each member and friend was asked to give what they could. Total raised, \$78. Twenty-eight members of Mt. Zion Methodist Episcopal Church responded to the drive; twenty-seven Negro friends and forty-nine white friends assisted us. We pray God's blessing upon those who gave and those who did not give. On December 23 a pantomime, "If Ye Truly Seek Him," was presented by the Sunday school and Junior League, directed by Mrs. E. L. Huston, to a good audience; music was furnished by Mr. Earl Crouch, of the African Methodist Episcopal Church. The starlight service was held Christmas morning at 5 o'clock, at which time sixty-one children were given tokens from Mt. Zion. On December 27 the Commercial Club of this city came to our church and distributed Christmas bags, containing candies, nuts, and oranges, to every Negro citizen of Butler, number 158. A demonstration of the religious work among our young people was given by the Rev. and Mrs. Huston. The white citizens were well pleased and highly commended them for their splendid work. Prof. M. T. Preston and the Rev. Herbert P. Wiltsee were the principal speakers at the Emancipation Day exercises on January 1.—E. L. Huston, Reporter.

District Activities

District Rounds

AUSTIN DISTRICT

Second Round—Georgetown, February 9, 10; Wesley, 17, 18; Lockhart, 23, 24; Simpson, March 3, 4; Luling, 9, 10; Littig Ct., 16, 17; Hutto Ct., 23, 24; Lagrange Ct., 30, 31; Austin Ct., April 6, 7; Giddings Ct., 13, 14; Cedar Creek Ct., 20, 21; Winchester Ct., 27, 28; Smithville Ct., May 4, 5; Fayetteville Ct., 11, 12; San Marcos, 17, 18.

Dear Brothers: Before we shall have finished this quarterly round Easter will have passed. We have just returned from the great World Service Council, recently held at Evanston, Ill. The theme of that very important meeting was "World Service." The great question: What is World Service? The answer: World Service is Methodism doing her share of the great task of evangelizing the world? The motive: Service to others without any thought of personal reward or remuneration. Indeed, World Service is Methodism's attempt to spread the kingdom of God and to make Jesus Christ known to the world more fully and more widely. Easter Sunday is the time the New Orleans Area has fixed as its "over the top" date. Let's make a personal canvass of every Methodist Episcopalian in the Austin District and get a subscription from each. Then when we have carefully planned our work, let's work our plan. Let's "aspire" and then "perspire."—C. E. Whitaker, Dist. Supt.

BIRMINGHAM DISTRICT

Second Round—East Thoma and Mason City, February 28-March 3; Wright's Chapel, 1-3; Sayreton, 7-10; Erron, 8-10; Mt. Moriah, 14-17; Scott's Chapel, 15-17; Brownville and Irondale, 21-24; Bradford Chapel, 22-24; St. Paul, 29-31; Jasper and Oakman, April 1, 2; St. John, 3-7; Rising Star, 4-7; Haven Chapel, 5-7; Heflin and Choccolocco, 9-11; Ashville and Springville, 13, 14; Beaver Valley and Ragland, 16, 17; Village Springs, 18-21; One-

onta and Altoona, 27, 28; Attalla and Collinsville, May 3-5; Cedar Bluff, 10-12; Center, 17-19; Gadsden, 24-26; Gadsden Ct., 25, 26.

Dear Brothers: Please make your supreme effort on Easter Sunday to raise your entire quota for World Service. This is important. Raise it by all means. Bishop Jones will announce the date and the place for reports. Be ready to report your quota in full.—J. W. Thomas, Dist. Supt.

NEW ORLEANS DISTRICT

Second Round—Slidell, February 9, 10; Mandeville, 9; People's Church, 17-19; St. Philip, 20; Grace, 24-26; Haven, March 3-5; Gretna, 3-6; Angie, 9, 10; Bogalusa, 10, 11; Thompson, 17-19; St. Matthew's, 17-26; Franklinton, 23, 24; Mt. Zion, 7-9; Peck, 7-10; Trinity, 14-16; Phillip Memorial, 14-17; Williams, 21-23; La Harpe, 21-24; First Street, 28-30; Hartzel, 28, 29; Wesley, 5, 6.

My dear Brethren: You have witnessed one of the greatest meetings since the World Service has been in process, and I feel that each one was inspired to greater determinations to go in for their full quotas by Easter. You will note that Easter comes on the 31st of March this year; therefore we will have to get right down to our tasks immediately. Begin preparing for our great Annual Choir Contest, which will be some time in March. Let's make it worth while. Come on. Want to thank you for the fine showing which you have made thus far in our mass meeting and World Service Conference. Let's finish the job in fine shape. Every church should have its World Service in hand by Palm Sunday, so that we can make Holy Week "a spiritual ingathering." Remember I am at your service at all times.—Jesse D. David, Dist. Supt.

OPELIKA DISTRICT

Second Round—Alexander City, February 15-17; Kelleyton Ct., 16, 17; Lineville Ct., 23, 24; Ashland Ct., 22-24; Sylacauga Ct., March 1-3; Rockford Ct., 2, 3; Benson Ct., 9, 10;

Youth Fares Forth

unafraid—eager for adventure. But the highway of life is beset with danger! How can our youth be safeguarded?

A Christian education will equip youth to meet enemies both from within and without. In the church school

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Appels Springs Ct., 8; Goodsell Memorial, 15-17; Lanett Mission, 16, 17; Lafayette, 22-24; Lafayette Ct., 23, 24; Five Points Ct., 29-31; Roanoke Ct., April 5-7; Rocky Mountain Ct., 6, 7; Stevens Mission, 13, 14; Wedowee Ct., 20, 21; Talladega Ct., 27, 28; Talladega Mission, 26-28; Dadeville Ct., May 4, 5; Opelika, 10-12.

Dear Pastors: Our motto is, "A good revival in every charge and canvass every member and World Service quota raised in full by Easter Sunday, and get five new subscribers for the Southwestern Christian Advocate. I stand ready to help you every time.—J. C. Chuman, Dist. Supt.

PALESTINE DISTRICT

Second Round—Bryan Ct., February 9, 10; Bryan Station, 8-10; Hearne, 16, 17; East Calvert, 23, 24; Mexia, March 2, 3; Teague, 2, 3; Fairfield, 9, 10; Streetman, 9, 10; Normangee, 16, 17; Jewett, 16, 17; Thornton, 23, 24; Buffalo, April 6, 7; Oakwood, 13, 14; Palestine Station, 21, 22; Jacksonville, 20, 21; Leona, 27, 28; Lovelady, May 4, 5.

Brethren: Send in subscriptions to the Southwestern. Plan your Easter rally; work hard to make a success and go over the top without fail. Don't forget my address.—J. F. Barnes, District Superintendent, 311 McClellan Street, Palestine, Texas.

Quarterly Conferences

BELOIT, WIS.

Second Methodist Episcopal Church: On January 19, we held our third Quarterly Conference. On Sunday, the 20th, at 11 o'clock, our district superintendent, Dr. P. T. Gorham, delivered a wonderful message on stewardship to a full house; subject, "We Are Workers Together With God." It had its effect. The church seems to have taken on new life. We were treated with a solo by Dr. W. H. Marshall, a prominent physician of this city. He was accompanied by his sister, Mrs. Smith, music instructor. Our pastor, the Rev. J. P. Pierce, gave expressions of thanks for the way he and his wife were remembered by Mrs. Hattie Love, district steward, and her sister, Mrs. Barnes, who sent them a large donation of groceries.

temptible in community life. A good family has ideals for which its members are working and are willing to sacrifice; a good citizen is willing to sacrifice and work that his community may realize its ideals. Selfishness of any kind mars the unity and joy of the family. Selfish citizens are just as destructive of unity and joy in a community. A worthy home member is industrious, creating values; likewise a good citizen is industrious, whether he has a fortune or not. When a family decide on a project, the worthy member co-operates; likewise the good citizen will co-operate in the good projects of his community. A worthy home member assumes his share of the burdens involved

in keeping up a home; the good citizen cheerfully bears his share of the load in keeping up a good town. A worthy home member will not bring disgrace upon the family name; a good citizen will not give his sanction or support to any practices in his town that will bring dishonor upon it. A good parent does not use his place in the family to exercise power over others; neither will a good citizen use his leadership to satisfy a thirst for power. Good families and good citizens must face for themselves questions of the day that touch life and determine what is their Christian solution, and as they live by their findings they will be worthy home members and good citizens as well.

Little Stories of Achievement

What the Churches Are Doing

Crystal Springs, Miss.—The Crystal Springs charge is growing spiritually and financially. On Tuesday night, January 15, after a splendid meeting with the pastor and unit leaders, and we had returned to the parsonage, we were suddenly surprised by a host of members and friends who came singing, "God Will Take Care of You." They laid on the table many pounds of choice groceries. God bless those who give cheerfully.—H. E. Morgan.

Richmond, Va.—The Interdenominational Ministerial Union of Richmond, Va., and vicinity, composed of the ministers of the Methodist, Christian, Presbyterian, Episcopal, Seven-Day Adventist, and other denominations of the city, held a union Thanksgiving service at the Third Street African Methodist Episcopal Church on Thanksgiving Day, at 11.30 o'clock. Instituted as an annual occasion, the initial sermon was preached by the pastor of the Asbury Methodist Episcopal Church, Rev. J. A. Reid, to a large and appreciative audience.

Evansville, Ind.—St. John's Methodist Episcopal Church entered into a revival watch meeting night, and for ten nights following. The Rev. A. Moyer, of North Vernon, Ind., was the speaker. The result of this revival was an addition of thirteen members to the church: one to the Missionary Baptist Church, one to Alexander Chapel African Methodist Episcopal Church, and eleven to St. John. The Rev. Moyer is a great preacher—a moral, godly man. Fruits and other eatables given necessitated extra carriage. You are welcome to come again.—I. F. White, Pastor.

Paris, Texas—The Rev. and Mrs. E. F. Jackson were received on their new field at Mt. Zion, Paris, in the very best of spirit. The church work has advanced along all lines. A storm broke through Mt. Zion and only one house was affected. The result was, enough groceries were left to keep the pastor from the store for at least three weeks. On Christmas Day covers were laid by Mr. and Mrs. M. J. Johns for the Rev. and Mrs. W. L. McDonald, the Rev. and Mrs. E. F. Jackson, Mr. and Mrs. W. B. Harris, and Miss Bertha Jackson. A delicious menu was served.—Reporter.

Marion, Ala.—Zion Chapel Methodist Episcopal Church is still moving onward. The Rev. I. B. Points preached a wonderful sermon Sunday morning; also Sunday night. In spite of the influenza epidemic, quite a crowd attended the services morning and night. Robes have been purchased for the choir. Zion Chapel has a No. 1 choir, with Mrs. I. B. Points and Mrs. Anna Nelson Lewis, directors. The Ladies' Aid is making rapid progress under the leadership of Mrs. Willie Mae Thomas. The Epworth League is doing nicely, with Mr. Caleb Underwood, president. The Sunday school is growing under the direction of Mrs. Anna N. Lewis, superintendent; the Rev. I. B. Points, pastor.—Miss V. B. Young, Reporter.

Selmer, Tenn.—Roach's Chapel: This circuit is moving on with commendable results,

under the wise leadership of our good pastor, the Rev. Walker, who has the highest respect of all the people. We are very thankful to our bishop for sending to us such an efficient man as the Rev. Walker, who has a devoted wife who is ready to help every movement put forth in the interest of the church. We enjoyed a great Quarterly Conference January 19, 20, with the Rev. J. L. Armstrong, our district superintendent, presiding. Many of the officials were present with good reports. Paid the superintendent in full; paid pastor for this quarter, \$47.44; raised for World Service, \$4.72. Total raised during the Conference, \$52.16.—F. Harbourn, Reporter.

Victoria, Texas—We are indebted to Bishop R. E. Jones for appointing Dr. S. E. Jones to our church. Since his arrival the church has taken on new life in every way. The Prayer Week observance was a benediction, closing out with one of the most beautiful candlelight services ever witnessed, conducted by the pastor and Miss Miriam Howard. There were forty of our talented young people in the pageant who, with their gift of dramatization, drew the entire audience into the recessional. The district superintendent held the first Quarterly Conference Saturday night and preached a splendid sermon at 11 o'clock Sunday. We raised \$90 for the day. The young people are getting in readiness for the convention. The unit leaders are reporting World Service each Monday. We are striving to make this a banner year in grand old Webster Chapel.—T. W. Swanson, Reporter.

Chattanooga, Tenn.—The Live and Let Live Club of Stanley Chapel Methodist Episcopal Church is still alive and making progress. With the assistance of the Ladies' Aid we have made our parsonage look like a little palace. A few weeks ago we put in a beautiful davenport suite and other things, and as a climax a telephone was installed, of which the pastor, Dr. Thomas W. Davis, is very proud. The success of this club as a church auxiliary has been so marvelous that it has been an incentive to others to organize, namely: "The Pastors' Aid Club," under the leadership of Mrs. Paul Sams, and the "Silver Lining" Club, under the presidency of Miss Levada Wiley, and chaperoned by Mrs. Fanny Horn and Mrs. P. A. Stephens. The Live and Let Live Club welcomes all of these clubs in the church to help push the battle to the gate.—Mrs. Emma McCafferty, President; Dr. P. A. Stephens, Reporter.

Bingen, Ark.—Christmas Eve was a great time for the small but faithful Ebenezer Sunday-school body. The superintendent gave to the church and school a beautiful Christmas tree, and arranged delicious refreshments for the occasion. An excellent program was rendered by the school, directed by the writer. The proceeds from the refreshments amounted to \$3. On Christmas morning the church bells sounded the notes of the Christmastide, which aroused the spirit of every true Christian to find his or her way to some church. Our pastor, the Rev. B. F. Littlejohn, preached for us a wonderful sermon, after which all present were asked to come near the altar and join bands, an important link in the Christian chain for

the year 1929. The Rev. W. H. Holt led in prayer. A thank offering of \$2.50 was taken, making a total of \$5.50 for the day. We are looking forward to accomplishing a greater and more effective work in the church this year than ever before. Mr. Hershel Wesson is superintendent of the Sunday school.—The Rev. B. F. Littlejohn, Pastor; Miss Rhema Holt, Reporter.

Nashville, Tenn.—Gordon Memorial: Sunday, January 13, was a great day with the Sunday school. Several visitors were present and are always welcome. The superintendent, Mr. W. M. Laws, is so pleased to have two of our local preachers, the Rev. C. L. Carter and the Rev. Grisham, both efficient and effective leaders, to take an active part in the Sunday school. He is planning to do great things this year with the cooperation of the children and teachers. The 11 o'clock service was one of inspiration and joy. As we listened to the Rev. F. Watkins with a message of rapt interest, our hearts burned and our souls were filled with the spirit of God, and at 7.30 the speaker was the Rev. Pettigrew, from the Baptist Theological Seminary. A wonderful message he brought to us. The church seems to have taken on new life and has great plans and ideas for this year. We are very much encouraged to have our pastor out with us again, who had been shut in with a severe cold. There is much sickness among our membership, but we are just looking to Him who is able to do all things.—Mrs. Georgia Williams, Reporter.

Withams, Va.—Under the leadership of the Rev. E. M. Neals, this Conference year, Withams charge has advanced along all lines, spiritually and financially. World Service has increased over last year; 108 new members added to the church; a soul-stirring revival was held at both churches, where thirty-four persons were converted and \$700 raised for the trustees. The district superintendent was paid in full. A Queen Contest put on by the pastor was a success. Mrs. Mary D. Johnson, of St. John Church, was crowned queen. Amount raised, \$69. On December 26 a surprise was given by the members of St. John Methodist Episcopal Church, Messonga, to their pastor and his wife, the Rev. and Mrs. Neals, consisting of over sixty pounds of groceries and meat. Several donations were given by members of the Baptist Church. The Rev. Neals takes this method of thanking those good people for their kind and generous giving; also for their Christmas spirit of good cheer. A Christmas tree was given the children by Mrs. Neals at both churches, Mt. Zion and St. John, and with the assistance of Santa Claus, over 100 boxes of candy were distributed.—The Rev. E. M. Neals, Pastor; John Mason, Reporter.

Tuscaloosa, Ala.—November 28, 1928, was the beginning of club work in the Central Alabama Conference for Gulfside Association. Tuscaloosa is the first place to be named. This club was organized in the home of Mrs. F. W. Williams, 2211 11th Street, who was appointed Conference secretary at the last Annual Conference of the Gulfside Association. We are praying that each church on our district and every church in the Central Alabama Conference will organize a club for Gulfside in the near future. The Tuscaloosa Gulfside Club had only three meetings up to the Christmas holidays. Our membership is sixteen, and we were able to send a small donation as a Christmas gift to Gulfside. Those who contributed were as follows: Mrs. C. White, \$1.31; Mrs. F. W. Williams, \$1.65; Mrs. M. Whitaker, 27 cents; Mrs. C. Thomas, \$1; Miss F. Bailey, \$1.35; Miss B. Gordan, 80 cents; the Rev. F. W. Williams, district superintendent, \$1.10; Mrs. N. Kimbrough, 90 cents; Mr. F. P. Roberson, \$1; Mrs. Winnie Hardy, 50 cents; Miss Amy Hamilton, \$1; friends, 30 cents; Mrs. E. Walker, 50 cents; total, \$11.90. Mrs. Christeen White, president; Mrs. M. Whitaker, recording secretary; Mrs. N. Kimbrough, treasurer; Mrs. F. W. Williams, Conference secretary.—Mrs. M. Whitaker, Reporter.

Chattanooga, Tenn.—Stanley Chapel: The Rev. Thos. W. Davis was transferred to us

from the Tennessee Conference. During the two months he has been here we have raised \$467.50. Sickness and death have not decreased our congregation, as the church has been crowded every Sunday since Dr. Davis has been with us. He is an able preacher; his sermons are always fresh and seasoned with the fire and Holy Ghost. Sunday, January 13, was a great day in Stanley. The sermon was one of the greatest delivered in our church in many years. The Rev. Davis has had the every-member canvass; our World Service is far in advance of last year. He has appointed a Southwestern committee of three to make their report the second Sunday in April, and their final report the second Sunday in May, when we will have a Southwestern Over-the-Top Rally, with a prize of \$2 for the one securing the largest number of subscriptions to the paper. He has organized two new clubs: the Ladies' Aid Society and Live and Let Live Club. The Pastors' Aid and the Silver Lining Club for the young people are all in fine condition. The church has been organized and the presidents' contest rally has begun. It will close March 31. We expect to report World Service in full, Episcopal Fund, Pension and Relief, General Conference expenses in full, and the trustees \$200 to pay on parsonage debt; to the grand old Southwestern, fifty new subscribers. Our Sunday school, under the leadership of Bro. N. McNorton as superintendent, and M. J. Wynn, assistant, is in fine condition. Mrs. M. C. Bowers, teacher of Hoozier Class in the Sunday school, raised last year \$92.50 with a membership of six as an average. He is a wonderful teacher. For twenty-two years he has not failed to meet his class, except only in the case of illness.—M. J. Wynn, Reporter.

Butler, Mo.—Mt. Zion Methodist Episcopal Church has had many interesting features during the fall and holidays. On the fourth Sunday in October we had a World Service rally. The reports were as follows: Sunday

school, \$2.50; Ladies' Aid, \$12; Junior League, \$10; public collection, \$7.50; total, \$31. This amount was sent to the World Service office. November 18 was quarterly meeting at Mt. Zion Methodist Episcopal Church. On account of the flood, District Superintendent E. F. Pate was not present, but the work was carried out by our pastor, the Rev. W. H. Huston. In spite of the rainy weather, \$18.90 was raised. The Rev. Pate held the quarter at Harrisonville at a later date. We all appreciate the fact that we can do our duty even when the elder is absent as well as when present. His claim was raised and forwarded to him by the district steward, Mrs. Jane White. The Christmas drive conducted by the pastor was a real success. The drive began December 23, and ended January 13. Each member and friend was asked to give what they could. Total raised, \$78. Twenty-eight members of Mt. Zion Methodist Episcopal Church responded to the drive; twenty-seven Negro friends and forty-nine white friends assisted us. We pray God's blessing upon those who gave and those who did not give. On December 23 a pantomime, "If Ye Truly Seek Him," was presented by the Sunday school and Junior League, directed by Mrs. E. L. Huston, to a good audience; music was furnished by Mr. Earl Crouch, of the African Methodist Episcopal Church. The starlight service was held Christmas morning at 5 o'clock, at which time sixty-one children were given tokens from Mt. Zion. On December 27 the Commercial Club of this city came to our church and distributed Christmas bags, containing candies, nuts, and oranges, to every Negro citizen of Butler, number 158. A demonstration of the religious work among our young people was given by the Rev. and Mrs. Huston. The white citizens were well pleased and highly commended them for their splendid work. Prof. M. T. Preston and the Rev. Herbert P. Wiltsee were the principal speakers at the Emancipation Day exercises on January 1.—E. L. Huston, Reporter.

District Activities

District Rounds

AUSTIN DISTRICT

Second Round—Georgetown, February 9, 10; Wesley, 17, 18; Lockhart, 23, 24; Simpson, March 3, 4; Luling, 9, 10; Little Ct., 16, 17; Hutto Ct., 23, 24; Lagrange Ct., 30, 31; Austin Ct., April 6, 7; Giddings Ct., 13, 14; Cedar Creek Ct., 20, 21; Winchester Ct., 27, 28; Smithville Ct., May 4, 5; Fayetteville Ct., 11, 12; San Marcos, 17, 18.

Dear Brothers: Before we shall have finished this quarterly round Easter will have passed. We have just returned from the great World Service Council, recently held at Evanston, Ill. The theme of that very important meeting was "World Service." The great question: What is World Service? The answer: World Service is Methodism doing her share of the great task of evangelizing the world? The motive: Service to others without any thought of personal reward or remuneration. Indeed, World Service is Methodism's attempt to spread the kingdom of God and to make Jesus Christ known to the world more fully and more widely. Easter Sunday is the time the New Orleans Area has fixed as its "over the top" date. Let's make a personal canvass of every Methodist Episcopalian in the Austin District and get a subscription from each. Then when we have carefully planned our work, let's work our plan. Let's "aspire" and then "perspire."—C. E. Whitaker, Dist. Supt.

BIRMINGHAM DISTRICT

Second Round—East Thoma and Mason City, February 28-March 3; Wright's Chapel, 1-3; Sayreton, 7-10; Erron, 8-10; Mt. Moriah, 14-17; Scott's Chapel, 15-17; Brownville and Irondale, 21-24; Bradford Chapel, 22-24; St. Paul, 29-31; Jasper and Oakman, April 1, 2; St. John, 8-7; Rising Star, 4-7; Haven Chapel, 5-7; Heflin and Choccolocco, 9-11; Ashville and Springville, 13, 14; Beaver Valley and Ragland, 16, 17; Village Springs, 18-21; One-

onta and Altoona, 27, 28; Attalla and Collinsville, May 3-5; Cedar Bluff, 10-12; Center, 17-19; Gadsden, 24-26; Gadsden Ct., 25, 26.

Dear Brothers: Please make your supreme effort on Easter Sunday to raise your entire quota for World Service. This is important. Raise it by all means. Bishop Jones will announce the date and the place for reports. Be ready to report your quota in full.—J. W. Thomas, Dist. Supt.

NEW ORLEANS DISTRICT

Second Round—Slidell, February 9, 10; Mandeville, 9; People's Church, 17-19; St. Philip, 20; Grace, 24-26; Haven, March 3-5; Gretna, 8-6; Angie, 9, 10; Bogalusa, 10, 11; Thompson, 17-19; St. Matthew's, 17-26; Franklinton, 23, 24; Mt. Zion, 7-9; Peck, 7-10; Trinity, 14-16; Phillip Memorial, 14-17; Williams, 21-28; La Harpe, 21-24; First Street, 28-30; Hartzel, 28, 29; Wesley, 5, 6.

My dear Brethren: You have witnessed one of the greatest meetings since the World Service has been in process, and I feel that each one was inspired to greater determinations to go in for their full quotas by Easter. You will note that Easter comes on the 31st of March this year; therefore we will have to get right down to our tasks immediately. Begin preparing for our great Annual Choir Contest, which will be some time in March. Let's make it worth while. Come on. Want to thank you for the fine showing which you have made thus far in our mass meeting and World Service Conference. Let's finish the job in fine shape. Every church should have its World Service in hand by Palm Sunday, so that we can make Holy Week "a spiritual ingathering." Remember I am at your service at all times.—Jesse D. David, Dist. Supt.

OPELIKA DISTRICT

Second Round—Alexander City, February 15-17; Kelleyton Ct., 16, 17; Lineville Ct., 23, 24; Ashland Ct., 22-24; Sylacauga Ct., March 1-3; Rockford Ct., 2, 3; Benson Ct., 9, 10;

Youth Fares Forth

unafraid—eager for adventure. But the highway of life is beset with danger! How can our youth be safeguarded?

A Christian education will equip youth to meet enemies both from within and without. In the church school

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provides lessons in practical Christianity for young people from 13 to 17 years of age. Topics for discussion in February are

"How Jesus Used the Sabbath"
"A Question of Loyalties"
"Meeting Adverse Criticism"
"The Problem of Suffering"

Studies for Youth is particularly adapted for use in rural and small urban church schools where there is but one class for the Seniors

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The Methodist Book Concern

CINCINNATI NEW YORK CHICAGO
Boston Detroit Pittsburgh Kansas City
San Francisco Portland, Ore.

Appels Springs Ct., 8; Goodsell Memorial, 15-17; Lanett Mission, 16, 17; Lafayette, 22-24; Lafayette Ct., 23, 24; Five Points Ct., 29-31; Roanoke Ct., April 5-7; Rocky Mountain Ct., 6, 7; Stevens Mission, 13, 14; Wedowee Ct., 20, 21; Talladega Ct., 27, 28; Talladega Mission, 26-28; Dadeville Ct., May 4, 5; Opelika, 10-12.

Dear Pastors: Our motto is, "A good revival in every charge and canvass every member and World Service quota raised in full by Easter Sunday, and get five new subscribers for the Southwestern Christian Advocate. I stand ready to help you every time.—J. C. Chuman, Dist. Supt.

PALESTINE DISTRICT

Second Round—Bryan Ct., February 9, 10; Bryan Station, 8-10; Hearne, 16, 17; East Calvert, 23, 24; Mexia, March 2, 3; Teague, 2, 3; Fairfield, 9, 10; Streetman, 9, 10; Normangee, 16, 17; Jewett, 16, 17; Thornton, 23, 24; Buffalo, April 6, 7; Oakwood, 13, 14; Palestine Station, 21, 22; Jacksonsville, 20, 21; Leona, 27, 28; Lovelady, May 4, 5.

Brethren: Send in subscriptions to the Southwestern. Plan your Easter rally; work hard to make a success and go over the top without fail. Don't forget my address.—J. F. Barnes, District Superintendent, 811 McClellan Street, Palestine, Texas.

Quarterly Conferences

BELOIT, WIS.

Second Methodist Episcopal Church: On January 19, we held our third Quarterly Conference. On Sunday, the 20th, at 11 o'clock, our district superintendent, Dr. P. T. Gorham, delivered a wonderful message on stewardship to a full house; subject, "We Are Workers Together With God." It had its effect. The church seems to have taken on new life. We were treated with a solo by Dr. W. H. Marshall, a prominent physician of this city. He was accompanied by his sister, Mrs. Smith, music instructor. Our pastor, the Rev. J. P. Pierce, gave expressions of thanks for the way he and his wife were remembered by Mrs. Hattie Love, district steward, and her sister, Mrs. Barnes, who sent them a large donation of groceries.

Mrs. Love also presented the church with a large dome electric light. All things were in keeping with the broad-hearted Christian spirit of Beloit.—Reporter.

CRYSTAL SPRINGS, MISS.

Bridgeville charge: Our first Quarterly Conference convened January 12 at Little Rock Methodist Episcopal Church, with our most efficient superintendent presiding. The pastor was present with his ministerial support. The Rev. G. W. Coleman opened the Conference, bringing to us a message on World Service and the duty of the church. A number of officials were present with written reports. Quite a few were absent on account of sickness. On Sunday the Rev. G. W. Coleman preached a wonderful sermon to a very appreciative audience from Psa. 1. 1. He prayed a fervent prayer for the leaders of the Centenary Tribes. Centering our minds on this one thought, great things are in store for those only who work. We feel encouraged to go forward since his visit to us, and earnestly pray that God's own Spirit may guide him as he tours the district. He was paid \$24.25.—Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

FORT MADISON, IOWA

The New Hope Methodist Episcopal Church, under the pastorate of the Rev. John R. Guyton, closed their third quarter January 15, 16. The Rev. C. S. Webster, district superintendent, was present, bringing a helpful message Wednesday evening, after which the Holy Communion was administered. In every way the work is moving forward nicely. During the quarter death claimed one good, faithful worker in the person of Mrs. G. H. Clark. Our pastor is quite in demand. Thursday evening before Christmas he preached at one of our white churches, accompanied by some of the singers. They were asked to return soon. Truly, the sick, imprisoned, and the like anxiously await the Rev. John R. Guyton's coming week after week; others like to hear him sing and preach. He is not ashamed of the gospel of Christ. The clubs and various organizations expect him at every meeting. The Sunday school and Junior League are still forging ahead. Ice and cold are no hindrances. This is the spirit of their leader, H. Alridge, superintendent. The Ladies' Aid Society is doing good work, sharing in a nice way with the church. Mrs. L. Calhoun, president, works untiringly. We thank God He can use us. The pastor and members anticipate a 100% report at Conference in April. Thanks be to Him for the tranquillity and concord throughout the membership and with the pastor. May Christ be magnified.—Reporter.

FRANKLINTON, LA.

We were proud to have the Rev. J. D. David, our district superintendent, come over to hold our Quarterly Conference. We are always glad to see him and make him welcome in our midst. He went to Hackley with the Rev. S. J. Jackson, our pastor, who is doing a good work there, and preached an excellent sermon, which was highly enjoyed by all. The Sunday school at Hackley is one of the best in our neighborhood. Bro. Rufus Bickham is the superintendent. Good reports were rendered by the officers. The church at Franklinton was left in charge of the writer. Prof. T. W. Barker preached a nice sermon, which was inspiring to his hearers. At night the district superintendent returned from Hackley. The Revs. J. Burris and A. L. Tete conducted the devotional services. The Rev. David preached a soul-stirring sermon from Luke 10. It will not be forgotten soon. The quarterage was raised in full. The choir from Sweet Home gave us music which filled our hearts with joy. Several of the officers made brief but inspiring talks. The Revs. Burris and Tete made wholesome remarks. Thus closed one of the best Quarterly Conferences we have had in quite awhile.—C. D. C. Bryan, Reporter.

OMAHA, NEB.

Sunday, January 13, was a great day with the pastor and members of Clair Church, this being our first quarterly meeting for this Conference year. Superintendent B. R. Booker

was on time. He preached a wonderful sermon at 11 o'clock. The sermon was delivered with enthusiasm and inspiration. The Rev. Booker seemingly is increasing in wisdom and stature and in favor with God and man. In the afternoon we were visited by the various Methodist ministers of the city and their congregations. The Rev. Wilson, of St. John African Methodist Episcopal Church, preached a soul-stirring sermon to the delight of his hearers. The holy communion was administered. The Rev. Booker gave an address Sunday night, touching upon the work of a convention lately held in Evanston, Ill., giving an outline on general conditions of the church and World Service problems; also offering solutions for them. The members and constituents of Clair are indeed glad to receive the Rev. Higgs and his good wife for the second year. We feel that greater achievements can be accomplished in this second year. Regardless of adverse circumstances and dull times, our church is prospering. Plans are under way for a rally to meet an emergency bill on our church and parsonage in February. The financial condition of the church is fair, and a revival has been planned to raise the spiritual standard. The Sunday school is progressing, with Mrs. B. A. Bostic, superintendent; and Mrs. N. D. Higgs, assistant. With the co-operation of the teachers and officers, a program will be planned for the second week in February, Negro Week, when the lives of great men of the race will be commemorated. The different clubs of the church are at work and are standing by the pastor and his program. The Rev. Higgs and the members of Clair Church are praying that this year will be a year of much harvest in soul saving, as well as a financial gathering. We pray that God may bless us with strength and send to us more laborers for His vineyard.—Reporter.

SLATER, MO.

The fourth Quarterly Conference was held at Abbott's Chapel Methodist Episcopal Church, Sunday, January 13, 1929, with the Rev. E. W. Hannah, superintendent, officiating. Though being somewhat indisposed, he preached three powerful sermons. Services were well attended, considering the unfavorable weather. The collections for the day amounted to \$57.60. The quarterly reports were commendable. The outlook is for a full round report at the Annual Conference.—R. H. Young Pastor; Lula Law, Secretary.

STRONGS, MISS.

The first Quarterly Conference was held January 19 and 20 at King's Chapel Methodist Episcopal Church, with the district superintendent presiding. Good reports were rendered, and brotherly love existed throughout the session. On Sunday the Rev. B. W. Wynn preached a very inspiring sermon; subject, "Where Is the Born Leader?" Amount raised, \$53.10. We thank the bishop for sending to us the Rev. S. S. Brown. He is an able man and a good preacher. The communion was administered to thirty-six persons. We had with us our beloved teacher, Miss D. B. Lenoir, from West Point, Miss.; and Miss Bessie Knowles, from Amory, Miss. We are praying and planning for success. Over the top, is our motto.—Moses Moore, Reporter.

District Conferences and Conventions

LAGRANGE DISTRICT, SAVANNAH CONFERENCE, SETTING HIGH STANDARD

THE REV. J. J. LEWIS

The Pastors' and Stewards' Council of the LaGrange District, Savannah Conference, was held Thursday, January 10, in Rust Chapel Methodist Episcopal Church, Greenville, Ga., of which the Rev. W. R. Dixon is pastor. The Rev. J. B. Maddox, our dearly beloved district superintendent, presided. The Rev. P. B. Gibson opened with a song and read 1 Cor. 13, which he beautifully explained. Prayer was offered by J. J. Lewis. The superintendent made a very splendid talk on "Taking Care of the Church, and Encourage the People to Stand By the Church." All

enjoyed the message, and pledged themselves to stand by the church. The superintendent stated that his plan is to make the LaGrange District the best in the Conference. In some places where there were weak charges, he has added other churches to them in order to build up a strong district.

The members voted unanimously to pay the superintendent fifty cents each a quarter, whereas they have been paying twenty cents a quarter. The Rev. C. W. Prothro made a splendid talk on "Taking Care of the Retired Ministers," and offered a motion that each charge appoint a committee to raise the Conference claims. The motion was seconded. The Rev. J. B. Maddox told us about his trip to Evanston, Ill., and stated that each pastor must put on a program of some kind for World Service. We all left the meeting inspired to do a great work for the Master and His cause, and in the name of Him who gives us the victory, we shall conquer.

THE DISTRICT STEWARDS' AND PASTORS' COUNCIL, GAINESVILLE DISTRICT

The district stewards and pastors of the Gainesville District met in Fort Street Methodist Episcopal Church, Atlanta, Ga., January 22, with Dr. N. J. Crolley, superintendent, in the chair. Dr. P. H. Travis conducted the devotions, after which some interesting remarks were made by the Rev. D. Gray. Z. K. Gowen was elected secretary and reporter for the council. Several new pastors on the district were introduced: Z. K. Gowen, the Revs. J. H. Bridges, S. B. Beauford, E. H. Lee, and A. R. Wyatt.

After a few remarks by the superintendent, the salary for the superintendent was presented, and after a few remarks by the pastors, the assessment was adopted, to be the same as last year. The apportionment for World Service was the same as last year, and each pastor accepted his quota gladly. The claims for the Episcopal Fund, the General Conference expenses, the local board, and contingent expense, were presented by the superintendent and adopted by the council. The sum of twenty-five cents was adopted to be raised for World Service by each member on Tag Day, February 10, which we will celebrate as Lincoln Day. Several visiting pastors were presented to the council: the Revs. J. W. Queen, G. W. Hatcher, J. W. Swain, S. M. Miller, and Seabrooks. Committees were left with the superintendent to appoint and send to the pastors. President M. S. Davage was introduced and spoke on the work of our great school, Clark University. All the district superintendents spoke: Dr. Johnson, Dr. Wood, and Dr. Stanton. After the business of the council was completed, the meeting adjourned with the benediction by Dr. S. M. Miller. The pastor, Dr. J. F. Demery, then invited the entire delegation to dinner, which was a real social and enjoyable occasion.—Z. K. Gowen, D.D., Reporter.

Obituaries

SHE LEFT HER TWELFTH AND LAST PARSONAGE VACANT

Sister Carrie Stephen Lang, the beloved wife of our pastor, the Rev. W. H. Lang, died January 12, 1929, at Franklin, La., working for the church. She began her work in church in the ministry with her husband in 1900, and traveled with him twenty-nine years without complaint. She was always happy and full of smiles. These are the charges served by them: Jones Chapel, New Roads, Angie, Natchitoches, Thomson, two years each; Washington Chapel, Vanceville, Berwick, three years each; Chenneyville, four years; Bertie and Camparapet, one year each; Lake Charles District, two years; Franklin, two years. Mrs. Lang was a loving and kind wife, a sweet and friendly woman, a hard worker in the church, and loved by all who came in touch with her. Her last work for the church was an entertainment given for the church on World Service with her Woman's Home Missionary Band on a \$50 quota. Her husband has lost a great wife, and the church has lost a great woman and true friend. While it is our loss, it is heaven's gain. Sleep on, Sister Lang, and take your rest. She leaves to mourn, her husband, the Rev. Lang,

one sister, one brother, nephews and nieces. Asbury Church at Franklin and the whole community will miss her.—Della Tackwood, Reporter.

BEASON—Mrs. Josephine Beason, beloved wife of George T. Beason, died Saturday, January 5, 1929, at her residence, Washington, D. C., after a short illness. She was born January 29, 1871, in Georgetown, D. C.; was converted during the pastorate of the Rev. Alexander Dennis, 1885; and joined Mount Zion Methodist Episcopal Church, and was a faithful, consistent member of the church ever since. She was married to Mr. George T. Beason, October 9, 1901. She was a member of Mt. Zion choir and Coleridge Taylor Choral Society from their organization. She was active in the Masonic chapter and Household of Ruth. The funeral was held Tuesday, January 8, 1929, at Mount Zion Methodist Episcopal Church, conducted by the pastor, Rev. J. S. Carroll. The sermon was preached by Rev. B. T. Perkins, and the Revs. J. S. Carroll and C. E. Hodges delivered brief eulogies. Other ministers who assisted were the Revs. R. W. S. Thomas, J. H. Jenkins, and Ford. Mrs. Beason was quiet, unassuming, a devoted wife, good neighbor, and a devoted Christian. She leaves to mourn their loss her husband, Mr. George T. Beason, several times a member of the General Conference; a sister, Mrs. Rachel Baxter, of New Haven, Conn.; an aunt, Mrs. Jennie Beckley, of Washington, D. C., and a host of friends.—Reporter, H.

CROPP—Mrs. Susan Cropp, of Glasgow, Mo., departed this life December 28, 1928, aged seventy-one years. She had been a patient sufferer for over twelve years. She was a faithful member of Lewis Chapel Methodist Episcopal Church. She leaves to mourn their loss a husband, one daughter, one son, one son-in-law, one brother, two sisters, two grandsons, and many friends. The funeral was conducted by the pastor, Rev. H. T. Reeves.—L. Jackson, Reporter.

HENSON—Mrs. Joanna Henson died Sunday, December 30, 1928, at her residence in Washington, D. C., after a short illness. She was born in Fredericksburg, Va., about seventy-five years ago, and came to Washington, D. C., when a child. She was a faithful, energetic member of Mount Zion Methodist Episcopal Church for many years, was deeply interested in all phases of the church life, and if unable to perform a task herself, would encourage and inspire others, especially the young. The funeral services were held at Mount Zion Methodist Episcopal Church, Tuesday, January 1, 1929, conducted by the pastor, Rev. J. S. Carroll, who preached the sermon. Short eulogies were delivered by the Revs. A. J. Mitchell and Armstead Jones. Others who assisted were the Revs. J. W. Tyler, C. E. Hodges, and J. H. Jenkins. She leaves to mourn their loss, two sons: Joseph and Charles Henson; four daughters: Mrs. Mahala Grisby, Mrs. Ella Stalling, Mrs. Louise Tyler, and Miss Martha Henson, president of the Washington Conference Woman's Foreign Missionary Society. A kind, loving mother, a true friend, devout Christian, has gone to rest.—Reporter, H.

TEMPLE—Florence Temple, the wife of W. M. Temple, passed from labor to reward December 16, 1928. She was born November 18, 1881, in Bell County, Texas, and at an early age she was converted and joined the Methodist Episcopal Church, and lived a consistent Christian life until death. She was married to W. M. Temple, February 17, 1907, at Belton, Texas, and moved with her husband to Hubbard, Texas, October, 1916. There she united with Lawson Chapel Methodist Episcopal Church, and proved to be a staunch member and worker for Christ. She was ever ready to do her share in making her church a success. At the time of her death she was leader of Class No. 2, president of The Woman's Home Missionary Society, and a member of the Order of Heroines of Jericho. Her funeral was preached by her pastor, the Rev. P. H. Phillips, from Job 3. 17. A large crowd attended the funeral service. She leaves a husband, one sister, and a host of other relatives and

friends to mourn their loss. Sister Temple will be greatly missed by her church and community.—Reporter.

TRICE—The Rev. A. J. Trice was born in Okolona, Miss., February 15, 1848, and died in Eufaula, Okla., January 9, 1929. Bro. Trice was converted at the age of twenty-six, and united with the Methodist Episcopal Church. Feeling the call to preach the gospel, he thus entered the ministry at the age of thirty. He traveled in the itinerancy for thirty-five years in the Mississippi Conference, where he rendered very efficient service until his health began to fail him. He finally took the retired relation, which he held until his death. His wife died in Eufaula, Okla., and was buried there. To them five children were born. After her death he said that he wanted to die there and be buried beside her. Thus his desire was realized, when during the past holidays he came out of Mississippi to Eufaula in a very poor state of health, from which he was not able to resume even the activities of life, being most of the time in a coma. He was buried from Jackson Chapel Methodist Episcopal Church at Eufaula, Thursday, at 8.45 P. M. The Rev. P. W. Webb, pastor, officiated. The following ministers took part in the service: the Revs. E. W. Williams, African Methodist Episcopal Church, retired minister, offered prayer; I. W. Holt, Baptist pastor of the city, read Psalm 90; F. R. Morton, a retired member of the Texas Conference, Methodist Episcopal Church, spoke feelingly and briefly of the deceased as he knew him and learned to love him since 1914 as a man who believed in God. The pastor delivered the funeral sermon. The choir sang appropriate music. A special number by Mrs. Cecil Smith, "What Are They Doing in Heaven?" The Rev. Wm. Kimble, a Baptist minister, was the undertaker in charge. Finally the remains were laid to rest in the cemetery. Truly indeed, we are passing away.—Reporter.

WILEY—Bro. John Wiley was born in Lee County, 1871. At an early age he was converted, and for many years was a faithful member of the Methodist Episcopal Church (Yazoo circuit). He died December 19, 1928, in Jackson, Miss., and was buried from New Mt. Zion Baptist Church. The Rev. A. B. Keeling, pastor of Pratt Memorial Methodist Episcopal Church, preached his funeral, assisted by the Rev. D. McCoy, pastor of New Mt. Zion. Bro. Wiley died in full triumph of his faith in Jesus. He leaves three sisters, two daughters, one son, and many other relatives and friends to mourn his departure. He was buried in Elmwood cemetery.—Reporter.

Cards of Thanks

The pastor and wife wish to thank the good people of Chesnee charge for the many pounds of choice groceries and other gifts laid on the table just before leaving for our Annual Conference. Other gifts, consisting of a nice suit of clothes and a brief case from the members of Brown's Chapel; Stetson hat and a pair of shoes from the members of Gaffney Chapel; and an overcoat from Sardinia, and many other Christmas gifts for Mrs. King. May God's blessing ever be upon these good people.—Rev. R. B. King, Pastor, Chesnee, S. C.

The pastor of Grant (Okla.) circuit, was called to Gay's public school on December 20. While listening to the recitation of lessons by the children, a surprise storm blew into the chapel and left fifty pounds of choice groceries on the table. The storm was led by the three teachers of that school. They are worth-while ladies as well as teachers. Their names are as follows: Miss Denman, Miss Gipson and Miss Tucker. Others participating were Mesdames W. Blount, L. Douglass, L. L. Cox, M. Blount, L. Mills, M. Growill, M. Flemmons, R. W. McGee, Bro. G. W. Harper, Mr. and Mrs. C. Haynes, and Mrs. Brew. May the scepter of God's righteousness be upon these people and the teachers.—T. R. Owens.

On December 1, the good people of Crowder, Miss., presented a nice suit of clothes to the pastor to prepare him for the Annual

Conference, and after his return a great storm passed over him at 8.30 P. M., December 15, at the home of Bro. G. W. Brooks. The storm was led by Sister L. A. Brooks, Rosie Keith. They presented about twenty-five pounds of select groceries, handkerchiefs, towels, socks, silverware, and laid on the table a nice purse of money. We are planning for a great year as never before. We thank Bishop Brown for sending us our same pastor back for another year. His whole heart and mind are wrapped up in the work. Call again; good storms are welcomed.—Rev. I. R. Butler, Pastor; Rosie Keith, Reporter.

Marriages

BIAS—LEWIS. Dr. James Anderson Bias, of Arkansas, and Miss Elizabeth Lewis, of Jackson, La., were quietly married at the parsonage of Mt. Zion Methodist Episcopal Church, Clinton, La., December 29, 1928. They left the same evening for the groom's home in Arkansas, where he is practicing. May God bless them. The Rev. W. H. Davis officiated.—Mrs. Della Collins, Reporter.

LASTER—McDONALD. Mr. Charles Laster and Mrs. Ida McDonald, late of New Orleans, were married at the Methodist parsonage in Pass Christian, Miss., January 17, 1929. Dr. J. M. Shumpert celebrated the rites of matrimony. The happy couple left immediately for Gautier, Miss., their future home.—J. M. S., Reporter.

MONROE—BARNES. Mr. Joseph Monroe and Mrs. Fannie Barnes were happily married at the home of the bride's mother, Mrs. John Badie, Clinton, La., December 4, 1928. Mr. Monroe is one of the leading officials of Mt. Zion Methodist Episcopal Church, of Clinton, and secretary of the trustee board. Mrs. Monroe is president of The Woman's Foreign Missionary Society. We wish for them much success. The Rev. W. H. Davis, pastor, officiated.—Mrs. Della Collins, Reporter.

RUTLAND—MALONE. Mr. Fate Rutland, of Indianapolis, Ind., was married to Miss Reba Malone, of Alexander, Tenn., on December 26, 1928, at the home of the bride.—Reporter.

STEWART—GRIGGS. Miss Mary Ella Griggs and Mr. W. T. Stewart were happily united in the bonds of matrimony, Thursday, December 27, 1928, at Scooba, Miss. A large number of friends witnessed the ceremony. Mr. and Mrs. Stewart are both residents of Scooba, also members of Blue's Chapel Methodist Episcopal Church. We wish for them long life, happiness, and prosperity. The Rev. F. L. Williams officiated.—Reporter.

WHITE—WARD. Mr. Linzy White and Miss Bessie Ward, of Palestine, Ark., were happily joined together in holy wedlock December 30, 1928, at the home of the bride. We wish for them a peaceful voyage over life's sea. The Rev. W. M. Speed officiated.—Anna Speed, Reporter.

WILLIAMS—DRIVER. Mr. Ollie Williams and Miss Clara Driver were united in holy wedlock at her father's home, December 26, 1928. We wish for them long life and much happiness. The Rev. W. M. Speed officiated.—Anna Speed, Reporter.

WILLIAMS—MARTIN. Mr. Edward Williams and Mrs. Clare Martin were united in holy matrimony at the home of the bride's parents, Cottonport, La., Sunday, January 20, 1929, in the presence of a few friends. Mr. Williams is a member of Cottonport Methodist Episcopal Church; Mrs. Williams is a member of the Baptist church.—Rev. J. C. Clark, Pastor.

Crescent City Note

Peck Memorial.—This church is still growing under the leadership of Pastor Robinson. Every service is evangelical and inspiring. The teacher training class is becoming very interesting. On the second Sunday, Deaconess Pugh was present and addressed the Sunday school, and also spoke at the 11

o'clock service. The Rev. Sorrell preached a very inspiring sermon at this hour. At 7.30 P. M. we were graced with the presence of Dr. and Mrs. O. E. Kriege, of New Orleans College. After the pastor's sermon, Dr. Kriege was introduced and spoke very commendably of the sermon, and said many other good things which were helpful to all present. Two persons joined the church. Surely the Board of Education made no mistake when they gave us this great man to lead us in our educational work. Come again, Dr. Kriege, you are welcome.—Reporter.

Woman's Column

SELF-EDUCATION FOR WOMEN AT HOME

BY KATHLEEN NORRIS

In a recent article on daily reading as an "asset in home women's self-education," in the Philadelphia Public Ledger, Kathleen Norris said:

"The difference between having a good book to read, and not having a good book to read, is just about the difference between darkness and light.

"Once get into the habit of really enjoying books, and you have put something into your life that is pure gain. Whatever your work or ambition is, whatever you want to forget or want to learn, you cannot afford to leave books out of your calculations.

"No woman is so busy that she can't find time to pick up a book two or three times a day. And hundreds of women who write me wistfully that they wish they had time to study French or stenography or any one of a hundred other things, seem to forget that study merely means the absorbing of things that are in books.

"Schools are large buildings and imposing staffs of officials, all ranged around books. The spelling books, the history, arithmetic, geometry, and Latin books are really the school itself. Colleges are only formal settings for books—books—books. . . .

"What we think is what we are, and nothing restores a sense of the true proportion, the true values of our harrassed and undignified lives like a background of books. No real philosopher or humanitarian or thinker has even attempted to get along without them.

"Little detached flashes of life that they are—a Russian interior here, a cold bit of New England ice poetry there, a vague study in mythical forms in a third cover, yet they do begin to build themselves together, to take form, to give one an expanding interest in the big world, and a willingness at least to decrease one's own ignorance.

"They are slow-going, good books. But plunge into them, and force the wandering mind to absorb them, and they will pay their own way."—From January Book-Selling News.

Dear Sisters of the Mississippi Conference: The year is swiftly passing away, and we are far from the goal. If you have not begun, begin now to send in money necessary to hold up the standard of our Conference. So many local societies failed to report at all last year. That is why we went under previous years. We beg you to get busy. It is asked that the Mississippi Conference report \$25 right now to replace covers on the Geo. O. Robinson Orphanage that were laid waste by the hurricane which passed through last September. The apportionment is as follows: Hattiesburg, Jackson, and Brookhaven Districts, \$5 each; Gulfside and Vicksburg Districts, \$2.50 each. Hattiesburg and Brookhaven Districts have reported in full; Jackson, one half; Meridian District, fifty cents reported by Sister Sadie Jones. This does not include our dues. So please report at once.—Mrs. S. K. Trigg, Conference Treasurer Woman's Home Missionary Society, 420 East Seventh Street, Hattiesburg, Miss.

To the Officers of The Woman's Home Missionary Society, Local, District, and Annual: The fiscal year is half gone, and we must bestir ourselves if we would answer ready when the roll is called at Luling. We face new plans for jubilee work, which has lessened our pledge, but other responsibilities make

it about the same in general. Get at it and keep at it until all claims have been met, then make it known through the Southwestern. You might inspire your co-workers. Have you sent your quota for Porto Rico? If so, let your corresponding secretary notify the Conference corresponding secretary immediately. Are you looking after new members? Write Mrs. E. M. Ratliff, 405 N. Olive Street, San Antonio, Texas, our jubilee secretary. She is anxious to see this put over. Let me have your reports of whatever you do, be it little or much; and Mrs. M. M. Sanford, 1201 Taylor Street, all monies. Women, in God's name let us do our duty for the love of Christ and in His name.—Mrs. S. E. Jones, Corresponding Secretary.

Laurell, Miss.—To The Woman's Home Missionary Society of the Hattiesburg District: Dear Co-workers—The Woman's Home Missionary Society's year is rapidly drawing to a close. Let each local president get busy and raise your pledge so you will be able to make a round report at the District Convention, to be held at Bay Springs, Miss., in May. Each local auxiliary president is asked to raise her pledge, as follows: Hattiesburg, St. Paul, \$12; Laurel, St. Paul, \$8; Laurel, Wesley, \$1; Laurel, Mallalieu; Hattiesburg, Bentley, Sumrall, Purvis, Ellisville, Blodget, Bay Springs, Heidelberg, Mount Jordan, Enterprise, and Waynesboro, \$2 each; Paulding, Quitman, DeSoto, Shubuta, Shubuta Ct., State Line, \$3 each; Friendship, \$1; Marthaville, \$1. Let each and everyone do their best to make this a year of service, and send your money monthly to the Conference treasurer, Mrs. S. K. Trigg, Hattiesburg, Miss., and fill your blanks and return them to Corresponding Secretary Lena Blalock, 810 S. 6th Ave., Laurel, Miss.

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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, FEBRUARY 14, 1929

FOUND IN THIS ISSUE

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Negro Americans

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Community

Stating the Case—Negro
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South Florida Annual Conference
Proceedings

Personal and General

—The Rev. Dr. W. G. Alston, pastor of our Trinity Church, recently addressed the student body and faculty of Straight College, this city.

—"The colleges of the Methodist Episcopal Church in South America are truly great promoters of international good will," President-elect Herbert Hoover wrote to Bishop William F. Oldham, formerly of Buenos Aires Area, recently.

—A recent meeting of the executive committee of the Board of Foreign Missions, Dr. J. B. F. Shaw, president of Haven Teachers' College, Meridian, Miss., was elected to membership on the joint Committee on Religious Education in Foreign Fields.

—The 1929 annual meeting of the Board of Foreign Missions of the Methodist Episcopal Church will be held in Portland, Ore., November 18-20. The meeting will be preceded by a general "Missionary Field Day" for the entire Northwest, on Sunday, November 17.

—We are glad to record that the Rev. W. H. H. Renfro, of the Lexington Conference, who has been temporarily on the inactive list of his Conference because of impaired health, has now regained his health and feels the old-time urge of the ministry prompting him to enter again the field of active service.

—The Rev. E. D. Kohlstedt, D.D., corresponding secretary of the Board of Home Missions and Church Extension, is scheduled to give commencement addresses at Baxter Seminary, Baxter, Tenn., May 8; at Philander Smith College, Little Rock, Ark., May 26; and at Gooding College, Wesleyan, Idaho, June 10.

—Dr. I. B. Scott, practicing physician of Cleveland, Ohio, and superintendent of the Sunday school of Cory Methodist Episcopal Church of that city, has moved into his new office, corner 55th Street and Cedar Avenue. His new address is 2157 East 55th Street, Room 14. An ardent supporter of his church, Dr. Scott is the son of our beloved Bishop I. B. Scott.

—Every wide-awake Methodist preacher and official layman of a local church should, as soon as he reads this paragraph, order a copy of the 1929 Methodist Year Book, and the 1928 Discipline. These two volumes are simply indispensable as the equipment for intelligent appreciation of what the church means and is doing, and of a reasoned loyalty to the church and her enterprises and activities.

—Dr. W. L. McDowell, one of the official representatives of the Board of Home Missions and Church Extension on the Board for Christian Work in Santo Domingo, has been commissioned by that board to make an official visitation of the Dominican mission stations embraced by this fruitful interdenominational enterprise in the near future. For a number of years Dr. McDowell has served as the efficient treasurer of the board for Christian work in Santo Domingo.

—On Saturday night, January 26, in the parsonage at Fort Worth, Texas, the Rev. K. W. McMillan, pastor of St. Andrew's Church, united in marriage the Rev. C. T. Wardah, pastor at Sherman, and Miss Katherine Eubanks, of Sherman. The Rev. Wardah is a graduate of both Gammon Theological Seminary and Samuel Huston College, Austin, Texas, as well as having finished the industrial trades at Tuskegee Institute, Tuskegee, Ala. He was admitted to membership in the West Texas Conference in 1924 under Bishop R. E. Jones, and has served faithfully as a pastor and student in the Conference since that time. He is one of the bright gems of the Conference, and well earned commendation to the church as an efficient administrator of the church program. Miss Eubanks comes from one of the best families of the Texas Conference, at Jefferson, Texas. At the time of her marriage she was a member of the Methodist Episcopal Church at Sherman, where she is serving as organist, class leader, superintendent of the Junior League,

and a teacher in the Sunday school. Sherman Methodism is proud of the life and work of this young woman, and wishes her well in her marriage relation.

—We are pained at the knowledge of the death of Attorney Chas. P. Ford, formerly of Louisiana, which occurred Wednesday, January 28, at his home in Washington, D. C. The funeral was held at Asbury Church, of which he had been for many years an active member. Having done his early school work in New Orleans College, Attorney Ford finished his education at Howard and the law school of Boston University. For a number of years he had been practicing his profession, and at the same time was clerk in the Indian Service Bureau of the Department of Interior, Washington. When he died, Attorney Ford was Grand Master of Masons of the District of Columbia, to which office he had been honored with repeated election since 1923. In disposition he was congenial, in character cultured and consecrated, in public service generous and unselfish, and his record as a Christian gentleman and constructive citizen is well worthy of emulation on the part of ambitious young men who seek to make a contribution to the advancement of their race and of society in general. Attorney Ford was buried in Lincoln Memorial Cemetery at Washington, D. C., leaving behind him, besides his wife, Mrs. Lillian J. D. Ford, and family, a large host of friends, both in the North and in the South.

—Dr. A. J. Benjamin, who was kind enough to pay our office a visit during his last visit to the city of New Orleans, has "crossed the bar," and has reached the final haven of eternal rest. Dr. Benjamin was the stalwart editor of the Wisconsin Christian Advocate, which position he had held continuously for thirty-three years. He was one of the most forceful writers in the church, writing out of strong convictions, and with a world and spiritual background which made him an inveterate foe to unchristian institutions, movements, and ideas. His was a genial personality; his was a broad and rich spirit; his was a militant, yet beautiful and Christian life. We record with sincere regret his loss to our Methodism. Funeral services were held from Wels Funeral Home, Milwaukee, Wis., December 28, 1928. Addresses were delivered by Dr. Holland C. Logan, the Rev. Herbert G. Root, the Rev. E. C. Hickman. Services were held also at First Methodist Church, Appleton, on which occasion addresses were delivered by the Rev. Dr. Richards Evans, Dr. W. P. Leek, and Dr. J. A. Holmes. Our profound sympathy goes from the Southwestern Christian Advocate to Mrs. Benjamin, the bereft widow. It provokes a double sadness to discover on another page of the last issue of the Advocate this paragraph: "Because there is no one to assume further financial responsibility, we feel compelled to announce the discontinuance of the Advocate." The passing of the Wisconsin Advocate will mark a great loss to our Wisconsin Methodism, as the going of Dr. Benjamin removes from it that resourceful, devoted, and indefatigable spirit who had made it such a constructive institution for the past three decades.

Six Best Selling Books During December

At Each of the Stores of The Methodist Book Concern

The following lists will be of interest as indicating the new publications which are being demanded by the religious reading public (works of fiction are purposely excepted):

NEW YORK

The Christ of the Indian Road.....Jones
Christ At the Round Table.....Jones
The Heights of Christian Blessedness.....Hayes
The Christlike God.....McConnell
The Graphic Bible.....Brown
Motives of Men.....Coe

BOSTON

Christ At the Round Table.....Jones
The Christ of the Indian Road.....Jones

Fiery Crags.....Boreham
William Alfred Quayle: The Skylark of Methodism.....Rice
Glant Hours With Poet Preachers.....Stidger
A Waking World.....High

PITTSBURGH

William Alfred Quayle: The Skylark of Methodism.....Rice
Preaching Values in New Translations of the New Testament.....Luccock
Christ At the Round Table.....Jones
The Stringing of the Bow.....McCall
Fiery Crags.....Boreham
Sermons for Reviving.....Banks

DETROIT

William Alfred Quayle: The Skylark of Methodism.....Rice
Concerning the Faith.....Gray
Fiery Crags.....Boreham
The Story of Methodism.....Luccock-Hutchinson
Humanism and Christianity.....McConnell
Private Prayer in Christian Story.....Stoddart

CINCINNATI

The Christ of the Indian Road.....Jones
Christ At the Round Table.....Jones
William Alfred Quayle: The Skylark of Methodism.....Rice
Baby Hippo's Jungle Journey.....Farnsworth
Once At Christmas.....Speakman
The Dream Hills of Happy Country.....Owen

CHICAGO

William Alfred Quayle: The Skylark of Methodism.....Rice
The Christ of the Indian Road.....Jones
Christ At the Round Table.....Jones
Whither Mankind.....Various Contributors
The Heights of Christian Blessedness.....Hayes
The Master.....Bowie

KANSAS CITY

William Alfred Quayle: The Skylark of Methodism.....Rice
Christ At the Round Table.....Jones
The Heights of Manhood.....Ayres
A Book of Clouds.....Quayle
The Christ of the Indian Road.....Jones
Christianity in Science.....Leete

SAN FRANCISCO

The Stringing of the Bow.....McCall
The Christ of the Indian Road.....Jones
Christ At the Round Table.....Jones
Ideals That Have Helped Me.....Warne
That I May Save Some.....McDowell
William Alfred Quayle: The Skylark of Methodism.....Rice

PORTLAND

The Christ of the Indian Road.....Jones
Christ At the Round Table.....Jones
Ideals That Have Helped Me.....Warne
Christianity in Science.....Leete
The Stringing of the Bow.....McCall
Background of the Bible.....Booth

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The Salvation Which the World Wants

IT HAS been said, and not without evidence of truthfulness, that, in the past, religion emphasized the individualistic note; that the Christian enterprise was devoted to the work primarily of saving the individual. To this end were directed the sermons of the preacher; and all the machinery of the church was geared to the purpose of redeeming the soul of the individual from his sin.

The chief idea of this conception of salvation was that there was a place of eternal torment and punishment, from which it was the duty of the church to keep the individual soul from going, in the life after death. While there are elements of value in this old idea, we have come to the place in our modern way of thinking which has made it necessary for us to revise our theological views very materially in this regard. We do not mean that the essential values have been given up, but it has been necessary for us to broaden our definition of salvation so as to include not only the salvation for the individual soul after death, but the salvation of the whole man, soul and body, both in the present life and in that which is to come.

This change in thought and attitude is due to a growing realization and more accurate understanding of the teachings of Jesus Christ. It is singular that in the midst of the numerous social relationships which men sustain we have been so tardy to realize that not only must the individual be saved, but that all the relationships of society themselves must be saved, as well as the total society out of which these relationships grow. So that no longer must the single emphasis be placed in our thinking and efforts upon the salvation of the individual, but our emphasis must be social as well. We must vision society saved from the individual within to the whole mass of persons without. While Jesus in His ministry did stress the necessity of individual piety, He at the same time brought to men the conception of an ideal Christian social order. He both gave shape to this ideal for which men have been groping in the past, and the principle by means of which it might be realized among men.

The old social order finds itself being repudiated by men because, more and more, men in the light of the teachings of Jesus are beginning to realize what constitutes right, and they are consciously striving in the direction of establishing right relationships in all aspects of human contacts. There is accordingly throughout society a growing spirit of revolt against social injustice and unrighteousness of every kind. For this attitude, men have discovered in the new interpretation of the teachings of Jesus Christ what they regard as adequate religious sanction for hostile and aggressive opposition to everything that is wrong in the social order. This spirit, far from being local, is universal, in proportion as men come into possession and feel the dynamic of these new ideals brought to them through this same accurate interpretation of the gospel message. More and more there is developing an increasing conviction of the necessity of enthroning the ideals of Jesus Christ in every aspect of human life, individual and collective, in order to make secure the foundation of society for the

future. Men in all walks of life, and all human relationships, are beginning to give assent to the fact that only as righteousness becomes the basis of human relationships can there be any hope for the stability of society and the continuous enrichment and development of human life.

This emphasis on saving the social order likewise is a part of the faith of humanity that a spiritual purpose runs through every part of the universe. There is to-day, perhaps as has not existed before, the opinion that through the whole of human relations, as well as through all of the manifestations of life in the universe, there is one increasing Purpose which *wills* this in the social order, in harmony with the character of Him who is the Creator and Sustainer of human life and of all things. In our times, nothing can convince men of the divinity of Christianity and its final value for mankind so much as that our Christian religion shall meet the issue of social salvation which society is seeking, and without which both the individual and society will be lost. Herein is Christianity's credential, namely, that it shall be the world's agent for social redemption as well as for the salvation of the individual man. Society must be saved collectively. Every creation of group interests, whether it be commercial, industrial, political, cultural, local, national, international, must be saved in the sense that Jesus Christ must be the center around which these interests are focused, and that His will shall become final in the life of that group.

Here is the crux of the missionary problem in all lands. This newer interpretation of the gospel of Jesus, as it has been carried by the missionaries of the Christian church itself, is responsible for the new demands made upon the leaders of the world's Christian forces. The individualistic salvation will no longer suffice. Christianity must save society. All civilized peoples of to-day have visioned the new social order which was the burden of the message and the mind of the Master. Into this new Christian social order all groups must be brought, and with it all relationships must be correlated. In the spirit and urge of this conception, the National Christian Council of Japan, in session recently, made a tentative draft of a social creed which sets forth their thinking as to what Christianity means to society. That creed, which we give below, in spirit and significance, is not a national concept, but universal, in the sense that it voices the essential conviction of humanity wherever men are taking seriously the implications of our Christian religion. We give below a draft of that creed as typical of what the modern mind expects shall be the function and the achievement of Christianity in the life of the modern world:

"Setting up as our ideal a Christian social order in which God is recognized as Father and humanity is interrelated as brothers, we firmly believe in the principles of love, justice, and fraternalism as set forth by Christ.

"Believing that this can only be realized through co-operation and mutual love on the part of individuals and organizations, we are opposed to every

kind of materialistic education, thought, and movement. We reject all social reconstruction based on class struggle and revolutionary methods. We are likewise opposed to reactionary oppression.

"In conformity with these ideals we advocate the following matters:

"Equal rights and equal opportunities.

"Nondiscriminatory treatment of nations and races.

"The sanctity of marriages, equal responsibility of both men and women regarding chastity and improvement of the home life.

"The betterment of the status of women in the educational, social, political, and industrial world.

"Respect for the personality of the child, the prohibition of child labor, and the extension of the period of compulsory education. The diffusion of a thorough vocational education.

"The enactment of a law making Sunday a public rest day (with the expectation that wages will be paid).

"The abolishment of the system of public prostitution and the complete regulation of all similar trades.

"The promotion of national prohibition.

"The enactment of a minimum wage, peasants' welfare and social insurance laws.

"Legislation and equipment promoting public hygienes.

"Government subsidy for the betterment of housing conditions.

"The encouragement of producers' and consumers' co-operative associations.

"The establishment of a suitable agency to attain harmonious relations between employees and employers.

"The enactment of a reasonable working day.

"The betterment of home industries and the improvement of equipment in factories.

"The enactment of a higher progressive tax rate for incomes and inheritances.

"The realization of a warless world."

Congress Aids Education of Negro Americans

IT IS doubtful whether any legislation has been enacted by Congress, excepting that affecting the Negro's citizenship rights, that is of such importance to Negro Americans as the bill just passed relative to Howard University. It was a bill amending the act of incorporation of Howard University. The original act was passed in 1862; as amended, in section 8, the text is as follows:

"Annual appropriations are hereby authorized to aid in the construction, development, improvement, and maintenance of the university, no part of which shall be used for religious instruction. The university shall at all times be open to inspection by the Bureau of Education, and shall be inspected by the said bureau at least once each year. An annual report making a full exhibit of the affairs of the university shall be presented to Congress each year in the report of the Bureau of Education."

Those who have read of the spectacle of the Senate's annual row, precipitated and carried on by certain Southern representatives whenever the question of Government appropriations to Howard were brought forward, will appreciate the significance of this legislation, which was passed without debate and signed by President Coolidge. Heretofore, Democratic senators have contended not disinterestedly that Howard was a private institution and that there was no law authorizing appropriations to such. Though the majority of the Senate has never acquiesced in that view, the contention has nevertheless been irritating, threatening a degree of uncertainty as to financial adequacy. And the future possibilities of the university's usefulness were thus eclipsed.

The recently enacted legislation guarantees the yearly appropriation, and gives ground for hope that the Bureau of Education will foster its magnificent ideal for the university. In its recent survey of Negro colleges, the bureau calls attention to the desirability of Howard's expansion into a great national university, as follows:

"Howard University faces these alternatives: Either to continue at present as an institution with marked limitations as to personnel, buildings and equipment, and support in carrying out its legitimate functions, or to broaden its objectives and to undertake the task of leadership in research and other forms of higher educational service. If the latter alternative is accepted, it will

mean the addition of a substantial number to the teaching and research staffs, a more comprehensive building program, and larger investments in books and equipment than is now proposed. Not only should Howard University continue to train for general leadership and for the different forms of professional and vocational life, but it should be a national center where should be made manifest the productivity of the Negro mind in research and original literature, science, social science, art, music, and education, in law and religion and their applications to one common civilization."

In this idea all Negro Americans will heartily concur. With the present attitude of the big universities toward Negro candidates for matriculation tending toward hostility, it must be possible that somewhere in the nation should be afforded to colored Americans ample opportunity for development of the highest type of academic training and research. Emphasizing this need also is the fact that the public educational system of the South uniformly makes no provision for university training for its twelve million Negro American citizens. If there is a single State in this section that maintains a standard, ranking university for its colored population, we are not aware of its existence. Yet every Southern State maintains for its white youth a well-equipped, standard university, supported by no inconsiderable amount of public funds derived from the presence and property of Negro Americans. That despite his educational handicaps, natural and imposed, the Negro population has reduced its illiteracy to about ten per cent within the past sixty years is a social miracle.

That Howard should become a great national university, as we pray it shall, is not to accept the principle of segregation and discrimination in educational opportunity and procedure as some Northern universities and all Southern States practice. It is rather to welcome the expansion of an already existing institution that has steadily proven its worth to society and which contains large and vital possibilities of service through its ably manned organization, its academic ideals, and definite objectives, the most clearly distinctive and desirable of these objectives being perhaps that of becoming a concrete

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The Contributing Editor's Page

Church and College

FEBRUARY 17 is the Day of Prayer for Colleges. The day serves to focus our attention upon human interests of wide appeal. Many will be thinking of the present-day relations between two of society's most necessary institutions, the church and the college, institutions never so widely challenged in discussion as to-day. Religion and education are major interests, notwithstanding the dominance of the machine, perhaps because of this.

The Christian church has a right to be regarded and honored as the Mother of Learning. Up to the beginning of the nineteenth century every school of higher learning in this country was organized under Christian auspices. The youth in our colleges may be appropriately reminded of this fact. They will not dishonor themselves if they fully and gratefully recognize the part the church has played in securing many of the finest educational advantages they so freely enjoy. Among Orientals there is a commendable reverence for those whose spirits are thought to have been instrumental in securing present blessing. It would do us no harm if we had more of that same mind among ourselves.

Instead of reviling and blacklisting the church as the center and source of ignorance and obscurantism, as is the fashion in some quarters to-day, a more discriminating historic sense would recognize the great part taken by religious leaders in advancing the cause of learning and widening the free opportunities of culture. There is a darker side to the story, it is true. But the cause of education has been second only to religion itself in the history of the Christian church; and particularly is it true that in this country, from the beginning until the present, the church and the school have shared the prayers, the gifts, the life-sacrifices of Christian people. This is not the whole story, and it does not fully account for our present educational structure, but that the church has played a great part in the cause of general enlightenment no one would think of denying. Christian sacrifice is the corner stone of many a college that all too easily forgets its ancestry.

BUT after all, ancestor worship does not take us very far, and it is not what we especially need to-day.

BASIL MATHEWS says that "educated youth across the world . . . is being involved in tidal movements that are moving and even sweeping away the moral sanctions and social commandments that ruled the lives of their fathers. For millions of youth the old anchors and cables have corroded and given way. They are adrift on new tides. They await a new Master Word for life."

If religion and education are to supply that "Master Word" for our own day there must be no break between the church and the college. The relationship instead of becoming more remote must become more intimate. We are not thinking of organic relationship, but of moral and spiritual fellowship.

The church must throw the full weight of its influence on the side of education. It must welcome the growth and spread of the scientific spirit. It must believe so firmly in the truth and all the truth that it is eager to go wherever the truth may lead.

The college must recognize the unique place and dynamic power of religion among the constructive forces of society in a machine-ridden age. Certain institutions

of higher learning have recently given to religion an appreciative recognition hitherto withheld or grudgingly extended. This is a significant and welcome trend in educational affairs. The Student Christian Movement is also "on the move." The far-reaching influence of this organization, including "all nations, all races, and all sections of the great Christian confession," is indicated by the fact that of the 2,000,000 students in the 3,500 institutions of higher learning in the world, 350,000 are connected with this movement.

"The Divine Task of This Generation"

ACCORDING to J. RAMSAY MACDONALD, former British Prime Minister, this is "to bring the nations out of the war age."

It is his belief that it is possible to control the causes of war and to bring in a new era of understanding and good will among mankind.

He finds, however, that in spite of the universal desire for peace, armament expansion is being decreed "by the same hands and the same pens as signed a solemn bond to eliminate forever the consideration of war from national policies."

What is the next step? He suggests that the United States and Great Britain should arrange a conference of outstanding men "to meet and drag from the obscure corners of sulky suspicion the things that make difficulty between us."

Coming from the most distinguished member of the Labor Party of England, this suggestion has added importance. It is widely believed that in the approaching general election this party may be returned to power and that Ramsay MacDonald will again be Prime Minister, if health considerations permit.

The response to the Kellogg Treaty certainly indicates that the people of all countries desire to find their way "out of the war age." They are ready as never before to follow the leadership that moves in the direction of world peace.

If such a parley as Ramsay MacDonald proposes should be held and the group should be composed of men known for their devotion to the arts and ways of peace, a new note would be heard in the council of nations. The admirals and the generals have had their say, and no one questions their patriotism. But the new patriotism calls for men who do not so much as have war in their thinking as an instrument of international procedure. The new patriotism demands and will create a new psychology. The sooner the better.

EMIL LUDWIG, in *Whither Mankind*, makes the point that a few politicians, orators, and newspapers can so play up questions of "national honor" as to overpower "through suggestion and excitement a few million tranquil citizens."

The signing of the Pact of Paris does not usher in the millennium. Much patient work in removing or at least controlling the causes of international friction, in training people to think of other nations as composed of persons very much like themselves, in establishing habits of co-operation that span seas and scale mountains, remains to be done. Let us get at it without delay. Such a parley as the former Prime Minister proposes is worthy of the new patriotism slowly coming to its birth. D. D.

The Negro Church Serving the Community

Creative Work Done By Those Who Know How

By Robert M. Williams

Pastor, Leigh Street Methodist Episcopal Church, Richmond, Va.

THE socialization of the church is nothing new to the Negro. He has been forced by circumstances, sometimes bitter and cruel, to look to his church for guidance and succor from almost its inception. Preceding the Civil War, it afforded the only avenue for the expressional activities of the race. In the North the freedmen found the Negro church a convenient place to meet and exchange thoughts and ideas relative to the emancipation of their black brothers in the South. In the South the church served the same purpose for the freedmen who elected to remain there. Many received their a b c's of education in these old ramshackle churches. Here they were taught to read the Sunday-school lesson and the Bible, and during the week it served them, as it does in many places in the South to-day, as a schoolhouse where the first educational rays of learning broke upon them.

Immediately following the emancipation of four millions of black folk, the Yankee teachers (God bless their memory!) rushed from their comfortable homes and occupations in the North to the cotton fields of the South to give them the first rudiments of education. They met their pupils, with very few exceptions, in their places of worship, which in turn served as their schoolroom. Here grown men and women, boys and girls studied religiously their blue-back speller and learned that two plus two equals four. The Negro church served as the clearing house for the community.

The early church, through its debating societies, taught the Negro how to express himself in public and think quickly on his feet. These Friday night debating clubs were interesting and served the race well. Here they declaimed, recited, and debated such subjects as "Resolved, That fire is more destructive than water," "The pen is mightier than the sword," "The dog is more useful than the gun." These clubs discovered and developed some of America's leading orators who gained an excellent knowledge of parliamentary usages which served them in good stead in many avenues of life.

The Church a Clearing House

In many communities the Negro church is yet the clearing house of the race. It opens its doors for worthwhile Negro organizations to hold their sessions and make their appeal for support. In many communities it



is suicidal for any Negro organization which attempts to operate independently of the support of the Negro church. We see the branches of the National Association for the Advancement of Colored People in various cities throughout the nation meeting in the Negro church, discussing and formulating plans to combat race prescription and segregation. The famous Sweet case of Detroit, which attracted international attention because of Clarence Darrow's interest in it, made its appeal

for support almost solely through the Negro church. The National Urban League, which serves the race in a commendable way in the industrial centers where Negroes are employed in great numbers, was born in the Salem Methodist Episcopal Church, New York.

Sensing the spirit of the times, which calls for a highly socialized and specialized church to meet the exigencies of urban life, the Negro church, wherever financial strength permitted, has revamped or bought other church plants which would enable it to meet the needs of its people. Where the minister of yesterday was called upon and expected to serve his community as teacher, visitor, preacher, janitor, organist, and welfare worker, he now serves as executive, directing the multitude of activities carried on in his church through his trained workers.

It is interesting to visit St. Mark's Methodist Episcopal Church, Chicago, and observe its day nursery, with Mrs. S. E. Hinton as nursery specialist. Here you find a beautiful cottage neatly furnished with twenty or thirty bouncing little babies, some chorusing their displeasure because of some inadvertence on the part of one of the nurses, and others smiling the smiles which send a thrill through a staid Methodist preacher. There is also a playground in connection with the nursery where the youngsters of the apartment houses vent their pent-up emotions. The church maintains a welfare worker who visits the courts and renders whatever aid she can. The judge of the Children's Delinquent Court turns over to her many boys and girls who are placed in good homes and are helped and encouraged by the church.

The Mount Zion Methodist Episcopal Church of Cincinnati, of which Dr. Stennett is pastor, was constructed in 1924 by Dr. Stanley E. Grannum, on Walnut Hills. It was designed and built at a cost of \$110,000, to serve the

10,000 Negroes of this section in a social as well as religious way. The Nash Social Center, named after Arthur Nash, the "Golden Rule" merchant, who gave liberally to its construction, is equipped with a gymnasium, supper hall for 350, having at one end a stage with detachable footlights set up in three sections and a moving picture apparatus. Hundreds of Negro boys of the community here find recreation. In this well-equipped church there are showers, dressing and locker rooms, and a day nursery and children's clinic with a physician, nurse, and dentist, who render service for the improvement of the health of the community.

In a Great Industrial Community

One of the best-equipped settlement houses of the race is the John Stewart Memorial Settlement House of Gary, Ind. This is only seven years old, but it has been the greatest source of help socially to the colored citizens of this great industrial center. The guiding genius is the Rev. Frank S. Delaney, one of the most socially-minded ministers of the race.

In this building we find rest rooms, a free employment agency, and a department which provides temporary relief for distressed families. The center collects and distributes used clothes and provides medical and legal aid to unfortunates. There are recreational clubs for the Boy Scouts and Camp Fire Girls, tennis courts, and playgrounds. In the city of Gary are hundreds of colored girls who are lured there by the attractive wages, but who have insufficient urban background to enable them to meet the dangers and difficulties of their new surroundings. John Stewart Memorial, seeing an opportunity to serve these girls and the community in a large way, has furnished rooms for them and a community laundry.

South and East

In Bishop Jones' area there are at least two churches which duplicate the program of John Stewart Memorial—the People's Methodist Episcopal Church and Community Center of New Orleans, whose pastor is Dr. W. T. Handy, an aggressive and socially-minded young man who has evolved a program which serves the Negroes of that city so efficiently that the city, recognizing its worth to the community, gives it \$4,000 annually out of its community fund budget.

The other church which is rendering such a remarkable piece of work to the community is Boynton Methodist Episcopal Church, Houston, Texas. Here is found one of the largest swimming pools in any Negro church. The boys and girls of this community find in this pool a pleasing relief from the hot rays of a Texas summer sun. The Rev. Sidney W. Johnson, the efficient pastor, has made his church count in a social way more than any other church of

this community. If one comes East he finds in Baltimore the Sharp Street Community House, built by Dr. M. J. Naylor, at a cost of \$100,000. It is the largest and best-equipped community house controlled and operated by any Negro church in the East. A similar program of activities is carried on here. Dr. Walter English, a young and progressive man, is making this community house a real asset to the Negro population of the city.

In Philadelphia we find Tindley Tabernacle serving the community in a large way. This church does not maintain the numerous activities of some others, but rather has an outstanding preaching ministry. One finds thousands of colored men and women winding their way early every Sunday morning to this great church, where they receive encouragement to "carry on" the following week. They literally hang on Dr. Tindley's words.

Salem Methodist Episcopal Church and St. Mark's Methodist Episcopal Church of New York are serving, together with other churches, 150,000 Negroes in the congested city of New York. One of these churches was recently purchased and the other built at enormous cost, which prohibits them from carrying out as heavy a program of social service as the people and pastors desire. They are, however, rendering inestimable service to crowded Harlem. When visiting St. Mark's last summer, and while being taken through this fine structure by Dr. John W. Robinson, the pastor, we came to a room where two social workers were busily engaged making some garments for children. At the request of Dr. Robinson, one told me of a pathetic case of a family which was recently burnt out and left desolate and friendless in this great metropolis and how the social worker had gone to their rescue and taken them under St. Mark's wing and re-established them. In this beautiful structure we also find a gymnasium, which affords an outlet for the Negro children of this community in the winter.

New England True to Fine Tradition

The most outstanding piece of community work being done by any Negro church is that of St. John's Institutional Church, Springfield, Mass. Besides carrying on every activity listed, they have a Department of Housing, which was born during the exodus of the Negro from the South to that section in 1920. This church has one solid block of stone apartment houses, accommodating twenty-five families, and given by a generous white friend. The rent is far lower than that of any other property available for Negroes in this city. There is also St. John's Camp for the boys and girls of this community, located on Lake Lashaway, at East Brookfield, Mass. Hundreds of boys and girls from Springfield, Boston, Worcester, New Haven, Hartford, and New York come to this summer camp each year to spend their vacation at a very small cost.



DRESSMAKING CLASS AT TRINITY CHURCH, CHICAGO

There is ample camping space and a beach. There are three beautiful cottages, which serve as a summer home for the pastor and his staff of workers. There is a fifty-acre farm adjoining this camp, which is cultivated and the produce sold at a very nominal price to the near-by cities. The church has no financial incumbrances on any of its property and an endowment fund of \$100,000, which they are trying to increase to half a million. There is no young people's problem in this church because the pastor, Dr. William N. DeBerry, sees to it that the young people are provided wholesome, recreational activities.

The programs of these churches need to be duplicated in every city in America where the Negro population is

large. Many churches are hindered because of burdensome debts and the necessary funds for physical equipment. Yet in spite of this handicap, these churches are serving their respective communities in a very helpful way. To the hungry they give meat; to the thirsty they give drink, and they take the stranger in. They give clothes to the naked and minister to the sick and imprisoned. They preach the gospel to the poor and bind up the broken-hearted. Yes, the Negro has always looked to his church for help and guidance in every emergency. He has found it in the past. He finds it to-day, and with the blessing of God and the fuller co-operation of Christian people he will find it in even fuller measure in the future.

Stating the Case—Negro Education

By Dr. M. J. Holmes

Secretary, Institutions for Negroes, Methodist Episcopal Church

THE references of President Coolidge in his message to Congress last December to the advancement of the Negro race, and the findings of the recent federal survey of Negro colleges, proclaim both the importance to the nation of more adequate educational facilities for the Negro youth of the land, and the concern of the nation that these facilities shall be provided. The upward movement of the Negro race against economic and social adversity through the past sixty-five years is unparalleled in recent achievement. These attainments are recorded not only in the economic field, but in the less material values represented in the home, religion, and cultural appreciation.

Two significant statements occur in the introductory paragraphs of the federal survey of Negro colleges: (1) With regard to the remarkable progress of the last sixty-five years, "No single factor has contributed more than education," and (2) with reference to the future, "The immediate need is more education, better education, and higher education."

Methodism has had a very considerable share in furnishing educational facilities for Negro youth. To-day the capital investment in secondary schools, colleges, and professional schools sponsored by the Board of Education is over \$6,000,000, of which more than \$4,000,000 are invested in real property and endowment of institutions for whose operation the Board of Education is directly responsible. Important changes have occurred in the range of work offered the last few years, which will lead to the complete elimination of all work of less than high-school grade by the end of another year. In certain institutions the high-school program has been entirely or partially eliminated, leaving this, also, to the public schools. In the last ten years the college enrollment has increased more than sixfold. Figures for the first part of the present school year show 1,424 students of high-school classification; 2,184 of college grade; 501 in professional schools. The total enrollment in college and professional schools is 2,685, which makes the Board of Education responsible for the higher education of more Negro youth than any other single agency in the land. There are 510 other students in grade schools and special courses. Here, then, is our educational program: 4,619 students, and more than \$6,000,000 worth of property. What are the main problems?

The two most baffling, most crucial, most persistent problems are at the human end, not at the material end of the administration of these colleges. They are the problems (1) of producing the right kind of graduate, and (2) of securing the right kind of teacher. By what marks may the Board of Education know that its program for Negro youth is producing the right kind of graduate? It is the intention of Methodism that the money invested shall be transmuted into character as well as into knowledge; and more than that, into character with the motives of Christian service. Some educational processes are counted successful when they have lifted young folks clear out of their previous environment and associated them definitely with some other group on a higher level of culture. These schools of ours have failed in their more important mission if they educate young people away from interest in and contact with the communities in which they have come. We have succeeded only when a large share of our graduates are prepared to return to communities like their home community, with broad sympathy for community needs, and with intelligent desire to help meet those needs, thus lifting the whole level of life there. And the needs of these communities are extensive, ranging from the fields of sanitation, hygiene, and the conditions of physical health, to those deeper and higher needs of religion and culture. We want graduates who are informed as to the service which agencies like the church and the school may render, graduates who are prepared in their hearts to take their places in the church and other community interests. This first problem is far from being solved. No formula will answer the need. It is important that it be clearly recognized as the basic problem. The method of solution is chiefly by way of finding the right kind of teacher.

The second problem, therefore, is that of the teaching personnel. Where can we find and how can we secure and retain a sufficient number of superior teachers who not only have the ability and the training for effective teaching, but who add to these qualifications the power of a strong Christian personality? The Christian scholar and teacher is the all-important agent in the work which Methodism is doing through its educational institutions, and there simply are not enough available teachers of this type. In no small measure we must "grow our own" teachers, a task which will be greatly helped by the establish-

ment of an adequate graduate school for Negro students in the South, in which our board will have a share. Probably the most promising center for such a development is Atlanta, Ga., where Clark University and Gammon Theological Seminary are located, together with four other Negro colleges. Meanwhile, and at once, it is important that scholarship aid be provided for those of our more promising younger teachers who ought to proceed immediately with work leading to their more advanced degrees. The more limited the cultural background of students, the more urgent and impelling is the need for teachers of outstanding personality and ability. As we solve the problem of securing the right kind of teacher, we are in a fair way of solving the problem of producing the right kind of graduate.

In this connection we gratefully report that the Slater Fund is appropriating for the current school year \$7,875, to assist in the salary of a specific teacher in each of six of our colleges, thus aiding us in retaining the services of a more effective teacher than might otherwise be possible. The Julius Rosenwald Fund has recently provided two scholarships for graduate study to teachers who will return to positions in our schools next fall. These scholarships are awarded on the nomination of the president on whose faculty the man will teach, and on the recommendation of the Board of Education.

Finances. "More dollars for education" has been the urgent plea of the Board of Education to the church. The presidents of our Negro schools, however, have taken as their first motto, "More education per dollar," and have made determined efforts to keep the expenditures for their budgets within the receipts, oftentimes at the expense of efficiency in the classroom, and usually at the cost of overloaded programs for the faculty and other workers. The total unpaid obligation of the twelve colleges, however, in a year's time have been reduced to \$75,000 at the close of last year, as contrasted with \$101,000 a year earlier. Furthermore, for the past few years building operations have practically ceased; only the most urgent repairs and improvements have been made, and very limited additions provided for scientific and library equipment. All this in spite of a rapidly growing enrollment in the college level. Having studied intently the question of providing more education per dollar, we must also strive for more dollars for education. The contributions from Negro Conferences toward the current operation of their respective colleges are steadily increasing, and this in turn serves as the basis for an urgent plea to the church at large and other white friends for additional help.

Additional income is urgently needed for teachers' salaries, for the building up of libraries, and for increasing laboratory equipment to meet present-day educational standards. Without this added income our schools are not in a position fully to meet the educational needs of certain groups of students.

Special Campaigns. President John O. Spencer, of Morgan College, reports that the campaign begun several years ago is entering the final stage. The debt of \$180,000 has now been paid in full; \$15,000 toward the \$50,000 to be raised by the college has been paid in, and the General Education Board has matched this with its first \$15,000. When the additional \$35,000 is raised by the college, the General Education Board will contribute an equal amount. Bids for the construction of the \$100,-

000 building to be thus provided for were received on January 23.

Three years ago the Board of Education authorized a campaign for a new building and improvements at Philander Smith College. This campaign was interrupted by the flood two years ago and by race difficulties, but is now under way, with the Rev. O. B. Chassell assisting President George C. Taylor. Dr. Chassell brings to this work eleven years of experience in financial campaigns. He is well into the first stage of the campaign, namely, the securing of pledges from the colored constituency and other local friends in Arkansas. Some additional help must come from the outside, including \$25,000 which we have been encouraged to expect from the General Education Board.

A campaign for \$600,000 was duly authorized one year ago for Wiley College, one half of which has now been promised by the General Education Board. Dr. I. Garland Penn is assisting President M. W. Dogan in the campaign, which is proceeding steadily among the charges of the Texas Conference and among the alumni of Wiley throughout the Southwest and in the Northern cities. This is the most important campaign ever undertaken for any of our Negro institutions. The Board of Bishops has endorsed the Wiley campaign, and means must be devised for bringing this cause to Methodism in the North.

The Morristown College campaign for \$500,000 endowment, authorized a year ago, is in charge of President Judson S. Hill, who reports progress.

The Discipline directs that institutions for the education of Negroes "shall be located and developed with due regard to a system which will provide for the educational needs of the people, with the greatest efficiency and economy. To this end the board shall have authority to adopt plans by which schools sponsored by it may co-operate with or may unite with schools of other denominations or under independent control, provided the interests of the Methodist Episcopal Church are adequately protected." There are certain schools whose further development should involve co-operation with other institutions.

(1) The correlation of the college program at Holly Springs, Miss., between Rust College and Mississippi Industrial College, is proving successful, and probably can be carried a step further this next year.

(2) At Atlanta, Ga., the General Education Board is promoting the establishment of a library for the five Negro colleges in the city. We hope that other steps may be taken later toward developing common educational facilities for this group of colleges, with special reference to the work of the junior and senior years.

The co-operation provided by The Woman's Home Missionary Society in their homes for girls at five colleges, and in their joint support of Bennett College for Women, strengthens the program of education in a very significant way. This year in certain institutions the society sponsors the offering of home economics for college credit, as well as in the high-school field.

The more complete integration of the group of schools for Negroes with the other institutions sponsored by the Board of Education has advantages in many ways. It brings to the study of the problems of Negro education resources and talent of the Board of Education, and particularly of the Division of Educational Institutions. It offers opportunity for building a stronger educational program for the schools for Negroes.

There can be no question as to the high value rendered society through Methodism's educational program for Negroes. The population of the United States is divided between the white and Negro races in the approximate ratio of nine to one. Together these two groups must carry forward a common civilization to higher levels. There are too few contacts between cultured leaders of the races, and sometimes too many between their uncultured representatives. Misunderstandings between

the two races seldom arise, and are always helped where cultured and educated members of both groups are involved. What Methodism has achieved in providing colleges where tens of thousands of the youth of the white race have been educated, it must now repeat for the thousands of youth of the Negro race. Negro youth must have the advantage of Christian education, not only for the sake of their own race, but also for the sake of Christian civilization in America.

Mississippi Annual Conference Proceedings

By A. B. Keeling

THE sixty-first session of the Mississippi Annual Conference convened December 12-16, 1928, in Lynch Methodist Episcopal Church, Forest, Mississippi, with Bishop Robert E. Jones, D.D., LL.D., presiding. Bishop Jones read a portion of 1 Cor. 12th chapter, and after a brief exposition on the last verses he called the Conference to order. The roll of the Conference was called by Dr. J. M. Shumpert, the secretary of the last session. After the roll call of the deceased members, Bishop Jones offered a brief prayer of thankfulness to Almighty God for the services of the deceased and of comfort for the bereaved ones.

Dr. J. M. Shumpert was re-elected secretary. The Rev. P. W. Baldwin was re-elected statistician. Conference treasurer, the Rev. M. P. Johnson resigned, and the Rev. J. D. Wheaton was elected treasurer for 1929.

The district superintendents' names were called, and their character passed, after which the Rev. G. W. Coleman, district superintendent of the Brookhaven District, read his report, showing 340 conversions and accessions, and \$2,392 for World Service, an increase of \$250. The Rev. A. L. Holland, district superintendent of the Gulfside District, read his report, showing 288 conversions and accessions, and \$2,843 for World Service, an increase over last year. He was presented with a purse of \$30 from the pastors of the district by the Rev. J. B. Campbell.

The bishop, assisted by Dr. J. R. Edwards and the district superintendents, administered the sacrament of the Lord's Supper.

The Rev. J. R. Ross, district superintendent of the Vicksburg District, reported 150 conversions and accessions, and \$1,000 for World Service. He was presented with a purse from the pastors of the district by the Rev. J. C. Hibbler. The Rev. E. A. Wilson, district superintendent of the Hattiesburg District, reported 287 conversions and accessions, and \$2,000 for World Service. He was presented with a purse of \$32 from the pastors of the district by the Rev. E. W. Rogers. The Rev. D. L. Morgan, district superintendent of the Meridian District, reported the work done on that district with some exceptions being ahead of last year. He was presented with a purse from the pastors of the district by the Rev. S. L. Harrison. The Rev. J. R. Ross, secretary of the cabinet, read the list of the standing committees. The character of the effective elders and supplies of the Brookhaven, Vicksburg, Gulfside, Hattiesburg, Meridian, and Jackson Districts was passed, and they made their reports.

Owing to the illness of the Rev. J. S. Williams, district superintendent of the Jackson District, the Rev. J. W. E.

Bowen, Jr., read the district superintendent's report. The charges on the district with some exceptions showed an increase in World Service collections, and all of them an increase in conversions and accessions. The Rev. J. A. Patterson presented to Rev. Bowen, Jr., for the Rev. J. S. Williams, a suit of clothing from the pastors of the Jackson District.

The Rev. E. M. Dukes was granted the retired relation, and the Revs. G. A. Britton and Sherman Wright were granted each a year's leave of absence.

The bishop announced the transfer of the Rev. James H. Taggart from the Central Alabama Conference. The Rev. Walter R. Windham, of the Baptist denomination, was received into full membership on his credentials. Brothers Joseph C. Chrisler, Lee V. Blount, and C. J. Woods were ordained deacons, and brothers James Gaddis, Luther T. Jones, Alfred D. Wright, and Grover C. Ford were ordained elders.

The retired preachers were organized into a conference with the following officers: President, Rev. J. H. Cook; Hattiesburg District, Vice-President Rev. S. McDavis; Jackson District, Vice-President Rev. June Williams; Vicksburg District, Vice-President Rev. H. Roundtree; Brookhaven District, Vice-President Rev. J. H. Cook; Gulfside District, Vice-President Rev. D. F. Dudley; Meridian District, Vice-President Rev. C. Washington.

Excellent sermons were preached by Revs. F. L. Williams, S. G. Roberts, A. Nelson, A. G. Crump, J. W. E. Bowen, Jr., and A. B. Keeling.

Gammon Theological Seminary was represented in a worthy manner by Revs. M. T. J. Howard and A. R. Howard. The Sunday school and Epworth League were well represented by the Rev. J. W. E. Bowen, Jr. Dr. W. A. C. Hughes brought us the general message of the Board of Home Missions and Church Extension in a stirring address. The Rev. R. Gammon Morris brought the special message of the rural work of the same board. The Conference was thrilled as we listened to the convincing, powerful appeal for prohibition by Dr. A. R. Howard, secretary of the work of the Board of Temperance, Prohibition and Public Morals among the colored Conferences. Dr. J. R. Edwards, representing the Board of Foreign Missions, gave us an informative and interesting message concerning the work of that board. Mrs. Margaret C. Phillips, field representative of the Poor Boys' School at Waveland, Mississippi, interested the Conference with a brief address concerning the school. Dr. J. B. F. Shaw made an able address as usual concerning Haven Teachers' College. The Rev. T. B. Cottrell, pastor of the Methodist

Episcopal Church, South, Forest, Mississippi, brought words of praise and welcome for our Conference. The Conference listened attentively and earnestly to a brief message from the Rev. (Father) Henderson, the oldest retired preacher in the Conference. Mrs. M. L. Morrison, secretary of The Woman's Home Missionary Society, made a forceful appeal to the brethren in behalf of The Woman's Home Missionary Society's auxiliaries on the various charges.

Dr. E. M. Jones, in a clear and explanatory manner, outlined the work of the Board of Pensions and Relief, and the interpretation of the action of the last General Conference relative to this cause.

Prof. R. H. McAllister ably represented the Southwestern Christian Advocate. The banner for the district sending in the largest number of subscribers from the last District Conference to and including this Annual Conference, was won by the Jackson District.

Dr. M. J. Holmes, secretary of the Board of Education for Negroes, delivered an impressive message concerning the work of that board.

Doctors J. W. Golden, C. W. Butler, and A. A. Wright were welcome visitors from the Upper Mississippi Conference. Prof. Lee, principal of the public schools for Negroes in Forest, led the Conference in singing "When de Love Come Trink'ling Down." The Rev. G. A. Thomas, pastor of the Second Temple (Christ Church), Jackson, Mississippi, favored the Conference with two solos. The

Conference richly enjoyed Madam M. H. Demby, of Boston, Massachusetts, as she sang "The Sun Rose of Death." Dean R. B. Hayes, of New Orleans College, made an inspiring address on "The Hunger and Thirst for Knowledge."

The daily inspirational addresses of Bishop Jones were great and enjoyed by all. The Rev. J. C. Hibbler preached the memorial sermon for the deceased of the Conference. The Conference Methodist Brotherhood, under the able leadership of Dr. G. W. Smith, gave evidence of being alive and doing much good for the widows.

Sunday, 11 A. M., was the hour of spiritual feast. Verily our hearts burned with joy and gladness as Bishop Jones preached the Word from Heb. 12. 1, 2. This sermon will long be remembered by all who heard it. Resolutions offering a rising vote of thanks to the General Conference for returning Bishop Jones to the New Orleans Area for another quadrennium, to the general officers for their messages of inspiration; to the secretary, statistician, and retiring treasurer for their faithful work; to the pastor, the Rev. Giles W. Adams, and his good people for the very excellent manner in which they entertained the Conference; to the choir for the fine singing, were all adopted.

Moss Point was selected as the 1929 seat of the Conference, and Bay St. Louis as the seat for 1930.

When the appointments were read, one of the most brotherly and friendly sessions of the Conference passed into history.

South Florida Annual Conference Proceedings

By W. Pericles Pickens

Daytona Beach, Florida

PROMPTLY at 9 o'clock, Thursday morning, January 17, 1929, Bishop Frederick T. Keeney, D.D., LL.D., resident bishop of the Atlanta Area, opened the fifth annual session of the South Florida Annual Conference in McCabe Memorial Methodist Episcopal Church, St. Petersburg, Florida.

As a part of the devotion, John 13. 30-34 was read and commented upon by the bishop to the edification of all, following which he offered a fervent prayer.

The communion was administered by the bishop, assisted by the two district superintendents, Drs. W. O. Bartley, Atlantic District, and J. S. Todd, the Gulf District; the pastor, A. Emanuel; A. E. Hall, and Ward Mosher, Central New York Conference; Eugene Wiseman, and Henry S. Rowe, Troy Conference. A large number of ministers and laymen partook of the sacred elements. Following the calling of the Conference roll, the following were elected as officers of the Conference: W. Pericles Pickens, secretary; assistants, A. J. Coulter and J. S. Cameron; Thos. A. Hager, having been previously elected statistical secretary, chose as his assistants Chas. B. Higgs and Clarence R. A. Banks; W. R. Stephens was previously elected treasurer, chose as his assistants, Harry L. Burney and Arthur L. Jackson; the reporter to the church's paper, W. Pericles Pickens, with A. J. Coulter to the local or State papers.

WELCOME ADDRESSES

His honor, the mayor, J. N. Brown, being absent,

Mr. Hunnicut, the son of an eminent Southern Methodist minister, said the words of welcome in a very happy vein.

On behalf of the Ministerial Alliance, the Rev. W. H. Pelham, an able Baptist minister, brought the words of welcome in felicitous terms. On behalf of McCabe Memorial Church, the pastor, Rev. Emanuel, brought the words to the satisfaction of all. To all of these the bishop ably responded.

Fine reports were made by Drs. W. O. Bartley, Atlantic District, and J. S. Todd, the Gulf District.

Despite the sweeping hurricane, financial depression, and somewhat religious depravity, their reports showed that the cause of Jesus Christ is still going forward. With all kinds of problems facing the ministers, they are proving themselves to be men sent of God. The financial and spiritual interests of the churches have been safe in their hands.

The business of the general church was well taken care of by Drs. W. A. C. Hughes, Board of Home Missions and Church Extension; A. R. Howard, Board of Temperance, Prohibition and Public Morals; Geo. C. Douglass, Book Concern; Chas. R. Oaten, Board of Pension and Relief.

Mrs. Mary McLeod Bethune, A.M., president of Bethune-Cookman College, brought a burning message to the Conference, firing the men to greater action for the college.

Drs. H. W. Bartley, D. S. Selmore, J. W. Wesley, district superintendents of the Florida Conference, and

S. B. Wilson, pastor at Gainesville, Florida Conference, were visitors at the Conference.

Rev. Albert Stone was ordained a deacon, and Rev. Clarence R. A. Banks was ordained an elder at the afternoon services on Sunday. Revs. R. M. Thomas and William Smith were transferred into the South Florida Conference from the Florida Conference, while Revs. Thomas A. Huger and O. C. Collins were transferred out of the South Florida Conference into the Florida Conference. Revs. F. W. Wooten and N. J. Currington were transferred out of the South Florida to the Florida Conference during the Conference year just past. Rev. Geo. W. James was deprived of the ministerial office.

The Woman's Home Missionary Society was fittingly represented on Friday afternoon, when they held their anniversary. Mrs. Rebecca A. Bell, Mrs. S. E. Thompson, et al., being the leaders. Bishop Frank W. Warne, D.D., LL.D., recently of India, but now retired, brought several burning messages to the Conference. He is veritably a saint.

On Thursday night Bishop Keeney delivered a great lecture on "Rebuilding the World." Bishop Keeney,

kind, logical, eloquent and fatherly, found his way immediately into the hearts of all present.

No greater sermon has ever been heard in the South Florida Conference than was preached on Sunday morning by Bishop Keeney from Acts 11. 15, 16. His subject: "Perpetual and Enlarged Work of the Holy Spirit." Many hearts were made to feel glad while he reasoned out of God's Word.

The Boylan Home and Industrial School for Girls was well represented by the principal, Miss B. E. Losee.

The South Florida Conference, being the first to convene in 1929, was the first to vote on the constitutional changes, Par. 612, "On Central Conference." The vote was 33 ayes and no noes. Par. 614, related to Admission of Laymen to the Annual Conferences, because of an error in the amendment, voted 33 noes, no ayes. The revised recommendation was submitted and the vote resulted in 33 affirmatives and no negative. Hence the South Florida Conference began right on the constitutional changes.

Thus ends one of the best Conferences ever held in Florida. Rev. Emanuel and church gave a fine entertainment. The next session goes to Ft. Lauderdale, Florida.

For Womanhood's Sake



MRS. HATTIE R. HARGIS

THERE is an old adage that no race can rise higher than its women. The corresponding maxim may well be put thus, that no social group can rise higher than the level of its womanhood. In its broadest outreach, the status of woman is not a racial but a human concern and must therefore enlist the interest and efforts of the whole of society for its improvement.

This present period of our civilization is destructive of womanhood to an alarming degree.

Multiplied agencies are taking advantage of this period of transition and adaptation of the moral idealism of our time. The liberal trend of the times with its exaggerated emphasis on unhampered expression is shaking our cherished foundations of security. Womanhood is in the social maelstrom and every agency of society, particularly of the Christian church, must be brought into play lest the woman of the present day be overwhelmed in the swirling current.

Of the life of our big cities, this is distressingly true. Here is the glamour and attractiveness of panoramic life which allures women to destruction as an incandescent light lures the moths that cluster about it. Here, too, is the stern industrial fact of acute lack of employment for the masses. Here likewise is the wolf of poverty whose harrassing howl drives many into want and desperation. Here is the widespread ravage and tragic waste of womanhood through the shameful traffic in prostitution. Responding to such external agencies, maintained too frequently by the connivance of a social order cursed with the motive of exploitation for profit, must be noted also the

human desire for love of ease and idleness together with the inordinate craving for excitement, pleasure, and thrills. These are fed and fostered, and led and lashed to active expression by such institutions as the low theater, degrading dance halls, and the treacherous and deceptive gambling devices and dens into which thousands of women and men are swept on by the currents of social debasement.

It is said that more girls are lost in the city of New York annually than are taken into all the churches of all the denominations operating in that city in any given year. In the city of Philadelphia we are told that one thousand girls are lost every year. It is such a situation as this that The Woman's Home Missionary Society of the Methodist Episcopal Church observing, proposes to meet in establishing the Friendship Home for girls, one of which the society maintains in each of five great cities in the North. The immediate occasion for establishing these homes was the influx of masses of Negro women and girls from the city and rural sections of the Southland at the time of the general exodus which dispersed throughout the northern section of our country something like a million Negroes who formerly lived in the border States of the South. Methodism has always majored in meeting the needs of distressed groups and here was her opportunity to play the part of good Samaritan to Negro womanhood.

It was a piece of denominational strategy as well as an expression of Christian interest and love that the church located her five Friendship Homes in the following cities: Cincinnati, Chicago, Buffalo, Philadelphia, and Detroit. Immediately here was developed a denominational enterprise that required rare skill and consecration for its proper administration. This chain of Friendship Homes, maintained by The Woman's Home Missionary Society of the Methodist Episcopal Church, must be manned by a directing hand whose experience, training, and social sympathies would insure that these serve most efficiently the need which they were established to meet. Formerly, Mrs. J. G. Midenbauer, of Buffalo, New York, was the efficient secretary of these Friendship Homes. At their annual meeting in October, at Wichita, Kansas, the Board

of Managers of the society very appropriately placed the supervision of these homes under the direction of a colored superintendent, in the person of Mrs. Hattie R. Hargis.

This act on the part of the board was both a fitting recognition of personal merit and was the beginning of its new policy of the larger recognition of Negro womanhood in the direction of their own affairs within the church. No more suitable woman could have been chosen for this responsible position. Mrs. Hargis is the wife of the Rev. Dr. D. H. Hargis, pastor of one of the most influential of our Philadelphia churches, and is thoroughly acquainted with this type of work, as well as general uplift work among women. She was one of the prime movers in the founding and organizing of the Friendship Home in Philadelphia. This is one of the most successful of the group of homes. Here she has been connected as president of the trustee board and vice-president of the Friendship Home Committee. In that work she has shown a keen insight into all the affairs of administration and has been an invaluable asset in its detailed program of work. Mrs. Hargis has the missionary spirit to a marked degree. For more than twenty years she has been an active and indefatigable worker in this cause. Both as a pastor's wife and while her husband was a district superintendent, she labored faithfully with a large measure of success in the interest of The Woman's Home and Foreign Missionary Societies.

Of The Woman's Home Missionary Society of her Conference she was for four years the young people's secretary and as such developed large sympathies for, and contacts with, young life. For five years she was vice-president of the Delaware Conference Woman's Home Missionary organization, and for the past thirteen years has been the honored and successful president of the Conference organization. Her educational equipment for this work is one of her assets that guarantees an intelligent, constructive, and successful administration of this high office. She is the product of our Methodist schools, Princess Anne Academy and Morgan College. Already she has begun her work under very favorable auspices. On a visit to Cincinnati recently, she was graciously received and entertained in their lovely home by Bishop and Mrs. M. W. Clair, of Covington, and received the cordial assurance of cooperation from the women of Cincinnati and vicinity and mapped out a program for the local home in that city.

Young People's Regional Council Objectives

Set Forth by Secretary Butler—Union Memorial, St. Louis, Mo., Host

Dr. B. F. Abbott, Pastor

SOME points about the St. Louis Young People's Regional Council at Union Memorial Methodist Episcopal Church, St. Louis, Mo., February 22-24. The program for the year is called "Adventures in Christian Living," and is to consist of a series of experiences of young people in various significant areas of life. The aim is to make these experiences definite steps toward the successful practice of Christian living in everyday affairs.

1. This council is one of a series to help promote the year's program of "Adventures in Christian Living."
2. To give our young people opportunity to discuss the next steps in the organization of young people's work.
3. To make an inquiry as to what are the interests, needs, and problems of young people as a foundation for the building of a program for the rest of the quadrennium.

4. This meeting will be a discussion meeting. Participation will be open to all. Out of this we aim to get an honest expression from the young people themselves, as well as a reaction from the adult standpoint of the youth of to-day.

5. To call a gathering of this type is a new experiment with our group, and yet reports coming in show an added interest because it is different from the usual routine.

Leaders in Negro Conferences

OUR new banner system is proving productive of very fine returns in subscription getting and the increased interest diffused throughout our membership and leadership all over the church. We began to apply this system of awards at the opening of the season of fall Conferences. In fourteen of these thus far the system has been applied with the following results of districts attaining distinction on our Southwestern Christian Advocate Banner Honor Roll:

"THESE ARE THEY"

Conference	District	Superintendent
Mississippi.....	Jackson.....	J. S. Williams
Upper Mississippi..	Holly Springs...	A. G. Cole
South Carolina....	Bennettsville....	J. D. Whitaker
Little Rock.....	Forrest City....	J. H. Hatchett
Central Alabama...	Opelika.....	J. C. Chuman
Lincoln.....	Wichita.....	D. G. Franklin
West Texas.....	San Antonio....	G. A. Deslandes
Texas.....	Houston.....	J. S. Scott
Tennessee.....	Nashville.....	W. B. Crenshaw
Louisiana.....	Shreveport.....	J. C. Calvin
Atlanta.....	Atlanta.....	J. W. Queen
Savannah.....	Waynesboro....	W. H. Odum
East Tennessee....	Chattanooga....	J. A. Pickett
North Carolina....	Wilmington....	G. M. Phelps

What district will qualify next?

Congress Aids Education of Negro Americans

(Continued from page 124)

clinic of productivity of the Negro mind in research and original culture, which end could be facilitated as a type culture chiefly through such isolation.

Of the current appropriation asked by Howard, Congress granted some \$600,000. This provides \$240,000 for building and equipping a chemistry building, for which Congress has already appropriated \$150,000, and \$40,000 additional for the construction and equipment of a dormitory for young women, for which Congress has already appropriated \$150,000. The total estimates, amounting to \$600,000, is \$60,000 less than the amount appropriated for the current year.

The pen with which the President signed the bill, authorizing future appropriations for the university, has been presented to the university as a historical relic, to be preserved in the archives of the institution.

With its formally legitimized appropriations on an adequate scale annually, and with such able and progressive leadership as is evidenced by its splendid president and faculty, Howard bids fair to fulfill every expectation and hope of leadership in the cultural life of more than twelve million Negro Americans.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

CHRISTIAN GROWTH

FIRST QUARTER. LESSON VIII. FEBRUARY 24

Scripture Lesson—2 Pet. 8. 18a.

1. *What Is Christian Growth?* Christian growth may be considered from two standpoints. First, it may be considered as beginning with the "old birth"—that is, with infancy and continuing through to maturity or a firmly established character. And, secondly, it may be considered as beginning with the "second" or "new birth"—that is, with conversion and continuing through to old age or even to death. In either case, Christian growth is due to Christian nurture, as it begins with "birth" in some sense. In either case it is gradual and progressive, as all growth is. And in either case the emphasis is upon moral and spiritual character; the idea is that not until we have become permanently established in Christian character has our Christianity become an accomplished fact; and not until we have become perfect in Christian character has our salvation become absolutely sure. Some such idea as this was in the mind of the sacred author when he admonished his readers to "give the more diligence to make your calling and election sure" (2 Pet. 1. 10). And it is clearly the idea which Paul had in mind when he testified of himself in so many words that he had not yet attained unto Christian perfection, but was making the most strenuous efforts to continue his progress toward it (Phil. 8. 12-14). Christian growth is, then, a growth in Christian character, which is both moral and spiritual, toward Christian perfection, which is both moral and spiritual.

2. *What Are Christian Character and Christian Perfection?* We are accustomed to speak in a matter-of-fact way about Christian character and Christian perfection; but as a matter of fact we seldom ask ourselves definitely what we mean by those terms. And as a result we often use them without meaning anything definitely by them. Many who are called "Christian characters" are Grecian or Roman, but certainly not Christian characters.

We said that Christian character and perfection are both moral and spiritual. But many moral ideas vary from age to age and from country to country. Some things which the Germans consider immoral we do not consider such; and some things which we consider immoral the French people do not consider such, and vice versa. And some things which we used to consider immoral we no longer consider such, and vice versa. The case is similar with the "spiritual." Spiritual perfection—varies from religion to religion; and in the same religion it varies from age to age and from denomination to denomination. What would be considered spiritual perfection for the Mohammedan or the Buddhist would not be considered such by us Christians. What was considered such perfection by the medieval Christians would not be considered the same by us modern Christians. And what is considered such by the Holy Rollers or the Apostolics would not be considered the same by the Episcopalians or the Congregationalists; and so on. What, then, is Christian character and perfection that are both moral and spiritual?

Reduced to their lowest terms, they are, respectively, this: *Christian character is character which is based upon the moral and spiritual standards of Jesus; and Christian perfection is the perfect realization in character and living of the moral and spiritual ideals which Jesus lived and taught.* All Christian denominations about which I know anything stress in their teaching (they could not do otherwise if they teach Jesus' gospel) the moral and spiritual ideals of Jesus. Where they differ is in stressing other moral and spiritual characteristics which Jesus did not stress. This may not be *ipso facto* wrong.

But it is not essential for *Christian* character. Even though the moral standards of Christians may change, the moral and spiritual ideals of Jesus do not change. They are the same from age to age, though there arise new situations and ways in which they may be applied.

But if we are to strive for and progressively realize in character the moral and spiritual ideals of Jesus, we must know what these ideals are. To know them we must study and be taught them, whether we begin with childhood or only after conversion. So, then, Christian growth is growth in knowledge as well as in the graces (2 Pet. 8. 18a).

3. *Essentials for Christian Growth.* The proper time for the beginning in Christian growth is, of course, at the beginning of life. At birth the child is neither Christian nor unchristian. So to speak, he is neutral, but is capable of becoming either Christian, unchristian, or antichristian. Which he will develop into depends for the most part on the kind of nurture he receives during childhood and early adolescence. This nurture comes through training and education by both precept and example. The duty to provide for it belongs, first, to the parents; then to the Christian church, and, lastly, to the community through its educational system and centers of amusement and entertainment. For the best results there has to be the closest co-operation between these three agencies; for at all times the child is receiving some sort of education which helps to determine his character which is molded by his environment at home and in the community. With the proper influence from these surroundings he easily develops into a strong Christian character, morally and spiritually. But naturally at a certain period in his life when his consciousness of self-responsibility becomes the keenest—normally at the stage of pubescence—he will have some sort of experience which may be called conversion. But this experience will not need to change his character and religious faith. It is the experience of self-decision regarding things which he had always been taught and had accepted, and the character of life which he had always lived.

But in spite of this Christian nurture, and largely because of unchristian influence from the social environment, if he is ever to become a genuine Christian in character, the average child needs a genuine conversion, or "new birth," when he reaches the age of self-decision regarding his life. He needs a more or less radical change in the direction which

his character has taken. His conversion marks the first step in this change—the deciding step. Afterwards it is his duty, in spite of the home and social environment, to seek more and more knowledge concerning the new way which he has chosen for his life, and, with the help of God, to progressively free his life from everything not in harmony with this new way, and to progressively realize the moral and spiritual ideals which he has chosen for his life. In this case it is the duty, especially of the Christian church, to supply the necessary training and education.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 24, 1929

"Thou knowest that I love thee"

(By D. D. Martin, D.D.)

This lesson is a close-up view of Peter before he had the endowment of Pentecost. Jesus saw in him the making of a great apostle, but he needed schooling in the things of God before he could represent Christ well in the heathen world. It was in that after-breakfast talk with Peter that he became tenderer in spirit for the real commission of our Lord's appointing to tend the flock and feed the sheep and the shepherds.

Before there can be any real intimacy between the soul and Christ there must be such a searching of heart and such thoroughness in consecration that we can look into the face of Christ and say, "Lord, thou knowest all things; thou knowest that I love thee." The test which our Lord used with Peter is the test for all, "Feed my sheep." If we are fully consecrated we are in the sheep-feeding business, and the sheep which are not in the fold with us with the lambs of the flock are very, very hungry.

Thousands have not heard enough of Christ so they could intelligently say as did Peter, "Thou art Christ, the Son of the living God." What Jesus wanted of Peter was such a commitment to Him and to the work that he would go out and tell them and get others to do so until all should have the gospel of light and hope. A look into the heart of Peter would tell the Master just where he was in this matter; and as Jesus turned and looked at him, Peter knew that his Lord knew all about him. He is now looking at each of us, and can we look into His face and say, "Thou knowest that I love thee?"

It is folly for us to try to make others acquainted with Christ if we do not know Him and are not sure of our own ground. Jesus recognized in the testimony of Peter the rock on which He could build His church. Many of us are only sand. It requires real rocklike characters to build a church of living stones upon. It is the logic of a reclaimed life, filled with the Spirit, that will convince the heathen world of the power of Christianity.

OAMMON SEMINARY.

Epworth League Topic

FEBRUARY 24

By the Rev. J. W. Haywood, D.D.

WHY THE PRESENT CONCERN ABOUT WAR?

(Isa. 80. 1-3; 81. 1-3)

One of the big world questions of our time is that of war. The reason there is so much agitation on this question to-day is because there is a large and growing segment of the nations that no longer subscribes to war as a method of settling world questions. Everybody used to take it for granted that war was unavoidable, right. A large number of us now are convinced that war is both avoidable and wrong.

It might be well for us to point out some of the things that lead to wars.

1. It gives the strong a good chance to take what they want from the weak.

The highwayman has a carefully thought-out argument in support of holding people up. A good many of our wars are nothing more than large-scale highwaying. The arguments justifying them are just about as sound as those justifying the behavior of the typical New York highwayman. — Think in this connection of America's conduct in the Philippines and in Nicaragua.

2. It is the natural outcome of our education. Our school textbooks glorify the men who have led successful slaughtering expeditions. They are the men whose pictures and statues are seen by children; they are the men

whose deeds are celebrated in song and story. The upshot of this teaching is, the child comes to feel that the highest service can be rendered his country by killing folks who belong to another country.

3. No honest effort has yet been made to settle difficulties without war.

There is not a day that passes that doesn't furnish me at least one opportunity to have a good, stiff fight. I haven't had a fight since I was a boy in my teens. I'm now in New York City. I have just been in a pressing establishment operated by a colored man. I asked this man a simple business question about some work I anticipated having him to do. He was insolent and sarcastic, as

Negro business men so often are. If I had yielded to my impulse, I could have had, I have no doubt, a first-class fistcuff with this man. But I've made up my mind long ago not to reach my ends by using my fists, but my wits. I'm going to take my work back to this gentleman of color, and before I leave that shop, I'm going to get him told in perfectly friendliness of the shortcomings of our Negro business men in the matter of courtesy. I'll get the work done, and get an impolite, short-sighted business man lectured, both without fighting. What we need to do is to create a national state of mind like unto that which controls most of us as individuals; there will be no more war.

MOROAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Ebenezer, Miss.—Our pastor, the Rev. G. H. Boyd, was with us at Mt. Zion Methodist Episcopal Church on January 21. We received him with glad hearts and warm hands, and are looking forward to his return the third Sunday in February.—Miss Mary A. Green, Reporter.

Waxahachie, Texas.—Waxahachie and Lancaster are still on the forward march. On January 20 we closed a series of services at Waxahachie in which we raised \$127. We went to Lancaster the next week and were caught in a great storm of 150 pounds of groceries. We also raised \$50 on our meeting day, bringing the total drive to \$177. We hope to clear the work of debt this year. As you read this, we ask you to breathe a word of prayer for us that success may be ours.—Mrs. Ida B. Westbrook, Reporter.

Kansas City, Kans.—We, the members of Grace Methodist Episcopal Church, are very proud of our church bulletin, of which our pastor, the Rev. T. B. Oville, is editor, and J. H. Streeter, Mrs. Docia Edwards, and Mrs. Ivah Mitchem are managers. See a member and get one; you will like it. The pastor and wife desire to thank those who, under the leadership of the Ladies' Aid, so pleasantly surprised them on Wednesday night, January 23, with a nice supply of groceries. Those who contributed were: Mr. Walter Jenkin, Mr. and Mrs. James Mitchem, Mr. and Mrs. John Parker, Mr. and Mrs. Morgan Mitchem, Mr. and Mrs. Sam McGill, Mr. and Mrs. W. A. Williams, Mr. and Mrs. J. H. Streeter, Mr. and Mrs. J. Nance, and Mr. and Mrs. O. Thompson. They also thank the church for the ton of coal given on Christmas and the overshoes presented by the Ladies' Aid. They thank you one and all, and say, "Call again; you are always welcome."—Reporter.

Austin Texas.—Wesley Chapel, under the leadership of our invincible captain, the Rev. W. L. Turner, is truly on the upward trend. This is shown in several different ways. First: The whole church machinery has undergone a thorough renovation, and in some instances there have been delightful innovations. The old class leader system has been reinforced by the addition of forty-six unit leaders, who are the financial agents of the church. There has been a decided increase in the weekly collections for all causes. Again, Wesley is being trained to raise her World Service money weekly. It is the hope of the pastor that in the near future we shall be reporting monthly to the World Service Commission. This great leader has also launched what we know as "The Greater Wesley" program. We are now working for a greater building, a greater congregation, a greater program of service and activities, and a greater contribution to the program of world redemption. Finally, the membership is happy to have Dr. and Mrs. Turner as their leaders. This is proven by the many kindnesses and courtesies that are continually being shown them. On a recent Tuesday, after a very interesting and successful

session of the regular "Church Finance Night" meeting, the Epworth Leagues of Wesley entered the building singing, "Let Us Cheer the Weary Traveler," and laid more than sixty-five pounds of staple and fancy "eats" upon the table. The presentation speech was made by Mrs. Minnie Hodges, the efficient Epworth League president. Dr. Turner responded with expressions of thanks, and invited the Leagues to come again. Pray for us, and watch the success of the "Greater Wesley" program.—Mrs. C. E. Whitaker, Reporter.

Starke, Fla.—Sunday, January 13, was a high day at Mt. Moriah Methodist Episcopal Church. It was our first feast day in the new year, and the last one in the old Conference year. Sunday school was conducted at 10 o'clock by the superintendent, Bro. S. F. McCoy. At 11 A. M. love feast was conducted by Brother C. H. Thomas and Sister D. Keiler. At this time the Lord was with us, for the Holy Spirit filled our hearts. At 3.30 P. M. the Rev. R. H. Debose was at his post of duty and preached from Psa. 90. 12. The Lord's Supper was administered by the pastor, assisted by the Rev. J. W. Robinson and the Rev. M. McCoud. At 8 P. M. the Rev. Debose preached another powerful sermon from Neh. 2. 6. We are proud of the Rev. Debose as pastor. He closed his fourth year with us in good shape, and has worked hard to put the church where it ought to be. The Rev. and Mrs. Debose have been assets to our work here. Raised for the day, \$14.87. On Monday night, January 14, Prof. George, of Jacksonville, Fla., was with us and rendered a fine program. We were proud to have him with us.—Damon Dell, Reporter.

Brentwood, Tenn.—In spite of the bright shining moon and the brilliancy of the stars, on November 27, there broke out in Brentwood a "tornado" of construction that will not be forgotten soon by the Rev. and Mrs. T. B. Blackman and children. It struck the parsonage of Brooks Chapel Methodist Episcopal Church and left the dining room filled with more than 300 pounds of choice groceries. A hen with a flock of baby chicks was placed in one corner of the dining room. We have not words to express our many thanks to these good members of Brooks Chapel, who are sparing no pains in making it entirely pleasant and comfortable for their pastor and family. We feel that the Lord is in this place. Those participating were: Mr. and Mrs. G. Vorheese, Mrs. M. Linner, Mr. and Mrs. R. Green, Mr. and Mrs. G. Hill, Sr., Mr. and Mrs. G. Hill, Jr., the Rev. and Mrs. S. B. Leek, the Rev. and Mrs. W. M. Hill, Mr. and Mrs. Wm. Merritt, the Rev. and Mrs. J. Gentry, Mr. and Mrs. W. M. Moilen, Mrs. L. Wizaill and daughters, Mr. and Mrs. Hyde, Mr. and Mrs. Bell, Mr. and Mrs. Abernathy and daughter, Mr. and Mrs. Pratt, Mr. Ed. Bills, and others. We thank these wonderful people.—The Rev. T. B. Blackman, Pastor; Miss Sarah F. Phillips, Reporter.

Nashville, Tenn.—Gordon Memorial: We were pleased to have our pastor fill the pulpit a few Sundays ago. He brought to us a great message which everyone enjoyed. At 3 P. M. the Rev. Cieggett, of Mt. Nebo Baptist Church, and his congregation were with

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us to help one of the clubs, known as the Helping Hand Club. This club has only one member, the Rev. H. P. Gordon, who realized the sum of \$20.30; of this amount, \$15 was given to the building fund and \$5.30 to the brotherhood, to help them in their rally that night. A public collection was taken amounting to \$10.42, which will be applied on the concreting of the basement in the parsonage. The Rev. Chas. L. Carter was the speaker for the evening in behalf of the brotherhood. He preached a great sermon. The White Rose Club gave the trustees \$65 to help complete the bathroom in the parsonage. On January 15 death claimed one of our precious jewels, Sister Fruzie Vaughter. Her death brought sadness and sorrow to the hearts of her many friends. In the passing of Sister Vaughter, her husband and son have lost a devoted wife and mother. We are always trying to welcome the strangers and visitors to our place of worship. Sunday school was conducted at 9.30 A. M. Sunday being set aside to discuss temperance, Mrs. Martha Ensley, chairman, the program was quite interesting. The president, Mr. Wm. Laws, was instrumental in securing Mr. H. Finger, a law student of Vanderbilt University, to lecture on temperance at this hour. We were proud to have with us also the Rev. S. Howard, of the Colored Methodist Episcopal Church, who spoke at the 11 o'clock hour. His subject was "David's Love and High regard for the Church." At 3 P. M. our pastor and congregation, despite the unfavorable weather, worshiped with the Rev. Pitts out at Rock City, assisting them in their financial drive. It is our greatest desire to do more and better work this year than last.—Mrs. Georgia Williams, Reporter.

Des Moines, Iowa.—Burns Methodist Episcopal Church is on a steady march, going forward for Kingdom building, and is experiencing one of the best years in its history. Three years ago when our pastor, the Rev. H. L. Overton, was assigned to this charge, he found a membership of forty. The membership has increased to more than one hundred. With this small membership, a church home has been purchased. The first anniversary celebration was begun on the evening of January 7, and was concluded on Sunday, January 13. The laymen of the church were repre-

sented each evening. Monday evening, Trustee Night, the Rev. G. W. Robinson, of Corinthian Baptist Church, was the speaker; Tuesday, Booster Club; Wednesday, Woman's Home Missionary Society and Ladies' Aid, the Rev. G. W. Williams, St. Paul African Methodist Episcopal Church, speaker; Thursday, Willing Workers' Club; Friday, H. L. Overton Club, the Rev. L. Garrett, Mt. Hebron Baptist Church, Valley Junction, Iowa, speaker. The Rev. H. C. Shaw, of Marshalltown, Iowa, was the principal speaker Tuesday and Thursday evening. Sunday morning, sermon by the pastor. Sunday afternoon, the Rev. C. H. Orf, pastor of congregation from whom Burns was pur-

chased, brought a wonderful message from the Book of Isaiah; theme, "Cease to do evil; learn to do well." Sunday evening, report of Historical Committee, which told of the early struggles of Burns Methodist Episcopal Church, and the present condition of the church. Mr. W. H. Kldder, one of the men who has been so loyal to Burns church, and was one of the instigators in helping the membership of Burns purchase our present church home, was present during the evening service and spoke very encouragingly of the future of Burns in Kingdom building. Report of finance committee for week, \$109.36; report of all finances taken in for the year, \$3,000.—Blanche E. Lee, Reporter.

to by the Rev. Webster. On January 22, at 8 P. M., a great storm arose and centered at the parsonage, and there broke forth and made itself felt with intensive effect. No damage was done and no loss was sustained, but a great benefit was derived by its delivery of more than 200 pounds of groceries given by the church, presented by Mrs. Carrie Robinson and acknowledged by the pastor's wife, Mrs. E. L. McKnight. Our Men's Day and Women's Day rally will culminate on March 8 and 10, respectively. Mrs. Julia Robinson and Mrs. Josephine Cockrell are leaders for women; Mr. Wilton Perkins and Mr. Joe Sydnor for men. We are sure each member and friend will do his best to make the year's work one hundred per cent.—James McKnight, Pastor.

District Activities

District Rounds

GAINESVILLE DISTRICT

First Round—Libertyhill and Arredondo, February 17; Cedar Key, 24; Otter Creek, 25; Gulf Hammock, 26; Pinesville and Archer, March 3; Jonesville and Newberry, 10; High Springs and Noblehill, 17; Gainesville and Texan, 22-24; Union Bethel, 25; Mikesville, 28-31; District World Service Council, Gainesville, April 1; Williston and Sandhill, 7; Mt. Brook, 8; St. John and Hainesworth, 14; Nebo and Benington, 21; Adamville and Leveyville, 28; Old Town and Fanning, 29; Bell, Ft. White, and Shamrock, 30 to May 4. Rules: All reports must be written; each officer must be a subscriber to the Southwestern Christian Advocate; every charge must report something for World Service; every pastor must meet the District World Service Council at Gainesville, April 1. There must be a week of soul-saving before Easter on every charge. The superintendent must be paid in the Quarterly Conference.—D. S. Seimore, Dist. Supt.

WAYCROSS DISTRICT

Second Round—Forsyth, March 2, 3; Barnesville, 9, 10; Liberty Hill, 16, 17; Macon, 17, 18; Waycross Station, 22-24; Blackshear, April 5-7; Patterson, 18, 14; Valdosta, 19-21; Folkston, 27, 28; Cordele Ct., May 4, 5; Waycross Ct., 11, 12; Maynor, 18, 19; Astoria Mission, 25, 26.

Dear Brethren: Give to the people a working program, then work your plan. Beating-in-the-air day has passed. This day calls for organization. Pray on feet; that is, be ready to help God answer your request. Over the top on Easter, and report to Dr. Auman. The Southwestern Christian Advocate shall not be neglected, I am sure.—D. R. Cooper, District Superintendent.

Quarterly Conferences

HEIDELBERG, MISS.

Our first Quarterly Conference was held January 19 and 20, with our district superintendent, the Rev. E. A. Wilson, presiding. The officials were all present with good reports. The district superintendent was paid in full, \$38; total collection for the day was \$38. After the close of the Conference, a storm swept over the parsonage bringing about fifty pounds of choice groceries. The storm was led by the president of the Ladies' Aid Society and others. On Sunday, the superintendent preached a soul-stirring sermon which was a delight to all present. His subject was, "The Lost Sheep." The spiritual tide is high under the leadership of our new pastor, the Rev. T. H. Johnson. We are grateful to Bishop Jones for sending him to us as pastor, and we expect to stand by him in putting over all the claims of the church.—Sister M. McDonnell, Reporter.

NORTH FORT WORTH, TEXAS

Dr. Childs, our district superintendent, was with us Sunday, January 20, and preached a very instructive sermon at 11 o'clock and 8 P. M. He always brings inspiration. Total amount raised Sunday was \$66.59. We paid the district superintendent in full, \$36, and had \$27.80 to pay our pas-

tor on salary. We cannot do enough for our pastor, the Rev. M. W. Stephens, and his good wife, who are laboring so earnestly for our good. The church is revived and is growing rapidly under his leadership.—Mrs. U. S. Smith, Reporter.

SPRING HILL, TENN.

Our first Quarterly Conference convened with the district superintendent, the Rev. W. B. Crewshaw, presiding on January 19 and 20. He preached a wonderful sermon at 11 A. M. from Phil. 13. 14; at night he preached from St. John 12. 82. Raised in the quarter, \$30.58. We truly thank Bishop Clair for the return of our pastor, the Rev. A. Springer, who is the man for this place. We are now planning for a great spring revival.—Reporter.

STATESBORO, GA.

The first Quarterly Conference of the Statesboro charge met at Brannen Chapel Methodist Episcopal Church, January 12 and 13. After devotions, the superintendent made a wonderful address to the Conference which will be long remembered by all present. All reports showed progress along all lines. The district superintendent, the Rev. W. H. Odum, seemed to have been at his best both Sunday morning and night. He left with us a burning message. Two souls were added to the church. This charge is moving off with commendable results under the wise leadership of our pastor, the Rev. R. L. Nunnally, who has the highest respect of all the people, and we are thankful to Bishop Keeney and our own Rev. W. H. Odum for returning to us our pastor, the Rev. Nunnally. The following ministers were present: the Revs. J. L. Lowrey and E. L. Belcher. The Rev. R. L. Nunnally already has his charge well organized, and the program is superior to that of last year, and we are sure through prayers of the faithful we will be able to put over the great program of the church.—Reporter.

TROY, MO.

Our fourth Quarterly Conference was held January 26 and 27, the Rev. C. S. Webster, district superintendent, presiding. The business session proved to be one of importance and of intrinsic value to the local church. All due reports were made and showed an element of interest and progress. The superintendent spoke briefly on the fine accomplishments of the Chicago meeting. On Sunday, at 11 A. M. and 8.30 P. M., a vast audience listened with pleasure and spiritual benefit to strong and convincing sermons by the district superintendent, who also spoke at the missionary anniversary at 2.30 P. M. Collection for the day was \$42.50, as follows: District superintendent, \$27; pastor, \$15.50. The Lord's Supper was administered to some fifty people. Everybody concerned was pleased with the fourth quarter. This is the last year for the district superintendent on the district, and we wish to express our hearty gratitude for his administration, which has been one of worth to the general church, because it was characterized by fairness, performance of duty, respect for position, brotherly disposition, and competency. On Tuesday night a reception was given at the church in honor of the superintendent, at which the pastor and officials offered short remarks, which were responded

District Conferences and Conventions

JESUP, GA.

The Savannah District Stewards' and Pastors' Council met with Emory Chapel Methodist Episcopal Church, Jesup, Ga., January 16, 1929. The Rev. S. D. Bankston, district superintendent, presided. The Rev. S. P. Bryant conducted the devotional exercises, giving some helpful instructions from Gen. 5. The Rev. J. W. Watkins led in prayer. The district superintendent called the house to order to consider the business of the day. After a brief talk on the great meeting which he had attended in Chicago, the writer was elected secretary for the day. The district superintendent's salary was fixed at \$1,342, with satisfaction to all. The meeting was well attended; all pastors were present except one, and a goodly number of the district stewards. The World Service was considered by all of the pastors and district stewards, and unanimously decided that all pastors would raise their World Service the first of the year. Other district business was looked after. The Rev. P. R. Dubose, pastor, and his good people, spared no pains in preparing for us. He has things well in hand. Thus closed one of the greatest meetings in the history of the Savannah District. The Rev. S. D. Bankston has things well in hand.—E. J. Kimball, Reporter.

TUSCALOOSA, ALA.

The District Stewards' and World Service Council of the Tuscaloosa District was held at Akron, Ala., December 6 and 7, 1928. The meeting was called to order by the district superintendent, Rev. F. W. Williams. Mrs. F. W. Williams was elected secretary of the council, after which the district superintendent gave his opening address and outlined his new year's program, and appointed committees. Each pastor was given his apportionments for Gulfside, World Service, Conference Claimants, and Episcopal Fund, which each received gladly. Dinner was served, after which the afternoon devotions were led by Rev. Z. A. Jackson. The superintendent gave the opening address on "Evangelism." The main topic for discussion in the council was on "Setting Up the Work of Evangelism in the Church School and Epworth League." There were many things brought out through this discussion. Dr. J. H. Hughes preached at night from St. John 12. 82; subject, "Christian Standard." There were many things to consider in this wonderful sermon. Solo by Miss Gruden. Dr. Wm. Jones, secretary of the Board of Church Schools, New Orleans Area, came forward and was introduced. He gave a few remarks on "Evangelism." Dr. Jones lectured again on the second day. The morning was given over to him and the study of evangelism. We were led to see the divine need of the Holy Spirit. The program was adopted, and after some discussion it was decided that there be sent to the summer school of religious education at Waveland a boy or a girl from each charge on the district. The Rev. D. D. Vann preached from the text, "I heard thy voice." His sermon was inspiring. The Rev. Jessie Ridgeway preached the evening sermon to the delight of all who heard him. The first Quarterly Conference was held Saturday and Sunday on the Akron Circuit. The Rev. F. W. Williams, district superintendent, was at

his best in each service, and we were led by the Spirit upon a "mount." Collection for the day, \$21.—Mrs. F. W. Williams, Reporter.

WORLD SERVICE COUNCIL OF THE HUNTSVILLE DISTRICT

The World Service Council and District Stewards' meeting was held in Beulah Land, December 18, the Rev. J. W. Whitfield, district superintendent, presiding. Brief devotional services were conducted by the district superintendent.

Dr. William Jones, director of religious education, was introduced and presented very succinctly the work of the church schools and Epworth Leagues. A workable evangelistic program was presented by Dr. Jones, which was adopted by the council. The committee appointed to push the evangelistic work over the district were: the Revs. W. H. Langford, Chas. Coleman, R. H. Cox, C. P. Payne, and J. N. Wallace.

The council adjourned for dinner, which was served in the church by a committee composed of ladies of the local church. The Rev. A. R. Matthews, the pastor, deserves much praise for the way he entertained the delegates. The afternoon session was devoted to the study of some of the problems related to the raising of the World Service quota.

"Why Raise World Service?" was opened by J. N. Wallace. Judging from the discussion which was provoked by the subject, the writer touched a live wire. The following brethren spoke on the subject: the Revs. Chas. Coleman, L. G. Fields, and Arthur Jones.

The World Service for the district is \$1,186. The council voted unanimously to accept this quota and to raise the same on Easter Sunday. Our district superintendent, who has been giving very efficient service over the district, expressed himself well pleased with the way the charges took care of his salary last year, and requested that it remain the same. The date set for the Epworth League and Sunday School Convention was May 8, at Sheffield, Ala.

The Rev. R. H. Cox very ably handled the subject, "Why Should We Pay Our Retired Ministers?" The Rev. A. R. Matthews followed the Rev. Cox in the discussion of this very timely subject. The Rev. C. P. Payne told the council in a very graphic way how he built the church at Cedar Grove last summer, just before the meeting of the District Conference, which was held in this church. It is one of the most convenient churches for service of any on the district. "Why Should the Layman Co-operate With the Pastor?" was very interestingly handled by one of the leading laymen on the district, Mr. M. B. Jordan.

Mrs. Bridgeforth, a member of the local church, brought greetings from the membership and community to the World Service Council. Dr. William Jones spoke about the advantages of attending the summer school of religious education at Waveland, Miss.

The council took a forward step when it voted to push the evangelistic program as presented by Dr. William Jones, and to raise the World Service quota in full on Easter Sunday. Thus passed into history one of the most enthusiastic meetings of the World Service Council.—James N. Wallace, A.B., B.D.

Obituaries

THE TRIUMPHANT DEATH OF THE REV. SAMUEL A. BURNS

The Rev. Samuel A. Burns was born in Ogeechee, Screven County, Ga., June 19, 1878, and died January 10, 1929. He was the son of Mr. and Mrs. Isaac Burns. He was converted and joined Spring Head Methodist Episcopal Church at sixteen years of age, and lived and served in this church for a number of years.

Samuel was educated in the public schools of Screven County and the State Normal Industrial College, Savannah, Ga. He was licensed as a local preacher and admitted on trial in the Savannah Annual Conference, and appointed to the Dublin charge. Here he served one year, when, on account of sickness, he gave up the work. Some years after-

ward, having married a woman of the African Methodist denomination, he joined her church and was received in the South Georgia Conference and appointed to the Wood Cliff charge. He served this charge until death.

He taught in the public school of Screven County and was elected principal of the Polk Academy two consecutive years. The Rev. Burns rendered great service for God and humanity. He lived a consistent Christian, and all communities where he lived and worked were wonderfully blessed.

He was married three times during life. First to Miss Josephine Snider. They lived together a short period of time and she died. His second marriage was to Miss Galvester Howard. To this union seven children were born; Martha A., Jr., Louise, Nettie, Moses, Samuel A., Jr., Freddie, and Joseph; six of this number survive him. This wife preceded him in heaven more than two years ago. Later he was married to Mrs. Lena Key, who also survives him.

His funeral was preached by the Rev. D. W. Stephens, pastor of Bethel African Methodist Episcopal Church, Savannah, Ga., and the Rev. W. A. Holmes, pastor of Charlestown charge, Methodist Episcopal Church, Rocky Ford, Ga. A large number of ministers and laymen were present to show their respect to the deceased and to express sympathy to the bereaved family. His remains were buried in Spring Head Cemetery.—Missouri Kent, Reporter.

BADIE—Mrs. Samatha Badie, a member of Mt. Zion Methodist Episcopal Church, Clinton, La., passed to her rest on January 9, 1929. Her passing was as the fading of a tender flower. The funeral services were held at Macedonia. Her pastor, the Rev. W. H. Davis, being indisposed because of illness, the Rev. J. D. McCrory officiated, assisted by the Rev. S. M. G. Taylor and the Rev. T. P. Taylor, of the African Methodist Episcopal Church. Interment was in the family cemetery at Macedonia. She leaves a devoted husband, children, grandchildren, and a host of friends to mourn their loss.—Mrs. Della Collins, Reporter.

BROOKS—Sister Pheba Brooks, a faithful and loyal member of Goodsell Memorial Methodist Episcopal Church, Lanett, Ala., was born about the year 1856, and departed this life January 11, 1929, at the age of seventy-three years. She joined the church fifty-two years ago, under the pastorate of the Rev. Foster. Sister Brooks possessed a meek, mild, and sweet disposition and was loved by all. She bore her affliction with patience. She leaves to mourn their loss, two daughters, one brother, two step-daughters, and many relatives and friends. The funeral was conducted by the Revs. P. Y. Wofford and F. T. Thomas. The remains were laid to rest in the Reese Cemetery.—E. E. Wright, Reporter.

DAVIS—Bro. Sam Davis died January 11, 1929, and his funeral was preached January 12 at the Methodist Episcopal Church on the Gordonsville (Tenn.) circuit by the pastor, Rev. J. A. Moore, of Liberty circuit. Bro. Davis was a faithful Christian steward for fifty-five years, and died at the age of eighty-four years. He leaves a wife, five sons, twenty-two grandchildren, and forty great-grandchildren, and one daughter to mourn his passing. It can be said of Bro. Davis, "Gone, but not forgotten."—Miss Robbie Reasonar, Reporter.

GIBSON—Mrs. Caroline Gibson, the oldest member of Mt. Zion Methodist Episcopal Church, Clinton, La., passed to her final reward Saturday, January 12, 1929. She died in full triumph of faith. The funeral services were largely attended Sunday afternoon at 3 o'clock. Her pastor, the Rev. W. H. Davis, officiated, assisted by Bro. Hy. Johnson, the Rev. T. P. Taylor, of the African Methodist Episcopal Church, and the Rev. Mingo Williams, of the Baptist Church. She was a member of Sunshine Lodge, No. 85, of the K. and L. of L. of A. and Union Benevolent Association of Clinton, La. She leaves several children, grandchildren, great-grandchildren, and a host of friends to mourn their

loss. Gone, but not forgotten.—Mrs. Della Collins, Reporter.

HAMMETT—Mr. James Otto Hammett was born in Harris County, Ga., in 1888; died December 5, 1928, at his home in Atlanta, Ga. He was a son of the late Rev. E. L. Hammett and Mrs. Mary Belcher Hammett. He was married to Miss Belle Johnson, of Griffin, Ga., and five children were born to this union. He was a member of Warren Memorial Methodist Episcopal Church and the Cherokee Lodge, No. 470, York Masons of Atlanta. Besides a wife and five children, he leaves a sister, Mrs. Olivia McDowell, of Griffin; the Rev. Wm. Hammett, of the Savannah Conference, and E. L. Hammett, Jr., of Atlanta, brothers, and a host of relatives and friends who mourn their loss. The funeral services were conducted in Heck Chapel Methodist Episcopal Church, Griffin, Ga., Sunday, December 9, 1928, at 2 P. M., by the Rev. N. A. Bridges, pastor, and the Masonic Lodge. Interment was in the family lot in Griffin.—Reporter.

HARPER—Bro. D. S. Harper, of Boyce, La., died on Sunday night, January 27, 1929, in full triumph of faith. Bro. Harper was a member of Kynet Methodist Episcopal Church, local preacher, and superintendent of the Sunday school. He was faithful to his church and pastor. The following ministers assisted in his funeral: the Revs. Charles McGruder; I. V. Smith, of the Baptist Church; D. L. Davidson, pastor of Rapides and St. Paul. The remains were laid to rest in the family cemetery. He was a member of the Masonic Order and Odd Fellows.—The Rev. A. P. Robinson, Pastor.

HILL—Bro. Billy Hill, a faithful member of Buford Chapel Methodist Episcopal Church, Abbeville, Miss., exchanged his cross for a crown on January 19, 1929. He was a faithful member and a fearless local preacher. He was loved and respected by all who knew him. The church and community will miss him. Many relatives and friends mourn his passing. A great man has fallen.—Reporter.

ISOM—Bro. Early Isom, aged forty-five years, a member of Isom Chapel Methodist Episcopal Church, Potts Camp (circuit), Miss., for thirty-two years, died January 14, 1929, at his home. The funeral was conducted by the Rev. P. R. Jenkins, who preached a touching sermon from Job 14: 14; text, "If a man die, shall he live again." He leaves a devoted wife, father, six brothers, and many friends to mourn his departed life.—Ora Jenkins, Reporter.

KERNS—Alvin Kerns was born in Roan County, near Salisbury, N. C., May 16, 1879, and departed this life at his home near High Point, N. C., January 30, 1929, aged forty-nine years. Freedman's Chapel has lost one of its oldest and most faithful members, a great support of the church, class leader, and steward. The funeral on Sunday, February 3, was largely attended, and the sermon was preached by his pastor, the Rev. S. L. May, assisted by the Rev. W. E. Harriston. He leaves to mourn his passing two brothers, one sister, one aunt, a wife, nine children, three grandchildren, and a host of friends and relatives. His remains were laid to rest in Freedman's Chapel Cemetery, Trinity, N. C.—N. M. Gannaway, Reporter.

LEBLOOM—Death claimed Bro. Joe LeBloom on December 26, 1928, after an illness of two years, at his home in Campti, La. He had been a faithful member of St. Paul Methodist Episcopal Church, serving as Sunday-school superintendent for fourteen years; leader of Class No. 3, eleven years; recording steward, twelve years; and also as trustee. Faithful was he until death came. He leaves to mourn his passing a mother, wife, five children, four sisters, and a host of friends. His body was laid to rest in Campti cemetery. Funeral services were conducted by the pastor, assisted by Rev. A. L. Posey, of the Baptist Church; Garfield Cooks, and M. Kemps. Solos were rendered by Mrs. M. E. Spears and Miss O. L. Williams, teacher in the high school at Natchitoches, both residents of Beaumont, Texas. Other appropriate numbers were rendered.—Rev. S. M. Garner, Pastor; Ruth Peacocks, Reporter.

LOTION—Mrs. Savannah Lotion, a member of St. Mark Methodist Episcopal Church, Gulfport, Miss., departed this life Saturday, January 19, 1929. She was born in Yazoo City, Miss., August, 1876. She was once an active member of Mt. Vernon Baptist Church in that city. She, her husband, and son moved to Gulfport, Miss., in 1916. She became a member of St. Mark Methodist Episcopal Church, and remained a member until her death. The funeral was conducted at St. Mark Methodist Episcopal Church, Friday, January 25. The Rev. M. P. Johnson, pastor, officiated. The remains were laid to rest in the Gulfport cemetery. She leaves a mother, four brothers, five sisters, and two devoted children to mourn her passing.—Reporter.

MCDONALD—The Rev. A. D. McDonald was born March, 1880, and died December 30, 1928. He joined the North Carolina Conference the second day of November, 1924. He was married to Miss Jane Taylor, and to this union three children were born. His first wife having preceded him to the grave, he was married the second time to Miss Nellie Finney, and to this union three children were born. He leaves to mourn a wife, six children, and a host of friends. The North Carolina Conference sent him to the Empire charge, on the Greensboro District. We are indeed sorry to lose this good man.—Reporter.

MIMS—Bro. Taylor Mims, a member of Hopewell Methodist Episcopal Church, Houston, Miss., departed this life January 10, 1929, in full triumph of faith. At the time of his death he was eighty-five years of age. He leaves to mourn five daughters; two sons, and a host of grandchildren and friends. He was buried with honors of the Good Samaritan Society. Funeral service was conducted by the Rev. E. D. King.—Mr. Houston Mims, Reporter.

MITCHELL—Mrs. Alice Mitchell died January 23, 1929. She was a faithful member of New Zion Methodist Episcopal Church, Hughes, Ark., the Rev. Donaldson, pastor. She leaves a devoted husband and a host of friends to mourn her passing.—Nancy B. Williams, Reporter.

MORROW—Mrs. Amy Morrow, the wife of the late E. Morrow, of Marshalltown, Iowa, departed this life in full triumph of faith January 20, 1929, at the age of seventy years, leaving to mourn their loss ten children—four girls and six boys—four brothers, and twenty grandchildren. She was married to Bro. Morrow at Mantua, Ala., 1881; she joined the Methodist Episcopal Church in 1897, and lived a consistent Christian for thirty-one years. The funeral services were conducted by the Rev. H. C. Shaw, pastor.—Reporter.

ORR—Sister Sallie Orr, wife of Bro. Henry Orr, born May 31, 1879, in Decatur, Ala., died January 6, 1929, at Leonard, Ky. Sister Orr was a faithful member of the St. James Methodist Episcopal Church at Warrior, Ala. She was taken ill on August 26, 1928, which illness continued until the end came. She leaves two daughters: Mary and Odessa; two sons, Emmet and Willie, to mourn her death; also a host of friends. The funeral was preached by the pastor, Rev. O. Porter, and the Rev. A. L. Field, of Warrior, Ala. The body was laid to rest in Warrior cemetery.—H. C. Perkins, Reporter.

PIERCE—On Friday evening, December 28, Mrs. A. L. Pierce entered into a sweet and peaceful rest at her home in Ailey, Ga. She was converted in her girlhood days, and became a member of Nepsey Chapel, Ailey, Ga. where she served faithfully until death. She had served in many capacities of the church, both local and district. No task was a burden to her along the lines of church work. She served as district secretary of The Woman's Home Missionary Society of the Savannah District for a number of years. The funeral services were conducted by the pastor, Rev. F. F. Mungin, on Monday, December 31, 1928, assisted by the Revs. P. W. Rock, D. G. Grler, and Grant Flower. She leaves to mourn her death a father, sister, two brothers, three daughters, a son, five grandchildren, and a host of relatives and friends.—Chas. Wigge, Reporter.

PROTHRO—Mr. Sidney Paul Prothro was born in Merriweather County in 1843, near the place then known as Sandtown, now known as Woodbury, Ga. He died Friday, December 21, 1928, at the home of his son Hilliard, near Zettello, Ga., where he spent the last years of his life. Bro. Prothro was married three times. His first wife was Miss Harriet Wesley, whom he married when he was twenty-four years old. To this union were born twelve children—six sons and six daughters. His second marriage was to Miss Lizzie Jones, and his third to Miss Lillie Morris, who survives. To these unions no children were born. He was converted about fifty-two years ago, and a few years later joined the Holly Grove Baptist Church. Having moved from that community some years ago, he joined the Liberty Springs Baptist Church, where he held membership until his death. He was a faithful Christian, loved his church, a congenial neighbor, a loving husband and tenderly devoted father, wise in counsel in civic, domestic, and religious matters, and was often sought and consulted for advice, which he always gave cheerfully and with safety. His home was that of the ministers, himself having given a faithful son to the Christian ministry in the person of the Rev. Charles W. Prothro, pastor of our Warren Chapel Methodist Episcopal Church, LaGrange, Ga. The funeral services were conducted December 24, in the Pleasant Grove Methodist Episcopal Church, Orchard Hill, Ga., the Rev. W. M. Jones, assisted by the Revs. E. H. Lee, T. A. South, and N. A. Bridges, officiating. Interment was in the family lot in the Pleasant Grove Cemetery. The deceased is survived by his wife, six children, one brother, three sisters, a number of grandchildren, and a host of friends who mourn his departure.—N. A. Bridges, Reporter.

THOMAS—A. C. Thomas, son of Mr. and Mrs. Leonard Thomas, was born in Falls County, Marlin, Texas, June 5, 1906, and died December 27, 1928. He confessed a hope in Christ, August, 1925, and joined Qualls Chapel Methodist Episcopal Church under the Rev. R. A. Appling. He lived a consistent Christian until death. He leaves to mourn their loss, father, mother, one sister, three brothers, and other relatives, and a host of friends. Humbly we bow in submission to heaven's mandate, and beg for mercy for those whom A. C. has outrun. An appropriate program was conducted by the Juniors. Solos were rendered by Mrs. J. W. Stone and Miss Lessie Sanders; resolutions by Marion Brown Dewelt, M. Spriggs, and J. Clarke; sermon by the pastor, Rev. J. W. Stone, Jr.—Mrs. Nellie Marshall, Reporter.

THOMAS—Joseph Thomas was born near Creston, N. C., nearly eighty-six years ago. After the surrender he purchased a farm at Hemlock, N. C., and for many years was considered by both races as being one of the best farmers in his community. Several years ago he professed a hope in Christ, and joined the Methodist Episcopal Church at Creston. He was a strong believer in his religion and his church. He departed this life January 18, 1929, in a hospital in Welch, W. Va. Due to ill-health, he had made his home for the past four years with his son and son-in-law: Robert Thomas and John Ferguson, of Wilcoe, W. Va., from whom he received great attention. He was the father of eleven children: G. W., Mountain City, Tenn.; Dan, Hemlock, N. C.; Joseph, Jr., Lansing, N. C.; Robert, Wilcoe, W. Va.; Smith and Wiley, Detroit, Mich.; Dolphus, Columbus, Ohio; Minne Thomas Ferguson, Wilcoe, W. Va.; and the Rev. F. D. Thomas, pastor of the Charles Wesley Methodist Episcopal Church, Abingdon, Va. He leaves to mourn, nine children, thirteen grandchildren, and a host of relatives and friends. His body was laid to rest in the old family cemetery at Hemlock, N. C.—Reporter.

WADKIN—Sister Anna Wadkin died on January 3, 1929, and her husband, Bro. Wm. Wadkin, passed away on January 12, just nine days afterward. Both were members of the Pleasant Grove Methodist Episcopal Church at Red Lock, Miss. They left to mourn, seven children, also a host of relatives and friends.—Rev. L. W. Reddick, Reporter.

WALKER—Sister Sallie Walker, born at Columbus, Miss., August 12, 1853; joined St. James Methodist Episcopal Church when a very young girl, and lived a very devout Christian life to January 14, 1929, when she was called from labor to reward. A strong soldier of the cross has laid down armor to study war no more. She will be forever missing to the church, to the city, to the home. Sister Walker leaves a husband, five daughters and a son, relatives, and a host of friends to mourn their loss. The cold and the rain could not chill the spirit of Sister Walker's friends as they rode behind her bier in a procession several blocks long. The floral offerings were astonishing in their number and beauty, and were a fitting tribute to such a life.—Reporter.

WARE—Bro. Abron Ware, a faithful member of Little Zion Methodist Episcopal Church, Pelahatchie, Miss., departed this life December 30, 1928. He was ill for a long time, but bore his suffering with patience. He was also a class leader until his health failed. Funeral services were conducted by the pastor, Rev. J. A. Patterson. The Knights of Pythias also carried out their ceremony. He leaves to mourn his passing, a wife, three sisters, one brother, and a host of relatives and friends.—Mrs. F. M. Nicholson, Reporter.

WASHINGTON—Mrs. Delila Isabel Washington, the wife of Rev. R. D. Washington, one of the veteran preachers of the East Tennessee Conference, passed suddenly to her eternal reward, Tuesday evening, January 1, 1929, at 5 o'clock, after a brief attack of double pneumonia. Sister Washington was the daughter of the sainted David Jefferson of Bristol, Tenn., and Mrs. Isabel Jefferson, who survives her. This servant of God was born at Abingdon, Va., May 6, 1872, being at the time of her death fifty-six years of age. She was converted at the age of five years and joined the Lee Street Methodist Episcopal Church, now known as John Wesley Church, Bristol, Va. She was at all times true to the Christian training of her home, serving faithfully by the side of her husband nearly forty years in the fourteen different charges in the ministry. Thus she was a credit to her family and the Kingdom of God in whatever community she served. She was a member of a family that contributes largely to the progress of our Methodism at Bristol, and the Kingdom at large, being a sister of the Rev. M. M. Jefferson, pastor of St. Paul Methodist Episcopal Church, Roanoke, Va., and the aunt of the Rev. D. M. Pleasants, pastor of our church at Strasburg, Va. Both of these are ministers in the Washington Annual Conference. The funeral was conducted by the writer from the New Century Methodist Episcopal Church, Princeton, W. Va., Friday, January 4, assisted by the Rev. T. G. Howard, pastor of John Stewart Memorial Methodist Episcopal Church, Bluefield, W. Va.; the Rev. W. B. Hardy, of Pulaski, Va., and the Rev. J. S. Hatcher, of the African Methodist Episcopal Church, Roanoke, Va.—W. L. Sanders, Reporter.

WEAVER—Bro. Watt Weaver, a member of Johnson Chapel Methodist Episcopal Church, departed this life January 22, 1929, at Houston, Miss. At the time of his death he was 110 years of age. He leaves to mourn his passing four daughters, four sons, and a host of grandchildren and friends. He was buried with honors of the Burial Association. Funeral service was conducted by the Rev. Duncan.—Mrs. J. A. Mims, Reporter.

WILBON—Luia B. Wilbon, born December 25, 1889, departed this life January 12, 1929. She was a devoted Christian and church worker, and was loved by everyone. Early in girlhood she took charge of a family of children left by a deceased sister, and brought them up to where they are now independent. She will be greatly missed in the home and community.—Reporter.

WILLIAMS—Howard and Lillie B. Williams, former members of New Zion Methodist Episcopal Church, Crystal Springs, Miss., died recently in New Orleans. Their remains were brought to their old home for burial. Their funerals were largely attended

by their many friends. The pastor, Rev. H. E. Morgan, officiated.—Reporter.

WILSON—George Willson, born in Meriwether County, Stovall, Ga., June 10, 1884, died January 8, 1929. He joined the Methodist Episcopal Church, of which he was a faithful member, nineteen years ago. He was a class leader, steward, choir member, and trustee, and was ever ready to perform the duties assigned him. He was twice married, first to Miss Mayme Ogletree, to which union two children were born: Warner and Katie. She preceded him to the grave some years ago. In 1910 he married Miss Lorena Wilks, of Greenville, Ga. This union was blessed with nine children, six boys and three girls, all of whom survive him. He leaves, besides them, a devoted wife, two brothers, one sister, and a host of relatives and friends. He was a member of York Rite Masons and U. B. A. Society, of which he was a loyal member and outstanding officer. He was also a first-class carpenter. Therefore in the demise of Bro. Wilson the church has lost a faithful member, the family a loving and devoted husband and father, the societies a loyal member and officer. We commend to the family our deepest sympathy. The Rev. W. R. Dixon delivered the funeral sermon from Psa. 84, 10. An appropriate program was rendered. Commendable talks were made by Mr. J. H. Wallace, Mr. V. Wright, Mr. Mozart Strickland (white), Mr. D. Winston, and Mr. Jacob Ogletree.—Charlie M. Ogletree, Reporter.

Cards of Thanks

I desire to thank the brothers and sisters for their kindness to me during the illness and death of my husband, the Rev. A. D. McDonald. May God bless you all.—Mrs. Nellie McDonald.

I wish to thank the kind people of Mt. Pethel Methodist Episcopal Church, Talladega, Ala., for the kindness shown us during our four years' stay there; also the Ladies' Aid for the many gifts given us during the Christmas holidays.—The Rev. and Mrs. A. Callahan.

I wish to thank my officers and members for their kindness to the pastor and family on January 13. A heavy purse and about fifty pounds of fine groceries were placed on the table for our comfort. We thank you one and all. Come again.—The Rev. Samuel Jackson, Pastor, Walhalla, S. C.

The pastor and wife of St. Paul Methodist Episcopal Church, Pensacola, Fla., wish to thank the loyal band of members for the kindness shown them and the nice Christmas gifts during the Christmas holidays. May God forever bless and take care of these dear people.—The Rev. and Mrs. Z. K. Jackson.

I take this method of thanking the members of Union Chapel Methodist Episcopal Church, Marthaville, La., for a surprise party given us on December 24. This was led by the following sisters: Callie Essex, Ora Ford, D. Essex, E. E. Williams, and Eunice Hart. May the Lord bless these good people. Come again. You are welcome.—The Rev. and Mrs. C. H. Hayes.

We take this method to express to the members of the Methodist Episcopal Church of the Lexington charge our gratitude for kindness shown to us during the illness of my wife, and especially for the various Christmas tokens and also the many good things that were given us during the Christmas holidays. We pray God's blessing upon these good people.—The Rev. and Mrs. A. Ransom, P. O. Box 30, Lexington, Tenn.

The pastor and wife of Haven Methodist Episcopal Church wish to thank the loyal members and friends who greatly surprised them Thursday night, January 10, with a lavish supply of groceries. We are thoroughly convinced that the spirit of brotherly love abides here. Before the faithful band departed, the pastor spoke words of encouragement and thanked them for their thoughtfulness and invited them to come again. God bless these good people.—The Rev. and Mrs. M. J. Stallings, Clarksdale, Miss.

We, the members of Mt. Carmel Methodist Episcopal Church choir, Bamberg, S. C., take this method of thanking one of our members and his dear wife, Mr. and Mrs. Murphy Moore, of Earhardt, S. C., for having entertained us so highly on Thursday evening, January 10, at their home. It was indeed a pleasure to be there. We pray God's blessing upon them throughout this new year.—Mrs. Ruth B. Bartley.

We take this method of thanking our good sisters of Carthage and Greenwood, Miss., for the nice suit of clothes given the pastor for Annual Conference. Mrs. L. Thompson, of Wesley Chapel, and Mrs. S. Luckett, of Greenwood Chapel, were the leaders. Mrs. L. D. Gill, of the Baptist Church, gave two nice shirts; Mr. Chipley, white merchant, a pair of shoes. Too much praise cannot be given them.—The Rev. F. L. Woods, Pastor.

We desire to thank the following members of Mt. Zion and St. Paul Methodist Episcopal Churches, Clinton, La., for baskets and boxes of prepared food and cakes for Christmas and New Year's Day. The donors were as follows: Mesdames Mary Davis, Ella Collins, Charity Badie, Violet Dodson, and Emma Kilbourn, of St. Paul; Celia Johnson, Stella Brown, Annett Brown, Annie Brown, and Rosa Williams. Many thanks.—The Rev. W. H. Davis and Family.

We desire to thank the good members of Emory Chapel Methodist Episcopal Church, Newport, Ark., for the splendid storm given recently at our board meeting. They left groceries until our table was heavily loaded. They also left a nice sum of money for us, for all of which we are thankful. The storm was led by Brothers J. H. Phillip, Herd, S. B. Pool, Sisters McCurren, Phillips, Clark, Pool, Dr. S. F. Clark, and others.—The Rev. and Mrs. A. T. Stephens.

The Rev. and Mrs. S. Robinson take this method to thank the members of St. Paul Methodist Episcopal Church, Monroe, La., for the storm that struck the parsonage on January 17, bringing 130 pounds of choice groceries and a cash purse. It was led by Bros. J. W. Washington, Geo. Williams, E. Ford, Hubert Scott, Sisters C. Washington, L. Swann, K. Moore, and others. It came just in time and at the right place. We are just recovering from sickness. May God bless these good people. Come again.—A. Robinson, Reporter.

We wish to express our gratitude to the members and friends of Mt. Olive Methodist Episcopal Church, Topeka, Kans., for their kindness shown us while Sister Curtis was shut in from a very serious fall sustained while attending the Annual Conference in Kansas City. We are glad to report that she is up. The loyal members and friends made a real Christmas at the parsonage with many beautiful presents and groceries to last until spring. We pray the blessing of God upon them.—The Rev. and Mrs. W. B. Curtis, 1114 West 12th Street, Topeka, Kan.

A storm struck the parsonage at Clinton, Mo., January 17, and left the table laden with select groceries. The party was led by Sister Laura Reed and other members of St. James Methodist Episcopal Church. The pastor and wife, Rev. and Mrs. D. J. Mitchell, rejoiced in this wonderful movement and were very much pleased with different varieties of food, realizing that members are yet in the spirit of trying to make the pastor and wife happy. May God bless them in their giving, and that they receive in proportion as they give.—M. A. Mitchell.

—On Friday night, January 25, a blustering storm struck St. Mark's Methodist Episcopal parsonage, leaving in its wake several pounds of choicest groceries. The Woman's Home Missionary Society, led by the president, Mrs. B. H. Taylor, took the initiative. Mrs. J. C. Houston, Mrs. Blanche Brown, Mrs. Victoria Carnish, Mrs. Josephine Lawrence, and others led the party. Mrs. Rosa Holmes made the presentation speech. I am always glad to have that kind of a storm to come. You have a standing invitation. Come again.—The Rev. M. P. Johnson, Pastor, Gulfport, Miss.

We take this method to express our gratitude to the members and friends of Mt. Zion and St. Paul Methodist Episcopal Churches,

Campti, La., for their gifts to help make up our Christmas dinner. Those who contributed were: Sister A. L. Haines, a turkey; Brother Haines, ham; L. Plauch, hen; T. H. Oliver and L. Jackson, roasts; O. Tenn, V. Griffin, E. Famon, cakes; Brother and Sister Pickett, roast and fish. Many other gifts were given by other members whose names space will not permit us to mention. May God bless these good people.—The Rev. and Mrs. S. M. Garner.

The Rev. and Mrs. B. H. Ashford desire to thank the members and friends of St. John Methodist Episcopal Church, Durant, Miss., for the storm that struck the parsonage Tuesday night, January 8, leaving in its wake more than seventy-five pounds of choice groceries. Despite the low temperature and flu, the following persons were out, led by Mrs. J. H. Everette: Brothers Hester and Vanardsdale, Sisters Bertha Jordan, Beatrice Matthews, M. J. Coleman, Katy Lashley, Calile Harmon, Rosa Stingley, Julia Morehead, Little Miss Alice Harmon, and Sarah Harmon, of Sallis. Other names appearing on the packages are too numerous to mention. You are welcome to come again at any time.

A great storm, known as the Prof. W. B. Clark storm, struck the parsonage during the holidays and lasted for more than a week, and when it was over, there were 850 pounds of groceries in the parsonage's larder. The following persons participated in the movement: Mr. and Mrs. A. Clark, Mr. and Mrs. D. Clark, Mr. and Mrs. T. Clark, Mr. and Mrs. O. Clark, Mrs. Annie Clark, Mr. Rubin Barber, Mesdames M. Thompson, E. Harper, J. Taylor, G. Brown, G. Clark, R. Campbell, E. Thompson, R. Brown, Miss C. Clark, Mr. and Mrs. W. Thompson, Mr. and Mrs. J. Daniels, Mr. and Mrs. Smith, Mr. Sidney White, Mr. Jackson, Mr. Mayfield and son, Mr. and Mrs. Bell, Mr. W. Jones. These good people came in cars, wagons, and on foot, to make the pastor and family happy, and so they did. The pastor and wife thank them, and bid them Godspeed, and invite them to call at any time, for they are welcome.—Rev. and Mrs. C. C. Smith, Mineola, Texas.

Saturday night, January 12, while many around us were sleeping and the stars like diamonds were twinkling above, to our joy and delight a storm struck the parsonage. After a careful investigation, the doors of the parsonage were opened wide, and without fear this storm was cordially welcomed. When the wind had ceased to blow we heard still small voices singing the sweet songs of Zion. About twenty loyal and faithful members of Rust Chapel Methodist Episcopal Church, Oxford, Ga. (of which the Rev. A. R. Wyatt is pastor), led by Bro. James Belcher and others, entered the parsonage singing "Bringing in the Sheaves." They left on the table 200 pounds of the finest kind of food, flour, lard, meat, and other things too numerous to mention. Miss Gertrude Nunnally was the speaker for these loyal members who had brought joy and sunshine into this home. With well-chosen words, Mrs. Annie M. Wyatt, the wife of the good pastor, in a most hearty way extended thanks to all who had made possible this most glorious storm.—Reporter.

On Tuesday evening, January 6, when the birds had ceased singing and the beasts were lying still and fast asleep, many sweet voices were heard at the parsonage door, singing, "There's a Stranger At the Door." When the latch of the door was loosed, many smiling faces entered the room and laid on the table about one hundred pounds of the choicest groceries, linens, and other necessities. The pastor smiled from ear to ear, and he would have shouted, but rheumatism prevented him from doing so. Mrs. Susie Craft was the speaker, who said, "We are all proud to have you and Mrs. Gowen here, and we will try to make you happy." The pastor and wife responded in well-chosen and felicitous words, which were enjoyed by all. The party and donors consisted of Mrs. Susie Craft, Mr. King Hayden, Mr. E. L. Adams, Mrs. Cora Hayden, Mrs. F. Strickland, the Rev. J. W. McMurtry, Mrs. Emma Williams, Mr. J. L. Williams, Mrs. Stella Williams, Mr. D. W. Williams, Mrs. Georgie Jenkins, Mrs. Emma

Adams, and Mrs. Hilda Martin. The pastor and his wife extend to you their heartfelt thanks, and he is praying that you will come again soon.—Rev. and Mrs. Z. K. Gowen, Commerce, Ga.

Woman's Column

Hunter, Ark.—To the Presidents and Members of the various Auxiliaries of the Little Rock Conference of The Woman's Home Missionary Society: We are entering our Lenten season, which began on Ash Wednesday and ends with the Saturday preceding Easter. This season should be a season of spiritual quickening in each auxiliary. During these days we are again reminded of our Lord's fasting, temptation, sufferings, death, and resurrection. This should make us think that He suffered and died for our sins. Let us make this a season of special self-denial, fasting, and prayer. May each member give a penny each day during this season with a special prayer for The Woman's Home Missionary Society. Yours, for the love of Christ and in His name, Mrs. Winnie Nunn, Corresponding Secretary.

The Woman's Home Missionary Society of the Bluefield District held its third executive meeting with Freeman Methodist Episcopal Church, Mrs. Mamie Pearls presiding. After devotion, the business was taken up. The recording secretary, Mrs. George, was at her post. Due to the "flu" epidemic, only ten officers reported; sixteen visitors from local auxiliaries. The president spoke commendably of our young secretaries, especially the thank-offering secretaries, Miss Everena Brown and Miss Gertrude Bowen, first assistant. The president requested that a letter of sympathy be sent to Mother Dillard, vice-president, who was sick. A prize will be given again this year for the highest net gain in money and membership. After the president urged the secretaries to do their best to make this a banner year, we adjourned for dinner, which was served in the home of Sister Jennie Reddix, an earnest missionary worker. Mrs. M. L. Toler is president of the entertaining auxiliary. At 2.30 P. M. we met with the ministers' council of the Bluefield District, the Rev. B. J. Martin, district superintendent, presiding. He was fresh from the World Service meeting of bishops and district superintendents in Chicago. Through him we attended that meeting. He beautifully outlined the outstanding facts, and urged that each minister organize every Methodist member prior to the coming of Bishop Smith to this district. Most of the ministers were present and quite a number of laymen. The next meeting will be held in Welch, W. Va.—Lettie J. Heath, District Reporter.

JANUARY MEETING OF THE BOARD OF TRUSTEES, WOMAN'S HOME MISSIONARY SOCIETY

Eighteen members of the board of trustees were present in Cincinnati for the January meeting of the board. The president, Mrs. W. H. C. Goode, was present and presided.

The corresponding secretary, Mrs. Woodruff, reported for the bureaus and other lines of work, also for other interdenominational meetings which she had attended. She asked that especial attention be given by the society to two important days in the near future: Law Observance, March 8; and the Good Friday service for March 27, 1929.

The publisher, Mrs. Geo. W. Keen, was present, and great gratitude was expressed for her recovery from serious accident. Her report of her department was most encouraging.

Regret was expressed for the destructive fire at Farmington, New Mexico. The refectory will be rebuilt at once. The building for the Ponca Mission at White Eagle, Okla., is also under construction.

The plans are under way for the erection of the new Brewster Hospital as soon as survey may be completed.

The dedication of two new buildings will be held in April: the Portland Settlement Center, Portland, Ore.; and the new baby-fold in connection with Mothers' Jewels Home at York, Neb.

Mrs. Rena Waltz Pierson offered her resig-

nation as secretary of the bureau for Utah and Wyoming because of necessary home duties. Regret and great appreciation for the service Mrs. Pierson has rendered were expressed. Mrs. N. A. Wiff, of Minneapolis, Minn., was elected to this office.

The name of Mrs. E. W. Dedelow, of Hammond, was added to the Committee on Special Devices, a sub-committee of the Committee on Literature.

The following Conference field secretaries were approved: Mrs. R. C. Richards, North Indiana Conference; Mrs. F. J. Scott, Wyoming Conference; Miss Lucile Hixon, Oregon Conference.

Mrs. W. F. Anderson presented to the board some interesting historical data and pictures of Mrs. Bishop Hartzell and Mrs. Lucy Webb Hayes, which will be preserved in the office at Cincinnati.

Susannah Wesley Home, Honolulu, has received a gift from Mr. Geo. Wilcox, which will go to the erection of the Susannah Beach Cottage.

Upon recommendation of the Conference corresponding secretaries and because of the increase in size of many of the Conferences, all awards in the future are to be made on the percentage basis.

The gold pins that are to be awarded to missionaries of the society will also be given to those missionaries doing Conference work, in accordance with the rules in the By-laws.

Four deaconesses of the society are to receive gold bar pins in recognition of twenty-five years of service at the meeting of the National Methodist Hospital and Home Association, which will convene in Chicago in February. They are Miss Rena H. Crawford, Bridgeport, Ohio; Miss Gertrude M. Davey, Brooklyn, N. Y.; Miss Louise Ellen Gill, Cleveland, Ohio; and Mrs. Currie E. H. Reynolds, Brooklyn, N. Y.

Mrs. Kresge reported for the Mary Fiske Park Student Loan Fund. Eight girls have been helped by this fund to the amount of \$1,000. Rules for the loaning of this money will be inserted in the annual report for next year. This fund is raised by special gifts and pledges, and is maintained by the repayment of loans, principal, and interest, together with special gifts which may be made from time to time. The purpose of the fund is to provide financial assistance for teachers, students, and workers who desire to avail themselves of advanced training the better to be equipped for the work of the society. Loans must be approved by the Student Loan Committee after application has been made and approved by the Department of Education. No interest is required while the borrower is engaged in the active work of The Woman's Home Missionary Society.

Jubilee plans were enthusiastically received, and the April deaconess and family parties will be a feature of this year's program.

The date of the spring board meeting was set for Tuesday, April 16, and bureau secretaries of institutions will be asked to meet with the Treasury Committee, April 11 and 12; the secretaries of the young people's and junior departments and the bureau secretaries are to meet with the Committee on Literature April 13 and 15. The chairmen of standing committees will be invited for the 17th of April.—Mrs. J. Luther Taylor, Recording Secretary.

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Special Notices

The address of the Rev. A. L. Gabriel has been changed from Box 81, Leona, Texas, to Box 345, Mexia, Texas.

This is to certify that the address of Rev. R. L. Howard has been changed from Ethel, Miss., to Moorhead, Miss.

All mail intended for the Rev. R. A. Taylor must be directed to Prairieville, La., Box 12, and not to Dutchtown, La., as heretofore.

The Rev. Jesse J. Hardeman announces that his address has been changed from Georgetown, Texas, P. O. Box 83, to 117 West Olmes Drive, San Antonio, Texas.

Inquiry

I wish to inquire for my mother's brother, whose name was Drew Ellis Carr. During the latter years of slavery they were owned by Jacob Carr, and lived near Pelahatchie, Miss. He left and joined the Union Army during the Civil War. It was reported that he was in Texas. Mother's maiden name was Ann Carr. After marrying Jack Kersh, she remained with her owners. Persons having any information concerning his whereabouts will please notify the Rev. I. R. Kersh, whose address is Route 2, Box 84, Philadelphia, Miss.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, FEBRUARY 21, 1929

TOGETHERNESS

"Have we not all one Father? Hath not one God created us?"

ALmighty FATHER, we, who are members of different races and faiths, desire together to worship Thy holy name in fellowship with each other. Thou art our Father, and we are Thy children; show us that our hopes and fears and aspirations are one. Forgive, O God, the envies, suspicions, and misunderstandings which have blinded our eyes and thrust us asunder. Purify our hearts, and teach us to walk together in the laws of Thy commandments and the ways of human friendship.

Help us, O God, to give honor where honor is due, regardless of race, color, or creed, following what our inmost heart tells us to be Thy will. Deepen our respect for unlikeness and our eagerness to understand one another, that, in a higher unity of the Spirit, we may transcend our differences. Gladly may we share Thy best gifts, working together to build Thy city upon earth, we ask in Thy holy name. Amen."

—J. F. NEWTON in *"Altar Stairs."*

National Capital Question Box

Will Vatican State Have Minister in Washington?

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

FROM all parts of the nation come questions to the office of The National Methodist Press, sent by citizens who are keenly interested in matters concerning their Government. As far as our facilities and resources permit, these inquiries are answered through the mails. However, it frequently happens that several questions of like nature come from different correspondents at the same time, indicating a nation-wide interest in a particular subject. Therefore, space occasionally is given to answer some of such inquiries through these columns.

NATION-WIDE IMMIGRATION BASIS

From New York State—"What is being done to maintain the 'national origins' feature in the present restrictive immigration law?"

As far as it has been possible to ascertain, those legislators who have studied the effects and justice of the law, unless they are politically fearful of some foreign-born group, favor maintenance of the national origins basis in the law. Certain organized groups of strong foreign background are fighting to break down the restrictive law and seek to have the "national origins" basis postponed or repealed. At this writing hearings are being conducted before the Committee on Immigration of the Senate.

It is very evident that if the foreign-born population of any one census is taken as a basis, it discriminates in the future make-up of our population against the native-born citizens of this country. The national origins basis, by which the racial background of every individual residing in this country is taken into consideration in fixing the ratios of future immigrants from the various nations, is fair to all and does not arbitrarily discriminate against any race or group. It has been brought out in the committee that to postpone the operation of the national origins clause in the present law is to hamper and virtually nullify the law; and that the substitute in its place as a quota basis a census of the foreign-born only, is to repudiate the native-born by declaring the national ideals are safer in the hands of representatives of recent immigration strains than in the hands of those of colonial stock. The American Legion, the Daughters of the American Revolution, and The Woman's Home Missionary Society of the Methodist Episcopal Church are among the organizations whose representatives appeared before the Senate committee asking that the national origins basis be put into operation at once. Others agreeing with this stand will help the cause by communicating with their senators and representatives. It has been implied in the committee that foreign funds have been used in carrying on the effort to displace the national origins basis. American sentiment can soon overcome this propaganda if the desire of the people is made known to the national lawmakers.

LIQUOR VIOLATIONS IN WASHINGTON

From Michigan—"I read a recent article in the Advocate which quotes a policewoman in Washington as saying: 'Visit a roof garden or cabaret. There you will find boys and girls drinking and dancing.' Why are not these places closed?"

We are glad to inform the inquirer that this statement was made some time ago. We are informed that the places referred to have been raided, the proprietors convicted, and the doors padlocked. Washington, the Capital City of the nation, is not as bad as the liquor interests are accustomed to paint it in the public press. A local voluntary citizens' service association has been most effective in aiding the police in detecting violations and securing convictions. The police officials are making this an unhealthy city for bootleggers.

In five years' residence here, the writer does not recall meeting an intoxicated person on the streets of the city.

Much is said by the wets about the drinking in the Capital and by legislators. A group of legislators, all of whom had been in Congress for at least six years, declared that in these years they had not seen a single intoxicated individual among the five hundred and more members of Congress, nor had they seen a member indulge in intoxicating liquors. It might be fitting to repeat here that there are now more members who back the dry laws than ever before in Congress, and that the body which comes into existence on March 4 has even a greater number of drys.

To Our Subscribers

WE WOULD be very pleased to carry delinquent subscribers indefinitely; but this is impractical or impossible. Our printing bill and other expenses go right on, and we do not even know whether you want the Southwestern Christian Advocate or not unless you write us.

Some pastors are included in this call. Brethren, sisters, friends, hear our call! Wait right here. Look now on the front page above your name, and see if your subscription has not expired.

If you are in arrears, please get post-office money order and send us \$1.50 for your renewal. Thanks! We will watch the mail for your renewal to-morrow.

VATICAN SOVEREIGNTY AND UNITED STATES

From Illinois—"What is likely to be the effect upon the relationships between our Government and the Roman Catholic Church as a result of the pope's reassertion of his claims to temporal sovereignty?"

It is altogether too early to predict what the results may be, as the full text of the treaty, or concordat, covering the arrangement arrived at between the pope and Dictator Mussolini has not been made public at this writing. It is viewed in various lights here at the capital. Some feel that it will have no effect; others, that it may cause no end of sectarian conflict if it is brought into the legislative halls. There are quite a number who hold that the pope's demand for all the rights of a temporal ruler clears the issue, and that now his representatives who have been accustomed to seek control of legislation in Washington, will have to conduct themselves as do those who hold allegiance to other temporal rulers.

Space will not permit a detailed discussion of this extensive question, which has troubled the political life of the nation since its inception. Samuel Adams, the "Father of the American Revolution," declared in 1776 at Philadelphia, when speaking on American independence: "Our forefathers threw off the yoke of popery in religion; for you is reserved the honor of leveling the popery of politics." It is felt by some that the conflict to which this colonial patriot referred is again developing. Only a few pertinent comments made by legislators who may have to face questions raised by the sovereign claims now recognized by Italy, are possible at this writing:

"This is an agreement made by two dictators which would not be possible if submitted to free and unrestrained expression of the Italian people. In its political character it is contrary to all the democratic ideals of religion or government."

"If the ruler of 'The Vatican State' asks for an exchange of diplomatic representatives," said one of long experience in the field

of foreign relations of our Government, "I cannot see why the Episcopalians and the Baptists, or any other religious group having work in many foreign lands, should not be granted a piece of sovereign territory and we exchange diplomatic representatives with them."

In this connection it is interesting to note that the Vatican, for some years, has had living at 1811 Belmont Street in Washington an apostolic delegate who, by an act of the Secretary of State of the Vatican, would become diplomatic representative to our Government should the President recognize him. By diplomatic custom he would become dean of the diplomatic corps outranking every other foreign representative. The present papal legate here occupies a building similar to the legations in Washington, and it bears over the door the coat of arms of the Vatican. If there were in the White House, now or at any time, a Chief Executive who would sponsor the claims of the pope to temporal sovereignty.

(Concluded on page 160)

Personal and General

—Word has just reached us of the death of Rev. J. C. Gillispie, our pastor at McHenry, Miss. Fuller details will appear in a later issue.

—Dr. and Mrs. W. A. C. Hughes and daughter were recent visitors to our office. Dr. Hughes is the secretary of Colored Work for the Board of Home Missions and Church Extension, and is doing field cultivation work in the Atlanta and New Orleans Areas.

—Dr. M. S. Davage, president of Clark University, Atlanta, Ga., recently delivered the principal address to the Oklahoma State teachers at Tulsa, Okla., and spent several days in New Orleans on his return trip. He was a welcome caller at our office.

—The Hungary Mission Conference will be held at Budapest, April 18, and the Central Germany Conference will be held at Plauen, July 17. Bishop Nuelsen will preside at both Conferences. The date of the South Germany Conference is changed from June 12 to June 19.

—Miss C. I. King, who served seven years as superintendent of King Home, Marshall, Texas, and twenty-five years as superintendent of Eliza Dee Home, Austin, Texas, is spending the winter in the Crescent City with relatives, and was a recent visitor to our office.

—We were happy to greet the following visitors to our office during the past week: Dr. R. G. Morris; Dr. J. W. Golden; Mrs. W. H. Smith, wife of our pastor at Bay St. Louis, Miss., and Mrs. M. S. Rose, daughter of the Rev. and Mrs. W. H. Smith; Dr. J. H. Bynum, our pastor at Itta Bena, Miss.; and Dr. E. O. Woolfolk, our pastor at St. Paul, Birmingham, Ala.

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"Killing Off the Advocates"—Don't

THERE can be no doubt in the mind of anybody who has read the straightforward, frank editorial of Dr. Edward L. Mills in the Pacific Christian Advocate of December 20th, as to what that editor means in the title of his article, "Killing Off the Advocates." In fact, Dr. Mills evidently meant more than he expressed, and his editorial utterance should open the eyes of the church at large to a situation regarding the Advocates which must find speedy and sympathetic correction.

With all the facts set forth in his article we are in hearty accord, but can hardly agree with some of the conclusions he reaches. If there was disastrous disregard for the interests of the Advocates on the part of those who utilized Good Literature Day for benevolent purposes instead of leaving the day open for emphasis on the promotion of good literature by the proper agencies of the church, we believe that was an inadvertent rather than a deliberate sin against the Advocates' cause. Every agency in the church, however, will agree with Dr. Mills when he says: "There are certain principles of comity that should obtain between the various auxiliary organizations of the same church. They should at least endeavor to keep out of each other's way and try to forward the work of the whole institution, rather than of the particular segment for which they have been made responsible." And we believe the future will disclose the fact that there will be no clash of interests along this line.

We are of the opinion that there are other difficulties which confront the Advocates that make the Advocate problem of the church more acute now than at any previous stage in the history of the church-paper enterprise. That fact lies simply in the competitive existence which the Advocates are now forced to experience. The term "competitive" is here used in the most meaningful sense. Never in the history of the publication of periodicals was there a time when the daily and weekly newspapers made such a draft upon the interest of the public. Adding to the gravity of this situation is the existence of an innumerable brood of local papers, many of these sponsored by local church bodies such as Conferences, synods, areas, and associations. While these are in no sense hostile to the general church press, they nevertheless distribute the interest of the collective mind of the church so as to make it frequently difficult for the general church organ to command the interest of the several local groups of readers. There is likewise the multiplication of tracts, pamphlets, periodicals, and books by the World Service agencies in such numbers and with such artistic mechanical appeal and carrying a major emphasis upon the benevolent causes which are the heart and interest of the church, that it engrosses most of the time the church member has reserved for reading church literature; leaving but very little time for the claims of the Advocates upon the thinking of the membership of the church.

The same may be said of the marvelous production of Sunday-school periodicals and literature issuing from the press of the church. These cover almost a complete

range in type of cultural and benevolent content, so that every member of every household of our Methodism can find in these periodicals practically all that is necessary for the satisfaction of whatever group of interests he cherishes. There is present also in the reading public a pronounced anti-sectarian sentiment which looks with disfavor upon the church papers as being the channel for a type of propaganda that is narrow and swayed by denominational self-interest. Moreover, the development of the daily newspaper itself into a more democratic sheet seeking to supply every literary taste and to serve every distinct need of the general public, is having telling effect upon the constituency of the religious press. Daily papers are now giving increasing attention to supplying religious paragraphs, columns, and even departments, so that the field formerly pre-empted by the religious press is now being aggressively invaded by the daily secular papers. As these combine both the secular and religious news values into one sheet, the public is turning in increasing numbers to the use of the daily newspaper to serve its reading needs. These are among the influences that are making it increasingly difficult for the church press to hold the interest and maintain support from those to whom we have hitherto looked for such support.

Under such circumstances it is not surprising that religious journals as a rule seldom register financial gains. It was brought to light at a meeting of the Editorial Council of the Religious Press of the country in their meeting at Rochester, New York, December 4-6, that "A scant few of denominational weeklies are making a good business profit. A fair number are breaking even or making a small profit, but the large majority are run at a loss and have to be supported either by denominational subsidies, in a few cases by endowment, or by other methods of contributed income." The findings of that editorial council continue as follows: "We find that as a rule a denominational religious weekly journal cannot be expected to pay, but that it should be subsidized as a college is generously subsidized. The periodicals show the effects of extreme economy in the efforts to keep down expenses as low as possible with the result that religious periodicals as a class do not do as good a job at publishing as first-class periodicals in the secular or magazine field are doing. Religious periodicals suffer from the competition of other periodicals. They suffer because they are not as attractive nor as interesting. Most of them are printed on cheap paper, many are not well printed, most of them are not attractive in typography or make-up and are not well illustrated."

Personally, we are of the opinion that the Advocate situation offers definite promise for the future. The Methodist Christian Advocates have not outlived their day and should neither be deliberately killed nor allowed to die for lack of that general and generous denominational support which has never yet been accorded these faithful agencies of the church. What our Methodism can do in a constructive way in this direction is to junk much of the volume of hazy, uninformed sentiment con-

cerning the Advocates more or less diffusing itself through the church. Reasoned and resolute official co-operation on behalf of these Advocates if given for one year by every official of the general church and our twenty thousand local charges, would be ample not only for the current maintenance of our Advocates, but would create for them an adequate endowment sufficient to finance our church press for all time to come.

Here, then, is a challenge to our Methodism. Because of and despite the obstacles which lie in the way, we shall set our faces resolutely, not to kill the Advocates but to save them and to give to them a permanent lease of life. This should be done because of their past service to the church, to one instance of which Editor Mills refers when he states accurately concerning the ministry of these Advocates: "For eight years now the Advocates have assisted tremendously in 'pegging' the missionary income. Without their efforts it would certainly have fallen to much lower levels. The benevolent boards could do nothing better for themselves than to help the Advocates secure one hundred thousand new subscribers." Says the Editorial Council of the Religious Press: "In the aggregate the circulation of religious periodicals runs into the millions. These facts suggest the strength and potential values of the religious press if a wise plan of unified action can be devised. We believe that the religious press in-

cludes a great body of the allies of the Federal Council of Churches in its far-reaching service of Christian brotherhood and co-operation, making steady progress in promoting the solidarity of Christian forces of all denominations. We believe that it should be given strong and confident moral and financial support, with progressive, statesmanlike planning for the future."

Thus there is every reason from the standpoint both of their past service and of their future good to the cause of the church and of religion in general, for the support of our religious periodicals. The success of our efforts at building up the circulation of the Advocates is guaranteed largely in the confidence of those who know the facts as to the value of the religious press. Here we can do no better than to quote the statement of the Religious Press Editorial Council when it says concerning the church papers that these render "service of vital importance as a medium of publicity for the churches and their agencies in maintaining Christian ideals through all life's relationships in the Christian interpretation of current events, and as family journals which inform and inspire young and old with religion adapted to modern life." In the light of such an appraisal of their value for society and for the church, it would seem that killing off the Advocates rather than sustaining them generously, would be a process of killing "the goose that lays the golden egg."

Religious Education Week Conducted By Samuel Huston College

AMONG the many recent activities of Samuel Huston College, probably the most outstanding was conducting Religious Education Week by the Department of Religious Education.

For more than a quarter of a century Samuel Huston College has been especially noted for the emphasis it places upon the study of the Bible and religious subjects as a means of developing Christian character and leadership. Because of this combination of religious education work and other definite religious fields, the Christian influence of the college is not confined to campus but extends throughout the patronizing territory. During the summer months the members of the faculty and students assist in the promotion of nine Sunday-school and Epworth League institutes, three summer schools for town and rural pastors, a summer school of theology, a summer school of religious education and four daily vacation bible schools throughout the State. The college now operates four leadership training classes in four of the cities of Texas, under the direct supervision of its Department of Religious Education of the college.

A very inspiring and forward-looking program has just been rendered by the college for the benefit of its students and the public of Austin. It is the hope that, through the State Council of Religious Education, this will become an annual State-wide observance, during which week religious leaders shall visit the public and private schools in the interest of a better type of religious training for the youth. The Department of Religious Education of Samuel Huston College will be glad to co-operate with public and private school officials in this direction, and with any church or community in the promotion of such a program.

President T. R. Davis spoke in very fitting terms of the work of the department, after which he presented the director, Prof. T. B. Echols, who told briefly the aim of the celebration.

MONDAY'S PROGRAM

History of Religious Education Prior to 1900.....Miss Viola Woodard
Development of the Sunday School Curriculum.....Miss Lula Willis
Recent Tendencies in Religious Education.....Mr. Maurice Allen
Vocal Solo.....Miss Emma Lyons

TUESDAY'S PROGRAM

Devotion.....Miss Laura Tyler
Religion and Its Animistic Forms.....Miss Odessa Brown
Contribution Religion Made to Egypt, Greece, and Rome.
Mr. Cecil Moore
Vocal Solo—"Go Down, Moses".....Mr. Elridge Cooper
The Religion of Zoroaster and the Hindu.....Miss Isabelle Washington
Instrumental Solo.....Miss Opal McDonald

WEDNESDAY'S PROGRAM

Devotion.....Miss Algerine Atkins
Buddhism.....Miss Eloise Medlock
Judaism.....Miss Jackie Forward
Mohammedanism.....Mr. Clifton Sharpe
Vocal Duet—"Take Up Thy Cross,"
Miss Annie Harrison, Mr. Clifton Sharpe

THURSDAY'S PROGRAM

Devotion.....Mr. Marcus Freeman
Jesus Christ and His Church.....Miss Josephine Vincent
Vocal Solo—"Deep River".....Miss Joanna Wills
Lessons From the Life of Christ.....Richard Crawford
Instrumental Solo.....Miss Jeffery Clack

FRIDAY'S PROGRAM

Devotion.....Prof. T. B. Echols
Place of Religious Education in the College.....
Address—Religious Education,
Dr. Frank L. Jewett, Chair of the Bible at University of Texas

SUNDAY'S PROGRAM

President T. R. Davis—Presiding

Address—Gulfside.....Rev. A. D. Jacques
Special Music.....Samuel Huston Choral Club, Vesper Choir

The Contributing Editor's Page

Why Do Protestants Go to Church?

A GROUP of college students, 408, gave six reasons, and in this order: "music, worship, parents, conscience, habit, and sermons." The men gave worship first place, the women music. At least they thought they knew why they went to church, and they were ready with their answers.

How would it be with our average adult congregations? If they were asked would they be able to answer?

It is sometimes said that "Protestants do not know why they go to church." The implication is that Roman Catholics do. And they do. But the followers of an authoritarian religious system, trained in that system from their earliest days, cannot help knowing, whatever the validity of the reason may be. It is just the difference indicated at this point that makes a freer religion, religion that recognizes the responsibility of the individual, so much more difficult to practice in its corporate expression.

Protestants speak of going to hear Dr. A. preach. Others talk about the wonderful music to be heard on occasion. Probably many more are attracted by the sociability of the group, especially if it takes the form of personal attention and flattery. The man who cuts the church because he attended services three months and no one spoke to him is a definite Protestant type: There are few ministers who would care to run the risk of what would happen to the number of their attendants if they failed to get to the rear door of the church before even the scooter had a chance to escape.

The hopeful thing in the situation is that more and more emphasis is being placed upon the worship of the Living God revealed in Jesus Christ as the real reason for church attendance. In another generation or two we shall have a large number of persons who have been trained to this idea in our church schools and junior churches. The result will be extremely wholesome. But as we work towards the future how necessary it is that by the form and content of our worship we seek to make them aware of the presence of God, and conscious that in worship *something is taking place* that makes a difference in and for everyday life.

IT IS better that Protestants should go to church to hear a popular preacher, or to be entertained in a way that does not violate their "Sunday conscience," or to receive a hearty handshake if that be thought of as the premium, than to go for the type of worship that begins and ends in itself, the worship that for one brief hour lifts men out of the world of hard realities without helping them to form creative decisions to be carried out in the field of daily discipline and duty. For here it is that the religion of the Spirit finds a large part of its meaning and fulfillment.

Not so many Protestants are going to church as formerly. At least they do not go so often as they did. The number of "repeaters" grows smaller each year. But if anyone supposes this to mean that the Protestant church is becoming weaker year by year he is drawing a false conclusion. Many Protestants are asking themselves why they go to church. They conclude that many of the old reasons do not any longer hold. Others, and the number is steadily increasing, are finding that the one fundamentally valid reason, the worship of God, makes it a little

more difficult for them to accept from week to week the dull routine of an uninspired performance on the part of all concerned.

A great responsibility rests upon religious leaders to ask and honestly seek to answer the most searching questions as to what worship is and what it ought to be.

What needs to be done to give our common worship greater value to all who participate in it?

If you have a positive contribution to make, send it to me and I will pass it on through these columns. This is a matter not only for "experts" but for all Christian people who want the church of Jesus Christ, in particular our own branch of that church, to make its full contribution to life as it is being lived in the rapidly changing conditions of the modern world.

Will Lotus-Eating Ever Take the Place of Cross Bearing?

NOT if the New Testament view of life is correct.

Dr. L. P. Jacks, whose prophetic mind sees far into the meaning of the Christian faith, discusses this subject in his stimulating book, "The Challenge of Life." While all attempts to alleviate human misery are to be encouraged and multiplied, efforts to make life easy are entirely out of tune with the Divine purpose. The difficulties of life are an integral part of its inmost fiber. They cannot and ought not to be removed. We fall below the possibilities of our own highest development when we try to eliminate them.

This message is one that needs to be heard and heeded to-day.

Many seem to think that when mass production has been brought to its perfection, and prosperity is as abundant and as widely distributed as its advance agents and promoters assure us it will be, the lotus-eaters will take the place of the cross-bearers. Life will be one long, sunny day for all who are so fortunate as to be alive in this best of all possible worlds.

Much that passes for religion has this viewpoint to-day. It presents itself to men as a subtle scheme whereby they may make the best of two worlds. Its language is soft and soothing with comfort and self-complacency. It offers itself as the way around our difficulties, when it does not proclaim its power to remove them.

What an utterly inane world this would be if all the mushy sentimentalism which often passes for religion should actually get itself worked out in human experience. What an untroubled refuge from all that stirs and stings us into action against evils in individual and social conduct the church would become if those who take their ease in Zion could make their empty dreams come true.

These weeks preceding Easter are shadowed by the cross of Jesus Christ. There is no way to make that cross something else than just what it is without so emasculating our Christian faith as to make it worthless.

The cross constantly reminds us that living is hazardous business. It insists that if we evade its demands for self-sacrifice we miss the one chance we have to test the power of faith in the God of the cross to enable us to face the difficulties incident to human experience, make our way through them, and advance towards the goals only to be reached by way of discipline accepted and duty performed.

D. D.

A Layman Looks at the Ministry

Why More Young Men Do Not Go Into the Ministry

By Glenn Frank

President of the University of Wisconsin

WE MODERNS have been swift to apply the principle of specialization to secular leadership, but we have been slow to apply it to spiritual leadership. As a layman, I want to indict laymen for demanding that the preacher be a jack-of-all-trades and then damning him for not being a master of all.

"Why," it is asked on all hands, "aren't more young men going into the ministry?" Is it because the modern young man has lost the capacity to rise to the challenge of a self-sacrificing career? Is it because modern mankind no longer feels the need of spiritual leadership? Or is it because our medley of modern churches is organized on a basis that makes the ministry an almost impossible career?

In recent years many new forms of religious leadership other than the ministry have been developed. Preaching has got outside the churches, slipped out of its gown and pulpit, and found many secular avenues of expression. Novelists, dramatists, college professors, judges, labor leaders, journalists, and statesmen now "preach" with all the passionate emphasis of Puritan parsons on the moral ideals and objectives of the race. Many of these men would, had they lived in early New England, have entered the ministry.

Had Theodore Roosevelt lived in the New England of Cotton Mather, his preaching of "the square deal" would doubtless have been hurled from the pulpit to the enlivening of many a somnolent Puritan congregation. Winston Churchill's "The Inside of the Cup" would doubtless have been delivered from a pulpit to a limited congregation instead of reaching a best-seller-novel audience. Charles Rann Kennedy, the playwright, would, in earlier days, have turned naturally to the pulpit rather than to the stage as the medium of expression for his servant-in-the-house ideas. Charles Evans Hughes, as governor of New York, preached, from the shaky-board rostrums of county fairs and in the hot halls of political mass meetings, the same basic moralities his father preached for forty years from the pulpit. When Woodrow Wilson, a layman, became president of Princeton University, his appeals to the conscience and idealism of its young men were as ringing as the appeals of any of his clerical predecessors. Our own Edward Alsworth Ross's "Sin and Society" would, in Jonathan Edwards' day, have been a series of sermons instead of the powerful socio-political tract that it was.

The Need of Spiritual Leadership

I do not believe that the waning appeal of the ministry to the modern young man is due to our having outgrown the need of leadership by prophets, priests, and teachers in the mastery of a technique of spiritual life. On the contrary, we moderns need, desperately need, spiritual leadership to save us from the sterility of our haste, our standardization, our rabbit-minded conformity, our almost perverted idolatry of organization, and our preoccupation with material things. And we are beginning

to be aware of our need of such leadership. The other day Harry Emerson Fosdick set the ecclesiastical pens of his colleagues scratching by suggesting that American Protestantism needs something like the Roman Catholic confessional to the end that burdened individuals, sick in soul and sore in spirit, might have a place to go where they could pour out their doubts and their difficulties in the presence of a counsellor who could bring both sympathy and science to bear upon their problems. But it is not such obvious and avowed attempts to restore the priestly function in churches that have allowed it to lapse that I have in mind when I say that modern mankind is smuggling the principle and practice of priestly counsel back into its life. This current renaissance of priesthood is going on in quarters where men are in revolt against ritualism and defiant of doctrinalism.

Men who have turned their backs upon priests are turning back to priesthood. As the stresses and strains of our increasingly complicated civilization bear down on bewildered moderns, they look about in pathetic helplessness for personal guidance in the difficult art of living. The less rational are slumping into a new superstition, visiting commercial soothsayers who deck the ghosts of primitive charlatannies in the garb of various pseudo-sciences of the mind. The more rational seek sounder methods of securing light on their character and leadership in their conduct.

Creative Spirituality

We moderns need a spiritual leadership to lift us out of the logic-chopping of theological debate into a life of creative spirituality, a leadership that will think more of spiritual technique than of doctrinal definition.

Now and then I like to withdraw from the fetid atmosphere of the back-fence bickerings of theological pettifoggers that have shamed our generation, and to escape into the healing fellowship of minds that can be intelligent without being hard and spiritual without being soft. I have just met such a mind. I have just finished reading George Santayana's "Platonism and the Spiritual Life." I should like to commend this little volume to the two extremists in the current civil war among the religionists—to the extreme modernist whose spirit has shriveled, and to the extreme fundamentalist whose mind has committed suicide. I have friends in both these camps who in no wise answer to these descriptions; I speak only of the lunatic fringe of these two religious groups.

I suggest that we need a spiritual leadership that will lift us above the bickerings and backbitings of intolerant and unspiritual vendettas, such as now disgrace the religious discussion of America, a leadership that will lead us back into "the cool cloister of thought (where) we return to problems which are eternal." Such leadership will be less concerned with the logical perfection of creeds than with the perfecting of a spiritual technique of living. And in this there will be ample precedent in the ministry of Jesus, to whom religion was clearly a way of life

rather than a set of propositions to be subscribed to as a freshman might take his college entrance examinations.

One day Robert Louis Stevenson, whimsical weaver of matchless narratives of the inner thoughts and outer actions of men, crated and carted away the pictures and furniture of his rooms, sending them to an enemy who was about to be married. He wrote to a friend that he had just emancipated himself from his household goods to which he had long been a slave. "Don't," he said to his friend, "don't give hostages to fortune, I implore you. Not once in a month will you be in a mood to enjoy a picture. When that mood comes, go to the gallery and see it. Meanwhile let some hired flunkey dust the picture and keep it in good condition for your coming." At another time, when a friend's house was burned to the ground, Stevenson wired his hearty congratulations.

Thoreau Declines a Doormat

Among the New England immortals was the unforgettable Thoreau, who made the simplicity of his life at Walden a sort of city of refuge from the complexity of the life around him. We cannot all have our Walden. The occasional saint or seer can run away from the world and resimplify his life; but most of us must live in towns and cities and stay as parts of the general scheme of things. We need spiritual leaders like Thoreau, however, to help us to realize the danger of becoming prisoners of our baggage.

Finding a few bright and beautiful bits of rock, Thoreau put them on the one simple table in his simple cabin. When he found that they had to be dusted daily, he threw them out in disgust. He needed his time and energy, he said, for dusting the furniture of his mind. He was unwilling to divert that time and energy to the dusting of decorative trinkets. One day a generous woman, who took pity on Thoreau, but did not take pains to understand him, tried to present a doormat to him. He declined the doormat on the ground that he had no time to spare to shake it. He preferred to wipe his feet on the sod outside his cabin. "It is best to avoid the beginnings of evil," he said.



A Prayer

BY WILLIAM K. ANDERSON

*O Living Christ, whose word of cheer
Revived again, Thy foll'wers' faith—
Transformed their cowardice, made them dare
The prison cell, the martyr's death!
Speak now, that we their zeal may share.*

*O Living Christ, who didst forgive
Children of God, enslaved by sin—
Gave them new life, new hope, new power!
May we now hear Thee say again,
"Thou art forgiv'n! Go, sin no more."*

*O Living Christ, who trod the road
With men, and joyed to serve their need!
Give us the zest of motive pure;
Save us from self, from ruthless greed;
Make us content to serve Thy poor.*

*O Living Christ, Thou Prince of Peace,
Whose love and friendship knew no bounds!
We view the wreckage hate has wrought,
And turn to Thee for surer grounds
To build the brotherhood we've sought.*

*O Living Christ, whose spirit dwells
With those who bare their souls to Thee!
We would our own devotion prove;
Come to us—our Companion be—
Fill us with faith and hope and love.*

We need a spiritual leadership to remind us that the simpler we keep our lives, the richer our lives can be in that uncluttered leisure that is the soil in which richness of mind, dignity, a sense of reserve power, repose, and poise can grow. And it is only by emancipating ourselves from our slavery to things that we can gain the freedom to recover the lost art of meditation.

The Second-Hand Appearance of Our Souls

We busy Americans need to cultivate that secular worship which is solitude. All of modern civilization is in conspiracy against our privacy. We have all become public characters. The walls of our houses have become glass. We are goldfish in a bowl, swimming with a nervous and often aimless swiftness. Our daily calendars have become so crowded that we can rarely edge in an appointment with ourselves. But we cannot forever wear our souls on our sleeves without their taking on a second-hand appearance. We must arrange to be alone with ourselves more. We must master the art of being quiet.

We need a spiritual leadership that can help us to achieve the ascetic's serenity without his selfishness. And most of us must find our solitude in the crowd, our silence in the midst of noise.

We need a spiritual leadership that will help us to emancipate ourselves

from our slavery to our organizations. We are bond-slaves to the institutions we have built. And, again, the minister who gives us such leadership will find ample precedent in the ministry of Jesus.

About nineteen centuries ago this most realistic spirit of all time found the institution of the Sabbath tyrannizing over the spirit of man. Intended as an institution to serve man, the Sabbath was becoming an institution that men must serve. Faced by this danger, Jesus shocked the one hundred per cent religionists of His time by this simple statement. "The Sabbath was made for man, and not man for the Sabbath."

We smile at the horror that flecked the faces of the over-formal religionists when it was suggested that the interests of men were more important than the interests of institutions. The specific reference was to Sabbath

observance, and modern America that plays golf on Sunday will, of course, smile at the horror this statement evoked in ancient Israel. But suppose this prophetic figure should come among us and apply this principle to institutions other than the Sabbath?

Suppose He should say, "The State is made for man, and not man for the State." Suppose He should say, "The church is made for man, and not man for the church." Suppose He should say, "The school is made for students, and not students for the school." Suppose He should say, "Industry is made for man, and not man for industry."

Would the patriots call Him an anarchist? Would the religionists call Him a heretic? Would the educators call Him an unscholarly sentimentalist? Would the business men call Him a Bolshevik? Crucifixions have been the order of the day for a good many centuries for the man who was unwilling to be an organization man when the organization began to encroach upon the rights of man. But we need a spiritual leadership that is fearless of crucifixion.

I am trying to suggest that if the ministry is less appealing to the modern young man than to his ancestors it is not because the modern world is less in need of a ministry of spiritual leadership. We must look elsewhere for the reason. I think that the third question I asked in the beginning gives a clue to part of the answer.

Laymen Demand An Ecclesiastical Leonardo da Vinci

I believe that our modern churches are asking the impossible of the minister.

We ask the minister to be a priest. As priest, we expect him to be a mystic mediator between our earth-bound and business-obsessed minds and the world of the spirit.

But this subtle business of the priestly function can hardly be mastered by men in the roar and rustle of committee rooms and calling days.

We ask the minister to be a prophet. As prophet, we expect him to be a gadfly to our complacency, to keep up a continuous moral analysis of our business, our politics, our industry, our literature, our education; we expect him to be an expert in the moral meanings of modern life and practices; we expect him to discover and to denounce the new ways in which we are committing the old sins; we expect him to be a moral inventor, showing us new and better ways to practice the ancient virtues.

We ask the minister to be a pastor. As pastor, we expect him to come to know the men and women and children of his parish and to be their ethical adviser; we expect him to bring both sympathy and science to his task; we expect him to bring us comfort when we are in sorrow and courage when we are crestfallen; we expect him to instruct us and our children in the art and science of building decent and dynamic characters.

We ask the minister to be a president. As president, we expect him to be the efficient executive of the various organizations of the church; we expect him to be at once a shepherd of souls and the superintendent of a plant.

We have so organized our churches that the ministry calls for a sort of synthetic man, into the making of whom have gone a medieval saint, a carelessly courageous agitator, an expert in mental hygiene, and the hustling head of a business corporation. It can't be done. None save an ecclesiastical Leonardo da Vinci, with a genius for versatility, could fill such a bill. I commend to trustees and to vestrymen St. Paul's assertion of the principle of a division of labor in the tasks of spiritual leadership. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

Recovering the Sense of the Eternal

By Dr. William Russell Maltby

WE HAVE to recover the sense of the eternal. The Christian religion is an incredible lunacy unless there is eternity. It is not even worth talking about if the horizons of this present life are all that matter. Yet, as many observers have pointed out, during the last forty or fifty years, the great majority of the people outside the church and inside the church are living in a world whose limits are the bounds of this present life. That change has come about in my lifetime. In my first circuit I can recall now the little band of men that used to meet for a prayer meeting—and it was not a very good prayer meeting—when they rose from their knees and looked straight through the ceiling and sang:

"And if our fellowship below

In Jesus be so sweet,

What heights of rapture shall we know

When round His throne we meet?"

Then they went back to look after engines and mind mills and to do all sorts of common things. But they had said to themselves, "We are going to meet Him." They were on New Testament ground there. "Every man who has this hope set on Him is always purifying himself. 'I shall see that Face, and some day I shall touch that Hand.' If you take that out of our religion, what is

left? All is shrunk to contemptible dimensions. Give us that breath of the Eternal in our services, and it would lift many a stammering message and make it a word of God.

During most of my ministry I have seen an honest and painstaking attempt to justify Christianity within the bound of this present life—and it has failed. I believe we have got to face that question, and face it fearlessly, in the confidence that God can lead us into the truth. It seemed for a time as if to be silent about it would serve. Look what our silence has brought us to! The subject has been abandoned to those who peep and mutter in dim lights with ruby lamps and bring you the distressing intelligence that you can be more fatuous after you are dead than you were before; while the glorious hymns our fathers used to sing, which brought "all heaven before our eyes" and gave us to taste the powers of the world to come, and set every fiber in me tingling, even as a boy—that noble testimony is hardly heard.

There is a hunger in our churches. I know that this is true, and it is nothing else than this hunger for God. These people are not critical about preachers. They are very generous. But their days are not easy, and what they want is to find God in His house; and sometimes everything is so poor because He is not there or because they cannot find Him there—to lift them above themselves.



When and Where the West Began

By William H. Wylie

Pastor, First Methodist Episcopal Church, Columbus, Ind.

ON THE banks of the Wabash, at Vincennes, Ind., there is to rise a beautiful memorial, for which the United States has already appropriated a million dollars. Indiana, Knox County, and Vincennes are expending probably more than half that amount in addition to secure the necessary ground. An appropriately designed bridge, to be built jointly by the States of Indiana and Illinois and the National Government, will fit into the setting of the memorial. A memorial boulevard will stretch along the river, connecting the memorial with the Harrison Mansion, long the seat of government of the Northwest Territory.

What is this memorial? What significance has it? The question is not merely rhetorical, for unfortunately a large proportion of our citizens know little, if anything, about it. It is to mark the place where occurred one of the most important events in our history, the capture from the British of Fort Sackville by George Rogers Clark, the 150th anniversary of which event falls on February 25 of this year. Perhaps no significant event in the nation's life has been so neglected as this, possibly because it took place in the wilderness, and so few persons were engaged. Had it been a bloody battle, with heavy losses, doubtless it would have received much attention; but as only 130 Americans were engaged, and no American life was lost, its significance has been ignored. It was here, however, that the future westward expansion of the nation, with future national greatness, was made possible.

It is a well-known fact of history that the American commissioners, sent to conclude a treaty of peace with Great Britain, were authorized to accept the Alleghenies as our western boundary; and, save for the fact that because of Clark's victory at Vincennes the colonies already had possession to the Mississippi, undoubtedly

Pittsburgh would have become our extreme westward limit. As it was, however, we were able to secure the Mississippi as our boundary. This gave us the Northwest Territory, comprising what are now the States of Ohio, Indiana, Illinois, Michigan, Wisconsin, and the part of Minnesota lying east of the Mississippi. The possession of this in turn made possible the later acquisition of the Louisiana territory, the Oregon country, and the extension to the Pacific. It seems not too much to say that but for Clark's victory on the Wabash the American nation would have been restricted to the Atlantic seaboard. Whether it could have long endured, with a hostile England lying west of the Alleghenies, and jealous France and Spain greedily looking for western empires, can only be conjectured.

A Neglected Patriot

The event being so significant, its hero claims attention. George Rogers Clark was no ignorant frontiersman, but the product of a cultured, distinguished Virginia family. He was the early neighbor and lifelong friend of Thomas Jefferson; the schoolmate of James Madison; the trusted adviser of Patrick Henry, George Mason, George Wythe. LaFayette, who knew and loved him, said that of all the Revolutionary leaders, Clark was second in ability only to Washington himself. After an apprenticeship similar to that of Washington—surveying, exploring, Indian fighting—Clark, then in his early twenties, came shortly before the opening of the Revolution to the little settlement just beginning in what is now central Kentucky. He won immediate leadership in such company as Boone, Kenton, Logan, Harrod. When hostilities with England began, four brothers of Clark became officers in the army in the East. George Rogers pondered long and decided that he could serve his country better in the West. The ceaseless Indian raids from

across the Ohio made life one long horror to the Kentucky settlers. It was Clark only, now military commander in the West, who discerned the reason for their persistence: they were being armed, incited, and paid by the British, from the posts at Detroit, Vincennes, Kaskaskia, which had passed from France to England at the close of the French and Indian war. He conceived the bold plan of an expedition to capture these centers. Saying nothing of the plan, he sent scouts to visit them, whose reports convinced him that the plan was feasible.

He left Kentucky in the fall of 1877 to lay his plan before Governor Henry and the Virginia leaders. Henry, Jefferson, Mason, Wythe—all approved. Authority was finally given Clark to recruit seven companies of fifty men each. But the difficulties were all but insuperable, for at the very time that Clark was pleading for recruits and supplies, Washington and his forces were freezing and starving at Valley Forge. Finally, with less than two hundred men, Clark embarked and came down the Ohio to the falls. There, upon learning for the first time of the true nature of the expedition, some of the men deserted. Clarke wrote, "I knew my case was desperate, but the more I pondered upon my weakness the more I was pleased with the enterprise." In June, '78, with about one hundred seventy men (he wanted five hundred) he embarked, floating down the Ohio to a point opposite the mouth of the Tennessee. He then marched his men one hundred and twenty miles across the southern tip of Illinois, and in the dusk of the evening of July 4 surprised and captured the post at Kaskaskia, without the firing of a shot. The French settlers, at first terrified, since the English had led them to believe that the "Big Knives" were ferocious and brutal, upon learning the real character of the Americans, and upon hearing from them that France had become an ally of the colonies, became enthusiastic supporters of Clark. By their assistance, within a few days both Cahokia, opposite St. Louis, and Vincennes were peacefully taken possession of for America.

But Gen. Hamilton, at Detroit, commander in the West, had no intention of yielding tamely. He was then planning a great council of the Indians for the following spring, and a combined attack of Indians and British by which the western settlements, in Kentucky and Tennessee, should be wiped out; then for the united forces to fall upon the colonial forces from the west. He came down the Wabash with several hundred British, French, and Indian forces, and compelled Captain Helm, Clark's lieutenant at Vincennes, to surrender. His plan was, in the spring, to capture Clark at Kaskaskia, then follow out his original plan of attack.

A Forced March in Winter

But one way out remained for Clark. If he waited he would be caught like a rat in a trap, the western settlements would be destroyed, and possibly Washington be overwhelmed by the Indian hordes from across the

mountains. He soon convinced his men that the plan of a winter march of 240 miles across the prairies, pronounced impossible by the settlers, was feasible, and the surprise and capture of Hamilton a feat easily to be accomplished. It was early in February, the prairies were flooded, the streams out of their banks. It was not cold enough to freeze solid, but cold enough thoroughly to chill the men who must march most of the way through water. No pen can describe the sufferings of that march of nearly three weeks. In addition to the cold and the wet, for the last week they practically starved, for the flooded country had no game. The Wabash and its tributaries stretched five miles; but finally a crossing was effected. For days they had been within hearing of the guns of the fort, but their approach had not yet been discovered.

On the afternoon of February 23, Clark sent a message to the French villagers that he intended to attack that evening; for all who favored the British to go to the fort and fight like men, but for all who were peaceful to remain in their homes. This they did, and no word reached the fort. When the Americans began firing, the British supposed it to be drunken Indians until men began falling. During that night, and part of the following day, the firing continued. In soon became impossible for the defenders of the fort to use their cannon, for the bullets of the straight-shooting frontiersmen rained through the opened embrasures, carrying certain death. Even the loopholes of the riflemen were too perilous to be occupied. The fire from the fort was practically silenced.

The demand of Clark, during the forenoon, for unconditional surrender, was not at once granted. But in the afternoon, following a parley, the articles of surrender were signed. Clark did not desire, in the failing light of a winter afternoon, to face the responsibilities of evacuating the British, so occupation was postponed until the following morning. When morning came, February 25, 1779, the British troops marched out as prisoners of war, the American forces took possession, and the American flag rose over this inland empire, never to be lowered. Here was where and when the West began in the history of America.



THE CAPTURE OF FORT SACKVILLE BY
GEORGE ROGERS CLARK

WHEN skepticism has found a place on this planet ten miles square, where a decent man can live in decency, comfort, and security, a place where age is revered, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not first gone and cleared the way and laid foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views.

JAMES RUSSELL LOWELL.

Evanston Echoes in Sundry Places

SUCH enthusiasm for aggressive work marked that remarkable meeting of Methodist leaders at Evanston, that concrete results began to show themselves even before the meeting had adjourned. Most of the areas assembled their respective groups under direction of their resident bishops present, and canvassed thoroughly the problems and outlook of their areas for the period immediately following the National World Service Council Meeting.

Atlanta, Covington, and New Orleans Areas made noticeable efforts in this direction. The attitudes of these areas, through their leaders, were expressed in brief but meaningful statements. Said Atlanta Area leaders:

"We realize, as is so insistently pointed out by the leaders of the great benevolent enterprises of our church, that the nation and the church of Jesus Christ are entering upon a strategic period of national history in the new world era; likely, the greatest opportunity since Pentecost to determine the currents that will shape into new form and richer content the religious ideals and experience of the next century. The Methodist Episcopal Church has come to the Kingdom for such a time and purpose as this. It is not difficult for Methodism to vision the superb opportunity which may be ours by far-sighted wisdom, holy daring, and consecrated resoluteness of purpose, to take our place in the leadership of a challenging Christian crusade for God that will brook no obstacle to full realization of a new world into whose every relationship the spirit of Jesus Christ has the pre-eminence.

"To this end, in fullest harmony with the mind of our church and complete cooperation with the general procedure of this meeting, our resident bishop, F. T. Keeney, ably leading the way, *Atlanta Area unanimously commits itself to the taking of a religious census of every Methodist member, contributor, and non-contributor within the area immediately on our return from this conference, and a report of the results to be made to the first Quarterly Conference.* The pastor is to use such method and agencies as seem best to him, provided thereby he cultivates religious contacts and keeps forward the evangelistic objective as the ultimate and desired end. In this procedure the pastor is expected both to cooperate and to direct the census.

"In the cultivation of a benevolent-minded church, our pastors will be called upon to put on a World Service program of information. One feature of this shall be the preaching by himself of at least one sermon per quarter in each church on some phase of World Service in terms of its human and religious values. In strict fulfillment of the Disciplinary requirement, every Sunday school will be organized into a missionary society, by which a missionary program will be conducted once each month. We are also requiring that all special, festival calendar days shall be utilized for placing the World Service emphasis, by telling of World Service and payment of pledges and offerings for that cause. In performing this service, we recommend urgently the use of minute men from among the laymen, singly and in teams, both in the local church and to be sent to other churches and group meetings. Hardly anyone knows the mind of and approach necessary to a layman as does another layman.

"The tools to be used by us for effective propaganda of World Service information are the Advocates, charts, slides, graphs; such pamphlets as create the obligation of stewardship as a Christian virtue. Stewardship and mission study classes are especially urged to study and distribute these widely with benevolent purpose.

"We realize that to bring to full efficiency these plans cherished by the general church and the area, there must be behind, above, and in it all, the spirit of evangelism, the supreme effort to bring men and groups into conscious fellowship with Him. We hereby resolve that with this spirit, Atlanta Area will do all in its power to transmit the spirit, purpose, and objectives of this outstanding conference, through area, district, and local church World Service Councils to every member within the area, so as to create in the last member the will to become a means of unselfish service to the world for which Christ died and still lives.

"E. J. HAMMOND, Chairman,
"L. H. KING, Secretary."

Identical sentiments were expressed by the Covington Area leaders, who were unanimous in their praises of the value of the information and inspiration of the Evanston Council. Bishop Clair and his men have projected the most ambitious area program for the quadrennium; stimulated by the moving spirit of this National World Service Council, the bishop says there shall not be in his area a single local charge or district that will not register an advance in interest, and support of the ideals and objectives of World Service as interpreted at Evanston.

President Davage submitted on behalf of the findings of the New Orleans Area group, the statement to be sent

out by them to every district and local charge. Bishop Jones gave wise direction to their deliberations and is pleased with their attitude as expressed in the paper hereto attached:

"We, the representatives of the New Orleans Area, have been profoundly impressed by the spirit of this National Conference on the present outlook of the World Service of the Methodist Episcopal Church, and have acquired a new and richer concept of the term, 'World Service,' and find ourselves in hearty accord with its aims and objectives.

"We do with our whole hearts take upon ourselves the solemn obligation of carrying to each church and to each member of our area, in so far as we can, the spirit, meaning, and message of this conference.

"We have agreed:

"1. To organize immediately district and local World Service Councils for inaugurating more adequate processes of education in the meaning and results of World Service, to the end that each member may be inspired to enlist in its great enterprise.

"2. To take a complete World Service census of the area by March 1, and to raise our World Service quota by Easter Sunday.

"3. To have a World Service message in every pulpit at least five times a year, and a message by a layman at least once a month.

"4. To promote the teachings, attitudes, and habits of Christian stewardship and the development of stewardship organization.

"5. To regard World Service not merely as an endeavor to raise money, but as a Christian crusade to make Jesus known and to reveal His will and to undergird our efforts with the spirit of prayer and evangelism.

"6. To use as effective processes of education in World Service such means as The Church Advocate and other church papers, plays and pageants, World Service programs for church schools, stereopticon lectures, and other available material.

"During the past years of World Service we have endeavored to be true to the call of Christ and the church in spite of our poverty, crop failures, migrations, floods and disasters of various kinds. Now, following the leadership of our Bishop R. E. Jones, we consecrate ourselves anew to the carrying forward of this great Kingdom enterprise.

"E. M. JONES, Chairman,
"M. S. DAVAGE, Secretary."

Typical of the fervor of those who attended the Evanston meeting, shown on their return home, is that of the Ministers' Group Meeting of Waco District, West Texas Conference. It convened in St. Paul Methodist Episcopal Church. Meeting was called to order with the district superintendent, Rev. J. W. Downs, in the chair. He had just returned from the meeting of the leaders of our great church in Evanston, Illinois. His heart was warmed, his soul flamed as a burning blaze kindled fresh with a coal from the altar.

There was a well-arranged program that had been in the hands of the brethren for several weeks.

The superintendent led devotions, and there was a season of refreshing prayer, followed by the organization of the meeting.

Brother A. C. Wilson, the active secretary for the last thirty-five years, was on hand. So was Treasurer Rev. C. S. Williams. Others elected were as follows: For Samuel Huston College, Rev. J. G. Brown; Southwestern Christian Advocate, F. D. Young; Pension and Relief, Dr. C. S. Williams; Auditing Accounts, F. D. Young, S. Keese; Resolutions, Rev. A. D. Holden, R. L. Palmer, F. D. Young; Reporter to papers, W. W. Baker.

Five men were not in, but each was detained on the account of sickness.

The subjects were taken up and discussed.

Dr. J. W. Downs was keenly alert and ever ready at every opportunity to put forth new thoughts and methods of procedure, live plans by which the district will be able to do a greater year's work.

In closing his main address he made the following recommendations:

1. That each local church have a World Service Council.
2. Let every church take an every-member canvass for World Service.
3. Every pastor in the district exchange pulpits on the second Sunday in March (10), in a great drive for World Service.
4. That the district will organize a Concert Club to appear at the district meetings.
5. That Boy Scouts and Camp Fire Girls be organized in every church where such is practicable.

These recommendations were all approved.

Rev. C. S. Williams preached us a sermon on stewardship that will never be forgotten.

Rev. S. N. Harvey preached a strong sermon on the theme, "God Depends on Man." We have never seen him make a better show. While all of his sermons are far above the average, we especially rejoiced in this one.

Visitors were the Revs. W. P. Perry, J. W. Beckam, D. D. Terrell of the Baptist Church, and the Rev. W. O. Samples of the African Methodist Episcopal Church. All spoke to the delight of their hearers.

Brack's Chapel was selected for the next meeting.

Resolutions expressing thanks for the splendid show of hospitality to members and friends of Calvert were read.

Reports were \$400 for World Service, \$17 for the Waveland School, \$30.50 for district expenses, \$30 for the local church. Total, \$477.50.

Thus closed the best session of our group's history.

The men returned to their tasks with a mind to work.

Activities of the Washington District Epworth League Cabinet

By the Rev. John F. Monroe, A.B.

THE Washington District Epworth League Cabinet presented Morgan College quartet at Asbury Methodist Episcopal Church, Washington, D. C., Friday, January 18, under the direction of Dr. Robert F. Coates, district superintendent of the Washington District, for the benefit of Morgan College. The entertainment was held in the beautiful lecture room of the above-named church with a splendid audience. Devotion was conducted by the Rev. L. M. McKenny, after which a declamation was delivered by Master Aruna Tildon, son of the Rev. T. S. Tildon. Mrs. Cora Doy, our district president, after explaining the purpose of the occasion, presented Dr. Robert F. Coates, who introduced Dean John W. Haywood, A.B., S.T.D., D.D., of Morgan College:

Dean Haywood introduced the members of the quartet and stated that he would say a few words in between the numbers rendered by the quartet. The members of the quartet were: Mr. S. Tirpin, first tenor; Mr. A. Kiah, second tenor; Mr. A. Chase, first bass; and Mr. C. Tioder, second bass. The quartet rendered a wonderful program which was enjoyed by all, after which Dean Haywood delivered a very wonderful address on the social, economical, and spiritual values of an education. He also paid a very high compliment to Dr. Robert F. Coates, and said in part, that if he were a magician he would take about eight strains of Dr. Coates' hair, blow upon them, and transform them into eight more men like Dr. Coates; and then, said he, the Morgan College new dormitory would cease to be a problem. After the program was over, the district League cabinet served the guests from Morgan College with a splendid-prepared collation. The district League cabinet, acting under the direction of Dr. Robert F. Coates, raised at this entertainment for Morgan College the sum of thirty-five dollars.

Thursday evening, January 24, Dr. F. H. Butler, secretary of the colored work for the Board of Epworth League, met the district League cabinet in a round-table conference at the residence of Mrs. Cora Doy, our district League president, 2110 Ward Place, N. W., Washington, D. C.

Devotion was conducted by Mr. Thomas E. Simms, with Mrs. Pearl Dasher Smallwood acting as pianist. As we arose in the upper chamber of this beautiful home, for we were on the second floor, and sang to the glory of God, "I'm Pressing on the Upward Way," we surely did feel that we were. Invocation was offered by the Rev. L. M. McKenny. Mrs. Cora Doy, our president, introduced all the officers of the local chapters who were present, and the officers of the district League cabinet, after which she made her report to the organization concerning her visit to the Epworth League Council, held at Madison Square Methodist Episcopal Church, Baltimore, Md., January third, fourth, and fifth. Her report showed that there were two delegates from the Washington District at the Epworth League Council held in Baltimore. The delegates were from Oxen Hill and Deanwood, Md. Mrs. Doy's report was enjoyed by all. It showed that she not only represented her district, but took an active part in the discussions, and returned to us with valuable information. After Mrs. Doy had finished making her report, she introduced the speaker for the evening, who was the distinguished Dr. F. H. Butler. Dr. Butler delivered a splendid address to the Epworthians and laid particular stress upon the following League activities:

A healthy devotional meeting, every Epworth League and church school represented at the institute, mission study courses, social-service department, recreational-culture program, and the twenty-four-hour-day plan in every local chapter. These, said Dr. Butler, should be every local chapter's objective. After the adjournment of our round-table conference, we were called from the upper chamber, where we had been feasting on spiritual food, to a beautifully decorated table in the dining room below, where we feasted on those good things which strengthen the physical man.

Those present were: Dr. F. H. Butler, secretary of the colored work of the Board of Epworth League; Dr. Julius S. Carroll, pastor of Mt. Zion Methodist Episcopal Church, D. C.; Mr. Cornwall Myers, Sunday-school secretary of Haven Methodist Episcopal Church, D. C.; Mr. Parlett

Moore, Sunday-school teacher of Haven Methodist Episcopal Church, D. C.; Mr. Kenneth Barnes, assistant superintendent of Haven Sunday school, D. C.; Mrs. Alice Dumas, third vice-president of the Epworth League of Asbury Methodist Episcopal Church, D. C.; Mr. Allen Sprague, of Ebenezer Methodist Episcopal Church, D. C.; Mrs. Viola Turner, of Mt. Zion Methodist Episcopal Church, D. C.; Mrs. Theodora Bethel, Sunday-school treasurer of Asbury Methodist Episcopal Church, D. C.; Mr. John Smallwood, president of the Epworth League of Asbury Methodist Episcopal Church, D. C.; and the members of the district League cabinet, who were: Mrs. Cora Doy, Mr. Thomas E. Simms, Rev. L. M. McKenny, Rev. T. S. Tildon, Mr. John W. Crusor, Mrs. Bell Sprague, Rev. John F. Monroe, Mrs. Pearl Dasher Smallwood,

Mrs. Sadie Jenkins, Mrs. Blanche Smith, Miss Martha E. Henson, and Mrs. Susie Addell.

Dr. Robert F. Coates, district superintendent of the Washington District, sent greetings to the cabinet and expressed his regret of absence through the Rev. John F. Monroe. Each vice-president of the district cabinet, with two other members of the cabinet, which makes a team of three, has been assigned, by the president, Mrs. Cora Doy, to visit three local chapters and report the same to the cabinet before our Annual Conference, which convenes March 20. At Ames Memorial Methodist Episcopal Church, Baltimore, Md., of which Dr. Ernest Lyon will be the entertaining minister.

Our slogan is—"An Epworth League In Every Methodist Episcopal Church on the Washington District."

A Council on Preaching

By the Rev. Oscar L. Joseph, Litt.D.

A MOST significant gathering was held at Garrett Biblical Institute, Evanston, Ill., January 1-3.

This ninth annual conference of the chairmen of the Boards of Ministerial Training and Deans of Summer Schools of Ministerial Training brought together ninety men. Among them were presidents of universities, colleges, and theological seminaries, professors in these institutions, district superintendents, and pastors. The speakers at the seven sessions, including the banquet, consisted of six bishops, three presidents, one dean, three professors, one secretary, and one missionary. It was truly a large cross section of the church.

In view of the emphasis laid upon the task of the preacher by the episcopal address, and the encouraging endorsement of the work of the Commission on Conference Courses of Study by the General Conference, it was quite fitting that the subject for discussion should be "Preaching Values." With characteristic insight and a knowledge of Methodism's deepest needs, a comprehensive program on this topic was arranged and carried out by Dr. Allan MacRossie, executive secretary of the commission. It bore directly upon the derivation of these values from the courses of study.

Previous conferences had taken up questions of organization and methods of procedure for the efficient conduct of the work by the 1,670 instructors of the young preachers in the several Annual Conferences. Certain phases of this matter of technique came up for discussion as a result of General Conference decisions and the progress of the movement. These were based upon notes and suggestions offered by the executive secretary, and they were unanimously adopted. The important question at this conference related to the message of the church and the best means to interpret it in a world of clashing ideals and changing standards.

Preaching is to be understood not in the exclusive sense of utterances from the pulpit but in the more extensive sense of the total testimony of the church through worship, religious education, pastoral guidance, for instruction and inspiration in the development and expression of the Christian mind and spirit. It was clearly realized that the secret of preaching is to be discovered by initiation and not by imitation. It is revealed to the man with a creative experience which transforms his life by the indwelling Spirit, which brings him to the peren-

nially opulent sources of power in God, which send him forth to serve an age he understands in the name of Christ.

It was felt that the unavoidable distractions of the times and the multiplied demands upon the modern preacher are a challenge to him, to cultivate the art of focussing with balanced perspective. Instead of degenerating into a ministerial errand boy or an ecclesiastical engineer, it must be his supreme aim to become increasingly proficient as a priest, a teacher, a pastor, a prophet, and an executive. Well might any man quail before such an exacting call; but his sufficiency is in God and in His Christ through the energizing Spirit of the Eternal. This supreme condition of effectiveness was stressed in all the addresses and reactions to them in the discussions as well as at the devotional meetings conducted by Professors Hannan and Rall and President Arlo A. Brown.

Evangelism rightly received attention all the time. It is an effort to persuade men and women to enter into a voluntary personal spiritual union with Jesus Christ. What this signifies in the convictions and constraints of evangelical Christianity was set forth by Bishop H. Lester Smith. What it requires and rewards was shown by Bishop Adna W. Leonard. What it suggests of holy passion was urged by Bishop Ernest L. Waldorf. What it implies for the fulfillment of our Christian ambassadorship was unfolded by Bishop Herbert Welch. What it offers clergy and laity in opportunities for service was voiced by Dr. E. Stanley Jones.

The emotional situations precipitated by industrialism indicates a spiritual urge in the labor movement. How the preacher is to meet and satisfy this need was aptly and ably answered by President G. Bromley Oxnam, of DePauw. The principles of conduct in the teaching of Jesus should be so interpreted as to make the church the voice of moral judgment and the herald of a new order. Bishop Francis J. McConnell expounded the meaning of this new world order. He stimulatingly discussed the problems arising out of the secularization of the church and the spiritualization of society, and pointed out how church practices might be squared with the ideals of Jesus, as we accept the world-wide sweep and many-sided appeal of the gospel of individual and social redemption.

Preaching is a two-sided affair affecting the mind of the preacher and that of the people. Dean Charles W.

Gilkey, of Chicago University, gave a discerning analysis of the modern mind, with special reference to the younger generation which is influenced by newspaper head-line reading and by picture-thinking, but without any biblical background. The sermon therefore needs to deal with what is concrete as it visualizes situations and gets a grip on reality, inspired by the purpose to incarnate in life what is preached of the graces and virtues of the gospel.

What bearing does theology have on this condition? Much preaching falls flat because it fails to grapple with the fundamental problems of life. Theology is not a cut-and-dried system detached from reality and absorbed in abstractions. It is a theory of life, a point of view, a method of approach, lucidly expressed and influenced by the truth of the centrality and catholicity of Jesus Christ the only Redeemer, and who therefore is the supreme ethical ideal and the sufficient religious dynamic of all mankind. This was the argument of Professor Edwin Lewis, made with passionate conviction and spiritual fervor.

Bishop Edwin H. Hughes, chairman of the commission, reviewed the progress made by the Courses of Study since 1816. Their primary purpose has always been to make preachers by adapting the courses to the needs of the times, while consistently retaining the distinctive essentials of Methodism. Since 1916 the commission has greatly enlarged the scope of ministerial training. It now has an enrollment of twenty-five hundred young preachers in the Annual Conferences and thirty-five hundred supply pastors, in what might be regarded as the largest theological school in the world. A further advance has been taken in recent years for a continuation of study through graduate courses by correspondence. Five courses are now in operation under the personal supervision of instructors who have prepared them. A present enrollment of fifteen hundred indicates how this department is appealing, and it is an earnest of yet larger helpfulness.

This council on preaching exchanged much counsel on the subject. It will be transmitted by the representative delegates to their respective groups of instructors. They in turn will share it with the young preachers in the courses of study, who in their churches will practice it for the benefit of the thousands of Methodist laity. The fire thus kindled will blaze throughout the land and across the sea, to the greater glory of the Christ of our full redemption.

Proposal

For the Correction of the Amendment for the "Participation of Laymen in the Annual Conferences."

BECAUSE of uncertainty as to the intent of some parts of the proposed amendment for the "Participation of Laymen in the Annual Conferences," a number of ministers and laymen from different sections of the church attending the recent World Service Conference in Evanston, Illinois, were asked to consider the matter and to suggest, if possible, a proper course of action.

After careful study, the majority of those present felt that because of certain slight omissions the right of laymen to vote on constitutional amendments was involved, but that corrections could be made by voting down the amendment as printed in ¶ 614, Discipline 1928, and by adopting a corrected form. It was agreed, therefore, to suggest and recommend:

(1) That the Annual and Lay Electoral Conferences of 1929 vote down the amendment as printed in ¶ 614, Discipline 1928;

(2) That the same Conferences adopt by a count vote the corrected amendment appended to this explanatory statement, said corrections being in complete agreement with the act and intention of the recent General Conference as expressed in its almost unanimous vote;

(3) That this corrected amendment be sent to the South Florida and the Florida Conferences, meeting in January, 1929, with the hope that these Conferences and their Lay Electoral Conferences will take favorable action thereon and by vote forward the same, together with this explanatory statement, to the secretary of the General Conference with the request that he send the same to all other Annual and Lay Electoral Conferences of the Methodist Episcopal Church, meeting during the year 1929, for their consideration and action.

If this corrected amendment is adopted by the required majority of the members of the Annual and Lay Electoral Conferences it will become effective as soon as approved by the requisite majority of the General Conference of 1932; and needed statutory enactments can then be passed.

Signed at Evanston, Ill., January 4, 1929.

W. H. G. Gould, Philadelphia Conference;
J. A. James, Rock River Conference;
Frank H. Ryder, Troy Conference;
W. C. Hartinger, Ohio Conference;
C. E. Rogers, Holston Conference;
Frank A. Horne, New York East Conference;
Ernest H. Cherrington, Ohio Conference;
Ernest C. Wareing, Northwest Indiana Conference;
D. F. Helms, Ohio Conference;
Dwight S. Ritter;
J. C. Roberts, Ohio Conference;
Frank McDonough, Sr., Colorado Conference;
Delmar D. Spellman, Detroit Conference;
E. Dow Bancroft, Ohio Conference;
J. M. Walker, Indiana Conference;
J. W. Holland, Minnesota Conference;
E. L. Motter, Ohio Conference;
C. Oliver Holmes, Northwest Indiana Conference;
Albert G. Judd, Northern New York Conference;
Arba Martin, Ohio Conference;
John W. Langdale, New York East Conference;
Leonard Garver, Jr., Ohio Conference;
George W. Dixon, Rock River Conference.

The Text of the corrected Amendment follows:

CORRECTED CONSTITUTIONAL AMENDMENT FOR THE "PARTICIPATION OF LAYMEN IN THE ANNUAL CONFERENCES"

(Changes to be voted on printed in bold-faced type. Corrections of original Amendment printed in Capitals).

Amend Division III, Articles of Organization and Government, Chapter I, Pastoral Charges, Quarterly and Annual Conferences, as follows:

In the title of Chapter I, after the word "Quarterly" insert a comma and strike out the word "and," and after the word "Annual" add the words "and Lay Conferences," so that the title of Chapter I, amended, will read "Pastoral Charges, Quarterly, Annual, and Lay Conferences."

Amend Division III, Chapter I, Article III—Annual Conferences, ¶ 36, as follows:

Add to the present article the following words: There shall be reserved to the Annual Conferences the right to vote on Constitutional Amendments, the election of Ministerial Delegates to the General Conference, all matters relating to the character and Conference relations of its members, and the ordination of Ministers, so that the paragraph as amended shall read as follows:

¶ 36 The Traveling Preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend. There shall be reserved to the Annual Conferences the right to vote on Constitutional Amendments, the election of Ministerial Delegates to the General Conference, all matters relating to the character and Conference relations of its members, and the ordination of Ministers.

Add a new article after ¶ 36 of Discipline, as follows:

ARTICLE IV.—Lay Conferences

¶ 37, § 1. A Lay Conference shall be organized within the bounds of each Annual Conference to meet at the seat, and during some part of the time of the session of the Annual Conference, for the purpose of VOTING ON CONSTITUTIONAL AMENDMENTS, considering and acting upon matters relating to Lay activities and such OTHER matters as the General Conference may direct. The Lay Conference shall be composed of Lay members, one from each Pastoral Charge within the bounds of the Annual Conference, elected by the Lay members of the Charge, over twenty-one years of age, in such manner as the General Conference may direct. Each Pastoral Charge shall, also, in the same manner, elect one alternate.

§ 2. The Lay Conference shall meet with the Annual Conference to consider and act upon all business other than those matters reserved to the Annual Conference as specified in ¶ 36, of Article III, Chapter I, Division III, entitled "Articles of Organization and Government," and those matters that relate wholly to Lay activities.

§ 3. The Ministerial and Lay members of the united sessions shall deliberate as one body. They shall also vote as one body, except when requested by one third of either order present and voting; then the vote on any question shall be taken by separate orders, and a majority of each order shall be required to pass a measure.

§ 4. Qualifications for Laymen admitted into any Lay Conference within the boundaries of a Central Conference may be determined by the Central Conference in which the Lay Conference is located.

Re-number the present ¶¶ 37 and 38 *Discipline* 1924, so as to be numbered 38 and 39. Substitute for the present ¶ 39, the following:

ARTICLE III.—Lay Delegates

¶ 40, § 1. Each Lay Conference shall be entitled to as many Delegates and Reserve Delegates to the General Conference as there are Ministerial Delegates and Reserve Delegates from the Annual Conference.

§ 2. Such Lay Delegates shall be elected by ballot at the session of the Lay Conference immediately preceding the General Conference. They shall be Lay members twenty-five years of age or over, holding membership within the bounds of the Annual Conference, and having been Lay members of the Church five years next preceding their election. Delegates-elect who cease to be members of the Church within the bounds of the said Annual Conference shall not be entitled to seats in the General Conference.

Further amend Chapter II of the present Constitution by striking out the word "ELECTORAL" wherever it occurs therein, to-wit:

In Article IV. Credentials, lines two and six;

In Article V. Sessions, § 3, line seven;

In Article XI. Amendments, lines four and fourteen, so as to bring the entire Chapter into harmony with the Changes effected by the preceding amendments.

Also further amend so that the Numbers of the several ¶¶ and of any Article in the Constitution be changed to make them conform to these amendments.

(End of Constitutional Changes)

Wiley College Seeks \$300,000 More Endowment

To Meet General Education Board Offer

A CHALLENGE to Wiley College from the General Education Board, delivered to the bishop, district superintendents, trustees, summer-school students, teachers, and friends at the school last July, offered a sum of \$300,000 to the institution provided Wiley would raise a like amount.

This news meant not only the greatest challenge to Wiley in its history, but also the greatest that had ever been presented to a Negro institution of the Methodist Episcopal Church.

Will Wiley meet this challenge? If enthusiasm and optimism are the weapons—yes. There was no doubt in the minds of those who heard it given. Not one person suggested it could not be done, the watchword—"The Challenge Must Be Met"—being the prevailing sentiment. In this spirit the Texas Conference, district superintendents, and laymen have been carrying on.

One sixth of the amount has been assumed by the Negro ministers and their members, and as fast as the churches can be canvassed, the sturdy black Texans are responding, trying to measure up to the responsibility that the location of the school and the size of the goal imposes upon them.

To whom is this challenge made? It is to the Negro membership of the church in general, and of Texas in particular, for the institution is for the Negro race; to the graduates and undergraduates of Wiley; to the ministry and membership of the Texas Conferences; to Negroes west of the Mississippi, for this institution will provide for this great section a college with advanced courses of economic and scholastic value to every Negro; to the white citizens in Texas from an intersocial and economic point of view, and to the whole Methodist Episcopal Church, for Wiley College is a connectional institution, and ownership is vested in a connectional board of the church.

Out of this constituency, Wiley hopes to find three thousand people who will give one hundred dollars in three years, or thirty-three dollars and thirty-three cents

per year, payable quarterly, or \$8.33 every three months. The money will not be expended, but invested, so that the gift is never lost, the interest only being used.

On Divorce

NOTHING could be further from the intent of the church as revealed in recent General Conference legislation concerning divorce, than for such interpretation to be put thereon as would imply that the Methodist Episcopal Church is receding from its well-known historic ideal and position as to the rigid regulations that must govern the procuring of divorce.

Lest irresponsible parties by their much talking and imprudent conversation, lead other persons with itching ears to believe some strange moral idealism has crept into our Methodist ethical code, we hereto attach the bishops' recent pronouncement on the subject of divorce. As a guide to conduct and in justice to the denomination, it should be read, swallowed and digested:

"The General Conference of 1928 in its declaration concerning divorce, affirmed that re-marriage after a divorce has been legally obtained could be solemnized by a minister of our church without his being guilty of maladministration, provided he was convinced that the grounds upon which the divorce had been granted was the 'full moral equivalent of adultery,' even if adultery was not named in the decree as the ground upon which the divorce was granted.

"In enacting this rule, it must be distinctly understood that the General Conference did not change or alter the law of the church pertaining to the sole ground upon which divorce can be properly secured. The pastor who remarries a divorced person should therefore realize that the exercise of this granted freedom involves a personal sense of weighty responsibility, both as a representative of the church, and as a minister of Christ Jesus, and should therefore take exceptional pains to convince himself without reasonable doubt that the ground upon which the divorce was granted was the full moral equivalent of adultery.

"We further affirm that the statement of the General Conference, that we recognize the legality of divorces granted by the several States does not mean that we approve the grounds upon which divorces are granted by many of our States. It simply means that we recognize ourselves as subject to the law of the state in which we are operating. We recognize the right of the State in the exercise of its civic sovereignty to grant such laws pertaining to this subject as it may determine. Nevertheless, from the standpoint of the law of Christ as set forth in the New Testament, and as taught by our church, we emphatically condemn divorce, especially when obtained with a view to remarriage, with all its destructive effects upon the home, upon society, and the moral strength and vigor of the nation itself. Because of the alarming growth of this evil, subversive of the church of God itself, we do most solemnly warn and exhort our people, both ministers and laymen, against all tendencies to weaken the conscience, or by subtle arguments or interpretations to modify the clear teachings of Christ Jesus upon this subject."

—Attention to your money means retention of your surplus.

—A bank account will help you to maintain your self-respect.

—Goodness is like a flower which sends its perfume in all directions.

—Write your love in your own blood and it will redeem your family.

—If you fail to get anywhere, failure will come from lack of purpose.

—Cranks are absolutely necessary to keep the business of the world going.

—The trouble with the hypocrite is not so much in himself, but those who hide behind him.

—Religion is of the heart; but every man should have a small quantity in his hands and feet.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE CHRISTIAN CHURCH

FIRST QUARTER. LESSON IX. MARCH 3

Scripture Lesson—Mark 4. 26-32; Eph. 1. 22, 23; 4. 4-6, 11-16.

What is the Christian Church? We use "church" in several ways. (1) The church is a place dedicated to Christian worship and service, and where Christians assemble from time to time for worship and guidance in service. In this sense Christians "go to church." (2) It is an organized group of Christian believers who hold in general the same faith regarding religious doctrines, rituals, and practices. In this sense Christians don't go to church, but the church assembles; and church doesn't "take in," but goes in. (3) It represents all of such organizations of the same denomination all over the world, such as the Presbyterian Church, the Baptist Church, the Congregational Church, and so on. (4) It represents all of such organizations of all denominations all over the world. This is the Christian church when we are not using the phrase to designate a denomination by that name. Of course, the Christian church in this sense is an ideal: there is no organized Christian church, but only organized Christian churches. And (5) it is less frequently used to designate the communion in the other world of Christian spirits after death. This is called the church "triumphant" to distinguish it from the last three which comprise the church "militant." It is with the Christian church in the fourth sense that we are concerned in this lesson.

It is not the same as Christianity which designates a certain body of ideas and ideals and principles. The Christian church cannot exist without Christianity; but Christianity may exist for a time without the Christian church; though, if it were to exist without it, it would be very jejune and inactive. *The Christian church is organized or institutional Christianity*—the instrument with which or the agent through which Christianity works in the world.

Origin of the Christian Church. We said that only Christian churches exist, but that the Christian church, as such, does not exist except as an ideal. But time was when it existed in reality. This was before Christian denominationalism arose. The church arose through the influence of Jesus, if, indeed, it was not the immediate creation of Him. It certainly had its nucleus in that group of disciples whom Jesus selected to be His companions on earth. There was some sort of organization in this group. Judas was treasurer. The Master was chief officer. They became Christians before Jesus' death (Matt. 16. 15-18). This was as far as the organization went, as no further organization was necessary among such a small group as Jesus had chosen as the nucleus of His church. But it is well known that three of these disciples were closer to Him than the others. They held no official position, of course. But each of them hoped to fill an official position in the future organization, and sometimes disputed over it among themselves and discussed it with Jesus (Mark 9. 34; Matt. 18. 1; 20. 21). But Jesus' idea seems to have been that either they together would hold His visible position among the others after His departure, or from among them would arise the one who would hold this position. Probably He expected Peter to be this one. At any rate, some of His statements to Peter could certainly be interpreted in that way (Luke 22. 32; Matt. 16. 17-19; John 21. 15-17).

After Jesus' death, Peter easily assumed the chief place among the group without being elected or appointed to it by the others. But technically there was no organization, as technically they were all equal. But after Pentecost, when a large number of converts were won, the church became a fact with apostles and members. The first officers to be elected were the deacons, of which board Stephen was chosen head.

From this modest beginning at organization the Christian church continued to develop until, after Rome became its center, it took on the high and strong organization characteristic of the Roman Catholic and the various branches of the "episcopal" churches. There are many who regret the course which organization has taken in the church. And high and strong organization may have evils which the opposite kind does not have. But the history of organizations teaches clearly that the tendency is for the organization of any cause to begin more or less low and loose and develop into height and strength. Many organizations have gone to pieces because they failed to follow this tendency. And the high and strong organization is invariably more effective in its operation than the opposite kind. The claim that the church today should take the apostolic church as its model for organization is hardly to be taken seriously. While that organization was ideal in being adapted to meet the demands of those times, it would not successfully meet the demands of this day. Those Christians had a much more fervent religious passion than characterizes the rank and file of Christians to-day; and those apostles were ideal men! A church thus organized could not do any respectable business in the world to-day. The strength of an organization is in its organization!

The Mission of the Christian Church. The mission of Christianity is to save the world of men to happiness and blessedness by furnishing the ideals, motives, and inspiration or spiritual dynamics necessary for the salvation of human character in its private and social aspect from destruction by saving it to goodness. The function of the church is to increase the effectiveness of Christianity in carrying out its program of individual and social redemption in the world—the church is Christianity active through a group. This mission it seeks to carry out by functioning in two ways: (1) through its teaching function. This includes the pulpit, the school, the platform, the press, and, indeed, every means by which men may be taught and aroused to definite action. By this means it wins converts to the Christian ideal and stimulates the development of these converts into

full-grown Christian character; and (2) through its eleemosynary functions in relieving sorrows and suffering among men. Gradually the state is taking over this function except on foreign mission fields. But yet, and perhaps for a long time to come, the church will need to supplement the state in this work. The church must save the world if it is to be saved.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 3, 1929

"It is like a grain of mustard seed"

(By D. D. Martin, D.D.)

At the heart of this lesson is the mustard-seed parable. It has in it the same general truth as the parable of the corn, which just precedes it, with the added striking lesson of its smallness. Though so very small, the mustard seed is not despised, but is nurtured and cared for until it becomes large and important in the field of nature. The kingdom of God started with so little as to be almost unobserved, but soon became the mightiest movement among men.

The church of Christ is the most influential movement in the world to-day. It began as the seed sown in the earth. In it was the mysterious principle of life. We cannot understand the process, but where it is sown it is sure to spring up, and it does this in any land and in every clime. Amid the snows of the Arctic, or under the equator on the Congo, or in Malaysia, the seed of the Kingdom will grow. However small the beginnings, as with Morrison in China, or Moffat in Africa, it will become the largest of all movements in any land.

We have the seed; the problem is to get it to the soil where it can grow. Our lesson recites that "He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers." All for the seed sowing and the culture of the plant, "The building up of the body of Christ." The responsibility is so divided that, whatever be our gifts or talents, we each have a part in cultivating the field, placing the seed, and in gathering the harvest.

There is yet large room for the seed of the Kingdom in the world. Two thirds of all humans have never come in touch with a real servant of God. However small the seed, it has not been carried to them nor planted in the fertile soil of their hearts. In the opening springtime of this new year we should do our part of seed sowing for the Kingdom, however small, for it may be like a "grain of mustard seed" which becomes, under divine blessing, great.

GAMMON SEMINARY.

Epworth League Topic

MARCH 3

By A. H. Beardsley

THINKING THROUGH THE PROBLEMS OF WORLD PEACE

II. JESUS' ATTITUDE TOWARD THE MILITARY METHOD

(Matt. 26. 52)

It is a far cry from the early Israelites, who believed that Jehovah would help them take revenge upon their enemies, to Jesus, who came saying, "Love your enemies; pray for them that persecute you, that ye may be sons of your Father who is in heaven." If God is like Jesus, then the military method is foreign to the very nature of God, is distasteful to Him, is not used by God in His dealings with men, as the Israelites, and even men of later date, would suppose.

Jesus' attitude toward the military method is best discovered when we analyze the emotions on which war is based. Hate comes probably first in importance. To do violence to an enemy, hate must give strength to the sword. Half truths, prejudice, petty grievances, all do their part in egging men on to conflict. It is as though the fabric of society were rent with an ugly tear by men bent

on a single purpose—territory, trade routes, gain, revenge—determined to obtain their end no matter what the cost in human life, which in war sinks to a very low level of value as compared with the material end desired. The military method—brute force seems so effective—it is immediate, it is overpowering, and to all appearances finishes what it attempts to do. It was armed force, soldiers, who took Jesus; they were acting as representatives of Jews who hated Jesus. Hate and force combined in an attempt to banish this new Voice which came upsetting the smugness of their religious conceptions. They would forever still that Voice which spoke of a kingdom of love. Hate and force did their worst, but the cross on which they crucified Jesus has become the very symbol of self-sacrificing love. Jesus was revealing the love and the spirit of God, and it took Him to the

cross. Mahatma Gandhi, as he seeks to live the spirit of Jesus in India, puts his faith not in brute force, but in soul force. The words of one of the greatest of military geniuses, even Napoleon on St. Helena, come to us thus: "Alexander, Caesar, Charlemagne, and myself, founded great empires; but upon what did the creation of our genius depend? Upon force—Jesus alone founded His empire upon love, and to this very day millions would die for Him."

Jesus did not openly denounce war and condemn it as a relic of paganism. He did not do things that way, but the whole spirit which He lived was a constant witness against it. He had compassion on the weak, on those in

need of His ministries. War makes them suffer most. He would unite all men in a bond of love; hate divides them into hostile camps. He came that men might have life, and have it more abundantly; war takes life away. He came as the Light of the world; war brings dark despair into men's lives. Jesus was a great revealer of truth; war spreads propaganda and prejudices people against the truth about their enemies. Jesus believed in the supreme worth of human personality; war arouses and stimulates those emotions which destroy the best in personality. We laud our military heroes; Jesus said, "Blessed are the peacemakers, for they shall be called sons of God."

Little Stories of Achievement

What the Churches Are Doing

West Point, Ky.—On the night of January 14, under the excellent leadership of Bro. Nathan Brock, the entire colored citizenry of West Point joined in a giant New Year surprise for the Rev. and Mrs. C. D. Mitchell at the home of Bro. F. Fant. The three hundred pounds of groceries, so much needed in the parsonage, helped to start the new year right. Bro. Warren Jackson and our faithful board are attempting to make this the banner year for Brown's Chapel.—E. Woods, Reporter.

Tupelo, Miss.—On the night of January 25, the members and friends of St. Paul Methodist Episcopal Church marched in the parsonage, singing, "God Will Take Care of You," and laid on the table more than a hundred pounds of choice groceries, which made the hearts of the Rev. and Mrs. W. H. Golden glad. The storm was led by Mrs. Annie Williams. The presentation speech was made by Mrs. G. A. McEwen. Response by the pastor, who concluded by asking God's blessings upon them all.—Reporter.

Gary, Ind.—During the latter part of January, Bishop Edgar Blake, of the Indianapolis

Area, made a week's survey of the work in general in the Calumet industrial region, which comprises the cities in northern Indiana of Hammond, Whiting, East Chicago, and Gary. On the 23d he made a visit to the Trinity Church and John Stewart Settlement House in Gary, which is in the bounds of the Lexington Conference. He was accompanied by Dr. Seaman, pastor of the city church, Gary; and Dr. B. D. Beck, district superintendent of the South Bend District, Northwest Indiana Conference. At the noon hour a group of a half hundred business and professional men and women greeted the bishop and his party at a luncheon. The Rev. F. S. Delaney, the pastor, presided, and preceding the addresses of the visitors, pointed remarks were made by Judge Wm. C. Huston; W. W. Cooke, the architect; and Prof. H. Theo. Tatum, principal of the Pulaski city school of Gary. Bishop Blake expressed himself as highly elated over the way the work was carried on at the John Stewart House and Trinity Church. He said that he was associated with Mr. Delaney in the Sunday-school work for awhile before he was elected bishop. He also announced that he would preside at the Lexington Conference, at Lexington, Ky., April 11.—Dennis A. Bethea, M.D., Hammond, Ind., Reporter.

District Activities

District Rounds

ATLANTIC DISTRICT

First Round—Ormond and West Daytona, February 19-21; New Smyrna, 22-24; Holopaw and Kennanville, 26, 27; Moore Haven and Sebring, 28; Canal Point, Okeechobee, and Clemiston, March 1-3; Miami, 8-10; Miami Mission, 11; Florida City, 12; Hollywood, 13, 14; West Palm Beach, 15-17; Stuart and Lincoln Park, 18, 19; Key West, 22-24; Pompano, 26, 27; Deerfield and Delray, 27, 28; Fort Lauderdale, 29-31; Cocoa, April 5-7; Gifford, 11; Melbourne and Fort Pierce, 12-14; Titusville, 16, 17; Daytona Beach, 19-21.

Dear Brethren: Our great Conference, recently held, is now history, and we were given the opportunity to work together this year in the vineyard of the Lord. Our great bishop, F. T. Keeney, is looking for advancements in every charge. Let us see to it that the revival fire is kept burning upon the altar of our own hearts, and the Christian church made strong, and souls brought into the Kingdom. Keep before your people the great need of raising our World Service money on Easter Sunday, which is the 31st of March. Make Passion Week a week of Kingdom interest. Every pastor is urged to raise all of the Episcopal Funds and Conference Claimants' money at an early date. Brethren, the harvest is indeed ripe, but we are in need of more willing workers. May you be blessed this year in your labors. I am yours for service.—D. W. Demps, District Superintendent.

TUSCALOOSA DISTRICT

Second Round—Akron and Jackson Chapel, February 22-24; Marion, March 1-3; Selma and Simpson, 2, 3; Clinton and Mt. Morian, 8-10; Oak Grove and Walthall, 15-17; Newburn, Marietta, and Pine Grove, 13, 14,

17; Mantua and Union Grove, 22-24; Tuscaloosa, 29-31; Mt. Stirling Ct., St. Mary, and Wesley, April 5-7; Toxie and Lismon, 3, 4; St. Paul, St. Mary, and Johnson Hill, 12-14; Eutaw and Springfield, 19-21; Gard Ct., 23-25; Gainesville, Gieger, and Spring Hill, 26-28.

My Dear Co-workers and Yokefellows in Christ: As never before, the earnestness of the call of Christ is wrestling and striving with men to set this world ablaze with the gospel of the kingdom of God. Let us answer by rolling up our full share of World Service in this spring drive. Our group meeting was shot through with the spirit of the Christ as represented in the great Evanston outlook conference. Let each pastor go forward with the every-member canvass for World Service and the Southwestern Christian Advocate, a mighty helper in Kingdom building.—F. W. Williams, District Superintendent.

Quarterly Conferences

ACKERMAN, MISS.

The first Quarterly Conference was held at Mt. Herman Methodist Episcopal Church, January 19 and 20, with the district superintendent, pastor, and officers present from each church. Remarks were made by the Rev. C. V. Heffner, district superintendent. The spirit of the leaders and stewards was of one accord. Each leader from the Ackerman charge made his report. Total from classes, \$13. The superintendent preached a noble sermon on Sunday from Psalms 27. 4. Collection for that day, \$9.23; total during the Conference, \$30.73. We consider this a fair amount, as influenza had stricken many of our members.—Rev. Weatherly, Pastor; Bessie Brown, Reporter.

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GULFPORT, MISS.

The first Quarterly Conference of St. Mark Methodist Episcopal Church was held February 1-3, 1929. The business session of the Conference was held Friday night, February 1. After devotion, the Rev. A. L. Holland, district superintendent of the Gulfside District, took the chair, and after some timely remarks touching upon the forward program of the church for the district, proceeded with the business of the Conference. Some of the members of the Conference were present and read splendid reports. The following persons were appointed as a judicious committee, to make an estimate of the amount necessary to build a new church: J. E. Thomas, James L. Lowery, F. J. Fairley, B. E. Holmes, Chas. Powell.

Sunday was a high day for St. Mark. The Rev. A. L. Holland seemed to have been at his best and preached to the delight of all present. The climax was reached Sunday night. The Holy Communion was administered to more than seventy-five communicants; \$35.26 was raised. The district superintendent was paid in full and some to spare. St. Mark is looking forward to the greatest year's work in the history of the church.—M. P. Johnson, Pastor.

RULEVILLE, MISS.

Our first Quarterly Conference was held January 26 and 27, the Rev. C. W. Butler, district superintendent, presiding. Saturday, January 26, the business session was held. Our district superintendent impressed the World Service on our minds more than ever before, after which the business was resumed. Officers were present with good reports. On Sunday the Rev. Butler preached a strong sermon, and the Lord's Supper was administered. Amount raised during the quarter, \$72. We are glad to have our pastor returned to us, the Rev. P. H. Jackson.—Nola Thigpen, Reporter.

STEWARTSVILLE, VA.

On January 24, the district superintendent held our fourth and last Quarterly Conference for this Conference year. The reports from pastor and leaders were fairly good. We had a noble discourse by the superintendent. Stewartsville is an old circuit in the

rural district, and most of the people are farmers, yet loyal to the Methodist Episcopal Church. The pastor has served this people for two years, and is much thought of by white and colored. We desire to have him returned to us for another year. We wish for him success wherever he may be sent. Announcement has been made of the approaching marriage of our pastor, the Rev. J. H. C. McPherson, and Miss Sarah Smellie, of Chesterville, Va., on April 15, 1929. Miss Smellie is the accomplished daughter of the late Mr. and Mrs. Joseph and Anna Briggs, of Chesterfield, Va. She is a graduate of Petersburg, Va., Normal and Industrial Institute, and is at present in business in New York City, and a prominent member of Salem Methodist Episcopal Church, that city. The Rev. J. H. C. McPherson is a member of the Washington Conference, and at present pastor of Stewartsville circuit, Alexandria District. The Rev. J. U. King, district superintendent, will be the officiating minister.—Eldridge Bond, Reporter.

TUPELO, MISS.

Our first Quarterly Conference was held at St. Paul Methodist Episcopal Church, February 1-3, with the district superintendent, Rev. B. W. Wynn, presiding in his usual way. He was very much pleased with the outlook of the work, and urged the members to leave no stone unturned until the program of the church is put over. The pastor has planned great work for the church in this ensuing year with the aid of the membership, in which we prayerfully hope to win the goal. After the business session was over, the As-You-Like-It Club, which consists of the young people, invited Dr. and Mrs. Wynn, pastor and wife, down to the social room, where a reception was given in honor of the district superintendent and wife, which was highly enjoyed. Mrs. Nettie McQuahy made the welcome address; response by the district superintendent and pastor. Sunday was a high day. Love feast was conducted at 11 A. M. At 7.30 P. M. the superintendent delivered a wonderful message, and the Lord's Supper was administered. Paid the superintendent in full, \$30. We ask God's continued blessing upon these good people of St. Paul.—Mrs. Mary M. Bradford, Reporter.

WEST ENTERPRISE, MISS.

Our first Quarterly Conference was held at Magnolia Methodist Episcopal Church, February 2 and 3, with our most efficient district superintendent, Dr. E. A. Wilson, presiding. Saturday evening, after a delightful dinner was served by the ladies of Magnolia church, all assembled in the church for business. Dr. Wilson always brings a lovely message. A number of the officers were present with written reports. Some were absent on account of illness. On Sunday, Dr. Wilson preached a soul-stirring sermon, using for his subject, "God's Call for Volunteers." District superintendent paid in full. This was indeed a delightful quarter. Total amount raised, \$50.—Rev. C. M. Webb, Pastor; Mrs. D. A. Houston, Reporter.

District Conferences and Conventions

GULFSIDE DISTRICT WORLD SERVICE COUNCIL

The World Service Council and District Stewards' Meeting convened in St. Mark's Methodist Episcopal Church, Gulfport, Miss., Thursday, January 31, 1929, with the Rev. A. L. Holland, district superintendent, presiding. Prayer was offered by the Rev. A. H. Lathan.

The district superintendent delivered the keynote address, which touched every phase of the World Service and its needs. The Rev. J. B. Campbell was elected secretary and also reporter to the Southwestern Christian Advocate.

"How the World Service Serves Through the Various Boards," was very intelligently discussed by rendering a program suited to the occasion. Excellent addresses and papers were rendered by the following persons: Drs. M. P. Johnson, P. H. Rembert, J. M. Shumpert, the Revs. J. B. Campbell, G. W. Williams, A. H. Lathan, A. M. Quinn, A. J.

Thompson, Frank Smith, W. H. Smith, Mrs. J. B. Campbell, Miss L. Buchanon, Mr. Robert Washington.

World Service literature was distributed to every pastor present for distribution to their congregations. Nearly all of the pastors were present and received their World Service quotas.

The district stewards' meeting was next in order, and the district superintendent asked Dr. J. M. Shumpert to preside. On motion of Dr. Rembert, that the district superintendent's salary remain the same, this was approved by the pastors and district stewards.

On Monday or Tuesday after Easter Sunday, the pastors are to meet at Waveland, Miss., to report their World Service quotas.

The following persons were introduced to the council and made very suitable remarks: Mesdames A. L. Holland, E. L. Smith, Mr. Ed Merrick, the Revs. W. H. Smith, W. H. Nicholson, A. J. Thompson.

The annual picnic for the Gulfside District will be held at Waveland, Miss., August 7, 1929. All Sunday schools, Epworth Leagues, in fact all auxiliaries of the church, are requested to come.

Dr. M. P. Johnson complimented the district superintendent for his excellent program, and also advocated sending a memorial asking the State to provide an institution for delinquent colored children. It met with the approval of the council. Each pastor was asked to include the General Conference expense in their budget for this year.

Too much praise cannot be given to Dr. and Mrs. M. P. Johnson, and his faithful members, who served a nice luncheon after our morning session. May God's choicest blessing be with the pastor and his congregation.—Rev. J. B. Campbell, Reporter.

HEIDELBURG, MISS.

The District Council of the Hattiesburg District convened in Pleasant Valley church, January 24, with the Rev. E. A. Wilson, district superintendent, in the chair. The meeting was opened with song and prayer. The district superintendent outlined the program of the council and made a very touching and inspiring address on the general program of the church. His message so warmed the hearts of the pastors and delegates that a spiritual fire broke out, and the house became permeated with the spirit of God. All who were present greatly enjoyed the meeting. The council was in reality a duplicate of the great area meeting held in New Orleans, and was conducted practically on the same order.

The Revs. G. W. Smith, James D. Wheaton, E. W. Rogers, and District Superintendent Wilson spoke from the data book furnished by the board at Chicago. The delegation was greatly inspired, and the congregation became so profoundly enthused that they volunteered to speak and pledge themselves to support the World Service program as never before. We had at least 175 or 200 persons present. The meeting was begun on Wednesday night, with a soul-stirring sermon by the Rev. F. L. Williams, which was a delight to all that were present. The Rev. T. H. Johnson and his good people spared no pains in making things pleasant for the delegation, and he seems to have found the tender spot in the hearts of his people, which is actuating them to stand by him like giants in putting over the program of the church. On Thursday night the Rev. E. W. Rogers delivered a wonderful message, which was enjoyed by all.

The meeting closed with a spiritual benediction, and each pastor returned to his charge with a determination to stand by the World Service program as never before. The Rev. E. A. Wilson, our district superintendent, is the right man in the right place. Not only is he wise in his executive ability, but a diplomat and a big brother. We, the pastors of the Hattiesburg District, are going to stand by him, not only in World Service, but in putting over all claims of the church.—Rev. F. L. Williams, Reporter.

Card of Thanks

We take this method to express our thanks and appreciation to the members and friends of Morris Chapel Methodist Episcopal Church, Rover, Ga., for their effort to make it comfortable for us in the parsonage. On

the night of January 10, at the Morris Chapel Church, a number of the members of the church, with many of the leading members of the sister church, the Corinth Baptist Church, placed on the table several pounds of choice groceries and \$2 in money. The presentation was made by Sister Senle Hayes, Sister Annie B. Yarbrough, Mr. J. Willis, Bro. W. M. Childes, and Mrs. Mary W. Oneal, teacher of the day school and a member of the Baptist Church, but a loyal supporter of the Morris Chapel Methodist Episcopal Church.—The Rev. Wm. Jones and Family, Williamson, Ga.

Marriages

CARTER—AVANS. Mr. Fred Carter and Miss Annie Avans, both of Shubuta, Miss., were happily joined together in holy wedlock Sunday night, January 27, 1929, at the home of the bride. Mrs. Carter is a faithful member of St. Paul Methodist Episcopal Church, and Mr. Carter is a member of the Baptist Church. The ceremony was performed by the bride's pastor, Rev. W. A. Wiggins. The couple will make their future home in Shubuta. We wish for them long life, prosperity, and happiness.—Rev. W. A. Wiggins, Reporter.

COLEMAN—WILLETT. Another romance was ended Wednesday, January 16, 1929, when the Rev. Charles Coleman, of Huntsville, Ala., and Miss Myrtle Dorothea Willett, of Falmouth, Ky., were joined in marriage at the home of the bride's mother, Mrs. Maggie Willett. The ceremony was performed by the pastor of Allen Chapel Methodist Episcopal Church at high noon. "Oh, Promise Me," and "Call Me Thine Own" were sung and played by Mrs. Louise Battle Butler. To the strains of Mendelssohn's wedding march came the groom, followed by little Miss Dorothea Smith Rogers, niece of the bride, who bore the wedding ring on a pillow of white crepe; then the bride upon the arm of her mother, who gave her away. The bride wore a dress of white canton crepe and a veil of white tulle and orange blossoms. She carried a corsage of white carnations. The Rev. Coleman is a graduate of Gammon Theological Seminary, and a prominent minister in the Central Alabama Conference. He has served some of the leading churches of that Conference, and is now pastor at Huntsville. The bride is a graduate of Walden University, post-graduate of the McCall School, Cincinnati, Ohio. She was a teacher in the public schools of Kentucky for six years; matron of Colored Home, Cincinnati, four years; superintendent of the Friendship Home, eight years. She was a member of the Allen Methodist Episcopal Church, Falmouth, Ky. The pastor, members, and friends wish for her a happy and prosperous voyage over the sea of matrimony. The out-of-town guests were Mrs. Texanna Strozier, the groom's sister, of Alliquippa, Pa.; Mrs. Louise Battle Butler, of Cincinnati; and Mrs. Madeline Taylor, of Louisville, Ky. After the ceremony the bride and groom left for their future home in Huntsville.—Rev. H. E. Chapman.

HALL—WHITEHEAD. Mrs. N. Ethel Whitehead, a cultured and refined leader of Pass Christian's most popular set, became the bride of Mr. E. W. Hall, a prosperous young undertaker of Hattiesburg, Miss., on January 3, 1929, much to the surprise of their many friends. Dr. J. M. Shumpert, of St. Paul Methodist Episcopal Church, Pass Christian, Miss., officiated at the nuptial affair. The wedding took place at the beautiful home of the bride's sister, Mrs. Corinne Sinclair. Many friends and relatives were present to bid the couple "bon voyage" as they set sail over the sea of matrimony. The couple received congratulations in great numbers. They are both members of the Methodist Episcopal Church, and will make their home in Hattiesburg.

Woman's Column

St. Louis, Mo.—Treasurer's Report of the Central Missouri Conference, Woman's Foreign Missionary Society—First quarter: Hannibal District, \$8.80; Kansas City District, \$27.10; Sedalia District, \$12.95; St. Louis District, \$70.85; total, \$119.70. Dear Sisters:

This is a fine report, knowing that our first quarter is so close to Christmas; yet we are \$42.80 less than what it should have been. Let us observe Founders' Day early enough in March to get our donation in time for the second quarter's report. Let every member in the Conference pay her dues in full, so it can be sent in before March 15. We must average \$205.30 this quarter in order to catch up with our pledge. "Let us renew and strengthen on every line, this is nineteen hundred and twenty-nine." Faithfully and sincerely saved for service.—Mrs. Samella M. Jackson, Conference Treasurer, 4119 Enright Ave., St. Louis, Mo.

To the Officers and Members of the Savannah Conference Woman's Home Missionary Society: Dear Sisters: This comes to you as a reminder that the greater part of the year lies behind us, and with only a few months left in which to do our work, let us use every opportunity to make an effort to reach the desired goal. Last year our reports showed wonderful results. May our interest and enthusiasm not lag this year. Let us work hard to exceed last year and make this our banner year. Strive to increase in membership and subscriptions. The secretaries of the various departments are urged to be vigilant and active, keeping the interest in your work stimulated by appeals and personal visits whenever possible. Remember the jubilee; the monthly reports from the office show very little sent from our Conference for this department. Those who are behind with your membership and thank offerings, launch a "catch-up" drive and bring up this deficiency. Do not forget the Lenten offering during the Lenten season which is now upon us. Send reports promptly. Remember the mite-box collections, which should be made in May. Keep the spiritual life in the auxiliaries quickened by evangelistic services. Seek the comradeship of the Spirit of Christ in all our work; secure Him as our Partner, and when this is done it will set in motion tides of anxious enthusiasm which will materialize into ultimate success. Finally, when all these causes have received our loyal and unstinted support, we shall come to our annual meeting in June rejoicing in the accomplishments of this our unparalleled year.—Mrs. W. H. Odum, Conference President.

The Woman's Home Missionary Society of the Houston District, Texas Conference, held an inspirational meeting on a very recent date at St. James Methodist Episcopal Church, Houston, Texas. Mrs. E. R. Speed is district president and presided. At 10 A. M. Deaconess R. Simpson conducted the devotions, making very helpful and timely remarks from St. John 3. 16. The spiritual speaking period, conducted by Mrs. E. W. Summers, gave us a vision of God and what He would have us do. In the absence of the district secretary, Mrs. B. J. Gilmore was elected secretary for the day. Mrs. Speed is new in the society as president, but not new to the general work of the society, and was very much pleased with the creditable number of officers and members who greeted her in this her first meeting of 1929. The first outstanding phase of the work was given when the president pointed out the duty of each officer respectively. Much care was taken in this matter, and the outlook is that the work of The Woman's Home Missionary Society of the Houston District will be very very effective, as each one goes away with "news" which will soon prove to be "glad tidings of great joy." A thorough discussion of the "birthday offering" was entertained, pointing out where all the money raised for this purpose goes and the great cause it serves. A study course was considered, with the view of training our group on the district through the course prepared by the Board of Home Missions of the Methodist Episcopal Church. The work of the Home Guards and Mothers' Jewels, home missions, jubilee plan, and young people will be examined and explained by Mrs. A. W. Harley, Dr. E. H. Holden, Mrs. J. S. Scott, and the Rev. A. W. Harley. A presentation of the old "King Home" of Wiley College was also discussed in view of a new "Economic Home" for girls of Wiley College. The Woman's Home Missionary Society now goes on record to carry

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its part in raising funds for the erection of this home as soon as our apportionment can be given. Entertainment was given by St. James Church local auxiliary, meeting all our needs for the day. Dr. Holden is the proud pastor. Visitors: Mrs. Covington, the Rev. E. Micheaux, Drs. E. H. Holden, J. S. Scott, and the Rev. A. W. Harley, all of the city of Houston. With prayer by Dr. J. S. Scott, district superintendent of the Houston District, the inspiring meeting of the day came to a close.—Mrs. B. J. Gilmore, Reporter.

The second session of The Woman's Foreign Missionary Society of the Lincoln Conference convened in Mason Memorial Methodist Episcopal Church, November 2, 1928. The Conference was called to order by the Conference secretary, Mrs. E. Freeman Saxton. After short devotion of prayer and singing, a very interesting program was presented. The speaker on "Foreign Work" was Miss Beulah Reitz, missionary from Mutambara, Rhodesia, Africa. Her message was an earnest appeal for the redemption of Africa. Deaconess F. E. Gaither, field secretary of The Woman's Home Missionary Society, laid before the Conference how the two societies worked, and prayed for the women to be more zealous and become deeper consecrated, that God's kingdom may be established here among all races. The secretary, Mrs. Saxton, was very earnest in appealing to the women to study the literature, and each district officer should make an effort to have her district better organized by the next Conference. The Conference has taken a scholarship for a girl in South Rhodesia, Africa. Each district officer made a report and pledged to put themselves more into the work, and thereby came in touch with more of the women of our different charges. We must pray earnestly and work heroically that we may renew and strengthen our work on every line, asking God to give us success. Mrs. Alpha Yose is district president of the Wichita District. The Lincoln Conference officers are as follows: Mrs. E. Freeman Saxton 1009 East 2d Street, Fort. Scott, Kans., corresponding secretary and treasurer; Mrs. B. R. Booker, 1417 King St., Topeka, Kan., recording secretary; Mrs. W. Waters, Box 241, Hugo, Okla., stewardship secretary; Mrs. J. B. Walker, 926 Yuma Street, Manhattan, Kans., secretary young people's work; Mrs. J. D. Gibson, care Box 241, Hugo, Okla., secretary junior work; Mrs. C. R. Ross, 1001 East 3d Street, Okmulgee, Okla., secretary extension. Oklahoma District: Mrs. E. K. Ellis, 828 East 3d Street, Oklahoma City, Okla., president; Mrs. M. E. J. Parish, 409 North 8th Street, Muskogee, Okla., secretary; Mrs. Gussie Brown, 40 Brunton Street, Ardmore, Okla., vice-president; Mrs. M. E. Cates, 1002 South 24th Street, Muskogee, Okla., district organizer; Mrs. Beatrice Williams, 543 North 7th Street, Muskogee, Okla., assistant secretary; Miss Rosa Lee Taylor, 40 Brunton Street, Ardmore, Okla., secretary young people's work; Mrs. Leroy Fields, 543 North 7th Street, Muskogee, Okla., corresponding secretary; Mrs. Dr. Paxton, Boley, Okla., treasurer. Rocky Mountain District: Mrs. Ruth Jones, 1148 Cedar Street, Pueblo, Colo., corresponding secretary. Topeka District: Mrs. B. R. Booker, 1417 King Street, Topeka, Kans., president; Mrs. J. A. Walker, Dunlap, Kans., vice-president; Mrs. Lillian Florence, 1155 Lane Street, Topeka, Kans., corresponding secretary; Mrs. J. B. Walker, 926 Yuma Street, Manhattan, Kans., secretary young people's work; Mrs. Lewis Smith, 926 Madison Street, Topeka, Kans., recording secretary; Mrs. J. H. Streeter, 118 South 5th Street, Clay Center, Kans., treasurer. Wichita District: Mrs. Alpha Smith Yost, 1926 North 6th Street, Kansas City, Kans., president; Mrs. Ella Vaughn, 408 Richmond Avenue, Kansas City, Kans., corresponding secretary; Mrs. T. E. Washington, 1106 East 15th Street, Wichita, Kans., secretary junior work.

National Capital Question Box

(Continued from page 142)

eighty, the matter of recognition would be very simply accomplished; but a storm of protest would follow from those who believe in the American principle of separation of church and state.

One Congressman expressed his belief that the announcement of this program between the pope and Mussolini was postponed until after the United States election, owing to the effect it might have had on the same. Another said:

"This will bring up again the question of double allegiance. Can an individual bear allegiance to the heads of two different sovereign states at the same time and qualify in

the American sense? It occurs to me that the pope, in pressing his claims to temporal authority, has done the Roman Catholic citizens of this country a disservice." This statement brings up the possibilities of many complications in the making and administering of our laws. An instance of this may be indicated by reference to our naturalization laws: Section 8, in referring to an applicant for citizenship in the United States, specifies, "He shall, before he is admitted to citizenship, declare on oath in open court . . . that he absolutely and entirely renounces and abjures all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty . . ."

One Government official asks: "What is going to be the effect of the sovereignty which the pope now asserts upon the activities of the agents of the hierarchy here who are constantly visiting the departments in behalf of Catholic interests?" This is a question which may cause a great deal of embarrassment, as the hierarchy, composed of princes appointed by the sovereign of the "Vatican State," has a number of agents and a powerful organization here in Washington devoted to putting their appointees into strategic official positions and in dominating in certain legislative actions of the Government. These representatives are ultimately subject to the head of a foreign state. The United States has always been very sensitive to interference with our foreign policy or legislative action by representatives of foreign powers who might be living in this country.

We are hoping that the disturbances which are frequently predicted in Washington may not result. There is a more constructive way of viewing this situation. It may result in a complete exposure of the undercover activities of agencies at work against American ideals and institutions, and a repudiation on the part of many loyal Roman Catholic citizens of the employment by the hierarchy of means to subvert the normal functioning of the Government of this nation.

Special Notices

The address of the Rev. Jesse J. Harde-mon is changed from P. O. Box 83, Georgetown, Texas, to 3625 Main Avenue, San Antonio, Texas.

The Rev. O. Blasingame announces that his address is changed from P. O. Box 112, St. George, S. C., to P. O. Box 180, Orangeburg, S. C.

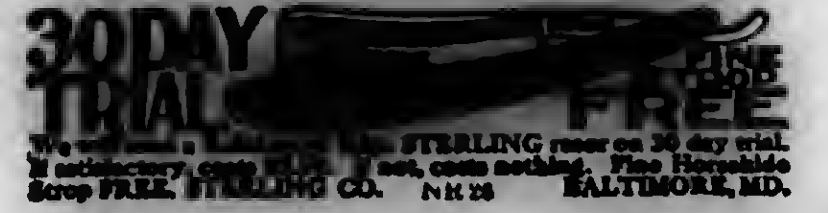
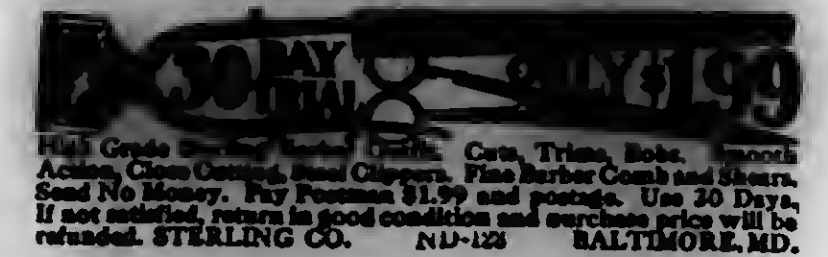
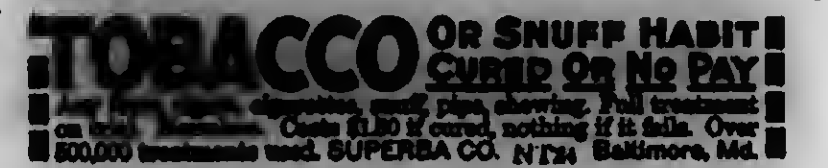
The residence and post-office address of Mrs. T. J. Johnson, widow of the Rev. T. J. Johnson, is changed from 2625 Dante Street, to care of Mr. L. L. Harrison, 2812 Jackson Avenue, New Orleans.

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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, FEBRUARY 28, 1929

The Testing

When in the dim beginning of the years,
God mixed in man the raptures and the tears,
And scattered through his brain the starry stuff,
He said, "Behold! Yet this is not enough,
For I must test his spirit to make sure
That he can dare the vision and endure.

"I will withdraw My face,
Veil Me in shadow for a certain space,
And leave behind only a broken clue,
A crevice where the glory glimmers through,
Some whisper from the sky,
Some footprint in the road to track Me by.

"I will leave man to make the fateful guess,
Will leave him torn between the no and yes,
Leave him unresting till he rests in Me,
Drawn upward by the choice that makes him free—
Leave him in tragic loneliness to choose,
With all in life to win or all to lose."

—EDWIN MARKHAM.

Coming Changes At White House and Capitol

Washington Prepares for Inauguration

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

PRESIDENT COOLIDGE has packed up his personal belongings preparatory to moving out of the White House, where his tenure expires at 12 o'clock noon on March 4. The basement and private rooms of the Executive Mansion for the past month have been the work rooms of laborers busy with packing boxes under the direction of Mrs. Coolidge. Over a hundred cases have been packed with the Coolidge belongings, a large number of them filled with gifts which have been bestowed upon the popular occupants of the mansion during the past five years. The President and Mrs. Coolidge propose to go to their old home in the rented house at Northampton, Mass. Here they settled in 1906 within a year of their marriage. They lived in one side of a double house, the other half being occupied by the principal of the high school. The rent, at that time \$22, has been advanced to \$32.50. Here the boys were born, and Mrs. Coolidge kept her own home in the manner of good New England housewives. Over the mantel there hung a framed legend which has been reflected in the executive offices during recent years:

A wise old owl sat on an oak;
The more he saw, the less he spoke;
The less he spoke, the more he heard.
Why can't we be like that old bird?

It is uncertain just how long the Coolidges will remain at Northampton. Doubtless it will be for a relatively short period, as the thrifty Vermonter could not bide being idle for any extended time. He is only fifty-seven years of age and in vigorous health.

Calvin Coolidge has been engaged in public life now for a quarter of a century, and for over twenty years his official services have kept him largely away from his home. He was a member of the Massachusetts Legislature and lieutenant-governor for some years before he first made his official residence in the governor's mansion at Boston, Mass., in 1919. In March, 1921, he was sworn into the office of Vice-President, after which time, when in Washington, he lived at the New Willard Hotel. On August 3, 1923, he took the oath of the President of the United States from his father, a notary public, while on a summer visit to his old home in the little country hamlet of Plymouth. Soon afterwards the Coolidges took up their residence in the White House.

SOME CONTRASTS

When President Hoover moves into the White House he will find all prepared for him, as for months the outgoing residents have known they were to move and Mr. and Mrs. Hoover have anticipated the change which would come in their residence on March 4. The new President comes from a Cabinet office where, until the time of his resignation following his nomination, he was receiving a salary of \$15,000. This did not seem large to the Secretary of Commerce, for he had made a fortune as a great mining engineer. With Calvin Coolidge, the change, as far as salary is concerned, was quite different. Mr. Coolidge over night found his salary increased from \$15,000 as Vice-President to \$75,000 as President. This was the first time that he had ever received such an income. The retiring President has applied his famous economy policy with greater effect personally than in public affairs. He will have received for salary while in the presidency nearly \$420,000, and it is estimated that of this amount he has saved about \$300,000. Therefore he will have an income which will amply provide for a family of the economic habits of the Coolidges.

THE PRESIDENT'S SALARY CHECK

The President is paid only once a month, whereas all other Government officials in Washington are paid semi-monthly. He is paid by a warrant drawn by the Secretary of the Treasury, and for years that check was delivered regularly by a special messenger to the White House. The messenger whose duty it was to see that this was placed in the President's hands is an elderly Irish woman, who is still in the Treasury Department. When President Coolidge began taking long summer vacations away from Washington, the faithful old messenger was concerned as to how the Chief Executive would get his pay checks. In the summer of 1927, the President, when leaving for the Black Hills, sent a letter to the Treasury Department requesting that his check be officially endorsed for deposit and delivered by the Department to the Commercial National Bank of Washington until further notice. Since no further notice has yet been received, each month a designated official, under Secretary Mellon, has delivered the check to the bank.

THE VICE-PRESIDENT'S SALARY

The President is not only paid a salary and provided with a house all equipped and furnished, but all the necessary servants, from doormen and gardener to cook and kitchen helper, are provided by the Government. Furthermore, he is furnished with automobiles and drivers, etc., and in addition he has a traveling and entertaining fund of \$25,000 annually. The Vice-President is not so well cared for. He receives a salary of only \$15,000, the same as the Cabinet members. This salary is paid the Vice-President by the disbursing officer of the Senate, although it is provided for in the executive expenses of the Government. Other than in providing for the salary, the Executive Department takes no notice, financially, of the Vice-President. To all other intents and purposes, as long as the Chief Executive lives, the Vice-President is a legislative functionary. He is president of the Senate, his office space and equipment and his official automobiles are provided, and the salaries of his secretaries are all cared for in the legislative budget.

There is no house for the Vice-President, nor any allowance for the renting of one. When in Washington, Vice-President Dawes makes his home at the New Willard Hotel. Vice-President-elect Curtis has moved into a ten-room apartment at the Mayflower Hotel. A beautiful residence was offered as a gift to the Government a few years ago, to be used for the Vice-President's home. It was not accepted by Congress, as it was thought that the upkeep would be too expensive, although now it is proposed to provide a summer White House for the President. The Chief Executive has asked for \$48,000 to fit up for this purpose government property at Mt. Weather, about sixty miles from Washington, in the Blue Ridge Mountains, near Blucmont, Va. This was formerly a weather station under the Department of Agriculture.

THE NATION AWAITS THE CHANGE

The whole nation—in fact, all the nations of the world—look with peculiar interest to the event which places a new Executive at the head of the United States. The world regards it from the aspect of international affairs; the business interests from an economic point of view, as it may affect tariffs and trade relations; but Washington considers it from a political and social viewpoint as does no other section of the nation. Socially, the capital has been much astir with many events crowding together before the

close of the old administration, although the coming of the Lenten season brought some lull in the round of social activities. The legislative program of Congress is crowded to overflowing, with the sponsors of many bills anxious as to results, as all incomplete legislation dies with the close of Congress at 12 meridian March 4.

The coming in of the new Chief Executive and Vice-President is anticipated with unusual interest. The record of the outgoing officials is written and well known, and is one which will rate far above the average. However, the new incumbents add a peculiar interest because of their apparent fitness for their official positions. It is generally held in Washington that at no time in our history have two men been elected to the chief offices of the nation who were so well fitted and equipped by experience for their respective offices. What they may do no one is capable of forecasting. Herbert Hoover comes as one of the ablest executives of the world, one who has spent years in personal contact with other nations, as well as having served for eight years as a chief Cabinet adviser to two Presidents. Charles Curtis brings to the presidency of the Senate years of experience in the legislative branches of Congress and as leader of the Upper House, the rules of which he has helped to make; and with it all he brings the democratic ideals and principles of the agricultural Mid-West. His record as the promoter of some of the most fundamental social legislation of the past score of years bespeaks for him in his new office the trust and confidence of the people in all parts of the nation.

INAUGURATION PROGRAM

Washington for weeks has been humming with activities in preparation for the great events of March 4. Carpenters have been busy building stands which will seat tens of thousands of people in the great plaza in front of the Capitol and along the section of Pennsylvania Avenue which the parade will pass as it escorts the new President from the Capitol to the White House. Not only will a great multitude witness the swearing in of the President, but tens of millions will hear the ceremonies over the one hundred radio stations which will join in broadcasting them across this country and to foreign lands. A new feature of this inauguration will be the broadcasting and photographing of the installation of the Vice-President. The Senate has made it a rule not to allow photographers or broadcasters to operate in the Senate Chamber. This ceremony will take place at 12 o'clock sharp. Immediately following, the President-elect and his party will proceed to the east portico of the Capitol, where, following the custom unbroken since the days of Andrew Jackson, the incoming President will deliver his inaugural address to the people and will take the oath of office. Chief Justice Taft, the only ex-President ever to admin-

(Concluded on page 180)

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Doctoring New York

WE SAY "Amen" to every Christian program that drives forward toward the suppression of vice and all else which does violence to Christian customs and institutions. And this Advocate prays for strength to the arms of all who are minded to go up to the help of the Lord against the mighty.

In this country, in State and national life, we must foster a virile Christian Americanism at all righteous hazards. To this end civic and Christian units must be invoked to common concert of action. The experience of humanity, accumulated during forty centuries of striving in conduct and speculation in thinking is, that "Righteousness exalteth a nation, but sin is a reproach to any people."

For these reasons, which are not provincial, all good meaning people everywhere, whether avowed Christians or not, are in eager sympathy with the New York Civic League's Crusade. That body met January 3, 1929, and, through its board of directors, set forth its legislative program for this year, among its objectives for realization in that Empire State, being these:

- (1) A bill providing for a State Prohibition Enforcement Law.
- (2) A bill providing for an injunction and abatement law for closing and padlocking gambling houses—on the same principle as our red-light injunction and abatement law for closing immoral houses. Several States have such a law.
- (3) A bill to make it easier to suppress the publishing and sale of obscene literature.
- (4) A bill requiring three days between the application for and the issuing of a marriage license.
- (5) An "ouster law," such as they have in Iowa and Tennessee and some other States, making it easy to remove from office public officials who fail or refuse to enforce the laws.
- (6) A bill to require daily reading of the Bible in the public schools.
- (7) A bill to exempt residence owners from annual personal registration.
- (8) A bill to prohibit all prize fights in our State.
- (9) A bill providing for the registration of voters by mail.
- (10) A bill to close grocery stores all day Sunday.
- (11) A bill to forbid movies and baseball on Sunday with an admission fee.
- (12) A bill to strengthen our one-day-of-rest-in-seven law.

Every one of these dozen proposals is in the interest of the public good and should be passed. Their enactment into law assuredly will not bring the millennium into the State, but an immeasurable amount of good to society would ensue thereupon. Nor could it reasonably be expected that there exists any possibility of the passage of the entire dozen. Seldom do our ideals, either those of the individual or those expressing the group mind, find themselves translated into legislative enactment in any large bulk. Usually we can get it done only on the "deferred payment" plan. If, even by installments, we can get it done, social progress is nevertheless made, and social security is thereby enhanced.

Concerning the first proposal, that for a State Prohibition Enforcement Law, two weighty reasons argue for its passage. The present farcical gesture which that State makes at enforcement is one of the most grievous affronts to the will of the American nation as expressed in the supreme organ of the land—the Constitution—and is one of the foulest blots on our national sense of honor. Lawless liquor vending and lawless lynchings are evils of the same type, one about as justifiable as the

other. By both the nation is seriously impaired in morale and high ethical rating.

Moreover, in November this nation said to New York and to that State's galaxy of gurglers who desire to tarry long at the wine, "Traffic in the accursed stuff is condemned; and the thing itself outlawed, as destructive of those finer values which make the character of American manhood fit to be transmitted as our best heritage to coming generations." Any smouldering hope for successful revival of this outlawed enemy to national greatness is forever a mirage in the desert, the puny product of a diseased imagination.

No less to be opposed at every point is the current custom of vending obscene literature, by which slimy ideals are formed and slippery steps are made by our youth, on the incline to loss of self-respect and virtue of soul. This practice, whether in New York or New Orleans—everywhere—ought be made impossible in this nation. Parading in the guise of freedom of the press, the obscene printed picture and page are as fit subjects for outlawry as is any crime in the statutory code. Considering the values involved for the well-being of society, it is no more disastrous to distribute chemical poison in a given community than to circulate obscene, vicious literature. The fatalities of this last may not result as immediately, but are not a whit less certain and destructive to human values.

Likewise will the proposals to conserve the religious values of the Bible and the Sabbath find ready sympathy in the thought of the moral-minded everywhere. By eliminating the Bible from the schools, the highest values that could come to the students of the public schools have been repudiated by modern educational administrative method. A man who thinks habitually in commercial terms, John E. Edgerton, its president, addressing the National Association of Manufacturers and the National Industrial Council in annual session in New York City, in October, said: "The transcendent need of America today is for an understanding as broad and deep spiritually as it is intellectually and for a keener sense of permanent values." And the vigorous Roosevelt was wont to say in his day, "A man who is educated in mind but not in morals is a menace to society." Yet the Bible—Source-Book of vital morality—is eliminated not only in New York, but in too many of the States of this nation which boasts its Christianity.

Sunday must be kept inviolate in the nation both as a day of rest and worship; and it must be saved from the spirit of commercialism which seeks to taint all of the accumulated spiritual idealism which is the rich heritage of this nation from the past. New York needs the values that Sunday affords as a religious rest, worship, and spiritual culture period, and so does the nation. New York's infringement at this point is a menace to the nation and its people. It is therefore sincerely hoped that the vigilant eye of the New York Civic League shall be rewarded by the successful support of a groundswell of sympathetic and righteous public opinion sufficient to effect legislation in the direction of its cherished aims.

Concerning Negro Spirituals, Howard University, and Roland Hayes

By Bishop Wilbur P. Thirkield

THE Paris press has just made record of the fact that the Fisk Jubilee Singers have completed a successful European tour by giving their fourteenth concert in the French capital. The sedate Germans have joined the more ardent French and the musical Russians in giving enthusiastic praise to these singers, with their superb rendition of the spirituals of the Negro race.

It is now recognized that the musical quality of these melodies, that were born in the heart of a suffering race, is of a high and unique order. In many of them the harmony is so close that it is difficult, if not impossible, to put it down in notes upon the staff. And it must be admitted that the Negro alone can give accurate expression to these subtle harmonies.

I recall, some years ago, Professor Surdo, musical director in the public schools of Cincinnati, told me that while his pupils in general would readily catch the melodies in musical compositions, the Negro children would unconsciously weave in the harmony. What a remarkable gift to be bestowed on a people that even in slavery wove the Psalms and the gospel teachings into immortal melodies, which yet stir the imagination and clutch the hearts of all men. Strange to say, members of the race that gave them birth, when aspiring to broader intellectual culture, were the last to give welcome to these songs in their schools and colleges.

At Howard University it was my privilege to encourage the organization of a remarkable choir of fifty members which led the hymns at chapel services, and at vespers on Sunday came marching up the aisle of the beautiful Gothic edifice arrayed in their vestments, singing like angels. In fact, at my inauguration when, through a fine piece of strategy, President Roosevelt brought Andrew Carnegie to the services, this choir literally sung out of him the gift of the noble library, which opened the way for appropriations for other buildings, marking the beginnings of the "Greater Howard."

My experiences during a quarter century of work with this group in the South led to such high appreciation of these spirituals that I insisted on the use of them by the choir. But the very capable musical leader in the university actually at that time thought them beneath the dignity of a university choir. This infection caught even the student body, and there was awakened such a rebellious attitude against the use of these spirituals that it got into the headlines of the press throughout the country. As a prudent administrator, I gave a chapel lecture on the musical worth and the significance of these melodies in the life of a people and their place in the development of any original school of music in America. And I then uttered the prophecy that some day the Negro of culture would rise in appreciation and praise of them. Hence for the time they passed out of use.

So it has now come to pass that a feature of the inauguration exercises of the noble and very capable President Johnson at Howard witnessed the rendition of an effective "spiritual," led by the same director who has given invaluable service to the university.

And how popular these songs have become! In presiding over the Latin-American Conference, near Los Angeles, last spring, the Glee Club from their Gardena school for Mexican youth came singing these spirituals at the joint banquet of Anglo-Americans and Mexicans. On my return to Chattanooga, the Emory University Glee Club of Atlanta came singing these songs in the great auditorium. But as one heard these melodies thus rendered by Mexicans and even Southerners, he was reminded of the line of Dunbar: "They just ain't got the nateral organs!" So it was also at the late General Conference, when Maria Capelli, the Italian, sang the spirituals with fine effect.

Now, after achieving world-wide acclaim, comes again Roland Hayes to New York City, winning fresh triumphs for a race group by his supreme art. After remarkable interpretations of classic songs in faultless English, French, and German, came the "eloquent and solemn voicing of the devotional aspirations" of a race rendered with such genuine reverence and "the deep spirituality of the art of song, that now again, as so often before, they clutched at the throats of enthralled hearers and drew their tears." What a tribute from the conservative New York Times!

Just as Henry Tanner, who once spent some months on the campus of Clark University and Gammon Seminary, put wings with lifting power under an entire race when his great painting was hung on the walls of the Luxembourg gallery in Paris, so Roland Hayes when he came to Chattanooga, by the genius of his art opened for the first time the floor of the great Memorial Auditorium to both races. In this city he was reared. Here he worked in an iron foundry, and he told me that he yet bore on his foot the scars left by the molten red-hot metal which fell upon it. Here to this humble, high-minded youth, as he heard the "Victor" record of a great song, came the inspiration, "I, too, have within me the power of song!"

It was a memorable visit that I had with this urbane and cultivated gentleman during this Chattanooga engagement. He expressed his appreciation of his reception at Howard University during his first concert tour. He then called my attention to a well-worn sheet of paper which he said he had carried with him ever since, as it held one of the very first expressions of unqualified and enthusiastic appreciation of his art. What a rich reward was mine for this "little, unremembered act," which, after all, as has been truly said, furnishes the best part of a man's life and often gives him his best reward.

I was deeply impressed by the marked spirituality of his thought and by the eager aspirations he expressed for the larger, higher life of his race group. He deplored the fact that some of the men and women of evident genius had surrendered to the low ideals of what he called the "jazz age." He greatly rejoiced in the spiritual quality of work, both in literature and art, on the part of another group, who were steadily holding to the higher standards.

(Concluded on page 173)

The Contributing Editor's Page

Just Why the Cruisers?

NO ONE seems to know precisely. We listened attentively while the debate was on, but no really cogent, convincing reason came out of it.

We heard of the need of replacement, of "parity"—that blessed word with elusive meaning—of the peace-bargaining power of a nation having a program of naval construction in operation, of the protection of our commerce—the potential enemy being unnamed—of "preparedness" of the good old, reliable militaristic brand. But now that it is all over, and it is decreed that we are to have the ships, just what is the reason? One wise and witty observer reminds us that if "the navy is unprepared for war, by an amusing coincidence there is no war ready for the navy." No one claims that our safety is threatened from any quarter.

As the first important action of the Senate after the ratification of the Kellogg Treaty, which sets forth a new kind of national policy, the passage of the Cruiser Bill is deplorable. Explanations are not now so effective as moral leadership in absolute harmony with the advanced position we have so recently taken.

WE ARE still in the grip of the psychology that dominated political thought and action before the Paris Pact was adopted. Wars, past, present, and to come, most of them defined as defensive; guns, tons, and armament absorbed the attention of statesmen and most of the income of the Government. The difference between the noble patriot and the hated pacifist was that one vigorously supported naval expansion and military development while the other opposed such measures. Patriotism was defined in terms of guns and armament.

With the acceptance of the Kellogg Treaty by the nations of the earth all this is changed and a new day slowly dawns. The old type of patriotism will gradually fade out of the picture. But the new type which does not so much as think of recourse to war for the settlement of any kind of international difference will not at once be able to adopt the standards and methods required by its own attitude towards world peace.

In the new order of things international, such phrases as "wars of defense" and "the protection of commerce" and "the establishment of parity" can be made to serve almost as effectively as "questions of national honor" in the order of yesterday. Programs of naval construction and military expansion can invoke them with a degree of plausibility, and with telling effect upon public sentiment and congressional appropriations.

All this we have seen and heard as we followed the Cruiser Bill through Congress. The deeply rooted psychology of pre-peace-pact days will persist for a long time to come.

The full-time and round-the-world believers in peace have a big job cut out for them in getting into the minds of the people, especially the young, the ideas, the phrases, the ideals that actually harmonize with the basic will of our nation to go the limit in living up to the requirements of the advanced position we have taken on world peace.

In particular we need to be on our guard against any and every attempt further to introduce or to expand military training in our civil schools. Our thinking depends upon our habits far more than we realize. We

must train our young people for the activities of peace from their earliest years if in the future we are to have less and less of the kind of political talk and action that needs to be explained to friendly powers the world around.

The passage of the Cruiser Bill in its present form, even for the rather lame reasons advanced by its supporters, has probably done but little harm to the purpose and spirit of the Kellogg Treaty in the United States. We understand this action in the light of our national psychology. But the fact remains that we have thrown away another chance to give courageous, unequivocal moral leadership to the world in its attempt to banish war and all its hellish accompaniments and consequences.

The Prince Shakes Hands With Poverty

ROYALTY and human degradation recently met face to face and shook hands. Royalty did no patronizing. Poverty exuded no sob-stuff. Men at the opposite poles of existence found a common meeting-place in the hard realities of life.

The Prince of Wales went into the homes of the suffering miners and temporarily entered into the bitterness of life as they know it. He found conditions which he declared to be infamous.

Seldom does a person of high station, with wealth and power at his command, get far enough away from his own artificial environment to meet the hard and somber evidences of human suffering caused by industrial injustice.

The act of the Prince deserves and receives very general commendation. He never did anything more becoming to royalty.

This unusual tour may serve to bring home to the minds of the rich and powerful the fact that conditions of human living, shameful and degrading, often lie just beyond the artificial boundaries that enclose themselves. Those who waste wealth in heartless luxury will not have to go far to shake hands with poverty in any of our great cities. It is much pleasanter to avoid all such contacts, and even find some good reason in our religion for doing so.

There was something pathetic in the accounts of that long line of men knocking at the doors of the Ford plant in Detroit, a few weeks ago. They were seeking to exercise a fundamental right—the right to work. Doubtless many among them were in need as sharp as some of the new acquaintances of the Prince.

The very day of the Prince's tour we read a story of human need and degradation in one of our greatest cities. It does not make pleasant reading unless we dismiss it all as did a business man of great affluence by saying, "It's all their own fault."

Royalty went where it had never been before. Changed industrial conditions will not immediately result.

But when men and women of social influence and wealth, members of the aristocracy which is being created in this democratic country, gain first-hand knowledge of life outside their own limited circle, there is always the chance that a new social vision may begin to overspread a section of society which likes to believe, which finds it profitable to believe, that justice and fair play characterize the order of things which to-day they find so extremely satisfactory.

D. D.

"All Within the Four Seas Are Brothers"

THAT discrimination, prejudice, and even hatred are shown toward dark races by members of the white race, the majority of whom profess to follow Jesus Christ, is one of the astounding anomalies of the modern world. The white races are not alone in this sin. It would be easy to show how other races also have been guilty. But the white peoples as a whole have sinned against greater light, and in spite of the teaching of their acknowledged Lord that "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother," and of His great apostle, who said, "He hath made of one every nation of men," and "I bow my knees unto the Father, from whom every family in heaven and earth is named." Before Jesus came among men, interracial bitterness was rife. The Greek despised the barbarian, the Roman lorded it over all races, including his erstwhile teacher, the Greek, and the Hebrews held all but themselves to be beyond the pale of divine favor.

Yet a few of the ancient sages caught glimpses of the equality of all races. It was a Roman who said, "I am a man, and nothing human is foreign to me." It was a Chinese who said, "All within the four seas are brothers." But it remained for Jesus Christ to make this truth one of the pillars of His teaching, and to base it for the first time upon a purely ethical and individual relationship to the Father of all. Furthermore, He bade His followers to make disciples on an equal footing of all peoples and races.

It is against such a background that the apostasy of many of Christ's professed followers to-day stands in such black relief. The hatred and abuse of colored races by the whites, or of white races by the colored, is reminiscent of the jungle and of the primitive blood feud. That it persists even under the shadow of cross-tipped church spires, proves not the impotence of Christ, but the infidelity of His disciples.—Editorial, Student World.

The Adventurous Home-Loving Mrs. Hoover—Future First Lady

By Walter Raleigh

Mrs. Herbert Hoover, who early elected to "stick with her husband," has manned a machine gun, made a home in the desert, acted as translator and copyist, but whatever the need, her home has come first—for Herbert and the boys

THERE will shortly be a "First Lady" in the White House who has experienced more adventurous living than generally falls to the lot of wives of prominent citizens.

Mrs. Lou Henry Hoover, in her love of home, husband, and children, has lived through a revolution where she regularly served food under fire, been reported killed and read her own obituary, cared for her children in desert regions, where every eventuality of the pioneer mother had to be provided against; worked at translating and copying, met the exactions of foreign and American social seasons; all the while finding her greatest pleasure in her own family circle.

When Mrs. Hoover occupies the White House, she will experience but another adventure in a life filled with the unusual. Yet she never consciously sought for variety, although she has been unable to escape it. Danger, risk, uncertainty, have been a part of the cherished partnership of Mr. and Mrs. Hoover. Other women find it necessary to stay at home, and for them it may be best; for Mrs. Hoover there has been no place quite equal to the position at the side of her husband, regardless of where he might go.

In those early days in California, when Herbert Hoover was a senior in Leland Stanford, Jr., University at

Palo Alto, and Miss Lou Henry was a freshman, and the blue skies, the rolling hills, and the whispering eucalypti trees of the campus helped to stimulate a friendship which soon ripened to an enduring romance, little did the young engineer see his road to fame through revolutions, wars, and politics. Little did he think that his bride would take a turn at a machine gun, help in technical engineering problems, care for two spirited sons, and emerge with him as an occupant of the executive mansion.

In all the history of the White House there is no mention made of a First Lady who has had the variety of adventure of Mrs. Lou Henry Hoover. With a happy disposition, with an ever-breaking smile, she still greets each day, ready for whatever it may produce.

College friendships are frequently most enduring. Young Herbert brought to the pledging altar fidelity of character and a willingness to do his part, plus a tenacity of purpose. Quaker ancestry had contributed definite principles of fortitude and single-mindedness. Miss Lou Henry had the charm and grace, the good nature and comradeship that meant happiness for all who knew her.

Immediately after their marriage Mrs. Hoover was confronted with her first great decision. Her husband

was given the opportunity of going to China, there to examine mining properties. The region which he was to explore was comparatively unknown. It certainly was difficult of access, and offered nothing of the comforts of life; instead, every inconvenience.

Even at that time the Manchu rule of China was crumbling. There was talk of revolution. "Foreign devils" should be thrown out of the Celestial Kingdom, shouted the reactionaries. The trip promised discomfort and even danger.

Mrs. Hoover, confronted with a decision, did not hesitate. Then, as later, she answered "Ready!" when the call came for a trip to the ends of the earth. The possibility of staying at home with friends in California's salubrious climate, there to await her husband's return, did not tempt Mrs. Hoover. Her place, she said, was with him, and she was going along.

The Interior of China

The long voyage to the Orient—and it was longer and apparently farther then—was spent studying technical problems. The husband was anxious to "make good," and he turned to his bride for help in studying and planning. Mrs. Hoover's keen mind and natural aptitude for engineering problems, meteorology, and geology, made her a special help. She was both wife and intimate partner. She offered consolation, courage. She could "talk shop" intelligently.

Once in China, again the road branched. Long-time residents pointed out to the couple the folly of both going to the interior.

"Surely you are not going with your husband," the ladies of the foreign legations remarked to Mrs. Hoover in horrified tones.

"Oh, my dear, do not think of accompanying him. It is difficult to live decently in the interior. There is disease and much dirt."

The bride wanted to be with her husband, yet she was naturally concerned with a thousand forebodings, not the least having to do with life in a new country and breaking rules where people say, "That thing just isn't done, you know."

But she went with her husband. It was her definite choice. Dirt, naked natives, the unknown did not daunt her. She was a partner, and her place, she decided, was with him. If he, her husband, could stand it, she could.

Then came a short stay, supposedly, at Peking, the capital. Here the home partner had her first real chance

to make a home for "Bert." (Herbert is always "Bert" to Mrs. Hoover.) Then they found themselves, and without warning, in the very midst of the carefully planned and deadly Boxer uprising. Death, cruel and horrible, stalked the streets of a city previously peaceable. This was not even an orderly war. It was bloody massacre whenever the opportunity made it possible. No quarter was asked or offered between foreigners in China and the

Boxers, who sought their expulsion or their death. The Chinese government, graft ridden, old, and dissolute, was unable to control the situation or offer the protection that the great powers demanded. Here Mrs. Hoover learned food conservation, the value of cohesion and unity of effort. This was her graduate course. With the idea of helping to the utmost, she took command of the food supply, while Herbert took over the task of providing for the military defense. With engineering ability equal to his, the bride rationed the food and the limited hospital supplies. No smell of blood, no sight of dirt and disease daunted her.

The defenses consisted in part of sugar sacks and rice bags. Behind these, Mrs. Hoover served to the defenders

food and drink to hearten them and encourage them in their efforts. When the marksmanship of the Boxers, relentlessly administered, reduced the defenders at times, Mrs. Hoover manned one of the guns and did her part in holding off the bloodthirsty Boxers.

So energetic was she, so bold and oblivious of all danger, so daring in carrying out her plans, that several times the Boxers believed they had killed her. Yet her boldness and daring were eclipsed by her strategy. She bore a charmed life. Serving tea, dodging bullets to get sugar from the sacks with which to sweeten it, and rationing the food, left little opportunity for her to worry over her life. She has never been the worrying wife or mother from that day to this.

Reading Her Own Obituary

To-day Mrs. Hoover is a bit amused when anyone talks of food conservation. It is like asking a man thrown overboard how he learned to swim—that is, if he does learn, and is saved by his own exertions. There in China it was save food or starve. It was a life lesson in saving and learning how to make a little go a long way—and liking it.

After the foreign troops had arrived and brought peace to the beleaguered garrison of white people in Peking,



Underwood & Underwood

MRS. HERBERT HOOVER

Mrs. Hoover was shown a newspaper which printed her obituary on the information sent by the Boxers that they had killed her.

"There were three columns of it, too," she said. "I was never so proud in my life."

Two sons were born to the Hoovers. Additional responsibility did not deter her resolve to stay with her husband. When he went to South Africa, she went along. If he was to live in city, town, or desert, she lived there too, and by choice. She became the teacher of her boys as well as the mother.

At one time, previous to a trip out of London to Africa, Mrs. Hoover, like the efficient engineer, determined to be prepared for any eventuality in the proper rearing of her two boys. She made an appointment with a famous child expert. With notebook in hand, she called upon him. She had made a list of questions. She wanted to know of the diseases of childhood, of what to do in this emergency and that possible accident. She wanted to know the best foods for growing boys. How about the diseases incident to childhood?

From this child expert she obtained full and specific answers. When told the name of the best substitute for cow's milk in canned form, she prepared an order for the brand that would insure an adequate supply for a lengthy stay away from the comforts of civilization.

The pioneer wife and mother, the defender of the garrison, the worker, these called for action and constant physical effort. There was still another part that Mrs. Hoover played in her partnership with her husband.

Since college days, "Bert" and "Lou" had talked over the need of a translation of the great work of a German scholar, George Bauer, who wrote his history of metallurgy in medieval Latin, and signed it "Agricola." Since the Hoovers were partners, it soon became their ambition to make the knowledge bound up in this technical classic available both to themselves and to their profession of engineering.

In odd moments snatched from busy hours, Mrs. Hoover worked with her husband in the translating, the copying, the studying of suitable words and phrases. The great quarto volume, the "De Re Metallica," was eventually made available for the engineering world, and chiefly because a wife had stayed with her husband, lived with him, and worked with him in his every problem. It could hardly have been possible, had she elected, as she might well have done, to wait for him at home.

In March, 1914, at a dinner at the Biltmore Hotel, New York City, the Hoovers were given a gold medal by the Society of Mining and Metallurgy for their notable translation of this technical classic.

Engineering Stranded Americans

Because London before the war was considered the mining center of the world, it was necessary for Herbert Hoover to maintain offices there. Just by chance he was in the great English city when the declarations of the World War thundered across the skies of Europe. Here again was an unprecedented situation. All the civilized nations of the continent with their banks, hotels, railways, were suddenly devoted to the ways of conflict.

American travelers by the thousands found themselves stranded. They poured into London. Letters of credit became valueless. Money was scarce. Walter Hines Page, then American ambassador to England, was besieged with pleas for help, for money, for transportation.

Something had to be done for the stranded Americans. Mr. Page, turning to his secretary, said: "Telephone for Mr. Hoover. If he will help, there is some hope of assistance for these stranded folks."

The call to Herbert Hoover's office on August 2, 1917, was not the only call. Herbert Hoover said in substance: "Wait a minute until I make a phone call, and then I'll tell you what I can do."

Herbert Hoover called up his life's partner. He explained to her the situation, and they counseled together. As usual, she was ready. Thus the first American relief "committee" was organized to begin active operation. Mrs. Hoover was to look after the women, to help and advise them.

The story has many times been told of the strenuous work the Hoovers performed. They advanced funds from their own bank accounts so as to make immediately available money that would take the stranded back to their native land. Checks on a thousand unknown banks were cashed. And it can be said to the credit of the travelers that in but two or three instances did these checks bring any trouble.

The last few years in Washington have brought no less trying adventures to this remarkable woman. Social and diplomatic affairs at the Capital call for great expenditures of nervous energy, and long, trying days, weeks, and months of strain. As a cabinet officer's wife, and a leading one, she has fulfilled her part, and well. She has even found time to inspire in other fields, the Girl Scouts counting her "as one of us." Often she went to their club rooms to enjoy their fun and to work and play with them.

Regardless of circumstances, Mrs. Hoover has always made the home. A real home has been the cornerstone of the partnership of the Hoovers. The close personal tie of Mr. and Mrs. Hoover is found in this if in any one thing. "Lou" has given to "Bert" a quiet place where he can find rest, where he can talk "shop" with an intelligent wife, where he can meet intimate friends, or where he can entertain as he must according to his position and the requirements.

In all this Mrs. Hoover is essentially feminine. She is the gracious and charming woman. There is nothing masculine about her. Her adventures have not hardened her nor the contacts roughened her. She is the loving wife and mother, the ideal that men have ever sought in femininity. She is of medium height, of slender yet soft outlines. Her wealth of brown hair is now touched with gray, but her eyes are the merriest of blue that laugh and twinkle upon all occasions. Her eyebrows are strongly marked, her nose beautifully straight, mouth full and ripe, and generally parted in a smile, for Mrs. Hoover smiles often.

This "First Lady" has never lost a sense of humor or her perspective. She says of "Bert" that he being "born a Quaker, became an earthquaker." At another time, "If you want to get the gloomiest view of any subject, then ask Bert about it." Which may account for her always present smile.

The Hoovers' idea of a good time and one that they may find it rather difficult to enjoy when they move to the White House, is to pack the picnic basket with a good lunch, take some children along, theirs or others, motor to the country, and eat by the roadside. If there is a stream where "Bert" and the children can build dams, so much the better.

THERE are on the earth some fifty-three million square miles of habitable land surface. Of those miles, forty-seven million are under white dominance—or nearly nine tenths of the whole habitable area of the world. Of the remaining six million square miles, over four million square miles are ruled by the yellow race—the Chinese and the Japanese, the latter now having sway over Korea, Formosa, and the Pacific islands that Germany used to govern north of the equator.

Of all this vast area of forty-seven million square miles controlled by the white races, by far the greater part is under the hand of the English-speaking peoples. . . .

That white leadership of the world . . . is the dominating feature in the world's political landscape. We take it for granted. Yet as we have seen, it is, when viewed across the vast perspective of history, a modern growth.

What has produced it? Can it survive? Ought it to persist?—Basil Mathews, "The Clash of Colour."

Washington and Delaware Conferences

Save the Cause for Morgan College By Borrowing \$40,600 and Giving It to the Crusade Campaign

FOUR years ago Morgan College accepted a proposition from the General Education Board which was an offer of \$50,000 toward the erection of a \$100,000 men's dormitory if the college in the meantime canceled its debt of \$180,000. A campaign was launched under expert solicitors, and nearly \$400,000 was secured in subscriptions in the territory of the two Conferences. All of the ministers of the two Conferences, together with the district superintendents, assisted this expert staff of solicitors in getting the subscriptions. It was soon discovered that if these subscriptions were to be converted into cash there must be secured a man who held the confidence of the ministers and laymen of both Conferences to direct the campaign. The trustee board of Morgan College invited Dr. Albert J. Mitchell, who was then the pastor of Asbury Methodist Episcopal Church, Annapolis, Md., to become the financial field secretary for the Washington and Delaware Conferences. This appointment was recommended by the bishop and district superintendents and confirmed by a unanimous vote of the Washington Annual Conference, which convened at Frederick, Md., in March, 1925. The Delaware Conference readily accepted Dr. Mitchell, who was no stranger to them, having conducted the joint Epworth League and Church School Institute as the manager since the two Conferences began a co-operative program for the youth nine years ago.

Dr. Mitchell's earnest and forceful speeches in churches, District Conferences, and Annual Conferences won many friends for the college and secured many new subscriptions and cash. In December, 1927, when it seemed that the college would fail, the district superintendents of the two Conferences met with Dr. Mitchell in Tindley's Temple Methodist Episcopal Church, Philadelphia, Pa., December 27, 1927, and agreed to support a resolution in both Conferences to borrow an amount sufficient to meet the conditions imposed by the General Education Board and the State of Maryland, which had in the 1927 session of the legislature voted to give to the college \$125,000 conditional upon the college raising \$100,000. The superintendents who attended this meeting were: Drs. J. S. Carroll, R. F. Coates, J. U. King, W. H. Dean, E. A. Haynes, and C. Y. Trigg, of the Washington Conference; Drs. J. E. A. Johns, J. W. Jefferson, T. H. Woodley, W. C. Thompson, and Moses

Thompson, of the Delaware Conference. After a prayerful day and an earnest discussion of the situation, these men faced the responsibility for these two Conferences for the institutional Christian education for the colored youth of this Northern territory. Following this meeting the Washington Annual Conference adopted resolutions authorizing the district superintendents to borrow a sum not to exceed \$60,000, and approved an apportionment to each charge of fifty cents per member for four years to pay off the amount borrowed. And the Delaware Conference offered resolutions which authorized that Conference to borrow an amount not to exceed \$50,000 with a similar apportionment and covering the same period.

Not Easy for the Conferences to Borrow Money

While these two Conferences have millions of dollars in property, these properties are controlled by local boards of trustees in many communities; but the Annual Conference board of trustees had no assets or collateral to offer as securities, so much difficulty was incurred in negotiating notes to get the money authorized.

In the Delaware Conference each district superintendent could write an interesting story entitled "How I Negotiated a Conference Note," for in that Conference the superintendent accepted a definite amount for his district, and the trustees of the Conference gave to each district a note for the sum assumed by the district.

In the Washington Conference Bishop William Fraser McDowell took the lead and loaned \$500, and the task rested upon Albert J. Mitchell, M. J. Naylor, Ernest Lyon, Robert F. Coates, to find individuals who would endorse a note or notes for \$23,000.

The following persons endorsed for \$1,000 each: Dr. Edward Fisher, George W. F. McMechen, W. Ashbie Hawkins, Mr. and Mrs. Samuel T. Hemsley, Dr. Pezavia O'Connell, Dr. B. M. Rhett, the Rev. William Brown, Mr. Arthur Russell, Mr. John T. Bolden, Prof. Carrington L. Davis, Albert J. Mitchell, M. J. Naylor, Ernest Lyon, Dr. John O. Spencer, Mr. J. H. Carter, Mr. Thomas R. Smith, Dr. T. A. Hawkins, Mr. T. H. Waters, Dr. Howard E. Young, and J. H. Rice.

R. F. Coates endorsed for \$1,500. Mrs. George E. Curry and Mr. George I. Simms loaned the Conference \$500 each; Bishop John W. Hamilton loaned the Conference \$100. Mr. and Mrs. Charles H. Johnston also en-

dorsed the Conference note for \$500. The three and a half years of campaign effort of Dr. Mitchell in the two Conferences was crowned with success when these two Conferences were able to secure the credit of these men and women who made themselves responsible for \$40,600, and placed it to the credit of Morgan College, thus making it possible for Morgan to secure \$125,000 from the State of Maryland for the erection of a science and industrial hall, and to make certain the gift of \$50,000 toward the erection of a \$100,000 men's dormitory, and to face the future free of debt.

The membership in these two Conferences owe it to themselves to see that every dollar pledged by these men and women who sacrificed their credit for the college, is paid in full, for success will establish the Conference credit, and failure would set them back for many years. Three cheers for the Washington and Delaware Conferences for their vision and leadership in this effort!

"The Washington Conference ventures further." Seeing an opportunity to enlarge its philanthropic service to the aged men and women of the whole Conference, the purchase of a fine piece of property, operated by the Presbyterians, for an aged home, was consummated August 22, 1928. The property is located on Carrollton Avenue, facing a park, and is just one half block from the church recently purchased by the metropolitan congregation.

The building contains twenty-two rooms, with running water in nearly every room, two or more baths on each floor, well equipped laundry, electric elevator in good condition, and a spacious yard. This property is to be used for an aged men and women's home, and was purchased for \$22,500. Experts from the Board of Hospitals, Homes, and Deaconess Work remarked that the home could not be built for one hundred thousand dollars. This is another venture in faith by the Washington Annual Conference. The purchasing committee for this property was composed of Dr. B. M. Rhett, chairman of the trustee board of the Washington Conference; Albert J. Mitchell, secretary; M. J. Naylor, treasurer; and Ernest Lyon.

These ventures in Christian service approaches life at both angles: the angle of youth through the college, and the angle of old age through the home. Thus the church is

"Serving the present age
Her calling to fulfill;
And may we all
Our powers engage
To do our Master's will."

This \$22,500 was also borrowed by the trustees of the Washington Annual Conference after the same was duly authorized by the Conference in session in March, 1928.

The Temptation of Jesus and Its Significance

By the Rev. W. H. H. Renfro, A.B., B.D.

WE FREQUENTLY hear preachers say that it was possible for our Lord to have yielded to the solicitations of Satan in the wilderness of temptation. It is further stated, to affirm that the Lord could not have sinned: it is to rob His conflict with the devil of all meaning.

This is not only untrue, but it is a serious error. It dishonors the person of our Lord. It denies His impeccability. It denies the truth of His own declaration, that Satan had "nothing" in Him (John 14. 30)—nothing to which he could appeal. If it had been possible for Him (Christ) to have yielded to the overtures of the devil during His stay in the wilderness, then for forty days the salvation of all God's elect (as well as the outworking of God's eternal purpose) was in jeopardy: and this is certainly unthinkable! It is often asked: If there was no possibility of yielding, wherein lay the teaching of the "Temptation"? If He could not have sinned, was it not a meaningless performance to have allowed Satan to tempt Christ? Such questions only betray the ignorance, on the part of those who ask them, of how carefully God distinguishes the man Christ Jesus from all other men!

In 1 Tim 3. 16, we read, "Great is the mystery of godliness: God was manifest in the flesh," etc. Please note that in the original there is no article. The Holy Spirit says, "God was manifest in flesh, but not in *the* flesh, for that would point to fallen human nature, shared by all the depraved descendants of Adam. Not in *the* flesh, but in flesh, sinless and holy flesh, was God manifest. Oh, the marvelous minute accuracy of Scripture! We read

concerning the humanity of Christ, "What the law could not do, in that it was weak through the flesh, God, sending His own Son in flesh of sin and for sin, condemned sin in the flesh" (Rom. 8. 3., R. V.). The spotless and perfect humanity of the Saviour was not sinful like ours, but only after its "likeness" or outward form. There are many other passages, in both the Old Testament and the New, that set forth the sinlessness and perfection of the blessed Lord Jesus.

It ought to be well understood that the word "tempt" has a double significance, a primary and a secondary meaning, and it is the application of the secondary meaning of the term as it is used in the fourth chapter of Matthew's Gospel and parallel passages, which has led so many into error on this point. The word "tempt" comes from the Latin word "tendo"—to stretch. It literally means to "stretch out" so as to try the strength of anything. Our word *attempt*, meaning to try, brings out its significance. "Tempt," then, primarily signifies to try, test, put to proof. It is only in its secondary meaning that it has come to signify, to solicit to evil. In Gen. 22. 1 we read, "And it came to pass after these things, God did tempt Abraham." But God did not solicit Abraham to evil, for God cannot be tempted with evil, neither tempteth He (in this sense) any man (James 1. 13).

So too, we read, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4. 1). The purpose of this temptation was not to discover whether or not the Saviour would yield to Satan, but to demonstrate that He could not. It was the purpose of the Father to display His impeccability, to demonstrate the

fact that there was nothing in Him to which the devil could appeal. It was in order that Christ might be tried and proven. These assaults upon the God-Man only served the more to bring out His perfections, and thus reveal Him fully qualified to be the Saviour of sinners and of the world (kosmos).

The fact that the Saviour could not sin, does not rob the "temptation" of its meaning, it only helps us to discern its true purport. It is because He was the Holy One of God that He felt the force of Satan's fiery darts as no sinful man ever could! There can be no possible analogy in the human realm, for the Lord Jesus was absolutely unique. It is not true "that in proportion as a man is weak morally, that he feels the force of temptation"! It is the man who is *strong* morally that feels the force of it! A man who is weakened in his moral fiber by sin, is weakened in his sensitiveness in the presence of temptation. Why does the newly converted ask, "Why is it that since I have become a Christian I am tempted to do wrong a hundred times more than I was before?" The fact is, he is not; but the life of Christ in him has made him keener, quicker, more sensitive to the force of temptation! Now take a higher step and apply this principle to Christ, and instead of declaring that because He had no sin and could not fall a victim to the overtures of Satan, His temptation is, therefore, meaningless, and you will perhaps discover a far deeper meaning in it, and appreciate as never before the words, "He himself hath suffered, being tempted" (Heb. 2. 18).

It is often asked: But does not this rob the Saviour of the capacity to sympathize with us when we are tempted? The answer is no! a thousand times, no! It is to be feared that this question is often asked to evade the truth! I am persuaded to believe that the one who asks this question really means, "Can Christ sympathize with me

when I yield to temptation?" The answer is self-evident! Being holy, Christ never sympathizes with sin or sinning. Here is the difference: when Christ was tempted "He suffered," but when man is drawn away by temptation he enjoys it. If, however, he seeks grace to help him while he is under temptation, and is not drawn away by it, then he shall suffer too!

But we have Him as Leader and Captain of our salvation, for He knows from experience what outward temptation is.

Satan assailed our Lord with every form of temptation: He was tempted to show forth His divine power by making stones bread, and thus to doubt God's care and goodness; He was tempted to presume on that goodness by casting Himself from the temple; He was tempted with all the kingdoms of the world, and their power, if He would only do homage to Satan; but in all this, and at every point, our Lord repelled the onslaught!

How the Saviour turned from all such temptations! He suffered; He would rather go on in His lowly path of rejection, misunderstood, refused, resisted, and finally to the cross itself, than accept all the kingdoms and glory of this world from the hands of the arch enemy.

If there is a brother or sister or a much baffled, struggling, worshiping soldier of the cross, who has had temptation to-day; and if such an one can scarcely stand his ground, just look to the blessed Lord Jesus, who in all His life refused everything not given by the Father, and you will see a perfect example, and the One who is able, not only to sympathize, but who also has the power to succor you when you are tempted. As priest He comes to help His feeble people, merciful toward us, faithful toward God, the Father.

OBERLIN, OHIO.

Protect Our Youth

THE liquor interests are seeking to capture the youth of America," said D. Stewart Patterson, secretary of Young People's Work of the Board of Temperance, Prohibition, and Public Morals, at the annual meeting of the Board of Managers, held December 4, in the Methodist Building, 100 Maryland Ave., N. E., Washington, D. C. In continuing, he said: "Realizing that the 'old sots' are dying out, the wet forces know that if their trade is to be re-established it must be done through the younger generation. This attack on the young people has three phases: (1) Creation and cultivation of appetite. (2) Power of suggestion. (3) Unfavorable and hostile attitudes toward restriction.

"The statements concerning drinking in high schools and colleges have been greatly exaggerated. It has been said very frequently that there is 'twice as much drinking as there used to be.' It must be remembered that there

are to-day three times as many students as there used to be 'before prohibition,' in the public high schools and proportionately as many more in college. Statements from the United States Bureau of Education show that in 1915, five years prior to prohibition, there were 1,328,984 students in the public high schools. In 1920, the year prohibition went into effect, there were 2,199,389 students, and in 1925 there were 3,650,903. If the students are drinking, it is the bootleggers who are hunting the students and not the students who are hunting the bootleggers. A large per cent of the drinking among young people is done in an attitude of 'smartness,' which certain young people have towards prohibition. These young people do not necessarily care to drink. They do it because they think it is smart. But this attitude, long continued, will lead to the formation of a standard which will be opposed to the principle of restriction.

TO-DAY, in Christian America, the God-created black man, notwithstanding his Christian affiliations, intelligence, or social prominence, is still a slave and a serf, perhaps worse than in the dramatic days of world-famed "Uncle Tom's Cabin." He or she is still liable to be brutally flogged, kicked, knocked about, imprisoned, shot dead, or lynched, at the will and pleasure of the bloodthirsty and savage American Tin God. . . . Can you imagine the striking contrast between Caucasian Christianity and Islam, the religion of humanity? So utterly preposterous and absurd, and so scientifically illogical is color prejudice, that I will not waste time in controversy.—Prof. Abdul Karim Kpakpa-Quartey, *Islamic Review*.

"The attempt to create and cultivate appetite is no new trick of the liquor interests. It is a fair charge to say that 80 per cent of the men who drink or who used to drink, started before they were twenty years of age. In 1917 the Board of Temperance exposed a part of the plan to capture the appetites of young people. Out in Minnesota a mail carrier received a letter from the Hollister Distilling Company, in St. Paul, in which he was offered a reward for compiling and sending in a list of boys in his community. In Oregon it was noticed that children were carrying queer-shaped bottles and hollow toys. These were seen during a holiday season. The containers had been filled with sweetened wine and sweetened whisky. One school toy was in the shape of a ruler marked '12 inches of good stuff.' It was taken from a primary or intermediate child by the teacher. The teachers suspicions were aroused by the 'dopey' actions of the child, who was made drunk by drinking only one quarter of the liquor contained in the long glass bottle inside of the hollow ruler. Another was in the shape of a hand, and was given to a boy while peddling his papers, by a saloonkeeper. Still another was in the form a child's doll and was taken from a little girl.

"In an effort to ascertain some of the actual conditions existing among some of the youth of to-day, the Young People's Department of the Board of Temperance, Prohibition, and Public Morals recently conducted an investigation among forty-seven groups of young people throughout the United States. These were representative of all communities and classes. These 47 groups rep-

resented 959 young people under 25 years of age. Of the 959 young people, 571 had never seen a saloon. Four hundred and fifty-five of the 959 were in high school, representing 64 high schools. A fair average for each of these high schools would be about 400 students. This would represent a total of 25,600 students. Two hundred and two of the young people answering, said they knew of drinking, and the average each one knew who actually drank was one each. In other words, less than one per cent of the total group of 25,600 was known to drink. Only 86 of the 959 young people said they knew other young people who carried pocket flasks, and the number they knew was very few. As to the places where drinking was done, 20 groups said 'dances'; 12 groups 'parties'; 5 groups 'poolrooms'; 3 groups 'homes'; and three others said 'resorts,' while many other miscellaneous places were listed."

"A definite campaign of temperance education among Methodist young people is being planned by the Young People's Department of the Board of Temperance. This will be carried out in conjunction with other agencies of the church which deal with young people's activities. Preparation is being made for the holding of annual essay contests dealing with the prohibition question. Special literature and posters will be produced and distributed; total abstinence pledge signing will be conducted; conventions and assemblies dealing with prohibition and other applied questions will be held for young people, and speakers sent out to appear before various young people's gatherings and to make investigations."

Inter-Methodist Commission on Laymen's Work Meets

By Mr. Frank H. Ryder

I AM asked to describe the Louisville meeting. Did John or Matthew or Luke describe the "upper room" meeting? No, they have given a few of the things which were said and done, but are silent on the experience which was lived there. The Louisville meeting was such a spiritual experience. It was lived and felt, but cannot be described. I can only tell some of the things which were discussed and the recommendations which were made.

The Joint Commission on Men's Work of the Methodist Episcopal Church and the Methodist Episcopal Church, South, was organized by the Men's Work Commissions of both churches, and is composed of nine men from each group and the executive secretaries, Dr. Bert E. Smith and Dr. G. L. Morelock. This, the first annual meeting, was held in the Brown Hotel, Louisville, Ky., December 27, 1928, from ten o'clock in the morning until near midnight. Bishops Henderson and DuBose, presiding bishops in the areas of the two churches, were present during the evening session.

The failure of the two great branches of Methodism in America to unite after their eighty-four years of separation has been widely published. Almost identical in organization, one in doctrine, aims, and purpose, the laymen in both churches have long felt a great desire to work together at their common tasks. This feeling has been especially keen along the "border" where each church has its separate local churches and organizations with a consequent and unavoidable overlapping and competition.

While informally and unofficially there has been much co-operation in the years of the recent past, the means have now been provided whereby this co-operative activity can be promoted and directed throughout the two churches.

The session began with a devotional period, followed by a statement of the purpose of the gathering, and formation of a permanent organization. Mr. John R. Pepper, of Memphis, Tennessee, was elected president. Edgar T. Welch, of Westfield, New York, vice-president; and H. R. Snively, of Marshall, Illinois, secretary. There followed at once a consideration of ways and means of co-operation among the men of the two churches in Christian stewardship, which continued through the noon luncheon hour until late afternoon; and of lay evangelism, which began on reassembling after the fellowship dinner and continued until the zero hour approached. These subjects were discussed in their broader aspects and President Pepper was liberal in his interpretation of their limits, so that there came before the minds and hearts of the group almost the entire range of Christian living, Christian loving, Christian laboring. To our great joy we found that in all essential things, though we lived thousands of miles apart, and had diverse business, social, and political interests, we were one in faith, one in hope, one in charity. Nor time nor space can separate those in whom is the love of God and who desire to love and serve Him.

There came from the meeting some concrete plans. First, the Church South by action of its General Conference in 1926 has designated the year 1929 for an intensive campaign of Christian stewardship—the stewardship of personality, prayer, possessions. Already a great deal of the fundamental preparatory work has been done, leaving too short a period for the Church North to prepare to undertake a joint campaign on such a scale, but it was agreed that as much emphasis as possible should be given to stewardship through the Church North during the year and that no other major work would be undertaken that would interfere.

Second, a resolution was adopted requesting that both churches set aside the period of January 1 to Pentecost in 1930 for an intensive campaign in evangelism and that the church leaders be asked to make this the supreme object of their endeavors and to begin preparations for it as soon as possible and to enlist the fullest support and co-operation of the laymen in the local churches. The executive secretaries were instructed to work out the details of the plans and to submit them to the bishops and other church leaders for approval.

Third, as a practical demonstration to the world that we are one in spirit, it was decided to hold in May, 1929, two or three joint Methodist men's meetings or councils in border cities, the places, dates, and other details to be determined by the Executive Committee of the conference.

Fourth, plans were approved looking toward an exchange of speakers and leaders in Methodist men's gatherings, such as area councils, Conference groups, district rallies, summer assemblies, etc., and to the printing in the official paper of each body of articles and news from the other.

Fifth, a world Methodist men's council to be held in Washington in 1930—the 150th anniversary of American Methodism! Is such a thing possible? Some thought it was, some thought not. But all agreed to refer the matter to the executive committees and executive secretaries to study and report at the next annual meeting.

Will Methodism ever unite? No union could bring a finer spirit of love and co-operation than was present at this committee meeting, and it was not forced but grew out of our love and respect for each other and our devotion to the common task of establishing the kingdom of our Lord on earth. When Methodism North and Methodism South begin work together, they will begin to love each other and no dividing line will be able to keep them apart.

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CORLESKILL, N. Y.

Dr. N. H. Williams and Wife Have Crossed the Bar

By the Rev. Edward F. Scarborough

THE Rev. N. H. Williams and wife, of the Upper Mississippi Conference, are dead. Only six days elapsed between their deaths. They have gone to that country about which they have preached, sung, and prayed so long. Dr. Williams was born in Mississippi. He was a graduate of Rust College, and one of the first graduates of Gammon Theological Seminary. The degree of Doctor of Divinity was conferred upon him by Rust College. He was one of the outstanding men of his Conference, serving many of the leading charges, and for six years district superintendent of the Holly Springs District.

Mrs. N. H. Williams, who was Miss Queenie V. Price before her marriage, was born in Georgia; was a graduate of Clark University, trained in Thayer Home. She was a woman of culture, a true Christian, a faithful wife, and devoted mother. To this union four sons were born, three of whom have preceded them to the beyond.

They fought a good fight, and have finished their course with joy; and the best of all, they kept the faith, and have received their crowns. They left one son and a host of friends to mourn their passing. "Servants of God, well done!"

Concerning Negro Spirituals, Howard University, and Roland Hayes

(Continued from page 164)

In these writers and workers lies the hope of a larger future for the people. Truly the word of Matthew Arnold as to Ralph Waldo Emerson may well be spoken of this man: "He is the friend and helper of all who would live the spiritual life." In personal intercourse as well as upon the stage, such is the spirituality and the nobility of Mr. Roland Hayes that, as also in the case of Paul Laurence Dunbar, whom I once had the honor to have as a guest, the abiding impression made is this: Here is the perfect gentleman; one whose art is inspired by a great soul, and whose song profoundly moves people of all races because it is nurtured and enriched by a truly religious and deeply spiritual nature.

TAORMINA, SICILY.

—No man finds happiness by seeking it.

—Hold your tongue, if at times you have to bite it.

—The sponge takes in, giving only when it is squeezed.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

BAPTISM AND THE LORD'S SUPPER

FIRST QUARTER. LESSON X. MARCH 10

Scripture Lesson—Matt. 28. 19, 20; 1 Cor. 11. 23-29.

What Is Baptism? There has been much dispute, sometimes bitter, with the clenching of the fists and showing of the teeth, and much verbal hair-splitting over what baptism is. And there is no unanimous agreement on the matter to-day, though there is a strong tendency toward such an agreement touching one phase of the question—the mode of baptism. Is it a dipping-in, a pouring-on, or a sprinkling-on? Should infants or only adults after they have become converted be baptized? If infants are baptized, should they be rebaptized after choosing themselves to be Christians? And if an adult is baptized by one denomination under one mode, if he changes denominational affiliation, should he be rebaptized? These are some of the questions with respect to the rite on which there is no unanimous agreement.

It will not help to any insight to continue to argue the proper mode of baptism. *Any mode is proper that is used with the proper motive and gets the proper results; and no mode is proper that is not used with the proper motive.* Both dipping-in and pouring and sprinkling-on have been used successfully. No doubt dipping-in was the characteristic method of the early church, following the practice of John the Baptist. Sprinkling-on was customary during the latter part of the ancient and during the Middle Ages. Immersion came into practice again during the modern age; but there would hardly be any quarrel over its mode if there was any general agreement as to its purpose.

Three different purposes which are not always clearly distinguished in consciousness underlie it. As a result, we have only infant baptism by some, only adult baptism by others, and both infant and adult baptism by still others. In the case of the first group, baptism is connected historically with circumcision among the Hebrews. This was a religious rite which was considered as making the child a true Hebrew with respect to the promise of God for future blessings to this people. When a Gentile was made a proselyte he had to become circumcised to become heir to these promises of God. Likewise infant baptism among Christians was originally a religious rite which initiated the child into the Christian family, and made him heir to the promises of God through Jesus Christ. In the case of the second group, Christian baptism is connected historically with the baptism of John the Baptist. He baptized adults as an indication that they had repented of their sins, and stood ready to be accepted by the Saviour when He should come. This initiated them into the group of the acceptables. Likewise Christian baptism of only adults initiates them into the communion of those who have repented and become converted. *The rite through which one actually joins the Christian church is through baptism; while one joins the denominational church through ritual and enrollment.* And in the case of the third group, the purposes of the first and second groups are combined, and, in the popular mind, confused. This group initiates infants into the Christian family, then reinitiates them as adults when they have become converted. *Baptism, we shall say, then, is a religious rite by and through which people are initiated into the Christian family or the Christian church.*

Should One Be Baptized Twice? When the baptism of infants began, parents and the local church were duty bound to provide adequately for the religious nurture of the child so that he would grow up a Christian according to the prevalent conception of what constituted a Christian. He needed no conversion, and, hence, no rebaptism. But most

Protestants to-day are not usually so punctilious about the religious rearing of their children. So some of them continue to baptize infants, and seek to make up for the lack of proper rearing by rebaptizing them after they have been reclaimed from their spiritual and moral strayings, which should have been prevented by the proper rearing. *So unless we are going to provide to the best of our ability for the proper religious rearing of our children, there is no adequate motive for baptizing them as infants. Baptism after conversion has the better justification. And as to the rebaptizing of adult Christians by another denomination, we can see no justification for it at all. Such practice feeds denominationalism. It stresses too greatly the manyness of the Christian churches at the expense of the unity of the Christian church. Baptism, we repeat, initiates into the Christian family or the Christian church, and not into the denominational family or church. Ritual does the latter.*

The Significance of the Lord's Supper. Unlike baptism, the Lord's Supper was instituted by the Lord Himself. *It was instituted as a perpetual memorial unto Him for the extreme sacrifice which He has made on behalf of all men.* A memorial it was lest men, in their great joy over the consciousness that their sins had been forgiven, should forget with what price this remission of sins had been purchased. He suffered that the joy of others might be full. But joy is the most deeply appreciated only when it is experienced upon a background of sorrow. Any other joy lacks seriousness. And joy without seriousness is nothing more than so much "good time." "Our sweetest songs," said an old stoic philosopher, "are those which tell of saddest moments." And our deepest joys are those through which a strain of sorrow runs.

Who Is Eligible to Partake of the Lord's Supper? Christians are divided on this question somewhat as they are divided on the question of baptism. Those who practice infant baptism permit all those who have been baptized to partake of the supper. Those who practice only adult baptism permit all who have been baptized to partake. Those who practice both infant and adult baptism usually invite everyone who desires to partake. And those who stress denominationalism in their baptism admit to the

table of the Lord only those who have been baptized into that particular denomination. It seems to us that the most reasonable answer to the question, Who is eligible to partake of the Lord's Supper? is that all those who are considered to belong to the Christian family in any sense are eligible to partake of the supper. Only the enemy of Christ should be purposely excluded from taking part in the commemoration.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 10, 1929

"Go ye therefore and make disciples of all nations"

(By D. D. Martin, D.D.)

We have as the background of the holy ordinances which we study in this lesson the Great Commission, and this is really an announcement by our Lord that all nations should be disciples, and He is beginning with His own by asking them to help carry out His great purpose of world redemption. All authority is His to work out His plan, and in His death He provided for every emergency that might arise, for in this supreme sacrifice we have the assurance that nothing will be spared in bringing about the salvation of the world.

Baptism is to be administered as the symbol of the saturating and saving power of the gospel. All nations are to be baptized in the name of the Holy Trinity as a sign of the cleansing and saving power of the Divine Truth in their lives. Some of the most effective services and inspiring scenes on the mission fields have come with the administration of the ordinance of baptism, as when whole villages of India come in mass to be baptized.

The great central idea in missionary work, as in the supper of our Lord, is that of sacrifice. The broken bread represents the broken body, and the pouring of the cup the shed blood of our Lord. As He gave His life, so are we to give our lives. Taking up our cross, we are to keep step with Him in the work of saving the whole world, and every time we accept the communion of our Lord in this Holy Sacrament, we are saying that we will go and make disciples of all nations until the world is saved.

The cup of remembrance is not the real sacrament. What we are told to do involves life itself, which is the sacramental service to our Lord. As He gave Himself, so must we in heart give ourselves that the world may be saved. Unless this is the consuming passion of our lives, we eat and drink unworthily, and fail to discern the real purpose of the institution which we celebrate. "Go ye therefore and make disciples of all nations."

OAMMON SEMINARY.

Epworth League Topic

MARCH 10

By the Rev. J. W. Haywood, D.D.

PATHS TO PEACE

(Matt. 5. 43-48; Micah 4. 1-4)

What can we do as a nation, as individuals, to secure and maintain peace in the world?

It might be well for us to look hastily at the main causes of war and friction. Study all the wars, and you'll find that they were caused by one or all of the following things: (a) national egotism; (b) national greed; (c) national fear panic.

Nations, like individuals, get afflicted with the superiority complex. America has shown this in its passing the recent immigration law. All this talk about the adulteration of American stock by the influx of foreigners is sheer egotism. There are no superior and inferior stocks. American people are a little farther along in civilization than many European immigrants, not because Americans are a superior stock, but because they've had a better

chance. When two nations get into competition for raw materials in the world markets, it will not be long before they can find a thousand reasons to fight. When two nations out of their ignorance of each other begin mutually to suspect, each that the other is making elaborate preparations for war, there exists an optimum situation for a war. These are the kinds of things a constructive peace program must strive to change.

What We Can Do.—1. Stop placing a higher value on raw materials than on human beings. The trouble is, we now think more of rubber trees, cocoa beans, sugar cane, and petroleum than we do of folks. We'll sacrifice millions of our own boys and millions of the boys of other nations just to get access to the sources of raw materials.

2. Create national and international machinery for settling differences without an appeal to cannon.

Arbitration treaties, The Hague tribunal, the World Court, the League of Nations—these are the kind of things I have in mind. These things will, of course, be clumsy at first. But we must remember that all of the local machinery, like courts and laws, have been evolved and perfected by social trial and error. We shall have to do the same thing internationally. The thing we need to do is to make an honest trial of this sort of thing. The trouble is, when it comes to abandoning war as the mode of settling differences, we are like Lot's wife fleeing from Sodom—we continue to look back.

3. Create, by the use of all our social agencies, the mind of peace. We could make war a complete outlaw to the next generation, if we'd get at it in our churches, schools, and homes. Everybody ought to oppose military training in our schools and colleges. It is a subtle device for keeping the military mind in our citizenry. We ought to be loud, continuous, uncompromising in proclaiming to our youth that war is the instrument of the devil, and fit only for the domain of hell.

The League's Contribution.—You probably think that the League is such an inconsequential thing that there is nothing it can do to

help in this big task. Here in some of the Baltimore churches the Leagues are deliberately giving themselves to the task of understanding and making friends of peoples of other race groups. I am frequently called with the male quartet of the college to attend meetings of this character. I had an engagement of that character for Sunday, February 24. At a meeting of this kind, not long ago, I sat at the table by the side of a young fellow who came from South Carolina. He admitted that he'd never before eaten and fraternized with a Negro, but declared that, from that night on, there would be no more racial barriers in his life. If our Leagues will set themselves to the task of creating good will, friendship, fellowship among the races in the community, they will be getting at the difficulty right where the roots lie deep. When people know and respect each other, they can easier meet at the arbitration table.

I live to hail the season
By gifted ones foretold,
When men shall live by reason
And not alone for gold,
When man to man united
And every wrong thing righted;
The whole world shall be lifted
As Eden was, of old.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Natchitoches, La.—The Rev. W. A. Tyus, pastor of St. Matthew Methodist Episcopal Church, Cane River circuit, is in bed sick, and has been confined since January 30. We are trying to do our part by our pastor, and we ask the prayers of the district that we may stand by our pastor and do the best we can for him in his illness, and his dear wife, Mrs. S. A. Tyus.—Zula Mae Nicholas, Reporter.

Canton, Miss.—We had a big day on the Canton circuit at Tyler Chapel Methodist Episcopal Church, January 28. Our superintendent broke the Bread of Life, and all present were made to feel glad. We raised for the quarter, \$30.45. We are glad to have the Rev. N. Poe as our pastor this year. A great change has been wrought on this circuit.—Mitchell Butler, Reporter.

Jeanerette, La.—The Woman's Home Missionary Society of St. Paul Methodist Episcopal Church held its installation service Monday night. The sermon was preached by the Rev. Clark, of Olliver. His text was, "Let her glean with you." The visiting ministers, the Rev. George Williams, of Calvary Baptist Church, and the Rev. M. Jones, spoke words of encouragement to the officers. The service was quite a success. Lemonade and cake were served. Collection, \$5.35.—Mrs. Frances Alexander, Reporter.

Kansas City, Mo.—A goodly number of persons attended the prayer service at Clark Methodist Episcopal Church on February 6. After the prayer service they stormed the parsonage, leaving in the wake of the storm seventeen dollars' worth of groceries. There were forty or more persons composing the party. May the blessings of God be upon them, and may their tribe increase. They have a standing invitation from the pastor and family to come as often as they wish.—L. Woolrich, Pastor; Mrs. Nettie Thirkles, Reporter.

Marion, N. C.—At our last Annual Conference, the Rev. G. W. Patterson was sent to us as our pastor at Addie's Chapel. In his first board meeting he put on a rally for January 20. At 11 A. M. he preached a very inspiring sermon; at 3 P. M. the Rev. Roberts, pastor of Zion Church, members, and choir were present. He preached an able sermon for the Ladies' Aid. Collection, \$11.27. At 7.30 P. M. the pastor preached again. The captains made their reports and \$107 was raised. Pray for us to do a great year's work.—Mrs. Idella C. Ervin, Reporter.

San Antonio, Texas.—On Sunday, February 3, was witnessed a very interesting program at the municipal auditorium under the auspices of the "Progressive Woman's Club" for the care of the colored orphans of the city. The program consisted of Negro music, rendered by several clubs of the city. Four of the clubs entered a contest for a "silver loving cup." More than three thousand white people and about eight hundred colored listened to the program. At the close the prize was awarded to the Nathaniel Dett Music Club, of which Mrs. G. A. Deslandes is directress. The number used was, "Listen to the Lambs," by Dett. Mrs. Deslandes is also secretary of the Progressive Woman's Club.—J. B. Phoenix, Reporter.

Waldo, Fla.—The Rev. G. E. Hall, pastor of Waldo and Free Canaan charge, preached his farewell sermon at Waldo, Monday night, January 28. Notwithstanding the inclemency of the weather, a good congregation was present to hear his parting words. He selected his text from Gal. 13. 11, "Finally, my brethren, farewell." He preached to the delight of all present. The Baptist Church, represented by Mrs. Lelia Redish; the African Methodist Episcopal Church, by Mrs. Maud Anderson, and Mt. Carmel Methodist Episcopal Church, Mrs. M. M. Gordon, gave a total of \$12.66. Report of the year's work was read by the secretary. Resolutions were read from the different churches. The pastor left Wednesday for Jacksonville, Fla., with a good report for Conference.—Reporter.

Scotlandville, La.—The Willing Workers' Club of Camphor Memorial Methodist Episcopal Church celebrated its first anniversary Monday evening, January 28, at the Odd Fellows' Hall. First we were pleasantly entertained by an excellent program, interspersed with beautiful music, rendered by the Stanacola Band, of which Mr. Leroy Stewart is the splendid director. The club is very fortunate in having two of its own young men also members of the band in the person of Messrs. Thomas Lands and G. B. Robinson. The principal address of the evening was delivered by Mr. H. E. Carter, of Baton Rouge, which was very inspiring, instructive, and helpful to the younger group. The music rendered by our newly organized quartet of Scotlandville was highly appreciated and very much enjoyed by all. The ladies who served on the committee rendered fine service in taking care of the entire affair, for there was indeed an immense gathering, which expressed gratitude to the club for its aim, purpose, and work accomplished in the community. The program was conducted by our worthy president, Mr. James Bradford. The club was proud of the financial results of the evening,

In

"Purposeful Evangelism for Youth"

DR. F. WATSON HANNAN says:

"The conserving of young life for God and the world is the supreme task of the church school teacher."

Read this article in the February

Church School Journal

(Evangelism and Christian Patriotism number)

The presentation of the playlet, "Clearing the Way," will give young people a new interpretation of true patriotism.

The Journal is our lesson periodical for all teachers of classes above the intermediates. Two pages are devoted to the interests of the church school superintendent and other officers.

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The Methodist Book Concern

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which went toward the support of the church.—Reporter.

Eutaw, Ala.—The Eutaw circuit desires to thank our good Bishop R. E. Jones and the cabinet for returning to us the beloved Dr. F. W. Williams, our district superintendent, and also for sending to us Dr. J. H. Hughes, who has really gotten into the hearts of the people of Eutaw, and we are planning to put the program over. The first Quarterly Conference was truly a success, held January 25-27. Each officer was present and read his and her report. On Friday night the meeting was opened at 8 P. M., with Dr. Williams presiding. He gave a very inspiring address and told of the spirit and impression of the great National World Service Outlook Conference held in Evanston, Ill., January 2-4, and urged full co-operation in the program of the great church and in the every-member canvass. Sunday, January 27, brought very unfavorable weather, but the people came and the morning service was fine. Dr. Hughes, pastor, preached from the subject, "This Day." It was indeed inspiring. One person was added to the church. The quarterage was raised in full, and we paid the pastor \$10. On Monday a group meeting was held, a World Service Outlook Conference, which proved a great success. The ladies served a very delicious dinner, which was enjoyed by all present.—Geo. Gordon, Reporter.

Austin, Texas.—Wesley Chapel Methodist Episcopal Church seems to be having a continued feast of big things. Sunday morning, February 3, Dr. D. L. Williams, of South Carolina, preached a very deep and effective sermon from the text, "What think ye of Christ?" It was a communion service. A large number of the members, friends, and students from Samuel Houston College were present and communed together. The Spirit was very much in evidence. Sunday evening the message was delivered by Dr. W. G. Wiggs, a member of the Texas Legislature, now in session. He spoke on the subject, "From the Bondage of Sin to the Promised Land of Righteousness." It was a great message. Several other congressmen and prominent white citizens of the city were present. The Wesley choir was at its best. Several of the choicest spirituals were sung along with the anthems. It was a high day in

Wesley. Two weeks ago Pastor Turner called the membership together in a great mass meeting to consider the sale of the old church. There were 195 present; 192 voted for the sale, and three against. All present voted. So the old Wesley Church has been sold to the city school board for \$17,500. We look for a Greater Wesley on our new property, whose builder and maker is W. L. Turner.—Mrs. C. E. Whitiker, Reporter.

Columbus, Miss.—The writer was assigned to the Ackerman charge by Bishop Mead at Grenada, Miss., February 12, 1928. We only had ten months to work, and the first part of the year was very rainy, but we put over a good program. There were twenty accessions; World Service, \$140; Rust College, \$35; paid district superintendent, \$112; bishop, \$12; Pensions and Relief, \$20; pastor, \$650; painting, \$40; repairs, \$20; paid on lights, \$25; old debts, \$12; sexton, \$25; sick and poor, \$25; grand total collection, \$1,116. The people at Ackerman were very much pleased with my work, so much so that in the fourth Quarterly Conference they requested my return. However, at Kosciusko, Miss., December 5, 1928, I was assigned to Columbus circuit, and am now on the job there. On February 9 and 10, the Rev. D. Green, district superintendent, came to hold his first Quarterly Conference. The weather was very inclement, but we had a good quarter. Dr. Green brought to us the plans of the church, and stated that he hoped we would put over the program this year, and by the help of the Master we will come up to the Annual Conference at Greenwood, Miss., with a round report. Paid the superintendent in full: Sunday, Dr. Green was at his best. He preached a great sermon and administered the communion. He is the right man in the right place, and may he live long to do work for the Master.—R. B. Adams, Pastor.

Jonesboro, Ga.—In spite of the wintry wind which blew, we are proud to report that Sunday, February 8, was a high day in Andrews Chapel Methodist Episcopal Church. The morning service was witnessed by a large crowd. At 11 A. M. the pastor preached from Luke 2:10. Sixty-five partook of the Holy Communion. The pastor then called forth thirty-six members who had willingly agreed to assume responsibility of \$50 this year for the lifting of an indebtedness which is past due. He charged them to go ye into all the world and get the money, and be back to Andrews Chapel June 30 and report of their labors. They are as follows: Rev. and Mrs. P. L. Inman, Mr. and Mrs. M. Bell, Mesdames A. Lockhart, W. Johnson, J. C. Sowder, E. Hudson, D. Henderson, M. Freeman, M. B. Sowder, P. Walker, I. Crowder, R. Robinson, L. Turnipseed, J. Babb, A. Broughton, M. Q. Turnipseed, L. Riggins, S. Moore,

I. McElroy, J. Mann, J. Moreland, E. Offord, Messrs. C. Sowder, J. W. Burnette, W. H. Freeman, P. Sowder, A. Sowder, M. Miller, B. Turnipseed, P. Turnipseed, N. Arnold, R. Robinson, J. C. Johnson, A. Edmonson, G. Walker, Miss U. V. Arnold. We trust these workers will find the field rich and reap sufficiently. At 7:30 P. M. Epworth League was conducted by Bro. J. W. Burnett; 8 P. M., the pastor preached from Rev. 1:17, thus closing a very fine service for the day. Collection, \$27.50. The pastor urges that every house should have the Southwestern as its guide and help.—J. W. Burnette, Reporter.

Huntsville, Ala.—The membership of Lake Side Methodist Episcopal Church feel that the Conference made no mistake when the Rev. J. W. Coleman was assigned to us as pastor. His sermons each Sunday have been filled with the Holy Spirit. The Rev. Coleman came to us a widower, having lost his wife at Gadsden, Ala. After preaching a wonderful sermon on Sunday morning at 11 o'clock, he left for Falmouth, Ky., where he was married to Miss Dorothea Willette the following week. A collection of \$54.94 was raised for him that morning. The bride and groom were expected on January 17, so on Monday, the 14th, the parsonage committee, with other members of the church, met and began cleaning and making ready for the reception. The parsonage floors were restained and all necessary improvements were made to make the parsonage look attractive. Necessary pieces of furniture were purchased, and on the evening of January 16 boxes of pounds began pouring in, and by Thursday night we hardly had room to store the groceries. The basement was likewise decorated for the reception tendered the Rev. and Mrs. Coleman on Friday night, January 18. The couple reached home Thursday morning, January 17, and were met by Mr. Lee Lowery, who conveyed them to the home of Mr. and Mrs. Lee Lowery, where a nice, hot lunch was prepared by Sister Lowery and Sister Brooks. They arrived at the parsonage at 4:30 P. M., where a committee of busy sisters were making ready a delicious supper. The supper was served by the Ladies' Aid and others. Bro. Coleman scarcely recognized the parsonage when he came back because of the wonderful improvement. The public reception was held in the basement of the church on January 18. A short musical program was rendered and words of welcome were extended by friends, after which hot chocolate and cake were served; then followed the cutting of the wedding cake in honor of the bride and groom. The church has taken on new life since the Rev. Coleman was assigned here, and we are determined to stand by him and his wife in building up the cause of Christ.—C. W. Adair, Recording Steward.

Brethren: Remember that Easter, March 31, is over-the-top day with our World Service. Organize World Service local council on your charge; see that every member is canvassed. Let us play the part of earnest men. God and the church are depending on us. Push all claims; see that the last member and friend has been given a chance to help Christ save this world in our World Service Easter drive. Our bishop will be with us to hear our Easter reports. Now brethren, pray over the top, preach over the top, and go over the top with your quotas. If you need me, call me.—J. W. Whitfield, District Superintendent.

SAVANNAH DISTRICT

Second Round—St. Marys and Woodbine, March 9, 10; White Oak and Jefferson, 16, 17; Jesup, 23-25; Baxley, April 6, 7; Brunswick, 14, 15; Arco (3 P. M.), 14; Waynesville and Sterling, 20, 21; Nabunta and Everett (8 P. M.), 20; Hagan, 27, 28; Mt. Vernon, May 4, 5; Vidalia, 11, 12; Reidsville and Burke, 18, 19; Asbury (11 A. M.), 26, 27; Palen (8 P. M.), 26-28; Clio, June 1, 2; Speedwell, May 29; Mt. Zion, 30; Haven Home (7 P. M.), 31.

Dear Brethren: Let nothing stand in the way of March 31. Make it the greatest Easter that has dawned on the Savannah District. Let each charge do its part on that day. The District Sunday School and Epworth League World Service Rally will do the rest at Hagan, Ga., April 26. By all means see that your officers take the Southwestern. The Young People's Good Literature Convention must have the Southwestern banner. The Young People's Convention will be held at Baxley, Ga., June 28-30, 1929.—S. D. Bankston, District Superintendent.

WAYNESBORO DISTRICT

Second Round—Augusta, St. Mark, March 9, 10; Rocky Ford, 16, 17; Newington and Lee, 28, 24; Easter Sunday, 31; Sylvania, April 6, 7; Millen, 6, 7; Haven, Asbury, and Gough, 13, 14; Portail and Summit, 20, 21; Sunday School and Epworth League Convention, 25-28; Statesboro, 27, 28; Herndon and Wadley, May 4, 5; Charlestown, 11, 12; Hilltonia, 18, 19; Pulaski, 25, 26; Dublin, June 8, 9.

Dear Brethren: The second quarter is upon us, and when it is out half of the Conference year will be gone. Begin now to arrange for Easter, March 31. Launch intensive drive for that and raise your full quota for World Service, Church School, and Epworth League Convention, April 25-28, at Charlestown. Push the interest of the Southwestern and Clark University. Keep your charges spiritually alive, and you will have no trouble in putting over the financial program. Read all the literature sent you from the general church. Yours to serve, W. H. Odum, District Superintendent, P. O. Box 284, Millen, Ga.

District Activities

District Rounds

GULFSIDE DISTRICT

Second Round—Bay St. Louis, March 16, 17; Picayune, 23, 24; Waveland, 27, 28; Pass Christian, April 6, 7; Lumberton, 13, 14; Gulfport, St. Mark, 19-21; Gulfport, Mt. Pleasant, 20, 21; Biloxi, 24, 25; McHenry, 27, 28; Bond-Wiggins, 26-28; Ocean Springs, May 1, 2; Handsboro, 4, 5; Escatawpa, 10-12; Moss Point, 11, 12; Richton, 18, 19; McLain, 21, 22; Vernal-Bendale, 23, 24; Basin, 25, 26.

Dear Brothers: The Lenten season is upon us, the season of prayer. May we not make it a season of deeper consecration to the unfinished task of Kingdom building? I am wishing you success as you go forward in this great work. Plan to go over the top on Easter with your full quota. We are to make our report to Bishop Jones at Waveland Tuesday after Easter. Make it your best. Yours faithfully, A. L. Holland, District Superintendent.

HATTIESBURG DISTRICT

Second Round—Laurel, Wesley, March 16, 17; Laurel, Mallalieu, 20, 21; Laurel, St. Paul, 23, 24; Sumrall and Purvis, 26, 27; Hatties-

burg, St. Paul, 29-31; Hattiesburg, Bentley Chapel, 28-31; Hattiesburg Mission, 30, 31; Ellisville, April 6, 7; Heidelberg, 9, 10; Paulding, 13, 14; Bay Springs, 16, 17; Pachuta, 18, 19; West Enterprise, 20, 21; State Line, 25, 26; Waynesboro, 27, 28; Shubuta Ct., May 1, 2; Shubuta, 4, 5; Salem and Morganhill, 11, 12; DeSoto, 9, 10; Quitman, 18, 19; Enterprise, 25, 26.

My dear Brethren: Remember that we are within a few days of Easter, and we cannot evade the issue by making excuses. I am expecting every man to report over the top on Easter. Our bishop will be with us and we must not fail. Brethren, I am depending on you. Please don't disappoint me. Let us prove ourselves equal to the task. I am, yours in His name, E. A. Wilson, Dist. Supt.

HUNTSVILLE DISTRICT

Second Round—Huntsville Ct., March 2, 3; Gunthersville Ct., 7, 8; Cedar Grove, 9, 10; Johnson, 11; Huntsville, 15-17; Scottsboro Ct., 22-24; Sheffield, 28-31; Madison and Springhill, April 6, 7; Athens and Oakland, 13, 14; Decatur, 19-22; Albany, 18-23; Triana Ct., 27, 28; Center Grove Ct., May 4, 5; Bellmina and Beulah, 11, 12; Ardmore, 20.

Quarterly Conferences

GEORGETOWN, TEXAS

February 10 and 11 closed the second Quarterly Conference at St. Paul Methodist Episcopal Church. The Rev. C. E. Whitiker, district superintendent, preached three inspiring and spiritual sermons. Morning subject, "Put on Your Wedding Garment" (Matt. 22:12); evening, "Peter Denies His Lord" (Matt. 26:74); evening, "The Old Path" (Jer. 6:16). At 6:30 P. M. an excellent program was rendered by the Epworth League. The Rev. Greenwalt, of Southwestern University, and student leaders were participants on the program. We enjoyed a great Quarterly Conference. Raised in the Conference, \$40.17; paid pastor in full and the superintendent, \$25. We are very grateful to Bishop R. E. Jones for appointing the Rev. S. E. Blacknell to our church. Since his arrival the church has improved spiritually and financially.—Mrs. M. S. Bailey, Reporter.

HAZLEHURST, MISS.

Our first Quarterly Conference convened January 26 and 27, at Mt. Sinai Methodist Episcopal Church, with the district superintendent, G. W. Coleman, in the chair. The district superintendent called the Conference

to order and brought to us a message of helpfulness along many lines of church work, especially on World Service. A number of officers were present with written reports. Some were absent on account of illness. We raised during the quarter, \$41. May the blessing of the Lord rest upon our district superintendent and this charge during the year. Our pastor, the Rev. B. W. Robinson, is wide-awake on the program of the church. You will hear from us after Easter.—Reporter.

JONESBORO, GA.

The first Quarterly Conference of Jonesboro and Red Oak was held at Andrew's Chapel Methodist Episcopal Church, Jonesboro, January 19 and 20, by the Rev. W. B. Wood, district superintendent of the Griffin District. The business was conducted in harmony and was enjoyed by all present. Dinner was served to all present. On Sunday the Rev. W. B. Wood preached a soul-stirring sermon; subject, "Bitter Waters" (Exod. 15. 23). Everyone present received new inspiration. Visitors for the day: the Rev. C. W. Adams and wife, of McDonough, Ga.; the Rev. I. C. Rucker, of Stockbridge, Ga.; the Rev. I. C. Brown, associate minister of Jonesboro. We were again led to the throne on Sunday night by the Rev. I. C. Rucker, who preached from the subject, "An Enemy Has Done This"; text, Matt. 13. 28. One accession to the church. Amount raised, \$51.—The Rev. P. L. Inman, Pastor; J. W. Burnett, Reporter.

McCOMB CITY, MISS.

Our first Quarterly Conference was held at St. Paul Methodist Episcopal Church, February 1, 1929. All officers were present with written reports. Dr. G. W. Coleman addressed the Conference and preached a soul-stirring sermon to the delight of all. Raised \$50 during the Quarterly Conference. We are planning to raise our World Service in the near future.—Laura Roberson, Reporter.

MOBERLY, MO.

Our fourth Quarterly meeting, seemingly, was a success in His name. In many respects it broke all previous records. The district superintendent, the Rev. C. S. Webster, gave as his last sermons here as district superintendent two highly inspiring and informing messages. The Rev. Dr. I. J. Hicks, of the African Methodist Episcopal Church, greatly edified his hearers at the sacramental service at 3 P. M. His splendid choir rendered excellent service. Number of communicants, fifty. Raised in the Conference, \$70. World Service is coming along encouragingly. Additions to the church, seven; baptized one child.—Reporter.

PAULDING, MISS.

Leona Methodist Episcopal Church: Our first Quarterly Conference convened January 22, 23. The Rev. E. A. Wilson, district superintendent, was present and dispatched the business of the Conference with ease and dignity. Reports from stewards and class leaders and all auxiliaries were rendered. The World Service interests were not forgotten. Raised during this Conference for superintendent, \$33; pastor, \$22; total, \$55. We are expecting to go over the top with our quota on Easter Sunday. The pastor and wife desire to thank the good members and friends of Leona Methodist Episcopal Church for more than 125 pounds of groceries of various kinds presented us Monday night, January 21. Come again.—The Rev. R. L. Tate, Pastor; Carrie Tate, Reporter.

PELAHATCHIE, MISS.

Our first Quarterly Conference was held at Little Zion Church, February 9 and 10, with our beloved district superintendent, the Rev. J. S. Williams, presiding. Most of the officers were present with good reports. Our Conference was truly a success. Paid superintendent in full, \$35; pastor, \$125 for the quarter. Two deaths and unfavorable weather prevented us from doing more. Pelahatchie, with its loyal members, the Rev. J. A. Patterson as pastor, and the Rev. J. S. Williams, district superintendent, make a good team, Bishop Jones showed good judgment in making this appointment. Little Zion Church is

having thirty services a month. The Conference was a spiritual feast. The Rev. Williams was at his best at the 11 o'clock service and preached to the delight of all. We are looking forward to a successful year's work. Our motto is, "Over the top on Easter."—Mrs. R. L. Clayton, Reporter.

RADFORD, VA.

Our first Quarterly Conference was held in the new basement of New Mt. Olive Methodist Episcopal Church, South Radford, Va., December 22, 23. The district superintendent, Rev. A. Davis, presided. The officers were present with their reports, which showed much progress. Our district superintendent was much pleased with reports and the work done. He spoke many words of encouragement and commendation of the work being done on the new church. Despite the fact that he was suffering from a heavy attack of the flu, Sunday, December 23, at 11 A. M., the Rev. Davis preached a fiery gospel sermon that thrilled the very souls of his hearers. Paid the superintendent in full, \$20. Sermon at 8 P. M. by the pastor, Rev. R. M. Green. Paid this quarter on World Service, \$60; pastor, \$113.74.—L. V. Green, Reporter.

WEIR, MISS.

Our first Quarterly Conference for 1929 was held February 9, 10, at Penderville Methodist Episcopal Church, with the Rev. L. D. Campbell in the chair. Due to the unfavorable weather on Saturday and Sunday, only a few officers were present. They rendered good reports. The Rev. Campbell preached an able sermon on Sunday, which was enjoyed by all present. Amount raised during the quarter, \$47.—Mrs. Philip Potts, Reporter.

District Conferences and Conventions

The Durant District World Service Council, Upper Mississippi Conference, met in Wesley Methodist Episcopal Church, Durant, Miss., February 6, at 9.30 A. M., with the Rev. C. V. Heffner, district superintendent, presiding. The Rev. J. P. Watson conducted the devotional services, after which the organization was perfected in the election of W. P. Ashford as secretary and reporter. The quotas were given out to the charges, which met the approval of all present. Many interesting remarks were made by the pastor and laymen. The Revs. Sanders, Brantly, and Nashbur, of the African Methodist Episcopal Zion Church, were introduced and made wonderful talks. Wednesday afternoon was given to the discussion of education and Rust College. Prof. L. M. McCoy, president of Rust College, came to the floor and made a hearty talk which aroused the interest of all; also Dr. J. W. Golden. The Rev. F. J. Talbert motioned that all pastors do their best to raise \$1 from each member for Rust by May 15, 1929.—W. P. Ashford, Reporter.

The Greenville District, South Carolina Conference, is alive and doing work for the Master. The district superintendent, the Rev. Jos. E. C. Jenkins, is bringing things to pass in God's name. He is a hard worker and is striving to make this district second to none in the State. For World Service and Clafin Expansion we are going our length. The Rev. Jenkins attended the World Service Council at Evanston, Ill., and came back with a vision, and is putting those ideas of re-consecration into practice. It is not often that you see both pastor and church pleased just after Annual Conference, but in nearly every place on our district such is the case. We are planning to raise \$1,000 for World Service Easter Sunday. The city churches will raise \$100 each, while the smaller churches will raise \$50. At this time we intend to pull together and do our best. The first Quarterly Conference rounds have been encouraging so far. All the charges are taking on new life. The Rev. Wm. Smith, on the Belton charge, remains sick.—Mrs. L. C. Parks, Reporter.

The Starkville District, Upper Mississippi Conference, met in council in West Point Methodist Episcopal Church, the Rev. D.

Green, district superintendent, presiding. Devotions were conducted by J. W. Byrd. The Rev. D. Green made a timely talk, encouraging faithfulness in standing by the church's program, and explaining the different causes included in each quota. J. W. Byrd was elected secretary, and the business of the council was resumed. Quite a number of laymen, with the pastors, were present. After a heated discussion by both laymen and pastors, the quotas were accepted with a few changes to help distressed charges. The Rev. Jones, pastor of one of the Baptist churches, was introduced and made some very timely remarks. Elder Turner, pastor of Mt. Herman Baptist Church, was also introduced. The council pledged untarnished support to every appeal of the district superintendent. With God to help, we intend to make this the crowning year of the district. Dr. Green is the right man in the right place. He is truly a great leader, and is highly respected by his followers. Too much praise cannot be given the pastor, Rev. Jones; Professor James, and the good women who prepared and served a delicious dinner in the dining apartment of the school. Professor James spared no pains in making everything pleasant for the council body. The council adjourned, to meet again in April at Starkville, Miss.

The Memphis District, Tennessee Conference, held its first group council in McCabe Temple, at Martin, Tenn., January 29, 1929. The council was called to order by the district superintendent, Rev. L. A. Armstrong, at 10 A. M. The Scripture lesson from Romans, twelfth chapter, was read by the Rev. Armstrong. The Rev. Sebastian, pastor of McCabe Temple, delivered the address of welcome to the local churches. The Rev. L. T. Teague was elected secretary of the council; the Rev. Sumner, assistant. The Rev. J. W. Sebastian was elected chairman of the district council, and the Rev. A. D. Butler, treasurer. The laymen of the group council were elected as follows: Miss Rosa Cook, of Centenary, Memphis; Mrs. Lille Lightfoot, of Dyersburg, and Miss Goldie Cook. A recommendation from the Evanston meeting was read and adopted. A penny a day was requested and approved from the local churches. A general discussion was entered upon concerning the benevolent givings of the district. Many things of importance were brought out, after which the sum of \$6.50 was raised for Home Missions and Church Extension. Those who contributed were as follows: the Rev. L. A. Armstrong, \$1; the Rev. I. R. Sumner, 50 cents; the Revs. B. J. Hudson, Walker, L. T. Teague, and J. W. Sebastian, \$1 each. An interesting paper from Walden University Alumni Association was read by the Rev. J. W. Sebastian. The district superintendent of the Nashville District, the Rev. W. B. Crenshaw, was present and made some stirring remarks which were enjoyed by all present. The council highly appreciated his being present. We hope to have him with us again. So well did the council enjoy his remarks that they paid his traveling expenses.—L. T. Teague, Reporter.

JACKSON DISTRICT STEWARDS' AND PASTORS' GROUP MEETING

The pastors and district stewards held their district group meeting January 18, 1929, at Central Methodist Episcopal Church, Jackson, Miss. The district superintendent, the Rev. J. S. Williams, presided. Hymn "Blest Be the Tie" was sung, after which the Rev. J. W. Isable led in prayer. The district superintendent read Matt. 5. 1-6 as a Scripture lesson. The Rev. Williams thanked the pastors for the suit of clothes given him and for their loyalty and co-operation in the work of the district. The Rev. A. B. Keeling was elected secretary and reporter to the Southwestern Christian Advocate. The quotas for World Service, Area Council expense, and Haven Teachers' College were given to the pastors. A committee of the following persons was appointed to estimate the salary of the district superintendent: the Revs. J. W. E. Bowen, Jr., J. A. Patterson, R. S. Hammond, and Bros. Calvin Goodloe and H. S. Griffith. They reported, and it was accepted that the salary of the district superintendent should be \$2,800.

The Revs. L. E. Johnson and J. W. E. Bowen, Jr., read reports from the World Service meeting recently held at New Orleans. The Rev. J. A. Patterson was appointed president and organizer of the district brotherhood. The district World Service roll call of charges was set for April 8, at 11 A. M., at Central Church. The District Conference was set for July 24-28, at Canton circuit. The Sunday-school and Epworth League Convention will be held at Pelahatchie, September 12-15. The district superintendent was asked to set the time and select the place for the district every-member World Service canvass study, and to notify the pastors.

The following pastors and district stewards were present: the Revs. H. Holston, E. W. Middleton, L. E. Johnson, J. W. Isable, Giles W. Adams, J. A. Patterson, J. W. E. Bowen, Jr., F. L. Woods, R. B. Anderson, E. J. Millsap, R. S. Hammond, N. E. Goodloe, D. H. Tyler, A. B. Keeling; district stewards: A. J. Pickens, H. S. Griffith, Jack Crudup, J. L. Grier, J. L. Dennis.

An excellent dinner was served by Central Methodist Episcopal Church.—A. B. Keeling, Reporter.

WORLD SERVICE DISTRICT COUNCIL MEETING OF NASHVILLE DISTRICT

The World Service Council of the Nashville District convened in St. James Methodist Episcopal Church of Franklin, Tenn., on Wednesday, January 30, 1929, at 11 A. M. The meeting opened with song, "Come, Thou Almighty King," led by the district superintendent, W. B. Crenshaw. Prayer was offered by Bro. S. M. Miller. The Scripture lesson was read by H. H. Jones from the second chapter of First John. Bros. Crenshaw, Miller, Adams, and Lewis made helpful commentaries upon the Scripture. At this point the organization of the District World Service Council began with the election of officers. The results were as follows: W. B. Crenshaw, president; G. W. Lewis, vice-president; H. H. Jones, secretary; W. C. Adams, treasurer.

The election of laymen, to become a part of the organization, followed. Mrs. Hyde and Mr. W. D. Hawkins were elected, and upon the suggestion of the chair, Mr. J. D. Wooldridge was appointed. Mrs. Hyde spoke of her appreciation of the honor conferred upon her by the election, and pledged her support to the organization. On motion of F. N. Collier, it was decided that the minimum asking of a minister for World Service be \$5. All of the ministers then made pledges, ranging from \$5 upwards.

Upon the withdrawal of Springfield circuit, Dixon was named as the seat of the next District Conference, and the meeting was then adjourned at 2.15 P. M. The benediction was pronounced by the Rev. Alfred Clay, after which the Conference was invited to the home of the pastor for dinner. We then feasted upon the delicacies raised from the pastor's own garden, and prepared by his wife, with the assistance of a few of the faithful members. The pastor, Bro. D. J. Mitchell, made the entire Conference of more than two dozen men and a few women very welcome.

The afternoon session opened with singing "All Hail the Power of Jesus' Name." Prayer was offered by Bro. Springer, and after singing, the chairman addressed an exhortation to the body in regard to World Service. Out of the great illumination obtained at the Evanston meeting of district superintendents and bishops, Bro. Crenshaw fired the souls of all present to return to their respective charges with a new determination to put their whole lives into World Service effort. The body adopted the "every-member canvass," including the entire program of the church.

Walden College and Lincoln Day was the next topic of discussion, and was received with much enthusiasm and pledged support. Bro. M. S. Johnson was presented and spoke on the subject, "The Boys and Girls and Their Place in the Great Methodist Program." Many of the brothers made remarks in the round-table discussion, congratulating Bro. Johnson for the splendid work among the young people as set forth in his address.

The apportionments for World Service

were then read and adopted as the official guide in our efforts. The Rev. Alfred Clay, a visitor from the Central Missouri Conference, was called to the platform and made a brief but very inspiring address, bringing greetings from his home Conference. Bro. Clay was the guest of Bro. H. H. Jones, and leading a very successful evangelistic meeting at the John Wesley Methodist Episcopal Church of Nashville, Tenn. Bro. W. C. Adams preached a very strong sermon at the evening service. Bro. G. W. Lewis was to have appeared on the program, but was excused by the chair to attend a special meeting at the Y. W. C. A., where he was delivering a course of four lectures on the subject, "Does Your Living Satisfy You?" Dr. Lewis is the pastor of the famous Clark Memorial Methodist Episcopal Church, and is always in demand as a speaker and lecturer throughout the country.

The Franklin meeting was a very inspiring one, and every pastor and layman present went home with a greater determination to go all the way for God and the church.

Obituaries

ARNOLD—Sister Lucile Arnold, a faithful and beloved member of Burns Chapel Methodist Episcopal Church, departed this life February 8, 1929. She was the oldest daughter of Mr. and Mrs. G. A. Arnold. The funeral was held Thursday, February 5, at Wesley Chapel, and the sermon was preached by her pastor, the Rev. R. T. Jackson, and the Rev. C. G. Gissentanner.—H. R. Fearley, Reporter.

BECKHAM—Sister Angeline Beckham, a faithful and loyal member of Mt. Nebo Methodist Episcopal Church, Pontotoc, Miss., passed to a peaceful rest January 21, 1929, at the home of her daughter Mamie. During the two weeks of her illness, while relatives did all they could for her comfort and recovery, she would assure them that the end was near. She leaves four children: Mrs. W. H. Sandlin, of Chicago; Messrs. Will and Lee Beckham, and Mamie, of Pontotoc; twenty-one grandchildren, eight great-grandchildren, and a host of relatives and friends to mourn their loss.—Reporter.

BROWN—Mr. W. W. Brown, a member of Andrews Chapel Methodist Episcopal Church, Jonesboro, Ga., died January 1, 1929. He was indeed a faithful member. He leaves to mourn his death, a wife, two daughters, one son, one sister, a brother, and many friends. Mrs. Addie Shedrick, also a member of the above church, passed to her reward January 13. She leaves to mourn her passing, several children and a host of friends.—J. W. Burnett, Reporter.

DAVIS—The officers and members of St. Peter Methodist Episcopal Church, Clinton, La., mourn the passing of a beloved sister, Fannie Davis, who departed this life in full triumph of faith on January 11, 1929. She died at the age of eighty years. She spent sixty years of her life in the church. She leaves a host of grandchildren to mourn her passing. We extend to the bereaved family our heartfelt sympathy. The funeral was conducted by the pastor, Rev. G. W. Sanders, assisted by the Rev. F. A. Haynes.—W. W. Beauchamp, Reporter.

GANTT—The Rev. George W. Gantt was born at Midway, S. C., and reared there. He professed saving faith in the Lord Jesus Christ at an early age and joined Mt. Zion Methodist Episcopal Church. He was called to the ministry in 1884; for forty-six years he was an active laborer in his Master's vineyard. He served as pastor at the various charges: Seiglingville, Springtown, Ruffin, Lodge, Springfield, Olar, Branchville, Grahamville, Ehrhardt, Denmark, and some of these he served the second time with great credit. It was on December 1, 1928, that the roll was called by the Bishop of our salvation, and as a servant of God he answered to his name and went forward for his reward. He leaves two sisters, one brother, one son, and many relatives to mourn. The funeral was conducted by the Rev. J. P. Robinson, D.D., pastor of the Methodist Episcopal Church, Bamberg Station, Bamberg, S. C.

Dr. Dillard, the pastor of the Baptist church, assisted.—Rev. E. J. Curry, Pastor and Reporter.

GIBSON—Mrs. Mary Gibson was born in Johnson County, Warrensburg, Mo., December 18, 1857, and died January 18, 1929. She became the wife of Rev. H. G. Gibson fifty years ago. She lived and proved a devoted wife and Christian. She was a faithful worker in The Woman's Foreign Missionary Society, of which she was a member until her mind became impaired six years ago. She leaves to mourn her passing, husband, three daughters, two sisters, and other relatives. The funeral was conducted by the pastor, Rev. Madden. The following ministers were present and took part in the services: the Rev. Hawkins, of the Colored Methodist Episcopal Church; the Rev. Watts, pastor of the Baptist Church; and the Revs. A. W. Talbert, Gardner, and White.—E. M. Madden, Pastor.

JACKSON—Marshall Jackson departed this life January 11, 1929, and was buried from Riley's Chapel Methodist Episcopal Church, Handsboro, Miss., January 13. Age, forty-three years. He leaves a wife, one step-son, four brothers, two sisters, and a host of friends to mourn his death.—Edward Smith, Reporter.

JONES—Sister Lula Jones, a faithful member of Pleasant Grove Methodist Episcopal Church, Toombsboro, Miss., and a successful leader of Class No. 2, departed this life January 21, 1929, in full triumph of faith. Sister Jones was a member of the church for twenty-five years. There was never a murmur heard when she was asked to help put over the program of the church. She was always willing and ready to perform all tasks assigned her. She died at the age of forty years. She leaves to mourn her passing, husband, mother, brother, and many friends. The funeral was conducted by her pastor, the Rev. E. H. Williams, and ably assisted by her ex-pastor, the Rev. A. Nelson, of Philadelphia. Other ministers who took part in the service were the Rev. Hawkins, of Haven Chapel, Meridian; the Rev. J. A. Williams, pastor of Elizabeth, Meridian; and the Rev. Thompson, of the Baptist Church. Her remains were lead to rest in Pleasant Grove cemetery.—E. H. Williams, Pastor.

LUBOR—Sister Laura Lubor departed this life on January 20, 1929. She was a faithful member of St. Paul Methodist Episcopal Church. She was ninety years of age at her death, and died holding on to God's unchanging hand.—Rev. T. A. Bailey, Pastor; Frances Alexander, Reporter.

MORRIS—Bro. Charlie Morris, a member of Griffin Chapel Methodist Episcopal Church, Starkville, Miss., departed this life January 8, 1929. He had been a member of said church for a number of years. He loved the church, and was ever ready to answer every call and perform any duty to further the Kingdom work. He had strong and abiding faith in God, and when the last eventful hour came, he was perfectly quiet and slept away. He leaves to mourn his passing, one daughter, Mrs. Lelia Gibson, former matron of Rust College; two grandchildren, other relatives, and a host of friends. He is gone, but not forgotten.—A Friend.

WHEATON—On January 2, 1929, death claimed the Rev. C. W. Wheaton, one of the faithful members and a local preacher of Pilgrim Rest Methodist Episcopal Church, Garlandville circuit, Mississippi Conference. Bro. Wheaton was known and loved in his church and abroad. He stood to his Christian duties until the last. He was taken ill in September, and though his health was failing fast, he attended the Harvest Convention which was held in October. Bro. Wheaton was a lover of the ministers, a friend, and a big brother. His entire family was brought up under Christian influences, and he gave to all of his children a fair education. He was the father of our efficient pastor, the Rev. J. D. Wheaton, on the Hattiesburg District. Bro. Wheaton was taken to the Mattie Hurst Hospital at Meridian, Miss., and after an operation, lived only about twelve days.—A. D. Wright, Pastor.

WHITE—Bro. Jefferson White died January 1, 1929. He was born in Jefferson County, Miss., in 1857, being seventy-two years of age at his death. He first joined Pine Grove Methodist Episcopal Church at Fayette, Miss., when a young man, and continued to connect himself with the church wherever he lived. His last connection was with the St. Paul Methodist Episcopal Church, Sumrall, Miss., of which he was a faithful member until death. He leaves ten children to mourn his departed life. His funeral was conducted by the Rev. A. W. Wilks, his pastor, and the Rev. A. M. Quinn. Peace to his ashes.—Reporter.

WHITFIELD—Talithia Whitfield, a member of Joyce Chapel Methodist Episcopal Church, Scottsboro, Ala., departed this life January 23, 1929. Sister Whitfield was born at Scottsboro, Ala., in 1856. She was married to Wiley Whitfield in 1874, at the above-named place. She attended Clark University, Atlanta, Ga., and was a great help to her husband in business. She joined the church more than forty years ago and lived a Christian life. Sister Whitfield had been in ill health for more than three years, but she bore her affliction with supreme trust in her Lord and Master. In her affliction she had the tenderest care of husband and friends. The end came without a struggle. The funeral was held at Joyce Chapel, on January 25, conducted by the pastor, Rev. A. D. Moon. Augustus McDonald rendered a solo; Carrie Sandford spoke of Sister Whitfield as a Christian; Tom Ingram spoke of her as a citizen. Brief remarks were made by Jim Scott.—Irene Stapler, Reporter.

WILKINS—On December 30, 1928, the death angel visited the home of Mr. and Mrs. McDonald Winbush, Cleveland, Ohio, and claimed their grandmother, Mrs. Bettie Wilkins. She was a devoted and faithful member of Midway Methodist Episcopal Church, Vaiden circuit, Vaiden, Miss., for a number of years; also of Winona, Miss. She was faithful to the end. She was sick for a short while. She leaves to mourn a granddaughter and her husband and a host of friends.—Mr. and Mrs. McDonald Winbush.

WRIGHT—Bro. Tom Wright was born in 1851; died February 8, 1929, aged seventy-eight years. He was a member of King's Chapel Methodist Episcopal Church, Aberdeen, Miss., for fifty-six years, serving as class leader, trustee, and steward for thirty-six years. Bro. Wright was loyal to his church and family. He leaves to mourn four sons, four daughters, several grandchildren and great-grandchildren. The funeral was held at Daniel Baptist Church. The following ministers took part in the ceremony: the Revs. S. S. Brown, J. Parson, pastor of Daniel Baptist Church; N. H. Cooperwood, M. McMillan, D. Holliday.—Moses Moore, Reporter.

Cards of Thanks

We wish to thank the good members of Oak Grove Church for the nice presents given us on December 24, which were placed on the Christmas tree, amounting to \$12. We can never forget them. They always have something good with which to cheer us. May God bless them all.—The Rev. and Mrs. A. C. Collins.

I take this method to express my gratitude to the members and friends of Dumas Chapel Methodist Episcopal Church, Bellfontaine, Miss., for the storm given me February 12. The movement was led by Sister Mollie Dumas, Sister Cora Dumas, Sister Mollie Mays, Sister Lee Luster Dumas, Bros. Charley Dumas, and V. Quinn. May the Lord bless these good people. Come again.—W. M. McCaskill, Pastor.

On the morning of February 6 we heard a car stop at our gate. Mr. R. A. Thomas came in and invited the pastor to the car to get a package, and to his surprise he found a supply of assorted groceries and fruit, given by the following members of Thomas Chapel Methodist Episcopal Church: Messrs. R. A. Thomas, M. C. Gant, Sam Sharp, Sandy

Thomas, Mesdames H. Warmesley, M. Clay, E. Ferguson, Misses N. E. and S. V. Thomas. We, the inmates of the parsonage, are very thankful for the tokens.—Rev. and Mrs. L. H. Smith, Mansfield, La.

The Rev. J. W. Winston and wife desire to thank the good members and friends of Central Methodist Episcopal Church, Marvell, Ark., for a storm on Friday evening, February 1. This storm was led by Mrs. M. A. Parker. The presentation speech was made by Mrs. Blanche Woods. Many pounds of select groceries were laid on the table. After the presentation the pastor offered prayer. Those participating were: Mrs. M. A. Parker, Mrs. Blanche Woods, Mrs. Brown, Mr. H. Hays, Mrs. Glispie, Mr. Ellice. This storm was indeed a surprise. May God bless these faithful workers. Come again; you are welcome.

We take this method to thank the good members of Shilo Methodist Episcopal Church, Brewton, Ala., for the thirty-five pounds of very choice groceries sent to the parsonage in a time of need. We wish the good members to know how greatly we appreciated this surprise. Mrs. Crowley, president of the Ladies' Aid; Mrs. Murphy, Mrs. L. E. Shelly, and Mrs. Nolen led the band, and were accompanied by Brothers Shelly, Sherrill, Hollinger, H. Cheatem, R. Cheatem, Jas. Murphy, and Palmer. This group knows how to do big things. We pray that God's blessing shall overshadow them.—Adella Dawkins, Evergreen, Ala.

The Rev. W. A. Parham and wife wish to thank the good people of Teague, Texas, for a great storm that struck their home, February 5. The storm was led by Mrs. Maggie Sneed and Mrs. Emma Harris, singing, "God Will Take Care of You," followed with prayer by the Rev. G. S. Sneed, pastor of Bethlehem circuit. The dining table was filled with everything good to eat. The Rev. Parham prayed God's blessing upon the entire group. We also thank the preachers of the Texas Conference who so nobly contributed to us during this crisis of our lives. May God's greatest benediction abide with them all.—Mrs. W. A. Parham.

A few days after my return to this charge from the Annual Conference I visited my country church. I had witnessed several cyclones and tornadoes in that section of the country, but I was overtaken that evening in a very strange storm. On examining my car, I found it had been filled with meats of every description. Some of the promoters of this storm were: Mr. and Mrs. Walter McDaniel, Mr. and Mrs. E. D. McDavis, Mr. and Mrs. Hamp Clay, Mr. and Mrs. Horace Clay, Mr. and Mrs. Early Clay, Mrs. Callie McDavis and son, Mr. and Mrs. Harold McDavis, Mr. and Mrs. Frank McDavis, Mr. and Mrs. W. L. Moore, and a number of others.—J. W. Byrd, Pastor, Bridgeville, Miss.

The Rev. and Mrs. S. Robinson desire to thank the Rev. J. L. Jackson and his loyal members of Washington Chapel Methodist Episcopal Church, Wardville, La., for their kindness. When they learned of our illness, Brothers Jim Smith and Matt Bull, Sister Pearl Robinson, Isaiah Ward, Jr., and the Rev. J. L. Jackson got together, and, on January 23, loaded their car with 200 pounds of choice groceries and launched out for Monroe (La.) St. Paul Church. The pastor and wife expressed their heartfelt thanks for their loyalty. On January 19, Bro. Hubert Scott, of St. Paul, presented to the pastor and his wife a beautiful set of dishes. May God bless these good people that they may live long to do good.—A. Robinson, Reporter.

The Rev. and Mrs. J. E. Wilson wish to thank the members and friends of Mt. Vernon Methodist Episcopal Church, Richmond, Texas, for many pounds of select groceries. The surprise took place on Thursday night, January 17. The affair was led by Sisters M. Martin and A. Harris. Other members were Sisters L. Jones, A. Simpson, B. Hodge, T. Mayshack, V. McCoy, H. Kenney, M. Brown, C. Welis, P. Jackson, L. Parr, C. Washington, L. Phillips, H. I. Ragland, M.

Huff, V. Watson, R. Breed, L. B. Johnson, F. Hilburn, M. Humphrey, B. Washington, E. Thomas, I. Branch, L. B. Scott, and the Martin family; also Bros. S. H. Huff, B. Sparks, and L. A. Humphrey. Response by pastor. May God bless us with a year of successful work in His name.—Ruth Martin, Reporter.

On Saturday night, December 12, about 8 o'clock, to our surprise, a storm struck the parsonage which brought to us about seventy-five pounds of choice groceries, which were very much needed in the parsonage. The storm came by the way of The Woman's Home Missionary Society, led by the president, Mrs. Ella Holland, together with Mrs. C. Griffin, Mrs. R. L. Spencer, Mrs. A. M. Summerville, and Master A. B. Bryant. We are very grateful and more than thankful to these most Godlike women for the love and courtesy they have shown to the pastor and his good wife. May God bless these good women. The good members of St. Paul Church, Spring, Texas, have taken on new life, and are planning for great things this new Conference year of 1929.—The Rev. and Mrs. J. A. Daniels.

We take this method of thanking the good members and friends of Thompson's Chapel Methodist Episcopal Church, North Fort Worth, Texas, for remembering us in our new field on Christmas Eve at the big Christmas tree celebration given at Thompson Chapel with a short but interesting program. The tree was valued at \$350. The pastor and wife received many nice gifts, with two heavily loaded bushel baskets of groceries, containing gifts from members and friends of said church. We haven't words sufficient to express our appreciation for same. We especially thank Mrs. E. Lofton, in charge of the surprise, and Mrs. U. S. Smith, in charge of the program and tree, and all who cooperated to make this affair a glorious success. You are all welcome; call again.—The Rev. M. W. Stephens, Pastor.

The Rev. and Mrs. T. H. Fortson, of Union Chapel Methodist Episcopal Church, Marietta, Ga., wish to thank the good members and many friends for 114 pounds of choice groceries, select canned goods, and a purse containing \$2.75, which were presented us by Mrs. Mamie Williams in a surprise party, Thursday night, January 24. The party was led by Mrs. A. Hamilton, Mrs. M. Williams, Mrs. L. Patterson, and others. They came to the parsonage singing "Somebody's Knocking at Your Door," led by Miss Lenora Wembry, of the African Methodist Episcopal Church. They were admitted, and the presentation speech was made by Mrs. A. Hamilton, president of the Ladies' Aid Society, followed by Sister Mamie Williams. After some timely remarks by these ladies, the 114 pounds of groceries were placed on the table and the cash purse was presented to the Rev. and Mrs. Fortson, after which the Rev. and Mrs. Fortson made the response. May God bless these faithful workers. May the Spirit of Christ continue to exist in their hearts. Space will not permit us to mention the names of all who participated.

We wish to express our appreciation to the Ladies' Aid of Marshall Chapel, Bunkie, La., for the splendid surprise given us on Thursday, January 31. The society came during the hour for service, led by Mrs. Carrie Watson, president; Mrs. Carrie Jones, treasurer, and Mrs. Virginia, secretary, bringing many pounds of choice groceries, and presented the pastor a handsome cash purse. The basket of groceries was presented by Mrs. Carrie Jones; a fine cake by Mrs. Virginia, and Mrs. Watson presented the purse. Appropriate speeches were made by each, and remarks by Bros. S. Watson and D. Jones, while Mrs. Diana Washington, of the Baptist Church, gave encouraging remarks, followed by a sermonette from the Rev. W. E. Williams, of the Baptist Church. Mrs. Carrie Jones read a beautiful paper, expressing the sentiment of the members for the faithful services of their pastor. Beautiful singing was enjoyed by all, and the pastor and his good wife, with a thousand smiles, responding, invited the ladies and the

friends to come again. After the benediction, refreshments were served to the satisfaction of all.—W. J. M. Price, Pastor.

On the night of January 23, as I sat in my room, I heard a large crowd on the porch singing "Somebody's Knocking at Your Door." It was the Ladies' Aid Board and their friends bringing a surprise to the parsonage: Mrs. Florence Storey, president; Mrs. E. McWhorter, secretary; Mrs. C. Clark, treasurer; Mrs. V. Horn, Mr. J. M. Lipsey, Mrs. F. Hall, Mrs. C. Felder, Miss H. Storey; also Dr. S. T. Simons. Friends: Miss Adline Williams, of the African Methodist Episcopal Church; Mrs. C. Campbell, of the African Methodist Episcopal Church; Mrs. L. Harris, Mrs. R. L. Williams, Mrs. A. McCollom, of the Baptist Church, and Miss M. Benton, of the African Methodist Episcopal Church. The silver was given by Bro. John Storey, Dr. S. T. Simons, Mrs. C. Simons, and others. The pastor has enough groceries to last him for some time, and ask the members and friends to return when they feel that this supply is exhausted. The pastor asked God's blessing upon them all.—J. M. Lipsey, Reporter.

Crescent City Note

Trinity Methodist Episcopal Church: Services held at Trinity Methodist Episcopal Church, February 17, at 11 A. M., will linger for many days in the memory of those who attended. The spacious auditorium barely accommodated the people. This was known as "Girls' Day" at Trinity. Miss Sarah Jones, one of the city teachers, was the leader of this movement. Mrs. R. B. Hayes and Mrs. S. C. Walker, of New Orleans University, greatly assisted her. The entire program was carried out by the girls except the two addresses by Mrs. M. S. Davage and Bishop R. E. Jones. The address made by Miss Mary Jones, the daughter of Bishop R. E. Jones, was one of the best ever delivered in the city of New Orleans. She said that if the young folk would manifest some of the same enthusiasm for Jesus Christ as they do at the football games, we would have better communities in which to live. Mrs. M. S. Davage, of Clark University, Atlanta, Ga., spoke to the delight of the entire audience. Among some of the things Bishop Jones said in his address was that out of this movement he sincerely hoped a girls' federation would develop. At 7:30 P. M. the pastor, Rev. W. G. Alston, delivered a sermon under the auspices of Ladies' Aid No. 1. Mrs. Virginia Harris presided. We were greatly favored at this service with the presence of Mrs. Ila Turpeau, a former member of this church, wife of Dr. D. D. Turpeau, pastor of Calvary Methodist Episcopal Church, Cincinnati, Ohio. At the close of this program she made some beautiful remarks—rather reminiscences. Sunday, February 24, at 11 A. M., the pastor delivered a special sermon from the theme, "The Salvation of the Inner Life of Man." At 7:30 P. M. the sermon was delivered by Dr. E. W. Osburn, of Missouri, a former pastor of Napoleon Avenue Methodist Episcopal Church of this city.—Ruth Muggah, Reporter.

Marriages

LACY—RIAS. On February 11, 1929, Mr. James Lacy and Miss Eula Mae Rias were married at the home of the bride's aunt, Mrs. Rosa Townsel, Houston, Texas, the Rev. R. B. Reid officiating. On February 12, Mr. Rodney Roberts and Miss Maggie Grace were united in marriage at the home of Mrs. Emma Sanders, 3109 Orange Street, Houston, Texas, the Rev. R. B. Reid officiating.—Reporter.

McKEE—JIMERSON. Mr. Roy McKee and Miss Ora Jimerson were united in the bonds of holy wedlock at the home of the bride, February 8, 1929. The ceremony was performed by the Rev. W. M. McCaskill, our pastor of the Bellfountain (Miss.) charge. We wish for them a pleasant sail over life's sea.—Mollie McKee, Reporter.

THOMAS—WHITE. Mr. Andrew Thomas, of Mansfield, La., and Miss Malinda White,

of Grand Cane, La., were happily joined in holy wedlock at the home of the bride's parents, February 7, 1929. The house was beautifully decorated. Mr. Thomas is the son of the late Daniel Thomas, and a member of Thomas Chapel Methodist Episcopal Church. Mrs. Thomas is the daughter of Mr. and Mrs. L. W. White, and a member of St. Elizabeth Baptist Church. Mr. White is one of the leading farmers and landowners in his community, and a foremost member of St. Elizabeth Church. We wish for the couple prosperity and happiness. The Rev. L. H. Smith officiated.—Reporter.

WESLEY—MASSEY. Mr. John Wesley, of Goodman, and Miss Nancy Massey, of Camden, Miss., were married at the home of Mr. and Mrs. N. J. Massey, Sunday evening, February 10, 1929, by the Rev. Daniels. The ceremony was witnessed by many friends, old and young. We wish for them long life and happiness.—Mrs. Ora Daniels, Reporter.

Special Notices

The address of the Rev. R. A. Appling is changed from Box 381 to Box 233, Taylor, Texas.

Mineola, Texas—To the Pastors of the Marshall District, Texas Conference: Dear Brethren: Please send me the names of the delegates who plan to attend the District Conference that will convene here April 18-21, 1929; also let me know who are coming in cars. This information will be greatly appreciated, as it will help us in arranging for the entertainment of the Conference. I thank you. Yours in Christ, C. C. Smith, Pastor, 225 Elliott Street, Mineola, Texas.

The sixty-sixth session of the Washington Annual Conference, which was assigned originally to Staunton, Va., will be held March 20, 1929, at Ames Memorial Methodist Episcopal Church, corner Carey and Baker Streets, Baltimore, Md. The change was made to meet an emergency created by action of the last General Conference, which makes the coming session a double Conference. A double Conference, with attending visitors from four contributing States and the District of Columbia, would embarrass any small town, hence the change became necessary.

The Lay Conference, composed of regularly elected delegates, will meet at the same time and place as stated above, to consider the proposition of their admission into the Annual Conference, as sent down by the last General Conference. This proposition, with the Central Conference proposition, which must be considered and voted upon by the ministerial body, will make the session undoubtedly one of increasing interest to all concerned.

The Conference will have the presence of Bishop R. E. Jones, of the New Orleans Area, who will preside over its deliberations. This is the sixth time that the entertaining pastor has had the privilege of supervising the entertaining of Annual Conferences during his ministry. The attending members and visitors can feel confident, therefore, that everything will be done to insure their comfort and happiness. Those outside of the membership expecting to attend will immediately inform the pastor by letter to No. 828 North Carey Street, Baltimore, Md.—Ernest Lyon.

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Coming Changes at White House and Capitol

(Continued from page 162)

ister the oath to a new Chief Executive, will for the second time perform that function.

Following the ceremonies at the Capitol, President Hoover and other dignitaries will hasten to the presidential reviewing stand at the White House. Then the parade, colorful and spectacular, will circle the Capitol and pass down Pennsylvania Avenue. The governors of more than half the States of the Union will ride in the parade, some with small personal escorts, but many with large, colorful delegations. While uniformed troops, mounted and foot, will give color and action to the parade, overhead will be many airplanes adding a new feature to the varied program of the day.

What a contrast the inauguration ceremonies of Herbert Hoover bear to the administration of the oath which placed Calvin Coolidge in the mightiest political office in the world! Instead of a multitude looking on and millions listening to catch each word, the retiring President, shortly after 2:30 A. M., stood in the shadows of a little farmhouse room lighted by an oil lamp. He was surrounded by less than ten persons who had hastened from near-by points to notify him of the new responsibility which had fallen upon his shoulders. A democracy does not wait upon pomp and ceremony when there is need for action. It calls upon its sons for service, and they respond to the nation's call whenever and wherever heard.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 7, 1929

"All Your Need"

O Christ of Nazareth!

Who in a village home didst stay
Among the tasks of every day;
Be near me when my spirit frets
At duties which the day begets,
The little thing that irritates,
The drudgery that ne'er abates.
From morning time to evening's breath
Be near me, Christ of Nazareth!

O Christ of Galilee!

Who in the common things of earth,
The children's games, the children's mirth,
The fishing nets, the baking hour,
The sparrow's fall, the wayside flower,
The stones upon the dusty road,
Didst see and hear the Living God;
Touch Thou mine eyes that they may see,
O blessed Christ of Galilee!

O Christ of Calvary!

Who, through Thy torn body, showed
To erring man the heart of God,
A love unchanging, steeped in pain;
Be near me when my heart is fain
To burst its closely shuttered cell,
And at Thy Cross its love to tell.
For all that Thou hast done for me,
I bless Thee, Christ of Galilee!

—GEORGE BLAIR IN *British Weekly*.

Personal and General

—Miss Jessie C. Collick was recently elected good literature secretary of Metropolitan Church, Baltimore, Md., Dr. Ernest S. Williams, pastor. We know Miss Collick, and guarantee her election means large returns for the Southwestern.

—The Rev. T. R. W. Harris, Greater Thompson Church, New Orleans, has paid \$100 on his World Service quota for this Conference year, \$10 more than last year. He also reports \$10 on Area Council expense. Not half of the Conference year has expired.

—Miss Carrie Gallimore has recently been appointed by Dr. E. W. Kelley, of St. Paul, Dallas, as secretary of good literature, and that church has now launched in earnest its campaign for Southwestern subscriptions. You will hear from St. Paul, Dallas, Texas.

—Dr. O. W. Osburn, retired member of Missouri Conference, delighted our office force with a brief call on January 12. Here he was much at home, for many years ago he was among the pioneers in this field of Methodism's holy adventure for the freedmen. At that time he was pastor beloved of Napoleon Avenue Methodist Episcopal Church.

—Joseph A. Craig Public School, New Orleans, received with fitting ceremony a bust of the late Mayor Martin Behrman, of this city, given by Mr. George Doyle. The service of appreciation and reception was held in the main auditorium of the school on the afternoon of February 22, 1929. Mr. George Labal was chairman of the committee.

—On a recent visit to New Orleans, her old home, during a stay of ten days among admiring friends and relatives, Mrs. D. D. Turpeau, affable wife of the Rev. Dr. D. D. Turpeau, pastor of Calvary Church, Cincinnati, paid a brief visit to the Southwestern office. The editor was out of the city at the time, but the entire office force were delighted with the courtesy done them by so desirable a visitor.

—Dr. William McMorries, who spent three unusually successful years as our pastor at Oberlin, Ohio, is now serving with his accustomed success in a new field, Mt. Pleasant, Cleveland, Ohio. Here, besides materially reducing a four thousand dollar debt, he has erected and is occupying a beautiful new parsonage, has just closed a stirring revival, with fourteen conversions, and has added to the membership of the church twenty-four persons. All of which "spells work," for which we congratulate our friend of many years' standing.

—No one is a more welcome guest in the Southwestern office than is Bishop I. B. Scott. The Southwestern and the church are appreciative of the fine service rendered by Bishop Scott in the days when he so ably filled the Southwestern's editorial chair. While in the city the bishop was guest in the hospitable home of Dr. and Mrs. W. G. Allston, our pastor of Trinity Church. While in the city the bishop was guest at several large social functions among old friends and admirers, without regard to denominational affiliations, and delivered addresses at several civic gatherings.

—The Athletic Association of Princess Anne Academy, through a committee, is making an appeal to friends of education everywhere to help in a substantial way in putting over a campaign to raise funds with which to purchase a bus for the association. The difficulty of travel is one of the most outstanding problems of this organization. If a bus could be purchased it would be a source of revenue to the association, which is now maintained by student fees alone. Will you help in this drive for funds? You could not give to a worthier cause and to a more appreciative body of young people.

—The Mabel Cratty Endowment Fund is being raised within the Y. W. C. A., by associates and friends of Miss Cratty, for the development of Christian leadership among women. Its object is to provide for the study of the needs of women to-day, as well as the international exchange of leaders in

the movement, and study of methods for selecting and training leadership. Mrs. Arthur Curtiss James, a close associate of the late Miss Cratty, who was general secretary of the national board of the organization, has recently given \$10,000 toward the endowment fund.

—Dr. R. T. Weatherby, modest, poised, intelligent, acquitted himself creditably on Race Relations Sunday, February 10. Two white churches held a union service, inviting him to deliver the sermon to the combined white congregations filling the audience room to full capacity. Also the music for the occasion was furnished by the colored quartet of St. Matthew Church, of Greensboro, N. C., of which Dr. Weatherby is our very capable pastor. There ought to be much more of this high-level Christian communication between Christians of both race groups. If these races cannot meet on high levels, they should not meet on low levels.

—Ohio Wesleyan University, on February 14 and 15, inaugurated Dr. Edmund Davison Soper president with becoming ceremony in Gray Chapel. Bishops Welch, McConnell, Hughes, and McDowell were among the distinguished guests present. Addresses were delivered by Bishop McConnell on "Christianity and Science in Modern Education," and by Dr. Luther A. Weigle, of Yale, on "What Is a Christian College?" also by Dean A. Raymond Kent, of Northwestern University, on "The Curriculum of a Christian College." Bishop Welch delivered the charge to the president-elect, who responded with an address on "Academic Freedom in a Christian College."

—To our readers everywhere we commend the Rev. George H. McNeal, M.A., and his mission, to your most sympathetic and generous consideration. He hopes to raise in this country \$25,000 to make more efficient and permanent the plant known as Wesley's Chapel, City Road, London. This is the mother church of world Methodism; it mothers 108,000 local societies. Of the amount needed, one half has been guaranteed by a generous American friend. Only the remaining small amount is yet to be raised. Contributions toward this worthy historic cause may be sent to Bishop J. W. Hamilton, Stoneleigh Court, Washington, D. C.; or to Bishop W. F. McDowell, Washington, D. C., both of whom are supporting the appeal for funds.

—Dr. E. E. Helms, pastor First Church, Los Angeles, Calif., out of his warm enthusiasm for President Hoover has just issued an arresting little brochure, setting forth the fine virtues of Mr. Hoover's mother, Mrs. Huldah Minthorn Hoover. She was "calm, collected, cultured, careful, concise, conscientious, conciliatory, charitable, painstaking, perusing, penetrating, producing, plodding, praying, progressing, persistent, peace-loving; the best educated, the most widely cultured, intellectually trained woman of all that region." From which it would probably follow that "Herbert Hoover has more degrees from more universities than any other known living American—more than any other man or any other six men ever elected to the presidency."

—Bethune-Cookman College, Daytona, Fla., is celebrating through March 10-17, the twenty-fifth anniversary of its founding. This celebration should focus the eyes of Methodism on this institution and its work—one of the most outstanding and deserving achievements in the sixty years of Negro freedom. From a dollar and a half and a literal dump heap, Mrs. Bethune, by her indomitable will, intelligence, and dynamic personality has built up an institution worth three quarters of a million dollars within the short period of twenty-five years. It is now an economic and educational asset to society. Such values and such effort merit the unstinted support of liberal-minded people everywhere. Such a plant as Bethune-Cookman has grown to be is difficult to maintain without an adequate endowment. This school has no such financial foundation. It therefore must resort to soliciting funds from public-spirited friends. On this anniversary occasion a generous response should be forth-

coming from the public at large to help carry on the remarkable work now being done and as contemplated in the institution's plans for future usefulness.

—"Our Religious Outlook" was the opening address delivered by District Superintendent W. C. Thompson, of the Philadelphia District, before the annual Efficiency Conference of that district, in session February 14, at Haver Church, Philadelphia, Dr. D. H. Hargis, pastor. The conference was fortunate in having as its guest resident Bishop E. S. Richardson, of the area. The bishop also favored the conference with an address. The range of topics discussed, caliber of the speakers, and character of the findings betrayed that this was a meeting of more than ordinary results. An exhibition of Conference teamwork was shown by the presence and participation in this district meeting of all the other district superintendents of the Conference: Drs. J. E. A. Johns, M. S. Thompson, J. W. Jefferson, and T. H. Woodley. Besides the district pastors, other prominent speakers were: Dr. W. A. Ferguson, secretary City Missionary Society, and Prof. Leslie Pinkney Hill, who spoke on "Race Relations."

—Dr. J. B. Redmond, resourceful, able pastor of St. Mark's Chicago, has just sent us a copy of the souvenir program of the thirty-fifth anniversary and Lincoln Birthday celebration of St. Mark's. It is an elaborate booklet of more than forty pages, through which are distributed some fifty artistic cuts of persons and scenes connected with this great church, in either its past or current history. Leading divisions of the program were: A Symposium on Lincoln, An Evening With American Negro Musicians, The Chicago Federation of Women's Clubs, Young People's Night, Mid-winter Indoor Picnic. Speaking Friday night, April 11, were: Dr. H. M. Kingsley, of the Congregational Church, on "Lincoln, the Man"; Dr. F. H. Butler, secretary young people's work, on "Lincoln, the Citizen"; Dr. W. S. Bradden, of Berkan Baptist Church, on "Lincoln, the Emancipator"; and Dr. M. L. Breeding, of Michigan Avenue Colored Methodist Episcopal Church, on "Lincoln, the Martyr." The music of the choir, Mrs. G. G. Martin, organist-directress, was a finely executed piece of artistic expression. Dr. Redmond's resourcefulness was manifest also in his bringing to the occasion as leading speakers his resident Bishop Matthew W. Clair, who preached morning and evening, Sunday, February 17, and Bishop Robert E. Jones, of New Orleans Area, who delivered an address on Tuesday evening, February 12. Under the leadership of John B. Redmond, St. Marks is one of the most efficient religious organizations we have met up with anywhere in our Methodism. For these results much commendation is due his fine group of intelligent, progressive, and loyal officials.

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Bishop Theodore S. Henderson Crosses the Bar

ALL Methodism feels keenly the pang of sorrow in the shocking, untimely death from pneumonia of beloved Bishop Theodore S. Henderson, of Cincinnati Area, at Christ Hospital, on February 11, 1929. The bishop's illness was of but few days' duration. His robust physique and rugged constitution would have been generally regarded as fit to render him immune against any ordinary attack of illness. How stealthily does death disappoint our expectations, especially keen toward those whom we love and whom we would have linger longest with us!

For seventeen years Bishop Henderson had been bishop in the church, coming to that office from a distinguished pastorate at Hanson Place Church, Brooklyn. Hardly any man ever brought to the office more of devoted energy and prolific resourcefulness than did he. In labors he was abundant and indefatigable. If there was any major interest in his many-sided ministry, it was that of evangelism. For this he possessed in eminent degree both passion and technique. We remember one such campaign he conducted years ago at Clark University, Atlanta. The interest awakened among students, teachers, and the whole community, including the adjacent village, was most profound, resulting in definite committal of every student in the college to the Christian

life. Recognizing in him eminent qualities of evangelistic leadership, the church had made him secretary of the General Conference Commission on Evangelism, and at time of his death he was chairman of the Bishops' Committee on Evangelism. Already he had issued in that connection a challenging document for the church, but he passed away before we published it. We are publishing the same posthumously.

"The busiest man who ever held ministerial office in the area," was the way his constituency characterized him. Under his episcopal care were 1,100 Methodist Episcopal pastors, their families, and flocks. Of the welfare of these he was jealously solicitous. He was a leader in the big moral movements of church unity and of prohibition, and devoted his wealth of energies lavishly to promoting the educational, philanthropic, and missionary institutions of his area and throughout the church.

Bishop Henderson loomed so large in labors and was so big in the girth of his ideals and sympathies, that his going away brings the church to experience a real loss in her total resources of vital moral and spiritual energy.

With the sorrowing surviving widow and son, all Methodism joins in genuine and lasting sympathy, and well wishing for their future well-being.

Study History

WE KNOW of no man in the Negro race who is making a more fundamental contribution to the progress of race life generally, than is Dr. Carter G. Woodson through the Association for the Study of Negro Life and History. This is being done through no fanfare of trumpets, but by quiet, scholarly, and scientific methods of investigation and publicity. Dr. Woodson believes that the method of teaching history now in vogue does not make for the dissemination of historic truths. He says the schools of America and Europe have practically no conception of history, since they have been misled by propaganda. Any attempt now to teach actual history according to him is branded as an act of heresy.

There is much truth in Dr. Woodson's contention, inasmuch as much of the history of our present day is a blend of half truths, imagination, and tradition. These elements have been injected into the process as subjects for study, prompted by race, national, and religious prejudice or bias. It has been next to impossible to isolate from this mass of selfish, egotistic content the real facts that have gone to make up that procession of forces, institutions, and movements which we call history. "As kingdom and empire developed around powerful dynasties, history has tended to become self-glorification and an in-

culcation of national bias, race hate, and race prejudice."

Teachers of history have developed the custom of selecting out of this mass of material, both factional and fictional, merely those things that served to build up a certain theory of racial and national heroism and excellence. They have accordingly sought to suppress whatever did not contribute to that species of group vanity. From such a custom has sprung the current vogue of discrediting the place of the Negro in modern civilization. The familiar indictment against the Negro is that he has made no creative contribution to civilization. Those who make this statement do so on presumption, and in order that on such a premise they may argue their right to forbid the Negro's share in the advancement of civilization; and that also they may use the assumed fact as proof of the Negro's racial inferiority.

Rightfully, Dr. Woodson takes issue with this position. His just contention is that a proper study of history, and its teachings as well, will reveal that the Negro race has made very material contributions to civilization, both in the past and present. When truth gets a hearing through the proper methods of history teaching, it will be disclosed that the record of the darker races is one of respectable position and creative achievement

among all the groups that have gone to make up our composite civilization. "In his native country the Negro produced a civilization contemporaneous with that of the nations of the ancient Mediterranean. He influenced the cultures then cast into the crucible of time, and he taught the world the use of iron, by which science and initiative have remade the universe. Ancient Egypt knew him both bond and free, and his blood flowed in the veins of not a few of the mighty Pharaohs.

"Among the Semitic peoples, whose civilizations were so numerous and so ancient, on the shores of the Mediterranean and throughout western Asia, the Negro as in Egypt made his influence felt from the lowest to the highest walks of life, sometimes as a slave, sometimes as the freest of citizens. Passing down European history, we find traces of the Negro in many high places. In France, during the reign of Louis XVI, we met with Chevalier de Sainte George, knighted by that monarch. In 1874 the doors of the Institute de France opened wide to Alexander Dumas (fils), whose great-grandmother was a pure-bred Haitian Negress. Among the favorites of Peter the Great and his consort Katherine was an Abyssinian Negro, educated in France, to whom attached the name of Hannivalor, who became a general and received other honors from the Russian government." These are some of the unfamiliar facts of history which indicate the wealth of historic lore which very seldom reaches public notice to-day through instruction in the colleges and universities. It is through the dissemination of such historic facts, and cultivation of the historic faculty, and the setting up of the historic perspective, without prejudice, that teachers of history will be able to enlighten the public mind as to the real place of the Negro in the world civilization.

Mr. Woodson is right when he says such an effort will convince the "enemies of this despised group that history does not show much more of actual contribution to civilization to the credit of one race than it does to the other." For several years the Association for the Study of Negro Life and History has set apart one week in February as Negro History Week, when special emphasis is placed upon the study of the Negro in history. This year, History Week comprised the period between February 3 and 10. It was not the purpose of this anniversary to indulge in undue eulogy of the Negro, but to interest every agency known to be working for the uplift of the Negro in an impartial and unbiased study of his racial background.

Such a study of race history will contribute to the sense of racial dignity. Wherever there is made the constant impression of the sense of the inferiority and worthlessness on the part of an individual or a group, the inevitable reaction is a weakened sense of that group's self-respect and dignity. Such information as History Week seeks to give is necessary for the Negro himself. He does not know of the achievements of his forbears; he little suspects that into the stream of the whole of cultural life of our modern world has flowed the output of the tributary of his racial genius and achievement for forty centuries. It must be told the boys and girls in our high schools and colleges to give to them a consciousness of their own powers and capacities to do and adventure as have done others, that they may realize that the doors to the realm of culture are not closed to them because of the hue of their skins.

The study of history and of the Negro's place therein

will likewise aid others, who are not of this race group, to discover that the total civilization is a composite to which have come contributions from all racial groups. This will aid in divesting such persons of their ignorance of the facts upon which social progress is based. It will aid them in assuming a more just and considerate attitude toward all those who are co-makers of that which we all share and call civilization. It will aid these likewise in seeing in others the capacity for achievement; and the knowledge thus gained will be a valuable asset as a basis for concert of effort toward a civilization and social improvement focussed around ethical standards.

Every Negro institution and organization throughout the country—churches, schools, lodges, clubs, literary societies, and private homes—should join with the association in its effort to popularize study in this long neglected field. No person or institution concerned with the welfare of the race can fail to co-operate in promoting the purposes of the association. This work is promoted chiefly through the following service channels by senior and junior branches, organized in local communities, both urban and rural:

1. Publishes a quarterly scientific magazine which has been regularly issued since January, 1916, containing informing current articles and valuable documents bearing on Negro life and history. (The circulation is 2,000.)
2. Promotes research into Negro life and history in such fields as the African background, the collection of folklore, the relations of Negroes and Indians, the Negro in art, the religious development of the Negro, and the social and economic conditions of the Negroes in the United States since the Civil War. (Seven investigators are thus employed.)
3. Promotes the study of the Negro in clubs, churches, and schools, and by the dissemination of information through lectures and conferences to improve race relations, acquainting one race with the good in the other. (Both races are interested, and thus co-operate.)
4. Promotes the home study of Negro life and history by mail to prepare for instruction in Negro history those teachers who to-day appreciate the importance of such knowledge, but did not have their attention directed thereto when they attended school.
5. Co-operates with schools in the preparation of courses and textbooks adapted to the stimulation of serious thinking as to the worth and civilization of all groups, that the youth of both races may grow liberal minded by knowing the whole truth rather than become biased as a result of propaganda.

If there is any community in this country where the work of this association has not been organized and pursued, that community should be organized at once and Negro History Week observed, even though it may not be possible to utilize the exact week suggested by the regular schedule. By all means let us study history that we may know the Negro's place in the history of the world.

We urge everyone who reads this article to observe the following half dozen advices:

1. Organize your community through committees for the celebration.
2. Appeal to your board of education for the adoption of Negro history textbooks.
3. Interest your library and school in securing a shelf of scientific works on the Negro, and pictures of distinguished men of the race.
4. Set aside one day of the week as a Book and Picture Fund Day, when all will be called upon to assist in raising funds to buy books and pictures of Negroes for your schools and libraries.
5. Urge everyone to write the association all he knows about Negro family history, and to send it any important documents bearing on the record of the Negro.
6. Organize a branch of the association in the largest city in your State. It requires only ten members paying annually the active membership fee of \$3.00 each, which entitles each member to "The Journal of Negro History." For books on the Negro or further information, write C. G. Woodson, director, 1538 Ninth Street, N. W., Washington, D. C.

The Contributing Editor's Page

Why a Spiritual Awakening Is Imperative

UNLESS the individual is spiritually awake he sees no increasing meaning in life. This is a matter of common experience. Both history and literature confirm the statement. To be unaware of and unalive to the spiritual factors that enter into human tasks and relationships is to be like a blind man in a picture gallery. All around are glories and splendors which some see, but the blind man misses.

People are living routine, uninspired lives because they do not know what it is all about. Many such are in the church. Some are in our pulpits, in our colleges. They are dimly conscious that life holds something that they have not found.

Fads, fancies, and strange leaders get followers and crowds of the unsatisfied and discouraged. What they really want is to discover the meaning in life which follows upon a genuine awakening to the spiritual realities which elude us and evade us, unless we are absolutely sincere in our search for them and our devotion to them when once discovered.

IT is only as we are spiritually awake that we have anything worth while to share with those younger in years and experience.

Our youth are seeking the best way to live the fullest life. Their scorn of many of the customs and traditions is often nothing but the misdirected expression of their downright sincerity.

For men and women who are entirely devoted to money and pleasure by their manner of life, no matter what they may say, to attempt to offer moral guidance to our youth is a spiritual tragedy. They have nothing to share with them, but the very ideas and experiences they are warning them against.

There are parents who, if they suddenly lost most of their money and were compelled by stern necessity to get out and do some useful work for society, might be able to give a measure of light where now they throw nothing but darkness on the questions that are real problems in the minds of their children. There are others without the money and the social station who have exactly the same selfish outlook upon life.

Better than rules and regulations, than oft-repeated advices and admonitions is the life that follows upon a genuine awakening to the real values of human character, service, and fellowship. That is an imperative need just now.

WHAT chance have personal values against money values in a society of spiritually unawakened persons? To the man who does not see his fellow men with the vision of Jesus Christ, personal values are dim and unreal, except in a special environment like the church. They are theoretical. They do not get over into life by way of actual conduct.

We can never have a society that approximates the Christian order unless and until personal values regulate our daily practice in all human contacts and relationships.

Relations between persons of different races are what they ought to be when the personal values set forth by

Jesus Christ mold and regulate them; otherwise they are wrong. They can never be made right by legislation. Spiritual vision must find the way if it is ever found.

THE preservation of our Christian faith in the midst of a purely secular civilization depends upon individual and collective spiritual awakening.

Much of our civilization is frankly and outspokenly pagan. If we get our ideas of the kind of people we really are from life as we see and know it in our great centers, we shall have some difficulty in thinking that Christian faith and ideals play very much of a part in shaping our aims and activities. Someone says, "This has always been so." But must it always be so?

The Christian faith is in danger of being stifled in the hostile atmosphere of paganism which pervades so much of our business, political, and social life. If the faith is driven to the churches to find sanctuary, its day is done.

A genuine, thoroughgoing spiritual awakening would change all this. It would not turn our colorful, interesting modern world into a barren waste nor a howling wilderness. It would not require us to take the vows of monks and ascetics. But it would revitalize the Christian faith in the haunts of men where life is most crowded with interest, and fill that life with the only ideals able to save society from corruption and decay.

AS a nation we are confronted with such world-tasks as try the souls of men. Only a great faith can produce men to match them.

Persons who are spiritually awake do not question the value of the missionary projects of the church. They most strongly believe in these when there is no possible hope of either numerical or financial gain to the group promoting them. Their commitment to them increases as every suggestion of denominational propaganda fades out of sight and consideration. Spiritually awake themselves, they ask nothing but the privilege of sharing with others the new life of love and hope in Jesus Christ. They do not have to be bludgeoned into giving some little pittance out of their abundance to causes which unilluminated eyes never see.

World peace awaits upon the spiritual awakening of persons all over the globe. Just now we of this nation have an unparalleled opportunity and obligation to back up the most significant move in the field of international relationships ever made by our leaders. The Peace Pact is not a scrap of paper, nor a left-handed gesture to those who are actually awake to the spiritual meanings and values of life as interpreted in the gospel of Jesus Christ.

Spiritual awakening is absolutely imperative if we are successfully to cope with our world tasks.

FOR the inner life, the peace and the strength of the church of Jesus Christ, the need of the time is spiritual awakening on the part of all the people. We do not need money, men, institutions. We have enough of all to do great business for humanity if we may but have a fuller measure of spiritual reality in every phase and feature of our work. Let us for awhile forget to say that if we have the awakening, the money and the rest will come. Let us say only that our supreme need is spiritual awakening.

D. D.

Essential Evangelism: What?

By Bishop William F. McDowell

AT ALMOST every stage of a minister's life he must soberly ask himself certain sobering questions. He cannot keep in right relations to his ministry automatically or just by routine fidelity. And he cannot take himself for granted, cannot even assume that he is going forward in the way he started, or that he is keeping step with the Master in life and practice. There is a way that seemeth good to a minister or a man which is not good at all. A minister of Christ must eternally make sure that he is in the way of Christ and with Christ.

Here are some of those questions:

What does evangelism mean? It is very easy to give it a conventional meaning, or a restricted one, or an outworn one, or even a highly specialized one. The answer must always be found in the teachings, the purposes, the practices, and the attitudes of Jesus. In this, as in everything else, doctrinal and practical, a true ministry must be according to Christ.

What place, absolute and relative, must evangelism have in one's ministry? I tried to answer that in my small volume of Earl Lectures, "That I May Save Some." I did not do it half as well as it ought to have been done. I think I would have been sorry if the answer had satisfied me and would have wondered what had happened. For this answer must be found in the same high place as the other, and must be illustrated in part in the best lives in the history of the pulpit. It would be more than sad if in this wonderful matter a minister should ever come to think of himself as "having apprehended" instead of "having been apprehended by Christ." The absolute place regarding evangelism by itself and the relative place considering it in relation to all the other elements of a true ministry must be seen and determined by the place it had in the ministry of Christ. With all regard for differences between His life and ours, His times and ours, His conditions and ours, we must test our spirit and principles evermore by His.

Is there any danger of thinking that a correct theory of evangelism either guarantees the correct practice of it, or can take the place of it? I would not ask that question if experience and observation had not made clear the peril mentioned. And, of course, there is only one answer. A sound philosophy of life is no substitute for the fine art of living nobly. Medical learning must work out in practical healing. One of the glories of the life of Jesus is the way He actually worked His own high, perfect principles; never regarded them as too perfect to be workable in this imperfect world; never assumed that because they were so fine they would work themselves; and kept on being an idealist with reference to the evangel right through the most discouraging circumstances that ever attended a ministry. Honestly, His temper and spirit in the face of His actual experiences are the most beautiful and inspiring things in the whole history of the Christian ministry. We ought to give them a chance for more creative and reproductive power in other ministries than His.

And I am sure men in the ministry must ever be asking themselves: What their own theory and practice are: (1) as compared with their earlier years in the ministry. Where did the radiance get lost, grow dim, and disappear? Older members of Conferences are always urging me to deal faithfully with the younger brethren, but most of the older brethren point to their own earlier years as the years of their own evangelistic power and success. They have other kinds of triumphs in later years. Our later periods do not always compare well with the years of our opening ministries, though especially in the largest of all concerns, the bringing of men and Christ together, one's later years ought always to be his best. Indeed, there are some things that youth cannot do. These things require the ripened experience of life. Is the fire still burning, or is it banked or gone out on the altars and in the hearts that have grown old? (2) As tested by their worthiness to be carried on into the future. I think one of my most discouraging experiences with myself and with other ministers is seeing how many habits, practices, and ways we carry long after they have ceased to serve us in our work. They are not evil in themselves, but they have become useless, for some good reason, and carrying them becomes an evil. Old dogs would be better dogs if they had more interest in something besides old tricks.

And our theory and practice must be tested: (3) by their relation to present conditions in our ministry. Some men have apparently concluded that the evangelistic passion which was appropriate on a country circuit is no longer proper or even necessary now that they have come to a city church or college town. And not a few men that I could name think of evangelism as fitting naturally into a mission, but not into a mansion; as belonging to working people, but not to classes in religious education. In other words, all too many of us are conforming our evangelistic principles to our present environment instead of dominating that environment by that eternal passion and Christlike practice.

Our theory and practice must be tested (4) by the actual needs of the people around us. Two books have just been published in England with these suggestive titles: "The Inevitable Christ," and "In Touch With Christ." I suppose one of the easiest things in modern thinking is to see and, in modern speaking, to affirm the inevitability of Christ to our theology and creeds. That is one of our modern ways of saying, "Lord, Lord." But nowhere else is Christ so inevitable as in human life. Ever since I saw India, nearly twenty years ago, I have been saying that "no one is getting along well without Christ." But evangelism consists in bringing this inevitable Christ by our regular ministries in such fashion to the people about us that they shall be brought "in touch with Christ." "Always," as George Tyrrell said, "there is that strange Man on the cross." He and other men must be got together and kept together until the others are men like Him. This is evangelism. "We have the mind of Christ," said the apostle. But have we?

Youth and Spiritual Reality

By Merle N. English

Secretary, Division of Religious Education in the Local Church

YE ARE the sons of God." These are the words carved in enduring stone above the entrance of the recently completed building on the campus of the University of Chicago. This building, standing in the midst of others devoted to science, philosophy, history, education, commerce, the fine arts, and other branches of learning, is the chapel, exquisite in its beauty, and dedicated to religion. On either side of the entrance are the figures of a young man and a young woman.

This chapel is both a shrine and a symbol. It is a shrine where youth that throng the other halls in quest of knowledge are brought face to face with reality, and which is so perfect in its embodiment of the aims of religion that it is a symbol of that reality.

What a sermon in stone! To realize this sonship and live up to it is to lay hold on the great Reality. To help youth attain this is the task of the college and the church. Both of these institutions should stand side by side, for each fails in its task without the other.

Youth is to-day in quest of reality as never before. Many go forth not knowing just where or how to find or even interpret the urge of their souls. Nevertheless, when at last they find Him, all that they have dreamed and sought is realized. We are not unmindful of the great body of youth to whom the new freedom of these days proves disastrous. They are seeking for life's satisfactions in the frivolities and vanities that lead to excesses and indulgences which turn them away from God. To these we have a mission, and for them we have a message. We are thinking particularly, however, of the other host of young people in high school and college and in the world of business that are not satisfied, no, not even concerned with these other things. They have caught a vision of Him, or have heard within their souls the cry for Him, and will not cease their quest until they find Him.

To walk side by side with these young people and be a comrade in their quest is the high privilege of parent, teacher, pastor, and friend. It is theirs to be like the One who walked with the perplexed disciples on the Emmaus way until the revelation came that left them with burning hearts and joy unbounded.

My contact with young people in recent years has been that of pastor and district superintendent, also with certain college and other groups, representative of our own and other churches, as well as those with no church connection. There is no greater surprise awaiting men and women who are out of touch with the serious though happy-minded youth of to-day than that which comes when they mingle with these youth in summer institutes and camps, in smaller groups, and such as have attended the recent series of young people's councils held in different parts of the country. In these the heart of youth has been laid bare. They have talked out of their own hearts, telling the problems they confront in making life glorious, and for the solution of which they crave help. They are not concerned about our theologies, and to the great regret of many, the authority of the church and the Bible is not what it once was. Even the services of the church have lost their attraction for many. Nevertheless, they are tremendously concerned about life and

how to live it; about God and how to be sure of Him; about the principles of Jesus and what they mean for human society. They are eager to have the most personal and intimate problems of their lives brought out into the open, faced, and the solution given. Sometimes they shock their elders by the frankness with which they discuss matters that were so recently taboo, and their indifference toward others which have bulked so largely in the thinking of the past and in the programs of the church. In a word, they seek a philosophy of life and a God that meets them at the point of their everyday conflict, and that will make out of the world the kind of a world they know it ought to be.

How is the church to serve them? Certainly not by the methods of other years. Those who trust in the evangelism of our early youth find that it no longer appeals except in rare cases. Youth does not understand its language. The phrases and the appeals no longer have meaning for them. If we are to serve youth and help them in this quest, we must reinterpret religion in such a way that they will see that it is for them the way of life; that it is a great companionship with One who is Friend indeed, and who offers the adventures in living which appeal to the best that is in them and that will reward them as no other; that it has power that will make them what, in their best moments, they know they ought to be; and that will bring to pass in this day and generation the fullest expression of brotherhood, issuing in the overthrow of social injustice, racial antipathies, destructive competition, poverty, and war. Religion which meets these demands and which comes with a ringing challenge to join hands with each other and with Christ, will not fail to lay hold with mighty grip upon the heart and life of youth to-day.

We are in the midst of an evangelistic movement, differing in character, it is true, but nevertheless as powerful and efficient as in any other day. The hopeful thing about this movement is that it has added a new emphasis, a new test, and a new technique, which evidences itself in glorious assurance of sonship. It adds the test of social conduct, and judges the individual by the degree in which he meets all the situations of life as Christ Himself would meet them. For the old mass appeal of the evangelist it substitutes the slower and more scientific process of education. This assures the knowledge of Christian principles and social obligations that make decision intelligent; and when once made, produces a person rightly related to God and the world of mankind. Rightly developed, we have an experience that gives joy and buoyancy to life, producing a radiance within and without that is ever and always the evidence of a genuine Christian experience.

Wise is the parent and teacher, the pastor and friend that masters the technique that enables them to lead youth in this quest. Master it we must, if we would hold and win youth to Christ. The result may come spontaneously with some, while with others the process is step by step until youth faces, perhaps in a crisis, the issue, and making his decision, finds the larger life which throughout all the years has been the goal and reward of his quest.

The Lost Dynamic in Evangelism

By Professor F. W. Hannan
Drew University, Madison, New Jersey

HAVE we lost the evangelistic dynamic of former days, and if so, have we gained or lost by it? That question is both pertinent and important. The old-time form of evangelism was not ideal. Its methods were too high pressure, its expression too emotional, its follow-up work too lax, its emphasis on child conversion too light, and its insistence that the child should have the same experience as the adult, too rigid. But that is not all the old type of evangelism had. Back of all its limitations and weaknesses it had something which is strangely lacking in modern evangelism, viz., a spiritual dynamic. Three beliefs marked the earlier successful evangelistic preachers. First, they believed tremendously in a personal God. They did not think Him through. They took Him for granted, they accepted Him. To them God was not an abstraction, everywhere in general but nowhere in particular. He was not identical with nature or law. He was personal and present. Second, they believed in the reality and necessity of conversion, and in an up-to-the-minute Christian experience. Third, they believed in the awful destructiveness of sin, and that men without God were lost now.

On these three affirmations they based their preaching, viz.: God is a reality. Conversion is a reality. Sin is a reality.

Now what was their dynamic? Perhaps it could be best expressed in one word, *faith*. In their evangelistic programs that faith expressed itself in three ways.

In expectancy. They took for granted that the "seal" of their call to preach was in conversions by their preaching. If conversions did not occur under their preaching, not only did they doubt their "call," but their churches doubted it also. So for the sake of themselves and their churches, they thought that they must have a revival. That would validate their ministry. Every year they expected "an awakening" in the church and community, and that was the signal for them to get ready for their revival. That expectancy went much farther toward their preparation than they realized. It created an atmosphere and an eagerness which predisposed the people to the very thing the preachers wanted, so very often a revival "broke out," as they would say, and things happened. That expectancy was contagious, and quickly led to evangelistic activity. The tragedy of our time is that so few people, ministers and laymen, expect anything. Even when special meetings, so-called, are held, conversions are not seriously expected, much less in the regular work of the church. We have lost out on expectancy.

In anxiety. To be anxious does not seem like a Christian virtue. It looks like a lack of faith. But to have a declining church in an unsaved community and not be anxious about it, would be wicked. The fathers called that anxiety "concern," or a "burden for souls." They could not be unconcerned over what they believed was God's chief concern. If God cared so much for the world as to give Himself in Christ in redemptive sacrifice for it, surely man ought not to be complacent or indifferent about it. Their "concern" was what Paul calls his sustained pain in his heart. He could wish himself lost if that would save his people. The anxious men of that

earlier day tried to feel as they thought God felt. What concerned Him concerned them. To-day there seems to be a widespread apathy in place of the old "concern" which is in strange contrast to the almost vehement anxiety about social and industrial betterment. It should not be a matter of "either, or," but there ought to be as much interest in men's souls as there is in their bodies, in their characters as in their comforts. There are not many people having sustained pain in their hearts because folks are not being saved. That is to be regretted. A lack of passion for men's souls does not comport with an enthusiastic zeal for bringing in the kingdom of God.

In urgency. If men are not concerned they will not be urgent. If nobody is in danger, if people think that they are happy and secure when they are not, if being irreligious or nonreligious satisfies people, why should anybody be either concerned or urgent about them? That is the philosophy of unconcern which never rises to the level of incandescent moral earnestness. The earlier evangelistic preachers were intense. They felt themselves under the drive of moral urgency like that of Christ which expressed itself in that imperious "I must." Christ packed into His brief life a work that has changed the face of the world, and He finished it so completely that when He handed in to His Father His life report, there was no item of unfinished business in it.

It may be that the fathers were too expectant, too anxious, too urgent. But they did not think so. They believed that the King's business required haste, so they gave themselves to it with unrelenting diligence. They believed that they were Christ's ambassadors to reconcile men to God, and in proportion that they did it, they felt that their commission was validated. Perhaps they were mistaken. But if so, is it not better to be mistaken in an intense passion for men's highest well-being than to be indifferent to their destiny? The modern lassitude in these matters shows that we have lost out in urgency. Are we better or worse off for the change? Every man will have to answer that question for himself according to his point of view.

We make no plea for a return of the old-time methods. They fitted their own times, and were effective. They might be wholly inadequate to meet the needs of our times. The plea is not for the old-time method, but for the old-time passion; not for the old-time emotion, but for the old-time dynamic. Changed conditions, changed habits of thought, changed emphases call for changed methods—that is inevitable. Each age must use the methods best adapted to its needs. The prophets, the apostles, Jesus, and that long line of successful preachers and evangelists down to our time used widely different methods, but they all had the same passion, a consuming eagerness to get men into right relation to God. That is the great task for the modern church. What is needed most to-day is that glow of soul, that passion, that endowment of power of the earlier days, but expressed in terms of modern thinking and modern methods of working, so that under the power of the Holy Spirit, in whatever way will work best, the Lord will keep adding to the church those that are being saved. That will restore the lost dynamic.

The Board of Education Holds Its Annual Meeting

THE Board of Education of the Methodist Episcopal Church held its annual meeting at the Edgewater Beach Hotel, February 5-7. Forty of the forty-five trustees of the board attended. Almost half of the membership was new, twenty-one of the members having been appointed by the last General Conference.

Bishop William F. Anderson, of Boston, called the first session to order at 9 o'clock the morning of February 5, to hear the reports of Corresponding Secretary William S. Bovard and Divisional Secretaries Kirk and English.

Certain modern educators with a laudable desire to respect the intellectual responsibility of childhood seem to advocate a dangerous neutrality between intellectual and moral alternatives, Dr. Bovard said in his report. He added that the present day was not without sad evidence that the sponsors of spiritual values are by no means as aggressive, inventive, and effective in their educational endeavors as are the traffickers in selfish passions, prejudices, and material profits.

"If the teacher is to take over much of the responsibility hitherto borne by the persuasive preacher," said Dr. Bovard, "I confidently believe he must not lose the fervency of conviction that is so important in putting truth into the life of the students."

From Dr. Kirk the members learned that the investment of the Methodist Episcopal Church in schools and colleges for Negroes is over six million dollars. The enrollment in these schools having increased sixfold in the last ten years. He presented figures showing a total enrollment in the schools for Negroes totaling 2,685 students, and stated that this fact made the board responsible for the higher education of more Negro youth than any other single agency in the church.

The great contribution of the church-supported institutions of learning to education in America, Dr. Kirk stated, was due to certain inherent advantageous qualities which he thought were a superior quality of educational work and their open dedication to Christian philosophy and way of life, making possible the exemplification of complete education—education of the hand, of the intellect, and of the heart; an education unhampered in its scientific progress in the realms of nature, of social order, and of moral and spiritual reality.

Adjustments of the work of the departments of Epworth League and Sunday schools through their consolidation in the division of religious education in the local church were reported by Secretary Merle N. English, who stated that the new arrangement made possible a unified and comprehensive program covering the entire field of religious education in the church.

Among the problems in religious education Dr. English said were the discovery of detailed needs of children, young people, and adults, and the constructing of objectives based on these needs. What to teach and how to teach, so that conduct might be controlled by the ideals and concepts of the Christian religion, he thought an important consideration.

The board set its budget for the year 1929-30 at \$1,116,000. Of this amount, \$967,525 will be used for

the general purposes of the board, and \$148,475 will go to the theological schools. General administration was allotted \$53,500; the co-operative staff, \$50,000; and the Men's Work Commission, \$7,500. Of the remaining amount, seventy-three per cent will go to the division of educational institutions, and twenty-seven per cent to the division of religious education.

To student loans the board appropriated a sum of \$310,275 for the school year 1929-30. This amount is \$75,000 more than was devoted to this purpose three years ago. The distribution to institutions is as follows: Colleges and universities, \$222,070; theological schools, \$30,050; secondary schools, \$7,275; schools for Negroes, \$5,880; non-Methodist schools, \$45,000.

The money for these loans comes from the Children's Day offerings and from loans that are repaid.

A campaign for a fund of \$1,000,000 for the benefit of the schools for Negroes, sponsored by the board, was approved. The campaign will include two campaigns now in progress: that of \$300,000 for Wiley College, and one for Philander Smith College of \$100,000. It was recommended that the campaign be undertaken as soon as plans could be consummated, and that it close on Lincoln's Day, 1931.

In this undertaking the board was prompted by the approach of the sixtieth anniversary of the chartering of the Freedmen's Aid Society, which marked the inception of its educational work among Negroes.

Action was taken looking with favor on the merger of New Orleans University, a Methodist school, with Straight College, Congregational, with the object of securing in New Orleans a single high-grade educational institution for Negroes. A committee, consisting of Bishop Robert E. Jones, Dr. William S. Bovard, Dr. Merrill J. Holmes, Thomas F. Holgate, and one other, to be selected by these men, was appointed to visit New Orleans and represent the board in negotiations that might arise.

The following were elected trustees of Philander Smith College: D. T. Henderson, R. L. Thompson, and G. W. Donaghey.

A comprehensive survey of the 136 educational institutions sponsored by the board was approved and placed in the hands of a committee consisting of Bishop Thomas Nicholson; Dr. Frank E. Mossman, president of Morningside College; Dr. F. C. Eiselen, president of Garrett Biblical Institute; Dr. Arlo Ayres Brown, president of the University of Chattanooga and president-elect of Drew University; Dr. John L. Seaton, president of Albion College; Dr. Ralph E. Peck, president of Buckport Seminary; Professor Charles H. Judd, director of the School of education at the University of Chicago; and Dean R. A. Kent, of Northwestern University.

The survey will seek to bring out facts relating to all phases of the work of the institutions, both for their guidance and for the guidance of the board in its relationship of the schools.

In its discussion of the survey the members of the board were guided by a paper presented by Professor

Floyd W. Reeves, of the University of Kentucky, who presented a paper on "Plans and Methods for Surveying Institutions."

Upper Iowa University, Fayette, Iowa, having refused to enter a merger decided upon by the Upper Iowa Conference of the church, the board voted to drop the institution from the list of Methodist colleges.

Disturbed by the fact that the public schools were taking so much of the time, interest, and energies of children and young people, and that the doctrine of separation of church and state has come to mean to many separation of education and religion, the board appointed a commission to study the problem of providing adequately the element of religion in the education of children and young people. The commission was asked to suggest to other religious bodies the appointment of similar commissions for the purpose of joint study of the problem with public school authorities.

The Committee on Religious Education in the Local Church, with the help of sub-committees, gave consideration to the work of its various agencies, including religious education of children, of young people both through the Epworth League and the church school, and of adults; also the week day and daily vacation church schools, leadership training, Conference boards, and directors, and to promotion and publicity.

Two co-operative enterprises in which the division is engaged, came up for consideration in the report on work in the foreign field under the direction of Dr. Wade Crawford Barclay, and carried on jointly with the Board of Foreign Missions and the work of the Bureau of Architecture, in which the Board of Home Missions and Church Extension co-operates.

Emphasis was placed by Dr. English upon the spiritual nature of the task of the division. Religious education is not regarded as an end in itself, he said, or as something apart from evangelism. It is one of the methods of evangelism, and any sound theory of religious education must include emphasis upon the culmination of the educational process in the development of a personality completely surrendered to Christ, motivated by His love, and governed in all situations of life by the principles of Jesus. What is sought is not religious education plus something else, but religious education which includes as a part of its function all of that which is included in personal and social evangelism. He likewise emphasized the educational nature of the task.

Bishop Edwin H. Hughes, in presenting the work of the Commission on Conference Courses of Study, reviewed the history of the movement for a better educated ministry. Dr. Allan MacRossie, secretary of the commission, stated that forty summer schools were operating under the commission, and that over two thousand ministers were enrolled.

The dispatch with which the Board of Education was able to transact its business gave added proof of the wisdom of its action taken in June, placing its work into two main divisions. Previously the board had to consider at its meetings the work of four departments: educational institutions, educational institutions for Negroes, church schools, and Epworth League. With the educational interests grouped in the division of educational institutions, and the church schools and Epworth League activities in the division of religious education in the local church, the whole procedure of its annual meeting is simplified.

Foreign Missions Conference Meets

By the Rev. F. T. Cartwright

ADVERTISING men and automobile salesmen and mission board executives crowded the lobbies of the Hotel Statler, in Detroit, on January 15-18, and cigarette smoke and missionary literature seemed almost equally in evidence. At certain hours jazz music from one meeting place competed raucously with the strains of militant Christian hymns. All of which may be a vivid parable of life to-day.

What called some of the crowd together is uncertain. But some hundreds of men and women representing the foreign missions boards of the various denominations of Canada and the United States were meeting in the Foreign Missions Conference of North America. This is an annual gathering, where executives and staff members, missionaries and members of the boards discuss questions of real moment in the business of carrying the Good News to foreign lands. This year the Federation of Women's Boards of Foreign Missions was also meeting in Detroit, and women were very prominent in the program and audience of the Conference. As one speaker remarked, "The appearance of the crowd was measurably improved."

The Foreign Missions Conference is deliberative and advisory. It has no police power for enforcing its decrees, yet its influence is great and seems to be growing. Some matters have been committed to it by the constituent

boards; in others it can only advise the boards as to courses considered wise. One matter of considerable moment was decided this year, after a prolonged and keen debate. The Missionary Research Library, the finest of its kind in America, which has been housed at the offices of this conference, is to be placed in the library tower of Union Theological Seminary of New York. Ownership is to remain vested in the Committee of Reference and Council, as at present, but the current expenses are being assumed by Union Seminary. The arrangement is to be limited in time and subject to review after five years.

Because this body is not legislative, the most important facts concerning its sessions are not the resolutions, but the noticeable trends and statements of opinion. This year these can be summed up under five heads, the five divisions into which the conference resolved itself for discussion.

Rural Life. This section approved the proposal that the International Missionary Council add a secretary of rural work to its staff when the funds and the right man can be found. It also recommended that "Rural Life Sunday," recently urged upon the churches in America by the Home Missions Council, be made an integral part of the year's programs in all the lands where mission work is being done.

Religious Education. This section gave frank rec-

ognition to the new attitudes in foreign lands toward education and toward religion. New times demand new methods, so the group pointed out that it is no longer possible to translate and transplant Western books and leaflets for use among the younger churches. The trend seems clear and marked toward a careful restudy of the needs and a devising of new material and methods of religious education.

Race Relations. This group studied the questions which came from the Jerusalem Conference, and faced up to some of the implications as related to boards and individuals. Discussion showed that there has been made a beginning by the boards of a careful examination of missionary candidates as to their attitude toward other races in their home towns and on their college campuses. One man asked for an "intelligence test as to racial attitudes." This section recommended to the boards a renewal of effort to secure justice for Asiatics, and in particular to secure the repeal of the Asiatic Exclusion Clause which several missionaries reported was undoing much of the work of Christian missions.

Industry. In the discussions of this group it was brought out that missionaries in all lands are being faced increasingly with the problems arising from industrialization of the world. Even if individual workers wish to dodge these issues it cannot be done. Greater attention to this phase of Christian work was urged on missionaries and boards, while the section felt that high standards in every country should be called for by Christians, in the countries of the older churches as well as in those of the younger.

Home Cultivation. Naturally there were more execu-

tives in this group than in any of the others. With the falling incomes registered by several boards during recent years, interest could hardly fail to focus here. The agencies which prepare and circulate missionary literature announced a largely decreased use of this form of missionary education. Among many suggestions made there were two which drew considerable support—an increased use of the motion picture and of the radio in teaching a world vision.

Methodist participation in the conference was considerable. In all the discussions voices from our church were heard, sometimes with effect. On the printed program, too, there were several well-known Methodists. In addition to those representing other denominations there were Bishop and Mrs. Thomas Nicholson, C. H. Fahs, E. Stanley Jones, Halford E. Luccock, Thomas S. Donohugh, R. E. Diffendorfer, E. D. Soper, Stanley High, and Miss Lucy Wang.

To an observer fresh from life in a foreign land, it was most interesting to sit and absorb impressions. Out of the mixture of crashing orchestral music, of voluble groups, of hotel boys paging men with nonunderstandable names, of songs, of speeches, and of discussions, one impression is easily dominant—it is that of insistence upon a courageous presenting by word and life of a genuinely evangelical message. E. Stanley Jones and Stanley High alike emphasized this—one from the angle of world need, and one from that of the young people. Almost every speaker stressed some phase of it.

And the observer, backed by his years in China, prays that this verbal insistence may be translated into life, in the boards of America and on the widely spread field.

The Local Church Must Seek a New Approach

By the Rev. S. G. Dix

Pastor, Queenstown, N. J.

IT IS true, if an institution is to grow, that institution must be able to create interest; moreover, if any institution is to live, that institution must serve. Christ said, "He who would be greatest among you let him be the servant of all." It is, therefore, expedient for any institution to serve to live. It has been true, the institution that has served the needs of man has lived.

It is also true that we are living in a new age, and some are saying, "What of it? let things remain as they are." Thinkers dare not face facts and remain the same.

All present-day institutions see the drift and change of things, seemingly, but the local church. Frankly, we believe if the church is to live universally, she must create more interest locally. She must convince the world that she is equal to her task. She must reverently fight for first place in the hearts and minds of men. She must never be satisfied to hold second-hand place. She must not be willing to serve ever after other institutions have fostered and worked problems which should have been created and solved by her. If the local church is to meet the needs of the people she must revise her program, and that quickly. Do not understand us to say that the church has not a great program. We all know that she has done much to help mankind, but even so, there is much more to be done yet.

The local church has not as yet done what she ought to have done for the physical man. We hope she has not spent too much time in trying to administer to the spiritual man. She needs to do more than she has ever done for man physically. The early church was able to add to its membership just in proportion as it met the physical needs of the people; in the same manner will the modern church add to her membership. The church must make some change in her program here and there, or else become extinct. She should open her doors each and every day, just as early as any mill or factory, in her effort to serve the public. Any institution which fails to serve, in the same proportion fails to be known.

The question should be then, "How can the local church interest mankind as to her high plan and purpose?" Shall this interest come about by the sight of the beautiful buildings of the church? Shall this interest be brought about by the intelligence of her ministry? Shall this interest be fostered by the church's much speaking? It is true that the church is not drawing the attention of the masses, and neither is the attention of the few being drawn. Is it possible for her to live under these conditions? If she is to live, she must draw the right kind of attention. Attention is what any institution seeks, and this can be seen on the part of the automobile

industry of to-day; and for that reason, there is no end of the remodeling of the automobile. The day must come, and the day now is, when the church must provide an endowment so as to be able to draw attention, and further meet her growing needs. She will have to create a fund, by some means, so as to do more than merely feed the soul of man. She must be in shape to help the physical man more and not less the spiritual man. Shall she be ruled out of active and progressive society because of her dullness to serve? She must be able to provide a glass in which to serve a cool drink of water when needed. She must not let it be continually said of her that she is more like a sponge than anything else in that "she is always taking in but never ready to give out." She should find some way to connect herself with every family in her community, for the purpose of helping them in a physical way, as well as spiritual. The old lady who can afford a crumb for the children in her community will never want for a crowd in her home. In like manner the church that will give to the members in her community some of the physical necessities will not want for a crowd to fill her coffers, nor her pews.

We do not know what must be done, but we do know if the church is to meet the needs of its day, and perpetuate itself in the life of the world, it must make a new approach upon the life of the people. The part-time work for the local church is not sufficient. She must be found putting in as many hours as any other helpful institution. Just as the one-horse shay is out of date, so is the one-day church system out of date. The church must further prove that she is an asset to the whole need of man. Jesus

was not at all satisfied to feed the physical man, but was as equally interested in the physical man, and this He demonstrated in the feeding of the five thousand.

This argument is not limited to any church or denomination, but we truly believe it will apply to all alike.

The writer hopes that he has made the argument understood. There has been no effort to show that a social gospel is only necessary for the salvation of men. We believe implicitly in the doctrine of the new birth. We do not believe in the "rice" Christian philosophy, either. We do not believe that the change of a man's diet, or his clothes, makes any change in the man's soul. All we are trying to say is, if the local church is to live and save men from their sins, it must awake and get busy, for this age is calling for activity and worth. When shall the local church awake and get busy? Shall it be to-morrow, or the next day, or the next year, or the next century—when? It is true that "the gates of hell shall not prevail against the church" that is active, but what shall happen to the inactive church, is the question. The writer does believe in the doctrine of James, a servant of God, who said, "If a brother or sister be naked and destitute of daily food, and one of you say unto them depart in peace, be ye warmed and filled, notwithstanding ye gave them not those things which are needful to the body, what does it profit? Faith without works is dead." We firmly believe that any local church which fails to provide for some of the physical needs of its community will soon die in influence and power. It still remains true, the church must become "all things to all men, so as to save some."

Origin of the Cincinnati Friendship Home

Benjamin Franklin Smith, A.B., M.A., D.D.

AT THE annual meeting of The Woman's Home Missionary Society of the Lexington Conference, the late Mrs. Nellie Toran requested us to write a brief statement of the origin of the Friendship Home and send it to the Southwestern Christian Advocate. "There are so many of the women, even of the Lexington Conference, who don't know how it was started."

NECESSITY, THE MOTHER OF INVENTION

I suppose, if we were to continue to trace causes, we would go back to the causes of the World War, for the war caused a shortage of labor in the North and this shortage of labor brought thousands of Negroes into the North. In 1917, when this migration was at its peak, stranded women, and women and children whose relatives failed to meet them at the railroad station in Cincinnati, were met by volunteer women workers of Park Street Methodist Episcopal Church, and given information how to find their way, if they were stopping in Cincinnati, and taken care of for the night and put on the right train, if they were passing through.

One such group was thus passing through when every available place was already full, so we took them to the church and kept them over night. At least, it was our purpose to keep them for one night and then get them on their way the next morning.

TROUBLE

But the next morning several of the children had "broken out" with measles. We called a doctor and requested that these children be taken to a hospital, but we were informed that these people were not citizens and could not be taken to the city hospital. We then called Bishop Anderson and he was out of the city.

ANOTHER WOMAN

We then called the bishop's wife, and Mrs. Anderson, after hearing our predicament, called her son-in-law, who was a physician and surgeon and was on the hospital staff. He sent an ambulance and carried the sick children to the hospital. Mrs. Drucilla Clay and Mrs. Callie Manly had voluntarily given their time to help these people, and now Mrs. W. F. Anderson solves a hard problem.

THE HOME

When Bishop Anderson came to his office, the first morning after his return, we were waiting for him and were third or fourth to get an interview. After telling him of our experiences, we said that a cheap house ought to be rented in order to better show the spirit of the good Samaritan.

We then asked the bishop to aid us in securing money

from the Board of Home Missions, which money would be used in helping these migrant people, many of whom were Methodist Episcopalians. But the bishop said that he had some money which could be used in that direction.

We rented the house on Carlisle, near Cutter Street, and named it "New Comers' Home." We put one of these new-comers in charge of it. Her name was Amanda Snow, now Amanda Tatum, of Detroit. We then hired a local preacher by the name of Talbert, to meet the trains and direct the stranded or lost people to the home. When the bishop's support was exhausted, Mrs. Anderson again interested the women of the West Ohio Conference and secured enough help to "carry on" until the national body of The Woman's Home Missionary Society voted to "take over" the work.

Mrs. Slutz came to the head of this work opportunely. She secured some Community Fund aid, same aid from the Lexington Conference, and additional aid from The Woman's Home Missionary Society of the West Ohio Conference. She conceived the idea to establish these homes in every city where large numbers of our girls and young women needed them.

For further information, we respectfully refer you to The Manual. We humbly submit this information shortly after receiving the knowledge that a member of our group has been elected secretary of the Bureau of Friendship Homes, and almost simultaneously with the death of Mrs. Toran, who requested this article.

Florida Conference Proceedings

By the Rev. W. A. Mitchell

THE Annual Conference opened Wednesday, January 30, at 4 P. M., Simpson Tabernacle, Jacksonville, Fla. The Rev. L. B. Hall preached at 7.30 P. M., assisted by the Rev. B. E. Haile. An interesting address was made by Dr. A. R. Howard. The Lord's Supper was administered on Thursday morning by Bishop F. T. Keeney, assisted by Pastor Rev. T. H. B. Walker and the district superintendents. The Conference was organized by electing Dr. J. B. L. Williams secretary, and the Rev. J. B. Cook, assistant; Rev. J. H. B. Madison, statistician; the Revs. N. R. Armstrong, W. A. Mitchell, Z. D. Limbric, B. Green, assistants; Dr. T. H. B. Walker, treasurer; J. W. Robinson, T. W. Williams, Ed. Williams, assistants. W. A. Mitchell was elected reporter to the Southwestern Christian Advocate.

After reports of district superintendents were made, and comment had been made on their work by the bishop, general officers of the church were introduced, as follows: Drs. W. A. C. Hughes, R. G. Morris, A. R. Howard, James R. H. McAllister, Mrs. M. Bethune, and others. The Revs. Todd, Demps, Pickens, and Collier were pleasant visitors from the South Florida Conference. An address was made by Bishop F. W. Warne, who gave inspiring expositions on the Scripture each afternoon. At 7 P. M. song service was conducted by W. A. Mitchell. At 7.30 P. M. the anniversary of the Board of Education was held. Address was made by Mrs. M. M. Bethune, president of the Bethune-Cookman College. Addresses were made during the same session by Drs. W. A. C. Hughes and R. G. Morris.

Bishop F. T. Keeney gave us a very inspiring lecture on Friday night; subject, "Twice One." A special musical program was also rendered.

Dinner was served the Conference at Boylan Home

school on Saturday, after which a delightful program was enjoyed. The Woman's Home Missionary Society meeting was also held here. After Sunday school on Sunday morning, love feast was conducted by Dr. Scott Bartley, of the Savannah Conference, and the Rev. Dennis Johnson, of Simpson. Bishop Keeney preached at 11 A. M. to the great delight of all present. Memorial services were held at 2.30 P. M. for the deceased members: Revs. W. P. Player, E. L. Banks, and W. S. Valentine. The services were conducted by Rev. J. E. A. Keeler. Dr. J. S. Todd, district superintendent Gulf District, South Florida Conference, delivered the main address. The ordination services were conducted at 3.30 P. M. by Bishop Keeney. After an inspiring lecture by the bishop, he read the appointments. Drs. H. W. Bartley, D. S. Selmore, and F. E. Welch were appointed district superintendents; Dr. J. W. Wesley, director of religious education of the Jacksonville District.

The Epworth League conducted its service at 6 P. M. It goes without saying that Simpson's League is one of the greatest in Methodism. Dr. W. A. C. Hughes preached at night to a great audience. The church was packed. Dr. Hughes proved himself to be one of the greatest preachers in our church connection. Too much credit cannot be given Dr. T. H. B. Walker, pastor, and his good people for their splendid entertainment of the Conference. After some timely remarks by Dr. H. W. Bartley and others, the Conference closed, to convene at Ocala, Fla., in 1930, the Rev. S. B. Wilson, pastor.

Dr. J. L. Wilson

AN APPRECIATION

By the Rev. T. B. O'Ville

Pastor Grace Church, Kansas City, Kan.

IN THE transfer of Dr. J. L. Wilson there passed from mortal conferences to immortal conferences a great man and a prince in Israel. A gospel preacher was he, refined, eloquent, and logical. A teacher with information and a divine gift to impart. A lecturer and an orator of no mean ability. One of his masterpieces on the platform was, "That Animal—a Monkey or a Man?" In this lecture he lifted, inspired, and with humor, logic, and oratory swayed any audience. His defense of the Biblical authority for the creation of man against the theory of the evolutionists and the monkey, and his defense of the black man against the "leopard spots," was wholesome and comforting. As a pastor, his Sunday school was indeed his hobby, where he challenged the scholarship of the community. All ages and grades could find help in his masterly blackboard drawings and his beautiful description of the lesson. Each Sunday morning was an institute in itself.

The writer met Dr. Wilson some twelve or fifteen years ago, and found him a true and tried friend. We labored in two Annual Conferences together, namely, Louisiana and Central Alabama. We hunted game together in the woods, and were bedfellows at several Annual Conferences. His conversation was ever clean, instructive, and helpful, and his language always beautiful and select. For awhile, during his ministry in the Louisiana Conference, the writer happened to have been his district superintendent, where we saw the noble elements of this great man. With his great ability and large experience, he was ever humble and helpful. He was greatly beloved,

not only at St. Paul Church, Shreveport, but all over the Shreveport District, and throughout north Louisiana.

When his beloved daughter died at Birmingham, Ala., at St. Paul Church, where he had formerly pastored, she had been the most accomplished organist and a star worker in the church. There was then no pastor. Dr. Wilson arrived from Mobile, Ala., and said to a friend, "Who knows her as well as I, her father?" and he ascended the pulpit and delivered a funeral eulogy which will long live in that city. Later, when the writer pastored at St. Paul, Birmingham, Dr. Wilson visited our city, and on one occasion we drove him to the cemetery, as he desired to view the grave of his beloved daughter. As we stood lost in this large cemetery, he looked up and said, "If I do not find her grave I will find her in the morning."

A father to his children, he saw to it that they were trained and prepared for life's work. A husband, indeed; for the home life of the Wilsons was operated like unto a college, from little Emma, now Miss Wilson, of New Orleans College, to Mrs. Wilson, lovely and devoted wife, on to dad, each member knew and played their part. This home was operated on a budget plan. General settlement each week, and a time for everything. J. L. Wilson was a systematic man in every sense of the word.

Like many of our great leaders of this race, this man rose from the foot of the ladder; but as he once said to a group of boys in New York: "Boys, I have made it up from the plow handle to the college chair. Young men, have you made your preparation for life's work?" This race of ours is all too poor, because we throw away much of our best literary material. Let someone get up a biography and book of the sermons and lectures of J. L. Wilson.

"Fading away, like the stars of the morning,
Losing their light by the light of the sun;
Thus do we pass from earth and its toiling,
Only remembered by what we have done."

Know ye not that "a prince and a great man is fallen this day in Israel"?

Prohibition Essay Contest

A PRIZE essay contest, under the auspices of the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, was conducted in Claffin's chapel, Friday evening, February 8. Arthur G. Frederick, Boyd C. Wilson, and Paul L. D. Elmore, students of the college, ranked first, second, and third in their delivery, according to the decisions rendered by the judges.

Twelve hundred dollars have been appropriated by the board to twelve colored colleges, to be given away as prizes for the best essays on prohibition. Each of the twelve colleges is offering three prizes for scholarships: a first prize of fifty dollars, a second prize of thirty-five dollars, and a third prize of fifteen dollars. These prizes are awarded to the students who rank highest in delivery, composition, and content of their essays.

Dr. A. R. Howard, the only colored member of the board, and who was recently appointed secretary of the colored work, recommended this plan. Claffin is the first school among the Negro colleges of the Methodist Episcopal Church to conduct the contest. Dr. Howard, whose headquarters are in Washington, D. C., was present in

person at the contest, and highly commended the participants for their efforts.

The following subjects were treated: "The Sociological Significance of Prohibition," by Paul L. D. Elmore; "Can the Eighteenth Amendment Be Enforced?" by Herbert L. Davis; "Comparative Value of the Eighteenth Amendment," by Arthur G. Frederick; "Why the Negro Youth Should Be a Total Abstainer," by Boyd C. M. Wilson.

"These Are They"

A DDDED to our Southwestern list of royal workers and leaders of Methodism are the names of Dr. W. O. Bartley, former district superintendent of Atlantic District, South Florida Conference. In that Conference his district won the Southwestern banner for 1928. May his new successor, Dr. D. W. Demps, retain it on the district.

In the Florida Conference, the stalwart H. W. Bartley won the banner for Jacksonville District, over which he is the princely superintendent. Dr. Bartley is a born leader.

We are wondering now who will get the national Southwestern Christian Advocate banner—a thing of rare beauty and permanent historic value—to be awarded at the close of the current Conference year.

LOCAL CHARGES

Among the local charges sending in more than one subscription for the past week are the following: Rev. Robert W. Cheers, Trenton, N. J., 4; Miss Ruth Baker, Memphis, Tenn., 4; Rev. J. D. Whitaker, superintendent Bennettville District, South Carolina Conference, 4; Dr. B. F. Smith, pastor, Detroit, Mich., 4; Rev. S. P. Pratt, pastor Wrightsville charge, Jacksonville, Fla., 8; Mrs. Florence Tollison, St. Mark, Chicago, 8; Rev. T. H. B. Walker, Simpson Church, Jacksonville, Fla., 10; Mr. A. E. Stripling, Odum, Ga., 2; Mr. L. C. Gordon, Ackerman, Miss., 2; Mr. A. D. Lee, Detroit, Mich., 2.

Plans for Easter Observance

A GAIN this year World Service asks that Methodist Episcopal Churches everywhere emphasize the world-wide enterprise of the church as an item appropriate to the celebration of Easter. The regular Easter offering will be received, as will also the tithe offering. Methodists should be encouraged to make a special offering to World Service at the Easter season, either a stated sum or a tithe of their incomes for Holy Week.

Material made available to the church by the co-operating staff of World Service includes:

1. The Eternal Light, Easter program for Sunday schools, which may be obtained of The Methodist Book Concern.

2. Two types of envelope—one for the regular World Service Easter contribution of the individual church member, and another for the tithe of his Holy Week income. Both are being offered to the ministry of the church direct-by-mail on the order plan.

3. The proof sheet for pastors, authorized by the co-operating staff for each of the five seasons of the year when a World Service emphasis is asked in Methodist pulpits.

Pamphlet material is being supplied direct-by-mail to a new list of lay representatives in many of the charges.

Our New Chief Executive

The People's Votes and the Electoral College

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

PRESIDENT HOOVER, the thirtieth Chief Executive of the United States, has taken up the most responsible political office among the nations with the same poise and thoroughness that characterized him when, as a mining engineer, little known to the American public, he complied with the request to supervise the feeding of ten millions of people in war-stricken Belgium. In this capacity he did a piece of humanitarian work unprecedented in its dimensions, and he so won the confidence of the warring nations on both sides of the great conflict that he was permitted to cross all lines and to enter the army headquarters of the Germans as well as of the allies. He was engaged in a great task, and conducted himself in such a manner that all believed in his integrity and singleness of purpose.

As a great benefactor to humanity, Herbert Hoover entered upon the world stage. With an ability so to devote himself to a great task that he overcame the prejudices of warring nations, he won the merited acclaim of the world. Having been faithful in these so great matters, he has been called to an even larger opportunity for service to mankind. Again he must face the pitfalls which are inevitable where two strong, opposing forces are arrayed for action. In the present case the contending groups are divided by political partisanship. But here, as in other respects, Herbert Hoover comes to his present responsibility with unusual background. He is not a hidebound partisan. This was evident when, in 1920, there were groups of leaders in both of the major political parties who desired to make him their party candidate. His ability and accomplishments so overshadowed any party affiliations which he may have had that the public was not sure whether Mr. Hoover was a Democrat or a Republican. Nor did he trouble to give very compelling evidence. He seemed to take more interest in the opportunity for service and to consider party as not of the greatest consequence.

PRESIDENT OF ALL THE PEOPLE

To-day Herbert Hoover is President of the United States, President of all the people, whether Republicans, Democrats, Socialists, Laborites, or what not. He stands in a unique position in that at no time since the second election of Abraham Lincoln has any President received so large a percentage of the electoral votes of the States, nor has any President since the Civil War days received such a widespread endorsement. All sections of the country, including States long believed solidly Democratic, joined with those long held as Republican in making Herbert Hoover the President of the Union. He is not the President of the North or South, East or West, of one party or the other, but of all the people, and in a sense that is peculiar as one views the past fourscore years, the people look to him in this position as the champion of all the people of every class in every section of this wide country. President Hoover's inaugural address, now discussed from one end of this country to the other, is characteristic of the Americanism which the people have come to expect in the newly installed Chief Executive.

As Chancellor Robert R. Livingston, who administered the oath of office to George Washington, stepped to the front of the platform after that solemn ceremony and shouted, "Long live George Washington, first President of the United States," so a similar sentiment on March 4 echoed across the country from the hearts of the hosts of loyal citizens, "Long live Herbert Hoover, thirtieth President of the United States."

VICE-PRESIDENT CURTIS

Just preceding the much-heralded inauguration address of President Hoover on the

east steps of the Capitol, Vice-President Curtis made a brief, appropriate address in the Senate Chamber, where he was sworn into office. His address was much shorter than that of Vice-President Dawes four years ago, and eschewed any general denunciation of the rules of the Senate which Dawes so severely condemned, but which Curtis had helped through long years to build up. It was a brief ceremony which preceded the placing of the gavel of the Upper House in the hands of the man who has held more important committee assignments than any other man in the history of Congress. Vice-President Curtis now occupies the ranking position in Congress, a body which he first entered thirty-six years ago. He is sixty-nine years of age; therefore it is seen that half his life has been spent in the council chambers of the highest legislative body of the nation.

As he took the gavel one could not but recall the early days of the Vice President. Born on an Indian farm, a descendent of White Plume, chief of the Kaw Indians, and of Chief Pawhuskie, of the Osages, this scion of heads of the councils of two tribes of Red Men now has become the chief of the council of a nation of people in whose veins is the blood of all races, and whose signal fires are watched by the peoples of the earth.

Two country-born boys—one later following the world-wide ways of a mining engineer, the other entering the legal profession, are now come to the chief places in the nation. Again the United States justifies its democratic claims and its proffer of opportunity for the meritorious, no matter how humble, to reach the greatest heights of responsibility and power.

SOCIETY DEVOTEES PERPLEXED

With the departure of Mrs. Calvin Coolidge, whose personality and charm have not only been a delight to all who visited the White House, but an inspiration to the womanhood of America, Mrs. Herbert Hoover, a woman of like culture and character, comes to the place of First Lady of the nation. The people of all classes and parties who delight in the high type and ideals of American women, rejoice in the blessing, which cannot be overrated, of having the Executive Mansion of the United States presided over by a First Lady who represents in every respect the high standards of Christian womanhood.

Vice-President Curtis, during the years of his membership in Congress, has not been much interested in attending formal social gatherings. He likes to take walks in the open, attend country fairs, and witness horse races and an occasional motion picture show. However, as Vice-President he faces a new responsibility. He must attend formal dinners and social affairs. He relieves the President of some of his burdens in this respect, receiving foreign diplomats socially, attending their formal functions and entertaining them. In these social responsibilities he, being a widower, has designated his sister, Mrs. Edward Everett Gann, as his "official hostess." Mr. Gann is a prominent lawyer in Washington.

This designation of a sister as "official hostess" causes some perplexity in the governmental and diplomatic social ranks, as Mrs. Gann, although a delightful woman, is not of "the official group." Hostesses have been debating the question as to inviting Mr. Gann if they invite Mrs. Gann. If Vice-President Curtis and Mr. Gann are both present at a social gathering, shall Mrs. Gann be seated with Mr. Gann or with her brother who, as Vice-President, would be at the head of the table? Just at the present time much attention in the official social circles is being given to the precedent set in the early social functions, as precedent means much in the official social circles of the capital.

VOTES WHICH ELECT A PRESIDENT

Not until the governors had transmitted to the president of the Senate of the United States the electoral votes of their various States, with an official report of the popular votes cast was it possible to obtain exact figures of the total balloting for the presidency last November. The counting of the electoral votes before a joint session of Congress was an unjustifiable waste of the time of Congress, for long before that the results were known. Nevertheless the Vice-President had to declare to the body which had witnessed the counting of the electoral ballots that the vote indicated that Herbert Hoover was elected President and Charles Curtis, Vice-President. Even the day for this ceremony is set by law, and the provisions had to be carried out, although President Hoover had already selected most of his Cabinet members. The old statute calling for an electoral college is obsolete and should be done away with. The idea entertained by some of the framers of the Constitution that the people were not competent to select the best candidate for the presidency, and that therefore a number of select citizens in each State should be chosen to do it, is long outgrown.

INEQUALITIES IN THE VOTES OF CITIZENS

The electoral votes—444 for Hoover, and 87 for Smith—do not represent what, at first, seems apparent. There was an official total of 36,879,414 popular votes cast on November 6, of which Hoover received 21,892,190, and Smith, 15,016,443. An analysis of the votes cast by States shows very striking inequalities in the value of ballots cast by citizens of the various States. For instance, South Carolina cast only 62,700 ballots for Smith, yet it cast nine electoral votes for that candidate; whereas, New Hampshire cast 115,404 ballots for Hoover but had only four electoral votes—that is, one popular vote in South Carolina is as effective in selecting a President as four votes in New Hampshire. A similar inequality obtains in the enacting of national legislation, for South Carolina, where only 68,605 citizens participated in the election of representatives, has nine votes in Congress, whereas West Virginia, in which 642,762 citizens, nearly ten times as many, cast their ballots, has only eight votes in Congress. A further examination of the ballots cast in November reveals that less than 70,000 voters elected seven congressmen in South Carolina, whereas in the first district of Michigan the votes of 238,223 citizens elected only one representative to Congress.

That there is a disparity in the significance of the electoral votes and an inequality in the representation in Congress which is enjoyed by interested citizens in different States, is very evident. The time has arrived for doing away with the electoral college and for electing the President by the direct votes of the people, each vote being of equal value. Furthermore, justice will be better served when in the House of Representatives the voting and legislative power of each State shall be based more closely upon the number of intelligent and participating citizens residing in the States. One citizen's vote cast in a democracy should be equal in value to that of every other citizen.

Teachers As State Officers

THERE is an effort being made to get through the House of Legislature in Indiana a bill requiring an oath of allegiance from public school teachers. This proposition we understand is being backed by the daughters of the American Revolution. Favorable action has been taken by the State Senate and the bill will likely pass both bodies and ultimately will receive the Governor's signature. There is much in this to commend itself to the patriotic citizen. We have public schools. The teachers thereof receive their pay from the State. They hold office and are licensed in due form to perform their functions. Why should they not be placed under obligation to be loyal to the State as well as the judge of the court or other citizens holding public positions, who are required to take an oath of allegiance or loyalty or responsibility to perform their duties without fear or favor in the name of the State?

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE CHRISTIAN SABBATH

FIRST QUARTER. LESSON XI. MARCH 17

Scripture Lesson—Exod. 20. 8-11; Matt. 12. 1-8; John 20. 19; Rev. 1. 10.

In our discussion of the great Christian themes which we have been and shall be studying this quarter, our aim has been to give them a more or less rational interpretation, so as to appeal especially to the reason of the reader. It is our conviction that these great Christian institutions are as reasonable as any other of our non-religious social practices. For instance, if we have organization in and through the state that the social welfare of the people may best be worked out, why should we not have an organization in religion through the church that the religious welfare of the people may be best worked out, and the mission of religion may be best carried out? We appeal for patriotism in the state, and we ought to appeal for loyalty to the church. If we have initiatory rites for admission into other social organizations of men of likemindedness in spirit and purpose, why should we not have the same in religion? If we have memorials established to any other outstanding social event or benefactor, why should we not have the same in religion? And so on. But we are not unmindful that these great Christian institutions have also a tremendous spiritual aspect as well as the more rational one. And we hope that no reader of our interpretation has lost sight of this latter aspect. It is hoped that the teacher will guide his students in developing this phase of the themes. We follow our same general plan of study in the present lesson.

What Is the Christian Sabbath? "Sabbath Day" means "day of rest." The Christian Sabbath differs from the Hebrew one in falling on the first rather than the seventh day of the week. This was because Christ made His first appearance after death on that day. For some time, and especially while Christianity centered in Jerusalem, Christians recognized both the seventh and the first days; but finally the first day only came to be recognized by them. From the beginning it was called "The Lord's Day." Though there is no need to split hairs over it, "the Lord's Day" should be much preferable among Christians to either "the Sabbath" or "Sunday." For the Sabbath is the seventh day; and Sunday is of heathen origin. It was named in honor of the sun god. As a religious day it would be much better if Christians had changed the spelling from *Sunday* to *Sonday*. Then it would have been named in honor of the Son of God rather than in honor of the sun god. Then it would have been the same as "the Lord's Day," as "the Lord" and "the Son" are synonymous terms. The Christian Sabbath, then is *the first day of the week—the day set apart by Christians as sacred unto the Lord, because His first appearance after death was made on that day. It is to be a day of rest from our ordinary secular activities, and a day given to the special worship of the Lord.* There are comparatively few Christians who yet recognize the seventh day as the true Sabbath. While every man is entitled to his convictions, still to stress the seventh day is to stress the law of Moses more than is necessary for a Christian to do. And the force of circumstances compels them to recognize the first day also, just as for a similar reason the early Christians had to recognize the seventh day as well as the first day. But apart from the causes which actually led to the selection of a certain day as the Sabbath, there is very good reason why the first is preferable to the last day of the week. If one is to give himself to religious devotions but once a day, no one would hesitate to choose the beginning of the day instead of its close as the most appropriate time for these devotions. They give us a good start for the day. For the same reason the

beginning of the week rather than its close it rationally preferable for the Sabbath.

How Should the Christian Sabbath Be Observed? For, rationally considered, the Christian Sabbath is more than a day merely for the cessation from ordinary activities. One may cease from those things and yet not properly observe the day. And it is more than a day simply for religious worship. We have become accustomed to worship on any day or evening of the week. Though as a rule one is apt to observe the day better by engaging in religious worship, one may go to church his customary two or three times and yet not observe the Lord's Day properly. *The Lord's Day is a day which we have dedicated unto our highest ideal. When we take it seriously, therefore, it is the day of all days, when we have pledged ourselves to approach as closely as possible in our life our moral, social, and spiritual ideal. And only in so far as we make the most strenuous endeavors, God helping us, to live that kind of life on that day—only in so far as we do this do we observe the day properly.* The moral and spiritual strength gained from that one day's efforts ought ordinarily help us to live a more ideal sort of life during the remaining days than we otherwise would live.

This interpretation emphasizes the great difference between the spirit of the Hebrew and the Christian Sabbaths. On the former it was understood that one should not do any work at all; but on the latter it is understood that one may do any good social work that one might not have opportunity to do on another day. So the Sabbath was made for man, said the Master, and not man for the Sabbath! When one worships in the church on that day one is engaged in social exercises well adapted to stimulate and arouse within one the most idealistic spirit, feelings, and emotions. But it is certainly better that one should spend part of the day in actually doing some social good in the community—if nothing more than helping to cheer the sorrowful and to relieve some suffering and distress. It is even better that one should divide the observance of the day in that way than that one should spend the entire day in church worship. In church worship one is his best, while in this other service one *does* his best. The perfect ideal requires both *being* and *doing*. And this is another very

good reason for ceasing from our ordinary daily work on that day—that we may have more time for worship, and especially for doing this other social work in the name of Christ than we have during the other days. The emphasis here is not so much upon REST as it is upon a change in the kind of activities in which we shall become engaged. And one keeps the day holy only in so far as one keeps himself holy on that day.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 17, 1929

"I say unto you that one greater than the temple is here"

(By D. D. Martin, D.D.)

The temple represents legalism and ritualism with which most of the religions of the world are handicapped. The institutions of religion are the temple forms. The Sabbath, its formal service of worship, its permissions and its restraints, belong to the great Christian temple. The temple should be revered, the Sabbath observed, for each have their place in the plan of God in world redemption. But in the temple and on the Sabbath we should keep in mind a greater than either is with us, "For the Son of man is Lord of the Sabbath."

Legalism and forms of worship will never save the world. We may be in such bondage to the legal Sunday as to lose sight of the real purpose of the holy Sabbath. As is revealed in the life and works of Jesus, Sabbath is the day in which most gracious human service can be rendered. One of the best ways to effect this is to extend the observance of the Sabbath into lands where there is no such day of worship and service. This can be done by making Him known who is greater than the Sabbath.

"The Sabbath was made for man." Its spirit, its teaching, and its service is of greatest human value. Modern civilization has been built around it as it projects itself into every place of life having to do with all plans in all our activity. The maintenance of what we hold of greatest value depends largely upon the continuance and the consistent recognition of the Sabbath principle. As the world becomes smaller, and mingling with each other more universal among the nations, the world-wide recognition of the Sabbath becomes more necessary.

It is its spirit, its fellowship, its worship, we need the missionary to carry into every dark place of earth. Its light and teaching will reveal Him who is greater than any temple or any creed, who is Lord also of the Sabbath. He will transform all religions until they become the expressions of His life and love, and all the people everywhere come to be in the spirit on the Lord's Day.

GAMMON SEMINARY.

Epworth League Topic

MARCH 17

By the Rev. J. W. Haywood, D.D.

FOR THEIR SAKES I CONSECRATE MYSELF THAT THEY
MAY BE CONSECRATED BY THY TRUTH

(John 17. 19)

For the previous weeks of this quarter our time has been devoted to facing some of the big problems which are pressing for solution. We have tried to discover our duty as Christians in connection with these problems. If any one of us tries to follow Jesus in the attitude taken on war and race relation he will find it no easy thing. Real Christian living in no "skimption." And now as we approach the Easter season, our topics turn toward personal consecration.

Note that Jesus, in the statement contained in our Scripture text, asserts His responsibility for others, "I consecrate myself for their sake," I dedicate Myself, set Myself apart for their sake. What are we doing?

Are we setting ourselves apart for other people, or are we setting ourselves on other people? This Christian religion places upon us the hard task of sharing our lives with others. This is easy when those involved are our kinsfolk or folks of the same race or the same nationality. But there is so much of the cave man left in us that it is almost impossible for us to break over the boundaries of clan and caste. There is a great deal of talk in the public utterances of our church folks and in the literature of our church about brotherhood. The Christian religion exacts nothing less than recognizing all men as brothers. But it must be remembered by all who so glibly say the word

"brotherhood" that brotherhood must be acted, not talked. I heard the eminent Dr. S. Parkes Cadman speaking over the radio a few Sundays ago. He talked very eloquently about "human brotherhood." This same Dr. Cadman, it is said, was asked not long ago to give an expression touching the South's treatment of the Negro. He is reputed to have said that he thought the South ought to be allowed to handle that problem, which, being interpreted, means that Dr. Cadman, advocate and proclaimer of human brotherhood, condones the most flagrant re-

pudiation of that brotherhood the country affords. His kind is legion. They are the kind who set themselves apart not for the Negro, but from the Negro. Jesus set Himself apart for a task that He knew would cost all He had to give. At the beginning of His public life He was offered an easier road. He deliberately, designedly chose the way that led to Gethsemane and Calvary. But remember, that whoso would conquer as Jesus has conquered, must travel the way of Gethsemane and Calvary.

MORRAN COLLEGE.

Theodore S. Henderson a few years ago. The revival spirit still lingers, and the church has taken on new life and is going forward to conquer.—Mrs. Jessie R. Crawford, Reporter.

Louisville, Ky.—The pastor and members of the New Coke Methodist Episcopal Church are rejoicing over the results of the union revival held at the R. E. Jones Temple, which began on the 6th of January, and closed January 31. Our pastor, the Rev. R. D. Hines, was chosen as the special evangelist for the entire meeting. He began his series of meetings on the afternoon of January 6, and preached three times each Sabbath and each night to January 31, and during this space of time he preached twelve funeral sermons and offered eighty-six prayers for the sick and distressed, and delivered one sermon before the Interdenominational Alliance. The Rev. Hines has proven himself to be the most popular pastor and preacher in the city of Louisville, and especially when it comes to preaching. The other ministers have given him the right of way. This is the Rev. Hines' fifth year as pastor of New Coke, and since he took charge of it, it has advanced along all lines. We are struggling to have a round report at the next session of our Conference, and desire the return of our pastor and district superintendent.—J. H. Madison, Reporter.

Palestine, Texas.—We are indeed grateful to Bishop R. E. Jones for sending to us the Rev. L. A. Thigpen as pastor of St. Paul Methodist Episcopal Church, and the Rev. J. F. Barnes as district superintendent. The Rev. Barnes served us as pastor some years ago, and we are delighted to have him and his good wife with us again. The Rev. Barnes is one of the outstanding ministers and financiers of the Texas Conference. Through his leadership here as pastor we are able to pay several long standing and embarrassing debts. His past record speaks for itself. Mrs. Barnes is a tireless worker, and an asset to each and every auxiliary of the church. The Rev. L. A. Thigpen, a young minister, is a scholarly, proficient, and interesting preacher, and bids fair to become one of the leaders of Methodism. His accomplished wife stands nobly by him. The church has taken on new life, and the congregation grows in spite of the fact that the weather for the past month has been very inclement. The spiritual department of the Epworth League is in a very healthy condition; every Sunday evening an interesting program is rendered. Several high-class programs by the literary department also have been enjoyed. The Ladies' Aid and Woman's Home Missionary Society sisters are busy. We hope to be able to install several new pieces of furniture in the parsonage soon. Our slogan is, "Over the Top," "A Round Report." And the Rev. Thigpen as pastor for the next "six years."—Reporter.

Little Stories of Achievement

What the Churches Are Doing

McComb, Miss.—On January 10, St. Paul Methodist Episcopal Church received a donation for the benefit of The Woman's Home Missionary Society, the amount of \$100. We will receive this donation January 10 of each year following, as long as the First National Bank stands, given by one of our white citizens of this town, in the person of Mr. William McColgan. May God bless him that he may live long.—Mrs. Bessie Tobias, Reporter.

Lanett, Ala.—It is gratifying to note that our church, Goodsell Memorial Methodist Episcopal Church, is still going upwards. Our worthy pastor, the Rev. P. Y. Wofford, was at his best and preached an able sermon. At 11 A. M. he preached from St. Luke, 16th chapter, using for his text, "Stewardship." Collection, \$17.98. At 7.30 P. M. the Rev. W. T. Allen preached to a waiting congregation from St. John, 19th chapter; subject, "When You Get Him, Hold Him Fast." His sermon was inspiring. Total collection for the day, \$21.59. Two more members have been added to the church—Mrs. Mattie Willis and Mr. Leonard Price. We are striving to accomplish great things this year.—E. E. Wright, Reporter.

Starke, Fla.—Sunday, February 10, was a high day at Mt. Moriah Methodist Episcopal Church. It was our feast day, and we had our new pastor, the Rev. J. E. A. Keeler, with us. Sunday school was conducted at 9.30 A. M. by the superintendent, Bro. S. McCoy. At 11 A. M., love feast was conducted by Bros. Charlie Thomas and Frank Hall. At this time the Holy Spirit was with us. At 3.30 P. M. the Rev. Keeler took for his text, St. Mark 14, 14. The Lord's Supper was administered by the Rev. Keeler, assisted by the Rev. J. W. Robinson. At 7.30 P. M. the pastor preached a great sermon from St. Luke 15, 18. We are indeed proud of the Rev. Keeler. He is a great man and we love him, and we are determined to put the program over under his leadership. Raised for the day, \$17.58.—Damon Dell, Reporter.

Dublin, Ga.—Howard Chapel: Sunday, at 7.30 P. M., a Lincoln Day program was rendered under the leadership of Mrs. D. H. Martin and Miss Mattie B. Hicks. The program was carried out properly. The Scripture lesson was read by Miss Annie Mae Robinson (Psa. 46); prayer by the pastor, Rev. D. H. Martin. A very appropriate and intelligent paper was read by Mr. Daniel Burch. Papers were also read by Mrs. Laura Bohannon, Miss Lila Carswell, and others. Response by the Rev. D. H. Martin, Mr. T. M. Howard, and Mr. Dorsey, of the African Methodist Episcopal Church. A solo was rendered by Miss M. B. Hicks; trio by Misses M. M. Robinson, A. M. Robinson, and Mr. D. Burke. Poems were recited by Mrs. D. H. Martin, Martha Pittman, Alice V. Jackson, M. Johnson, and others. Miss J. Simmons also rendered a solo. Collection amounted to \$4.—The Rev. D. H. Martin, Pastor; Miss Minnie Robinson, Reporter.

Clarksdale, Miss.—Beginning with the year 1929, Haven Methodist Episcopal Church of Clarksdale has put on greater zeal and a stronger determination to put over its program. As sheep left without a shepherd

wander away, so were we when our beloved, the late Rev. B. F. Woolfolk, left us in September. Our new leader, the Rev. M. J. Stallings, has come to us, gotten us together, rolled up his sleeves, and we are hard at work again. Everything looks bright for the future. The Rev. Stallings is a splendid leader. Haven is proud of him, and he has brought someone into the "fold" every Sunday of this year. Our Sunday school is a live wire, and our new superintendent, Mrs. Beatrice Childress, deserves much credit for her efficiency, punctuality, and loyalty. Classes Nos. 1 and 3 are in a friendly fight. No. 1 is trying hard to take from No. 3 the reputation it has held for these many years. We congratulate No. 1 highly for its effort. Big collections are being raised in the Sunday school each Sunday. Our drive is now on, and Haven is expecting to go over the top on Easter Sunday.—R. M. Moore, Reporter.

Cynthiana, Ky.—Ebenezer Methodist Episcopal Church has just closed one of the greatest revivals in the history of the church. This revival was conducted by the pastor, Rev. E. M. Flournoy, who preached every night to a full house. The sermons were convincing and delivered with much power. Special appeal was made each night to the unsaved and backslider and careless church member. The Rev. Flournoy preaches as one having authority to deliver God's message to a perishing world. The church members and friends stood by him and supported him with their prayers and songs while he preached. The choir sang each night in this meeting. Miss May Fields, who is one of the teachers in the city high school here, was the organist. She selected such songs each night that were fitting to the occasion. The favorite song of the pastor-evangelist each night as he stood and pleaded with the sinners was, "Jesus Will Give You Rest." Seventeen souls were saved in this meeting; fifteen joined this church and two joined the Baptist Church. The Rev. Flournoy is a member of the Lexington Conference, and was ordained an elder by Bishop

District Activities

District Round

BROOKHAVEN DISTRICT

Second Round—Crystal Springs, April 6, 7; Hazelhurst, 13, 14; Bridgeville, 20, 21; Wesson, 27, 28; McComb, May 3; Summit-Magnolia, 4, 5; Riles-Oma, 8; Foxworth, 9; Columbia, 10; Lampton, 11, 12; Hub, 18, 19; Brookhaven Ct., 24; Brookhaven-Carlos, 25, 26; Florence, 29; Kokomo-New Bethel, 31; Tylertown, June 1, 2; Crystal Springs Ct., 8, 9; Kenolia, 15, 16.

Dear Brethren: For the sake of Jesus Christ and His church, please raise in full your World Service quota on or before Easter, and do your best to make a round report by the District Conference, which will be held at Tylertown, Miss., July 18-21. Come to the District Conference prepared to report in full: Area Council expense, Pension and Relief, Episcopal Fund, Haven Teachers' College, and five subscriptions each to the Southwestern. I am, yours for service, G. W. Coleman, Dist. Supt.

Quarterly Conferences.

AUSTIN, TEXAS

Sunday marked one of the high days in Wesley. Beginning with a live-wire session of the church school, the entire day was one of spiritual festivities. The district superintendent preached to the delight of a very large and appreciative audience. There were several high officials of the Board of Education and The Woman's Home Missionary Society present. At the close of the service these were introduced. Mrs. S. Oliver, of Littig, Texas, joined Wesley in this service. Sunday afternoon was indeed a high point in the day's activities. The Greater Wesley Choir, under the direction of our invincible leader, the Rev. W. L. Turner, rendered a most excellent sacred concert. Fourteen numbers were rendered to a congregation of lovers of good music. Several of our good white friends were present, including a distinguished musician of the First Methodist Episcopal Church, South. Those introduced

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spoke in glowing terms of the concert. A silver offering of \$8.15 was taken. Sunday evening, at 8 o'clock, the district superintendent preached from the subject, "Saved for Service"; text, Isa. 6. 8. The Wesley congregation is spiritually alive, for it feasts from Sunday to Sunday upon the vital messages delivered by our beloved pastor. The business session of the quarter was held at Wesley Tabernacle, Tuesday evening, beginning at 8 P. M. After the devotions the business of the quarter was dispatched. This was a most significant quarter for several reasons. First, it authorized the launching of the new building project; second, it not only took a missionary offering of \$5 for our struggling church at Giddings, but on motion of Dr. E. H. Givens, the church pledged to pay \$5 per month to this needy project until the present debt is liquidated.

The weather was cold and damp, but most of the secretaries and the forty-six unit leaders were present, together with several outstanding members of the trustee board.

Monday night a mock Annual Conference was given by the members of the stewardess board. Besides furnishing a "bushel of fun," it netted \$37.50 on our World Service drive. The district superintendent was paid in full, \$91; total amount raised, \$149.85. Thus closed one of the greatest and most significant Quarterly Conferences Wesley ever held. Pray for our success as we strive to build the Master's kingdom in the sphere assigned us.—Mrs. C. E. Whitiker, Reporter; Dr. W. L. Turner, Pastor.

BATON ROUGE, LA.

Our second Quarterly Conference of the Jordan Chapel charge was held February 13, by our beloved district superintendent, the Rev. Chas. Anderson, who presided in his usual gentle way. All officers were present and made good reports. The district superintendent gave some timely remarks which were uplifting to us. The Rev. Anderson also preached a wonderful sermon which will be long remembered by those present. This was indeed a great day at this place. The devotional service was led by our pastor, the Rev. J. S. Dickson. Miss Rosie Henderson was elected secretary of the Conference. Paid

the superintendent in full. We are now working hard to bring up our World Service quota by Easter.—Miss Rosie Henderson, Reporter.

BRANDON, MISS.

The first Quarterly Conference of the Brandon circuit convened at Taylorsville Methodist Episcopal Church, February 2 and 3, with our most efficient and praiseworthy district superintendent, Dr. J. S. Williams, in the chair. Though the weather was quite unfavorable, yet there was a good number of earnest officials present which bespoke of the love and esteem they hold for the welfare of the church. Dr. Williams, as usual, in a Christianlike way, dispatched the business with ease. He also gave a brief outline of the proceedings of the World Service Council recently held at Evanston, Ill., at which meeting he was present. On Sunday night he was with us at Wesley Chapel, and preached a soul-stirring sermon from Rev. 8. 18. The Rev. E. W. Middleton, who has been returned to us for the second year, comes to us not as a stranger, but as one we know who is determined to put the whole program of the church over. Our motto is, "Where he leads we will follow." Pray for us.—Mrs. Ina A. Taper, Recording Steward.

DUCK HILL, MISS.

The first Quarterly Conference of the Duck Hill circuit, Greenwood District, was held recently at Benford's Chapel. From all indications, things will, in the course of a short while, work together for good, and we will have a successful year spiritually. On account of illness, our beloved district superintendent, Dr. J. H. Wesley, was unable to be with us, but he sent a splendid substitute in the person of the Rev. Dr. J. W. Winbush, who filled the chair with dignity and brotherly love. He and our new pastor, the Rev. J. H. Gaston, gave us splendid addresses on Christian principles and living up to the obligations of the church. The better-thinking people of the entire work are very grateful for the wisdom of the cabinet of the recent session of the Upper Mississippi Conference in sending us the Rev. Gaston, a Christian gentleman, as pastor for this year. We regret to say that the whole circuit was very badly rent with confusion, malice, and envy. For the past twenty years the writer has served as recording steward, and had never seen things in such a condition, but by the timely arrival of our new pastor, the work is saved from destruction. We are praying for the speedy recovery of our dear superintendent, Dr. Wesley; also that our circuit will soon resume her former place in Kingdom building.—S. C. Hardiman, Recording Steward.

OCEAN SPRINGS, MISS.

We held our first Quarterly Conference February 16 and 17, with the Rev. A. L. Holland, district superintendent, presiding. The officers were all present with splendid reports. The business session of the Conference was held in St. James Methodist Episcopal Church, Saturday, at 7.30 P. M. After the business session was adjourned, a surprise awaited the district superintendent and wife at the parsonage. Words of welcome were delivered by Mrs. E. A. Wilson and Miss Lillian Wilson. Mrs. A. L. Holland responded with much grace and dignity. An invitation without limit was extended to Mrs. Holland. Sunday, February 17, was a high day. At 11 A. M. the district superintendent preached at Gautier a soul-stirring sermon; subject, "Do This in Remembrance of Me," and at night another spiritual sermon at Ocean Springs; subject, "Follow Jesus." The superintendent was paid in full.—The Rev. J. B. Campbell, Reporter.

SLIDELL, LA.

Our second Quarterly Conference of the Slidell circuit was held February 8-9, with the district superintendent, Rev. J. D. David, presiding. He found all reports good. We were pleased to have with us Bishop I. B. Scott. On their arrival at the parsonage an elaborate table was spread and a palatable menu was served. The committee appointed to serve consisted of Sisters T. P. Norris,

Rosa Porter, Viola Porter, R. A. Wiggins, Miss Mamie Porter. Bishop Scott spoke at the 11 o'clock hour from Psa. 88. 12. He also gave us a wonderful lecture on his work in Africa. Bishop Scott visited Slidell some twenty-four years ago, when editor of the Southwestern Christian Advocate. Many of the faces he saw then have since passed to the great beyond. Sunday evening, dinner was served at the home of Sister Pearl Fields. The pastor and wife also dined with them. Sunday evening they were also the guest of Prof. S. J. Burkhalter, and were royally entertained. At Mt. Zion, 7.30 P. M., the Rev. David spoke from Gen. 8. 9; subject, "Adam, Where Art Thou?" The bishop gave us another interesting and inspiring message. Paid district superintendent in full.—Nancy Hyde, Reporter.

District Conferences and Conventions

BEAUMONT DISTRICT WORLD SERVICE COUNCIL

The World Service Outlook Council of the Beaumont District was held at McCabe Methodist Episcopal Church, February 7, at 10.30 A. M. Upon the return of Dr. C. H. Pemilton, district superintendent, from the World Service Council, held at Evanston, Ill., he immediately got in touch with the ministers of the Beaumont District, asking them to keep themselves in readiness to meet him at one or more points to discuss, as well as receive, such information that would tend to open the eyes, as well as the mind, of each that was called. The World Service data book was used, and there was so much information given, as well as gained, that each one felt that the meeting was a benediction. We are proud of Dr. Pemilton, who is quite brotherly in his deliberations, and he spared no pains in giving the right information needed. He has gripped the hearts of the brethren of the Beaumont District, and we can say that the Beaumont District must and shall hold its place, as well as its rank. The following brethren were present and discussed heartily the subject assigned them: Bros. T. Jackson, W. D. Lewis, J. W. Gilder, C. G. Curtis, F. D. Mayes, R. R. Bailey. The latter preached at the noon service from Heb. 8. 3; subject, "The Perfect Pattern." After service the devoted wife of the Rev. F. D. Mayes served dinner. The same was deliciously prepared and was greatly enjoyed. In the afternoon, devotions were conducted by Dr. W. D. Lewis, after which other matters of vital importance were discussed. The meeting then adjourned to meet in Conroe, April 5, to report on World Service donations collected from the Easter givings.—R. R. Bailey, Reporter.

GREENWOOD DISTRICT COUNCIL

The District Council of the Greenwood District, Upper Mississippi Conference, met in Wesley Memorial Methodist Episcopal Church, at 10 A. M., Tuesday, February 5. The district superintendent, Rev. J. H. Wesley, being ill, the council was presided over by Dr. E. R. Miller, who called the meeting to order and conducted a short but enthusiastic devotional service, after which F. P. Leonard was elected secretary and reporter. At this time the topics of the hour were: "The Pastor's Method of Raising World Service," "The Every-Member Canvass," and "The Greatest Need of the Church." These topics were discussed by the pastors and laymen, after which each pastor's and layman's devotion to the church and its cause was fired so that assurance was given by all that the World Service quotas would be raised by or on Easter, and a spiritual awakening would be the object and aim of the pastors and laymen throughout the district. The presence of the Lord was witnessed in the meeting. Six dollars was sent by the council to the district superintendent as a token of its interest in him, and sympathy for him during his illness. We pray for his early recovery. The distinguished visitors who brought us greetings were: the Revs. O. W. Lenoir and J. W. Terrell, of the Missionary Baptist Church. We cherish the message of

these brethren. Thus closed the greatest council of the Greenwood District.—F. P. Leonard, Reporter.

SEALEY, TEXAS

The Standard Program Committee of the Navasota District met at Bethlehem Methodist Episcopal Church, Hempstead, Texas, February 6 and 7, the Rev. H. J. Johnson, pastor, for the purpose of constructing a five-year program, beginning with the year 1929, with the district superintendent, ex-officio; the Rev. J. E. Beal, chairman; J. C. Stripling, secretary; A. A. Frank, reporter; H. J. Johnson, S. M. Adams, A. D. Phelps, J. L. White, Wm. Mack, J. L. Blue, a committee of nine. Seven were present, with one visitor, the Rev. S. D. Hackett, who in turn substituted Wm. Mack, who was absent, and J. L. Blue. The meeting was one of the greatest of its kind also the first known on the Navasota District, which was born in the mind of our district superintendent, the Rev. T. S. Pryor. A meeting of elevation, filled with inspiration and enthusiasm, to the extent that the brethren of the committee voted unanimously for its adoption, and left praying, asking that God with His omnipotent power open the minds and hearts of the rest of the ministers and laymen of the Navasota District, that they also will vote unanimously for its adoption when brought before them at the District Conference which convenes at Brenham, Texas, Mt. Zion Methodist Episcopal Church, July 24, 1929. Four representatives were elected to represent the various causes, as follows: Membership, S. M. Adams; Southwestern Christian Advocate, A. A. Frank; ministerial support, J. E. Beal; benevolences, H. J. Johnson. Since this is a new day, with a new people to deal with in this advanced age, we, the committee, solicit the prayers of the New Orleans Area to help put this program over.—A. A. Frank, Reporter.

TUPELO DISTRICT WORLD SERVICE COUNCIL

In view of the coming of the World Service Council, The Woman's Home Missionary Society launched a three-nights' "Wake-up Rally." Monday night, Sister Sarah Baker in charge, the Rev. Dismukes, of the Rising Star Baptist Church, preached an inspiring sermon; Tuesday night, Sister H. N. Jackson in charge, the Rev. F. J. Laws, of the Calvary Baptist Church, preached a very instructive sermon. Wednesday, at 10 A. M., the District World Service Council opened in Mt. Pisgah Methodist Episcopal Church, with the Rev. B. W. Wynn presiding. Most of the pastors were present at the devotional hour; also a fine group of energetic laymen. The work of the council was taken up systematically, as was laid down in the meeting at Evanston. Thus the meaning of World Service was stated more clearly and emphatically than ever in a council of its kind. While the great agencies of the church were being discussed, and the great work that is being carried forward by the Methodist Episcopal Church was being told, the spirit ran high, and we found ourselves under the influence of Him who said, "Greater love has no man than this, that a man should lay down his life for those whom he loves." The following visitors were present: Dr. A. G. Cole, district superintendent Holly Springs District, and the close observer and far-seeing Dr. E. F. Scarborough. They were introduced and brought to us much inspiration in their timely addresses.

The evening session was resumed, and we were made to rejoice over the addresses and hearty response of the laity, who sensed more deeply the meaning of the world-wide program of the church. The quotas were given and each pastor accepted with glad expressions to do his best to raise the full quota on Easter. At 4.30 P. M. the council adjourned to meet at 7.30 P. M. The devotional service was conducted by the Rev. W. B. Rogers and S. S. Brown. At 7.30 P. M. the Rev. J. M. Marsh preached from the text found in St. John 4. 35. He preached an unusual sermon. We were thus made to see the largeness of the field of service. Prof. Wallace A. Battie was introduced and brought greetings to us, whom he loves so

dearly, and gave a timely talk. The night being in charge of The Woman's Home Missionary Society, Sister Lonie Farmer came forward and called for collection, which amounted to \$10.76, making a total of \$26.81. Thus closed a great meeting that was inspirational, educational, and spiritual.—The Rev. R. L. Sweeney.

Obituaries

MOSELEY—It was quite a shock to the Brooksville (Miss.) charge when the sad news came of the death of Sister Maude Mosely. She has been in the hospital only twenty-four hours when she received her summons to the bar. Sister Mosley was thirty-five years of age, was converted and joined the Methodist Episcopal Church when ten years of age. She was a very industrious woman, and won the hearts of all with whom she came in contact. She was known as a great church worker; she was a class leader second to none, and knew no failure as president of The Woman's Home Missionary Society, and was always at her post of duty, struggling hard to make others fall in line. She died in full triumph of faith, and Wesley Chapel has lost one of its main supporters. The funeral was conducted by her pastor, and the remains were laid to rest in Macon Methodist Episcopal Church cemetery. She leaves father, mother, five brothers, two sisters, and a host of friends to mourn their loss.—Reporter.

NETTLES—Bro. Isaac Nettles, a member of St. James Methodist Episcopal Church, Castiberry, Ala., departed this life January 28, 1929, aged seventy-three years. His parting words were, "I am going home." He was loyal to his church, a man of honesty, well thought of by all. He leaves two sons, five daughters, and a host of grand- and great-grandchildren to mourn their loss. The funeral was conducted by the Rev. B. Williams. The large attendance attested the respect which friends and acquaintances held for him. He shall be missed, but in the happy resting place we trust we shall see him face to face.—L. A. Nettles, Reporter.

NORMAN—On December 30, 1928, death claimed Sister Jane Norman. She was a member of Wesley Chapel Methodist Episcopal Church, Hickory, Miss., and had been a member of the church for fifty years, being one of the organizers. Her death was caused by a fall while attending to household duties. She lingered for about six weeks from the accident. Her passing is a loss to us, but heaven's gain. She leaves to mourn her passing, a husband, ten children, thirty-four grandchildren, twenty-seven great-grandchildren, eight great-great-grandchildren. Her remains were laid to rest in the Hickory cemetery. The Rev. S. L. Harrison, pastor, and the Rev. A. D. Wright officiated.—A. D. Wright, Reporter.

OLIVER—On December 26, 1928, Bro. Sam Oliver, a loyal member of Magnolia Church, West Enterprise, Miss., died in full triumph of faith. He leaves a loving wife, ten children, seven grandchildren, and many friends to mourn his death. The church and community have lost a loyal brother. The funeral was conducted by his pastor, the Rev. C. M. Webb.—Mrs. D. A. Houston, Reporter.

ROVER—After several months of illness our beloved friend, neighbor, wife, and mother, Mrs. Emma Rover, passed quietly away at her home, Steens, Miss., Friday night, February 1, 1929, at 11 o'clock. She died as she lived, a faithful and devout Christian. Knowing that the end was near, it was her request that her son, Mr. Nathaniel Rover, should take her children. Sister Rover took an active part with all churches in the work of soul saving. Her life told the story of the cross of Jesus Christ. She was a member of Military Chapel Methodist Episcopal Church, under the leadership of Bro. Fred Dickerson. She leaves three children, four sisters, three brothers, mother, husband, and other relatives to mourn her passing. The body was laid to rest in the Vaughan cemetery. In the absence of the pastor, the funeral was conducted by the Rev. Gus Cannon.—Miss Nancy Walker, Reporter.

STEWART—Mrs. Mariah Stewart, of Clarksdale, Miss., was born in 1879; died February 16, 1929. She was a faithful member of the Methodist Episcopal Church for thirty-four years. She lived a Christian, and died the same. Her life typified the life of Christ. As her remains were laid to rest in New Ena Cemetery, the funeral was conducted by the writer. A very large congregation was present to pay the last tribute of respect. She leaves a husband, four children, and a host of friends to mourn. We believe our loss is heaven's gain. Peace be to her ashes.—D. D. Shelly, Pastor.

Cards of Thanks

The Rev. and Mrs. D. D. Shelly take this method to thank our good members of St. Paul Methodist Episcopal Church of Shellmound, Miss., for the storm that struck the pastor's car while passing the road on his way home, which resulted in eighty pounds of choice groceries, for which we extend many thanks. We are praying God's choicest blessings upon these big-hearted people.

We wish to thank the friends who so kindly helped to cheer us in any way during the sickness and death of our wife and mother, Mrs. R. A. Williams, who departed this life February 22, 1929. The kindnesses shown, the words of sympathy spoken, the floral offerings sent, all helped to lighten the sorrows of a bereaved family. May God's choicest blessings rest upon you.—The Rev. C. S. Williams and Family, Waco, Texas.

The pastor and wife wish to thank the good people of Newport charge for the many pounds of choice groceries and monies that were laid on the table for our comfort. The storm was quite a surprise for us. Come to see us at any time. The party was led by Bro. J. H. Phillip, Mrs. Dr. Clark, Mrs. Phillips, Mr. McCurren, Dr. Clark, Bro. H. C. Herd, Bro. S. B. Pool, Mrs. S. B. Pool, and others. Thank you all.—A. T. Stephens, Newport, Ark.

While the pastor and wife were sitting by the fire in the parsonage, this being their second night there, suddenly there came the sound of singing, "God Will Take Care of You," led by Miss Augusta Jackson, Miss Ballard, together with Bros. Teer, Anderson, Cole, Gillespie, Gully, Ballard, and others. They laid on the table more than one hundred pounds of select groceries. The pastor and family feel much at home in Shuqualak, Miss. We thank you, good people. Come again.—N. G. George, Pastor.

I wish to here record the thanks of the pastor and wife to the Ladies' Aid for the splendid reception and pound surprise recently given us. The weather was at zero; but undaunted, they rallied to our comfort and support. The membership and community are to be congratulated. Mrs. Estelle Williams, Mrs. Hazel Nance, Mrs. I. Mitchem, Mrs. J. Parker, and Mrs. C. McGill were the leaders. Our February 8 rally was a success and the note on the church duly lifted. Our sick: A. W. Williams, Mrs. Emma Lawrence, the Hall family, Mrs. I. Mitchem, Mrs. J. P. Parker, are now convalescing.—T. B. Ovilie, Pastor, Kansas City, Kansas.

The Rev. and Mrs. G. W. Sanders wish to thank the members and friends of St. Peter Methodist Episcopal Church, Clinton, La., for 125 pounds of choice groceries and a small sum of money. This surprise took place on Thursday night, January 31, and the party was led by Sister Bertha Williams, Emma Hayes, W. Beauchamp, Porter Hayes, Willie Carter, Sister Maria Bankston, and a host of young people. They came singing, "When the Saints Go Marching In," led by Sister Williams. The presentation speech was made by Sister M. Bankston. Prayer was offered by W. Beauchamp; remarks by pastor and wife. May God's blessing rest upon these good people. Come again.

I wish to thank the many friends of St. James Methodist Episcopal Church for their kind remembrance of the pastor. On the night of February 5, at the close of class

meeting, when all had gotten quiet, this band, led by Mesdames Irma Davis, Kaleta Davis, Matilda Adair, Geneva Daniels, and others, was heard advancing on the parsonage, singing, "Bringing in the Sheaves." Mrs. Geneva Daniels made the presentation speech, and the response was made by Mrs. Curtis. After a song and prayer, the party left, and after they had gone, we found quite a number of pounds of groceries scattered on the kitchen table. Thank you; call again.—C. G. Curtis, Pastor, Liberty, Texas.

We take this method to thank the members of St. Paul Methodist Episcopal Church for the storm that struck the parsonage on January 16, and left 100 pounds of choice groceries on the table. It was led by the sisters of the church, who came in singing, "When the Saints Go Marching In." Those participating were: Sisters M. Spoon, M. Buckham, L. Sadler, L. M. Harris, H. Felton, Lizzie Sadler, P. Booth, S. Booth, M. Mack, H. Sadler, L. White, M. Ogles, L. Beakman, Bros. D. Sadler, A. D. Sadler, L. Harris, the Rev. A. D. Sadler, W. Beakman, C. H. White, C. B. Booth. May God bless these good members. Call again.—The Rev. and Mrs. Hickman, Lassater, Texas.

We wish to thank the good people of Dudley Chapel Methodist Episcopal Church, Ellisville, Miss., for the wonderful surprise party given Wednesday night, January 22, in honor of the Rev. P. A. Taylor and family. The party was led by a number of the good people of Dudley Chapel. They arrived at the parsonage about nine o'clock, singing, "Knock, and the Door Shall Be Opened." And the door was opened. They pushed into the dining room, where about 150 pounds of choice groceries and a small purse were laid on the table. The pastor offered prayer and expressed his gratitude towards the people. New resolutions for the year were read by one of the trustees. After a hearty handshake they bade us good-night, leaving our hearts filled with joy. We welcome them at any time, and pray God's richest blessings on each one.—Rev. and Mrs. P. A. Taylor.

On Saturday night, February 2, about 9.30 o'clock, a storm struck the parsonage, and, to our surprise, blew into our dining room about 175 pounds of some very choice groceries, with a few nice pieces of dry goods and a cash purse. This surprise partly came by the way of the many friends and good members of the various churches of the town. Prayer was offered by the Rev. J. H. King and the pastor. The presentation address was made by Prof. W. Southwell. This party was led by the Rev. and Mrs. T. S. Solar, the Rev. and Mrs. J. H. King, Mr. and Mrs. Cason, the Rev. A. Mays, Prof. W. Southwell, Mrs. B. Duysree, Mrs. M. Mays, Mr. R. Jones, Mr. J. S. Silas, and Mr. G. Green. We take this method to express our thanks and appreciation to the many friends and good members of the churches for the love and charity which was extended to us.—The Rev. and Mrs. J. A. Daniels, Spring, Texas.

Woman's Column

Anniston, Ala.—An Appeal to the Workers of The Woman's Home Missionary Society on the Birmingham District: Dear Co-workers: Since the Lord has blessed us in our work thus far, let us bow in thanksgiving to Him for His protecting care. We are asking His guidance on throughout the year. I am asking of you your co-operation these few months before our district meeting. Let us work earnestly in our different auxiliaries, urging our members to pay in their membership dues and raise their thank-offering, jubilee, and Lenten funds. Have all of these ready by the April meeting. Dear sisters, please make a strong pull for one time so as to have a nice, round report at our district meeting, which is to be held at Anniston, Ala., April 11, 12, 1929. I am expecting every charge on the Birmingham District to be represented at this meeting. I know you are going to do your best. Therefore I am thanking you in advance, for I know you will co-operate with me and help me to put the program over. Let's line up and work diligently

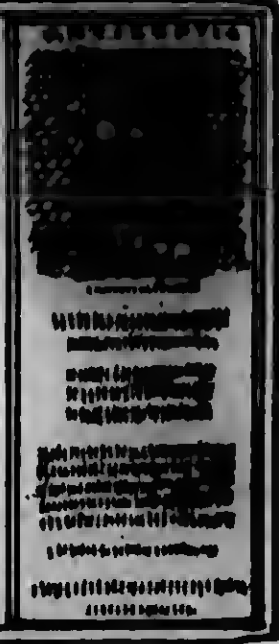
for the Lord in this cause. Please collect and send in to Sister Cora Ross, 1022 West 15th Street, your dues and other funds raised. She is the district treasurer. Please write me at 1681 Pine Avenue, Anniston, Ala. I will be glad to hear from any of you. Yours for Christ, L. A. M. Jackson, District President.

Madisonville, Texas—To the Presidents and Mite Box Secretaries of The Woman's Home Missionary Societies of the Texas Annual Conference and to all whom it may concern: I have before me a copy of a letter from our national mite box secretary, asking me what is the Texas Conference going to do this year? Can they double their mites? I said yes. She asked me to write my women to do their best for this year and next for the jubilee year, 1930. Dear sisters, our mite-box givings have been on the increase every year. You did well last year, and the outlook for this year seems better—by far the greatest of all the years. Matters not how much you raise, and then not send your reports in the proper time to the proper officers, you cannot expect to be credited properly. I will send my report for this year, as all other years, not later than July 20. If I don't have your report before that date, rest assured you go in blank to the national meetings held in October of the same year. Just think how bad it would be for a Conference having six districts and one district would fail to report even one penny! I am confident you have your boxes and blanks ere this time. If you have not received them, write your president and mite box secretaries. Please, in reporting to me, as well as sending me the amount in dollars and cents you have collected in your boxes, send me the number of paid-up members—that is, auxiliaries, circles, Home Guards, and Mothers' Jewels—the number of boxes you put out, the number opened, the largest amount in a single box, and by whom paid, and the grand total of all the boxes, remembering that those boxes are sent to you from the Conference mite box secretary. All monies raised therein must be credited to the Department of Mite Boxes, and she must have a report from those particular boxes. She must report for those boxes if no others. She is accountable to the Annual Conference for said boxes. Goal, \$250,000.—Mrs. Ella Mae Blue, Conference Mite Box Secretary, Box 32, Madisonville, Texas.

STATESBORO, GA. SAVANNAH CONFERENCE

Dear Sisters: The year is rapidly moving by, and we have in mind to do more this year than last, and we can do this only by co-operation. I hope every sister has that in mind to boost every department of The Woman's Home Missionary Society. I am secretary of Missionary Education. I have tried to place the blanks in each district so that you can get them. I am asking you to boost the study course and subscribers to the Woman's Home Missions. We hope to go up one hundred per cent in June in every department; why not in missionary education? Also I would like to say, at the Annual Conference in Savannah, Mrs. F. D. Tyler, from Baltimore, was present. She is one of the Foreign Mission Conference officers. While there she organized The Woman's Foreign Missionary Society in the Savannah Confer-

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ence. The officers are as follows: Mrs. Amanda Smith, secretary; Mrs. L. C. Maddux, president; Mrs. Lucy Stripling, vice-president; Mrs. Florence Storey, treasurer; Mrs. Liller Odum, secretary of junior department; Mrs. Juliette Bell, secretary of young people's department; Mrs. Nona Prothro, field support secretary; Mrs. Tweezer Williams, mite box secretary; Mrs. Jas. Jackson, secretary of extension work; Mrs. Christine Walker, secretary of Christmas gifts; Mrs. Mary Moody, secretary of Christian stewardship; Mrs. Henrietta Cheatham, secretary of supplies and hospitals.

We might feel we have enough to do, but since this is a part of the great church, we hope that each auxiliary president and every Conference officer will give their hearty support to it. We know we can't make it what we would have it to be to start with, but if we organize well and co-operate it will mean much to our Conference. We are also asking the support of our pastors of the Savannah District, where we can't organize, allow us to take a collection for foreign mission work. If any officer does not understand this work and wants information, write to Baltimore Branch Woman's Foreign Missionary Society, Baltimore, Md., and they will send you some literature and advise you how to do. As you read this, we ask you to breathe a word of prayer for us that success may be ours.—Mrs. Amanda Smith, Secretary of Missionary Education and Secretary of Woman's Foreign Missionary Society of the Savannah Conference.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 14, 1929

THE NEW LOYALTY

Let us no more be true to boasted race and clan,
But to our highest dream, the brotherhood of man.
Shall Babel walls of greed and selfishness divide?
Shall not the love of friends illumine the patriot's
pride?

For moated arsenals let shrines of art atone;
Where armies met in blood, let garden plots be
sown.

Let royal hunting grounds be parcelled out anew
That little children's feet may know the grass and
dew.

No more shall Mammon play with pawns of toiling
men,

No more shall blood be spilled that Greed may count
its gain.

Let patience be our power and sympathy our court,
With love our only law and faith our only fort.

New thoughts, new hopes, new dreams, new starry
worlds to scan,

As time proclaims the dawn, the brotherhood of man.

—Thomas Curtis Clark.

National Capital Observations

Righteous Causes Make Marked Advances

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

PRESIDENT HOOVER'S inaugural message has been echoed back and forth across this continent largely because of its strong emphasis upon great moral issues. The masterly grasp of the outstanding problems, and the straightforward and practical analysis of the way in which the President proposes to deal with these, have won sincerest praise. No prohibition advocate could have analyzed the present issue of law enforcement with a clearer diagnosis of the trouble, and to his understanding of the problem is added that most hopeful of situations in that he who has made this analysis is one of the most strategically situated to make effective his constructive program. If Mr. Hoover gives the proportionate emphasis to prohibition throughout his administration that he did in his inaugural address, the beneficial effect and the purpose of the Eighteenth Amendment will become speedily effective and international in their influence.

FAITH AND OPTIMISM

All about the Capital City, the interest of which centers very largely around the White House now that Congress is in recess, is a spirit of hopefulness and optimism characterizing the opening days of the Hoover administration. In fact, there is no general sense of a change in administration. Herbert Hoover, like the successful engineering statesman that he is, is continuing and extending the good works which had been established and fostered by his predecessor. He purposes, by every token, to build upon the present foundation much larger and more extensive policies of prosperity and international co-operation. He does not indicate any plan to cast aside the policy and work of the "Silent President," in whose cabinet he served throughout the whole Coolidge administration, but rather to make of them the fullest possible use.

Herbert Hoover, if the signs of this hour are not altogether misleading, will not only develop greater prosperity domestically, but will make this nation a far greater factor in bringing peace and the blessings of international good will to all the world.

THE FIRST LADY OF THE LAND

Mrs. Coolidge held a place of popularity that has seldom, if ever, been equalled by a mistress of the White House. She was admired for her fine qualities and character, for her democratic spirit and Christian thoughtfulness, and for her deeds of kindness to the sick, and her encouraging interest in the disheartened. She not only held the title, but won a place in the hearts of the people, which made her truly the First Lady of the Land. She has been succeeded in the White House by a woman of no less charm and culture, and one who takes up the responsibilities of her new position with every promise of occupying, in the affections of the people, a place equal to that of her charming predecessor.

Mrs. Hoover has travelled over the world with her husband, sharing with him the hardships and advantages of his international career, coming through the Boxer uprising in China and other hazards, which only a woman of fine courage and strong character can meet in the inspiring manner which has characterized the career of the present First Lady. She possesses those fine traits of womanhood and homemaking which always call forth the praise of the great majority of American people.

SPIRITUAL INFLUENCE

The spiritual influences which have radiated from the White House during the administration of Calvin Coolidge seem to be promised to an equal degree during the presidency of the present Chief Executive. The custom of faithful attendance upon religious services

which marked the lives of Calvin Coolidge and Charles Dawes, is also found in the practices of Herbert Hoover and Charles Curtis. It was truly inspiring, on that last Sunday before the course of events took the retiring heads of the past administration from Washington, to realize that the outgoing and incoming principals in the Government were at the same hour in attendance upon religious services. Mr. Coolidge was at a Congregational service, Mr. Dawes at a Presbyterian service, Mr. Hoover at a Quaker service, and Mr. Curtis at a Methodist service, all worshipping the same heavenly Father and divine Saviour in a country where every man is privileged to worship God according to the dictates of his own conscience. Mr. Hoover's opening statement in his inaugural address, "I assume this trust in the humility of knowledge that only through the guidance of Almighty Providence can I hope to discharge its ever increasing burdens," and his closing words, "I ask the help of Almighty God in this service to my country to which you have called me," remind one of the opening and closing paragraphs in the initial inaugural address of the first President of these United States, when he declared his dependence upon Almighty God to carry out the task to which he had been elected by the people.

PEOPLE CHECK NAVALISTS

The people of the United States who believe that the way is opening for peace among the nations, and that the construction of a great navy is contrary to the spirit of this age and a perversion of the taxpayers' money, have cause to rejoice. The immense building program which the big navalists proposed, including seventy-one ships, has been reduced until only five cruisers are to be laid down this year. Less than a tenth of what those who believe in domination by warfare declared essential, was provided for in the Congress just closed. A bill was finally passed which called for the construction of five cruisers in each of three successive years, but the Appropriations Committee so restricted this program that only five can be started for the next year and a half. It was pointed out that the protest of the people was more effective than the insistence of the champions of a big navy. The latter desired to start five cruisers in June of this year and five more in September. For the starting of the second five, it was requested that \$500,000 be made available at once, but Congress finally checked this program of haste and reduced the amount to \$200,000, stating that this was not to be available until June, 1930.

In the meantime, the great nations may come to a new disarmament agreement which will further reduce future construction. President Hoover has declared that the Kellogg Pact "should pave the way to greater limitation of armaments, the offer of which we sincerely extend to the world." Here, it appears, the people in the fight against aggressive navalists and militarists have found a valiant champion in the new Chief Executive. The efforts which the Christian people have made to delay the "big navy program" have proven of largest consequence in the effect upon international good will.

SABBATH AND THE SENATE

The proponents of the effort to repeal or postpone the effective date of the "national origins" basis in the future regulation of our restrictive immigration law, succeeded in having both Houses of the expiring Congress call legislative sessions for the Sunday before inauguration. There was a general protest to such procedure, but the Lower House did act in favor of postponement. The Senate did not act, and the law remains as was intended by Congress in its original legislation.

Senator Robinson, of Arkansas, minority leader and candidate for the vice-presidency

in the recent election, did a commendable service in causing the Senate to vote against any ordinary legislative business on the Sabbath. Senator Robinson said in part: "Mr. President, by custom universal in every part of the United States, and by the statutes of all the States, the Sabbath Day has been set apart as a day for rest and worship. Only under conditions of emergency or of imperative necessity does the Christian spirit of this nation prompt or justify the action of its citizens when they engage in toil on that day. . . . It is an unwholesome practice for the Congress of the United States to engage in the transaction of business on the Sabbath Day except under such conditions as make it imperative to do so. . . . I believe that proposition will appeal to all Senators who have respect for the moral law which governs throughout this Republic."

A sufficient number of Senators agreed with him, and the Senate adjourned without doing any business. This was a wholesome tribute to the place which the Sabbath holds in our national life.

Personal and General

—The Angola Mission Conference is changed to March 15. Bishop Johnson will preside.

—The following are the dates and places of the Conferences which Bishop Eben S. Johnson is to hold in Africa this year: Southeast Africa Conference at Tavane, June 5; Rhodesia Conference, Old Umtali, July 3; Congo Conference, Sandoa, August 7; Angola Conference, Quessua, August 28.

—"Teaching the Church to Tithe" is a new leaflet issued for free distribution by The Layman Company. Its subtitle is, "Guidance On the Road to Financial Freedom and Self-respect." It contains simple but tested suggestions of methods which can be used in any church without breaking into or interfering with present activities. It is equally well adapted to Sunday schools, young people's societies, woman's societies, or other groups in the church. This leaflet will be sent without charge direct from The Layman Company headquarters, 730 Rush Street, Chicago, on request from pastors or others who are interested in unsectarian, simple, and practical stewardship promotion.

Inquiry

I wish to inquire for my brother, whose name is James Brownlee. When last heard of he was in Salisbury, N. C. My name is Abraham Brownlee, and our mother, who is now dead, was named Sally Brownlee. Her funeral services will be attended the fourth Sunday in March, 1929. If he can be found, please notify my mother's pastor, the Rev. J. W. Thomas, R. F. D. 1, Box 43, Peggall, S. C.

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The Burning of Charlie Sheppard in Mississippi

CHARLIE Sheppard's indescribably brutal torture and death recently at the bloody hands of a Mississippi mob, causes pause for more than passing reflection on the part of every enlightened citizen of our country.

A RECORD OF INHUMANITY

Of course, nobody marvels that this was the second lynching within this fundamentalist-religious commonwealth within so short an interval of time. For lynchings have occurred so numerous and with such rhythmic frequency in Mississippi within the last forty years that we have gotten accustomed to the murder psychology and procedure of that State. Quite half of the nation's lynching record of 1928 is claimed by the State.

Neither can it be alleged that persons of keen sensibilities reading the horrible details of the methodical ceremonies of that burning pyre are startled at its inhumane aspects. For our ears are accustomed to recitals of the gruesome details of such lynchings. We've heard for forty years how victims of this Mississippi lynching system have been strangled to death; riddled and perforated with bullets; have had ears cut off, tongues pulled out by the roots, boiling lead poured into their ears, eyes pierced through with red-hot iron rods; their clothing and bodies saturated with highly combustible oils, and the living, cringing, helpless human beings, bound, tied to stakes or on piles of wood, and burned to crisp while the perpetrators looked on and laughed. Often women have been thus tortured, to the extent even of being crucified head downward while in the shadows of motherhood. Some were buried alive. Many of these have been cases of innocent men, women, and children, as was true of Emmanuel McCullum, lynched by Mississippians a few days prior to the burning of Charley Sheppard.

ITS CLEAR MEANING

What is of far more serious concern is that this symptom of a local diseased social mind must be recognized as representative of a type of social and political thinking and conduct that seeks to defeat the Christian motive which all good people are laboring to bring to bear upon every aspect and in every section of our national life. That lynching was an act in the drama of evil forces in their resolute warfare to dominate the civilization of Mississippi, the Southland, and ultimately the nation. The sentiment heading up in the lynching of Charlie Sheppard is the vigorous wing of Southern social dogma which has ever claimed its right to flaunt local authority into the face of the restraints of Federal regulation; in short, to be a free lance in dealing with the Negro American.

Charlie Sheppard was burned at the stake in Mississippi as the natural sequence to that type of social and political sovereignty that has ever been and will ever be the bane and blight of Southern civilization. So long

has the South sponsored it, and so long has the nation tolerated it, that at this time, when far-visioned Southern leaders are arousing themselves to see its fatal effects on the moral character of the section now and in the future, they find it difficult to arrest the evil and its brood of consequences. The indulged South has developed, as a spoiled child, a petulancy of temper that sulks in the presence of opportunity for high moral adventure; that for the sake of playing with and cherishing antiquated mental furnishings in the form of pet traditions, declines to allow itself to become integrated in the lofty idealism of the nation. Such backward areas of the South's thinking are responsible for the pagan outbursts typified in the brutal burning of Charlie Sheppard. Such a belated section of the nation as the State of Mississippi proves itself to be, must not be permitted to color the nation's moral idealism with the Mississippi brand.

THE CAST OF CHARACTERS AND THE STAGE

That State's latest act has special meaning for the drama of social justice now being enacted all the world around. There is a larger cast of characters in the play than the following, who did their stunt in the Mississippi act:

Charlie Sheppard, the ignorant criminal, driven to extremes by his spirit to avenge bestial treatment at the hands of a former guard, who is alleged to have brutally beaten him when he had advantage of him.

The Reverend Governor Bilbo, a Christian minister of Jesus Christ, who ordered out troops for the capture of the escaped murderer and abductor, but declined to order troops to protect the criminal in custody of officials. This is that same governor whose chief stump speech during the last election campaign was a veritable senseless tirade against "the Negro."

Pity 'tis that, while impelled by a conscientious sense of the virtue of his acute racialism and "religion," he went around finding colored Americans to slander and to punish with the law, this reverend executive had not been overshadowed on the "Damascus" road by a spiritual vision of the Christ, saying, "Why persecutest thou me?" and thus had been constrained, as was his duty, to protect this helpless criminal Negro.

Then there was the mob, just such as Mississippi can afford, to do its killing of "undesirable" Negroes, who know only one way to persuade Negroes to "be good"—the underground way to annihilation. It is these who make possible the saying of the *Greensboro Daily News*, that Mississippi "stands first on the roll in permitting her citizens to gather in mobs for the purpose of murdering. She has more mob-murders than any other, and she does less about it. She has a higher proportion of citizenship content to stand idly by or positively and definitely in favor of the mob method of disposing of prisoners than any other. She cares less for a black skin, does

graver wrong to the spirit of the law, and thinks more of the shotgun, the hanging rope, and the burning stake than any other. She closes the year with a record of lynching nearly half as many Negroes as all the remainder of the country put together."

Staging the burning in the delta was a typical section for such a crime against humanity and civilization. This is that same delta—the American grotto in the "black" belt—whose "civilization" the Negro press and leaders have endeavored faithfully to expose to the nation; about which its helpless, unfortunate Negro inhabitants have for decades been afraid to tell the outside world.

In the manner told in the press releases of this country, on this delta stage, Charlie Sheppard, illiterate criminal; the Rev. Governor Bilbo, intelligent, powerful chief executive of the commonwealth of Mississippi, and the typical Mississippi mob enacted their part in the social drama. But other *dramatis personæ* are the larger social units: the sovereign people of Mississippi, the American nation, and the nations of the world family. What will they say; and how will they act about the common inhumanity which mobs of Mississippi and other States (chiefly Southern) are bent on meting out to defenseless Negroes?

THE CHALLENGE FOR ACTION

As to Mississippi, the first move is hers. With the *North Carolina Christian Advocate's* editorial utterance we are in fullest accord:

"The people of Mississippi may pat themselves on the back and in self-congratulation contend that theirs is a cultured and civilized commonwealth. But the world only laughs at such. To appoint a grand jury investigation when a Negro is burned at the stake, an investigation that is nothing more than a farce, and expect this to justify the conduct of the State of Mississippi in its behavior toward law and order and the common decencies of civilized life, is expecting too much of States and nations that believe in the common amenities of civilization."

A short while ago, in that noble editorial utterance of his, Robert Quillen, of Fountain Inn, S. C., thus characterized parts of the South as a "section that mouths religious phrases and prates of its integrity and its chivalry, and frowns upon pleasures that once were enjoyed by the gentry, but is nevertheless full of lying, cheating, the uttering of debts, secret drunkenness, and cowardly murder."

Spurred on in the present crisis by a vigorous and virile ethical conscience, let Mississippi hear the call of God to social righteousness and set out to recover the honor of the State and that of the nation. Let the State rise out of the category into which such lynchings as that of Charlie Sheppard must inevitably place it. Mississippi must avenge the brutal death of the unfortunate convict and social pariah, Charley Sheppard, by finding and meeting out just punishment to those who burned alive a human being, having ignored the law and turned the government of the State into a judicial mockery. This must be done to prove that human life is safe in America, and that our Christian ideals, our legal machinery, and our intentions toward the peoples of other nations are more than a sham and a mockery.

And what will the nation do about it? Should such brutality be perpetrated against a white American citizen abroad (whatever his crime), the instant reaction of this nation would be to investigate, demanding the co-operation of the local authorities in such investigation, and full apology and reparation for any damage alleged. And such would be the proper course of procedure. In its silence on the death of Charlie Sheppard, the State

and nation are not merely winking at the murderous putting away of an "insignificant" Negro. It is to build the rotten timber of social injustice and a low estimate on human life into the moral fabric of the nation, thus exposing our boasted Christian structure to early defect and decay; it is to temporize with the most vital and sacred assets of the nation.

It should happen in this as in many another of life's paradoxes: that out of evil, indirectly good comes. The burning of Charlie Sheppard should reveal, and does, the malignant character of the evil, and the elements entering therein, of that race prejudice which right-thinking people everywhere must combat, arousing in us all the will to put it down at all hazards.

Thus should be brought into the clear field with quickened efforts all of the Christian agencies of the nation to prevent a reoccurrence of such a savage and pagan act as long as ever a church spire or Gothic window challenges men of all races and groups to faith in, and worship of, God as our common Father.

SOUTHERN METHODIST BISHOPS VOICE MORAL INDIGNATION

Fortunately for the future of our Christian faith, such an outraged moral sentiment is on the swell, both in Mississippi and other parts of the South. At Hattiesburg a worth-while indignation meeting was held and efforts set up to find the lynchers of Son McCallum. The following we quote from one of our exchanges:

"H. S. Hagerty stirred the crowd at Friday evening's mass meeting to a high pitch of excitement when in the midst of a dramatic speech he said: 'I'll be one of twenty men to raise \$20,000 as a special fund to be used in the apprehension of those red-handed murderers. I'll subscribe \$1,000 now, and make it \$2,000 if necessary to get these cowardly yellow curs who did this dastardly deed. Any man who condones this crime is as yellow as the curs who did it. I have never attempted before to make a speech, but this infamous affair arouses any man who has a drop of decent blood in his veins.'

"The Rev. Joseph A. Smith, pastor of Main Street Methodist Church, minced no words in his outspoken condemnation of the crime itself, and also of the fact that no arrests had been made. 'I am painfully tired of these perfunctory verdicts of coroners' juries stating that the deceased came to his death at the hands of parties unknown, and letting it go at that. I dare say there are people in this city who know who committed this dastardly crime. I want the cowardly, cringing, white-livered, yellow-blooded scoundrels arrested and convicted. I am not at all satisfied with the little effort which has been made thus far. I am indignant that any officer should be satisfied to have twelve criminals like these at large. I am sure we should be able to bring some of the guilty parties before the bar of justice and make them clear their records.'

In session in Memphis about the time of the brutal burning was the College of Bishops of the Methodist Episcopal Church, South. With moral indignation these cried out in positive and uncompromising condemnation of the crime. These shapers of Southern civilization said:

"Resolved by the College of Bishops of the Methodist Episcopal Church, South, that, speaking as the representatives of one of the most numerous bodies of the nation, and particularly of the South, we rejoice in the continued decrease in the number of lynchings in this country in recent years, but we deplore and condemn the still too frequent examples of mob violence, which discredit and dishonor our civilization, and outrage and weaken the majesty of the law; and particularly those of more recent occurrence in our States of the South.

"While we recognize the unspeakable atrocities of the crimes committed by these persons who have been executed without authority and law, we must point to the fact that the laws and courts of our States have shown their ability to execute justice against even the most heinous crimes. All experience of the past is to the effect that violence begets violence; and that the supplanting by private vengeance of the law and the functions of criminal tribunals can result only in the weakening of the law and in the loss of respect for the constituted agencies of justice.

"We beg our people that, through self-repression, moderation, and Christian patience, as also for the love of humanity and our Christian civilization, they seek to deepen and make effective the growing public conscience against this and every other form of violence, to the end that the law be enthroned and our Christian ideals be vindicated."

(Concluded on page 214)

The Contributing Editor's Page

The Outlook for Prohibition

PUBLIC opinion has a great task cut out for it. Far-reaching projects in church and state depend upon it for their successful issue. Legislation, diplomacy, statesmanship go just so far and then halt until the man in the street and his brother say, "Forward."

The church never had a greater responsibility for human welfare than to-day. Churchmen believe in the ideals of the Brotherhood in Christ, and they know these are to be reached by and in corporate action. Such action gets under way just as soon as men and women are sufficiently convinced that a certain course should be taken, a certain cause supported. Nothing can then stop the forward movement of society.

One of the heaviest responsibilities of the new Hoover administration is prohibition enforcement. From his public utterances we know how the President regards prohibition. We believe that he intends to deal fairly with it. We do not expect any miracles, neither do we expect any side-stepping or evasion. An honest attempt will be made to carry out the declared will of the people of the United States on this question.

We must charge ourselves with an added measure of responsibility in this matter. The administration will be badly handicapped and its best efforts minimized as to their results, unless an effective public opinion backs it up at every point.

IT IS all too easy for those who believe in a great moral reform to indulge in unfriendly comment and unfair criticism if things do not always go to their liking. Almost any man can do a better job than the man who is actually doing it—so he thinks. If social problems were as simple as they seem to those who view them from the outside, how easy their solution would be!

What all the friends of prohibition need to do now is to get squarely and solidly behind the administration in its determination to enforce the law of the land. Public opinion must be informed, developed, and directed toward this end. No petty partisanship must be allowed any quarter, no playing politics, no quibbling over minor points of difference. We must focus our strength upon the main issue and stand vigorously for law enforcement as the only possible course for a self-respecting nation.

Senator BORAH, in his recent speech in the Senate, a deliverance of historic importance, is reported to have said: "The fight against the liquor traffic is not for ten days or ten years; it is an eternal fight, and only from step to step and from progressive acts can we ultimately determine how we shall ultimately deal with it. . . . But this much I venture to say: that the Eighteenth Amendment will stand in the Constitution of the United States until the moral forces of the United States decide that there is something better presented to control the liquor question. There will be no going backward upon the effort of the human family to control this evil which has been torturing and tormenting them for 2,000 years and more."

United States Prohibition Commissioner DORAN has declared, "The ultimate success of our prohibition policy must, in the last analysis, be based on a spirit throughout

the country that makes for the observance of the law, and which creates a wholesome respect, regard, and friendliness for the law."

WE NEED something more than the repeated utterances of men who, because of their official or semi-official connection with this reform, are regarded, and rightly so, as the spokesmen of a nation-wide constituency.

We must have the same spontaneous and unofficial support as that given to the Peace Pact before it was adopted by the Senate. It was evident to the most superficial observer that the people of the nation were behind it. The Senate was made to know this. A multitude of the usually inarticulate found means for the expression of a very deep moral conviction. It registered nearly one hundred per cent.

The nation is fully committed to prohibition. There will be no going back to methods long since abandoned as stupid and ineffective. The opportunity of the church lies in helping to develop, and to devise methods of expressing, a public opinion in every community which will give an honest, sincere support to the new President as he takes up this confessedly difficult administrative problem.

WHAT many of the enemies of prohibition cannot get through their thick and muddled thinking is that prohibition is the moral conviction of the rank and file of our citizens. They like to fool themselves into believing that it is merely the concern of the "professional reformers" and "ecclesiastical politicians." They try to keep up their own courage by telling themselves that if the "professionals" could be called off and silenced, the increasing demand for law observance in dealing with the liquor question would cease. They have no scales in which to weigh a moral conviction which lives in the souls of millions of plain people.

Let us not place too much confidence in penalties and political reprisals. No great moral purpose can ever be securely established in common practice until it is actually written in the hearts of the people.

D. D.

Calvary

By Edwin Arlington Robinson

Friendless and faint, with martyred steps and slow,
Faint for the flesh, but for the spirit free,
Stung by the mob that came to see the show,
The Master toiled along to Calvary;
We gibed Him, as He went, with houndish glee,
Till His dim eyes for us did overflow;
We cursed His vengeless hands thrice wretchedly—
And this was nineteen hundred years ago.

But after nineteen hundred years the shame
Still clings, and we have not made good the loss
That outraged faith has entered in His name.
Ah, when shall come love's courage to be strong!
Tell me, O Lord—tell me, O Lord, how long
Are we to keep Christ writhing on the cross?

—Permission Charles Scribner's Sons.

The Conversion of Methodism to Christ

By Albert Edward Day

Pastor Christ Methodist Episcopal Church, Pittsburgh, Pa.

NO ONE can read the message prepared by the Jerusalem Council and fail of the conviction that the members of that group were sure of the values which, in the name of Christ and His church, they offered to the world. "Our message is Jesus Christ. He is the revelation of what God is, and of what man, through Him, may become." . . . "In Him we come face to face with the ultimate reality of the universe." . . . "He has become life to us. We would share that life." . . . "We cannot live without Christ, and we cannot bear to think of men living without Him." . . . "We believe in a Christlike world. We know nothing better; we can be content with nothing less." . . . At that Jerusalem assembly many centuries ago, when Peter preached unto them Jesus, Parthians and Medes and Elamites and dwellers in Mesopotamia and Judea and Cappadocia and Asia and Egypt and Rome declared that he had talked to them in a language which they could understand. It is no less true that this other convocation, led by the same Spirit divine which took possession of the minds of the apostles, has expressed itself in language in which all the world is at home. Had the delegates spoken in terms of a civilization or of an ecclesiasticism or of a finely spun creed, they would have uttered the syllables of an unknown tongue. But they spoke in terms of interests which dominate the hearts of spiritual men everywhere. Jesus Christ is "the revelation of ultimate reality"; every serious mind is eager to know that reality. "He has become life to us"; the cry of the world is for just that. "We believe in a Christlike world"; not everybody joins in that faith, but almost everybody is discontented with the world as it is, and any confidence about a better way to order the world's life at least arouses curiosity. The message, therefore, speaks a universal language. It appeals to the deepest human hunger. It promises an answer to the most imperious of human quests.

Undoubtedly it has found many of us. It is the language of our experience. Christ has become life to us. To some of us that life came in a blinding flash of glory as it came to Saul Kane:

"I did not think, I did not strive,
The deep peace burned in me alive.

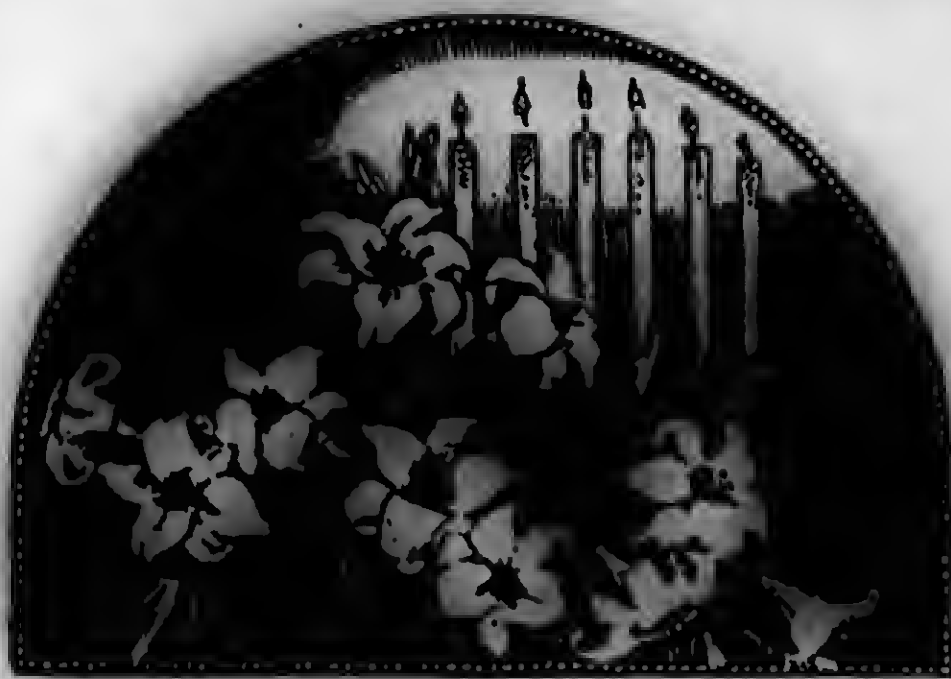
O glory of the lighted mind,
How dead I was, how dumb, how blind.

The waters rushing through the rain
Were singing Christ is risen again.
The station brook to my new eyes
Was babbling out of Paradise.

The narrow station wall's brick ledge,
The wild hop withering in the hedge,
The light in huntsman's upper story
Were parts of an eternal glory.

I felt that Christ had given me birth
To brother all the sons of earth."

Consciously divided, inferior, unhappy, under the magic spell of Christ we became consciously united, superior, happy. We need not be persuaded of the value of Christ to the world of men.



*And sitting down, they watched Him there,
The soldiers did*

*There, while they played with dice,
He made His sacrifice,
And died upon the cross to rid
God's world of sin.*

*He was a gambler, too, my Christ,
He took His life and threw
It for a world redeemed.*

*And ere His agony was done,
Before the westering sun went down,
Crowning that day with crimson crown,
He knew that He had won.*

—G. A. STUDDERT KENNEDY.

earth-born clouds which have been created out of the vaporings of ambition and of pride; when we have wiped the clouds out of the sky and have exposed the soul to the Christ of the gospel and of human experience, we have felt once more the life and warmth which compel us to affirm in the language of yesterday, "In Him is life, and the life is the light of man!" We have been timid about His ethic, but in so far as we have tried it we have found it good. We have been slow to discover the meaning of the great principles which He enunciated by His lips and His life, but the more we live with them the more we feel their creative power, the more we are compelled to revise the codes which govern our conduct, the more we are convinced that in Him we are in contact with the ultimate reality, that God must be like Him, and that the highest opportunity of humanity is whatever approximation to Him our efforts and His grace make possible.

Sharing Christ With the World

Anybody so sure of values found in Him and as the result of that assurance dedicated to those values, the chiefest of which is love, must inevitably become mission-

ary-minded and missionary-passioned. *I wonder if our people are sure.* One man confesses to you very frankly a disturbing doubt which makes it impossible for him to answer that question in a jubilant affirmative. A recent survey covered some of the most intelligent laymen in the church—university professors, captains of industry, bankers, lawyers, and scientists. The question in that letter was carefully framed so as not to suggest the answer, "Why do you support the missionary enterprise of the church?" The replies have been disconcerting. Some, of course, were eager to share Christ with the world. But some gave because they had to. Their church had a budget system. Out of one treasury it supplied all local and benevolent enterprises, so that anyone contributing to the church contributed also to all benevolent enterprises approved by the board. They were, therefore, supporting the foreign missionary enterprise in spite of themselves. They were not interested; they thought there was enough to do here at home, and they said so in language which could not possibly be misunderstood. The rest of them believed in foreign missions, but in only a few of these replies was there a clear echo of the reason urged by the Jerusalem Conference. Some of them still rested on the old authoritarian basis; Jesus said, "Go!" and there was nothing else to do than go. One of them saw a great commercial opportunity following in the wake of the missionary; the more missionaries, the more tin-cups, toothpicks, tooth brushes, and all that foreign trade which (our political orators assure us) in company with a high tariff is to be the double cure for all the ills of American life.

Another was impressed with the defensive value of missions, as a corrective in the lives of people who would otherwise be very nasty neighbors. Another wished to share the ministries of education and scientific medicine. Another wanted to widen the area of good will through service. Another who traveled a great deal was impressed with the character of the missionaries and the evident appreciation in which they were held by people among whom they labored. In a word, the answers were profit-centered, civilization-centered, personality-centered, but not Christ-centered. I suppose if we could get into the background of the thinking of these men we should discover that, in some great way, Christ and His teachings are connected with all these results which they hope missions will achieve. Maybe the natural reluctance of the American business and professional man to seem pious made them word their reasons, not in the language of religion, but in the language of business or nationalism or friendship. They are good men, every one of them; some of them brilliant leaders in their chosen areas of life and thoroughly loyal to their church, but it was both a surprise and a disappointment that the name of Christ did not irresistibly spell itself out through their eager pens, and that only a few of them said anything which might be interpreted as a conviction similar to that which found such clear utterance at Jerusalem: "He has become life to me. I would share that life. I cannot live without Christ, and I cannot bear to think of other men living without Him." Of course, one snowflake or even a snow-covered window sill does not make a winter, but I confess these answers give me the shivers!

Nor do they stand alone as disturbing evidence of a lessened consciousness of the indispensable values of Christ. The old debate over the relationship between the divine and human natures in the personality of Christ

has become a battle as to whether in Him we have an assured contact with ultimate reality. I have never heard anybody deny that He has brought us into fellowship with reality, but I have heard some of the best-known preachers in America, in unboasting confidence, disclose their own serious question as to the ultimate character of the reality seen in Him, and confess an agnosticism which could describe Him only in terms of relative reality. The average man perhaps does not feel the same agnosticism, but let us not blind ourselves to the fact that this icy wind is blowing across the philosophic areas of our time, and that its inevitable result is a lowering of temperature in neighboring zones where the multitudes live. You have only to shake hands religiously, so to speak, with many to discover that though they have never engaged in metaphysical speculations they are the victims of a chill whose origin they do not guess, but whose power they feel.

Verbalizing the Gospel

But much more evident and much more serious is the disclosure of a vigorous skepticism concerning the values of Jesus in our wide repudiation of His way of life. Eugene O'Neil puts into the mouth of one of his characters biting characterization of a general attitude to the teachings of Jesus when he makes her refer to "those gospel words we love the sound of, but whose meaning we pass on to spooks to live by." That this dramatist sometimes conjures up demons which have no existence, most of us believe. But for once he has shown himself a genuine realist. Praise of the sound of gospel words can be heard on every hand, but many who call themselves Christians no more attempt to live by them than they do by the symphony they hear and enjoy and forget. One great American scholar who has been battling in the front ranks of those who seek a Christian social order, has now reached the conclusion that Jesus was a victim of the apocalypticism of His day; that His precepts and principles were enunciated in the expectation of a speedy end of the world, and that, therefore, they simply will not do as the basis for a social order which anticipates no sudden and miraculous millennium. That is as complete an about-face and a denial of permanent social values in Jesus as one could imagine. There are multitudes who never heard of Jewish apocalypticism, and who could not, if they tried, state their doubt of Jesus in the language of historical scholarship, but who nevertheless move along from day to day with a conviction that much that Jesus said cannot be taken seriously by a man who would be practical and successful.

Jesus called for a genuine sharing of the sorrow and shame and hunger and loneliness of the world; they have never surrendered a single joy, foresworn one lone hour, denied themselves a single meal, relinquished one social opportunity in order to pass it on to others. Jesus called for sacrifice; they have never identified themselves with any minority group and redeemed its privations and miseries at the price of their own pain. Jesus summoned men to the quest of the unseen; they are absorbed in motor cars and country houses, in salutations at trade conventions, in the office, honors and emoluments which are bestowed upon the idols of the tribe. Jesus believed in forgiveness and humility and love; they believe in reprisals and "pushfulness" and the "big stick." Jesus summoned us to a faith that would risk its life; they believe in caution and moderation and safety. He believed in the single

eye; they in keeping an eye on the main chance. One of the most curious phenomena of history is this mood which gets "fighting mad" if a theological question is raised about the person of Jesus, and emotionally drunk on choral and homiletical eulogies of His name, but which coolly and deliberately proceeds to ignore the fundamental principles for which He gave His life. But however curious such a phenomenon, its significance is as plain as day. It simply means that men and women do not believe that in Him we are face to face with ultimate reality. Their conception of reality is revealed, not in their romantic attitudes on Sunday, but in the things which they deem it necessary to do in order to get on during the week. It means that they do not believe that in Him is life, that we cannot live without Him; *they are living without Him* in wide areas of their lives.

That is why there has been a steady corrosion of Methodist missionary enthusiasm. The main motive has disappeared. Men are not so impressed with Jesus Christ that their hearts break with pity for those who do not know Him.

How Important Is Jesus to Daily Life?

It may be urged that conditions are not different now from what they have always been. Christians have never demonstrated a perfect conviction of the values that are in Jesus. Even so long ago as St. Augustine, Bernard Shaw observes, "The Christians were a mixed lot, more addicted to blackening their wives' eyes than to trying out the precepts of the Sermon on the Mount." And yet in these unworthy moods of a remote or a more recent yesterday they did display a real missionary enthusiasm. Why, then, assume that our lack of appreciation of the life values of Jesus, which is certainly no greater than theirs, is responsible for a decline in missionary passion among us? Why should our daily indifference towards the ethics of Jesus be more deadly now than then?

The answer is very simple. The mystery of His death and the magic of His name were essential to repair the breach between man and God and to open the door to an endless heaven. They might not want to order their daily lives by His precepts and principles; but they could not secure divine pity here or eternal life yonder without Him. He was still, therefore, the only hope for themselves and the world.

The situation has changed. Life here has replaced life yonder at the center of human interests. Belief in the law of continuity persuades a man that what is not good for life here cannot be good for life yonder, and that what is essential to life yonder must be essential here. Science has convinced them that men may expect to live, not by outwitting reality or by manipulating reality, but by discovering and obeying it; and, therefore, if Jesus is not a revelation of reality, He is of no more value than Ulysses or some other romantic figure of the past. God is no longer conceived as one who stages a drama of redemption or arranges a system of magic whereby men, *who do not care for what He is*, may possess themselves of *His gifts*. In a word, the whole mental atmosphere has so changed that unless Jesus seems important to the daily life of man He is not going to continue to be a necessity either to that man or to his world. That is why the practical skepticism concerning the life values of Jesus has been steadily corroding the missionary enthusiasm of the church. There will never be a genuine renaissance of the missionary spirit until the man in the pew attains once

more the conviction expressed at Jerusalem: "We have found life in Him, and we want to share that life with the world. We cannot live apart from Him, and we cannot bear to think of others living apart from Him."

Living Out the Highest Values

There are many motives to which appeal might be made, and by which our people might be aroused. Some of them would bring quick, immediate results; denominational pride, enlarged economic opportunities through increased foreign markets, the safety of the white race, general good will, crowd suggestion manipulated by skillful propaganda, the desire for official approval, otherwise known as "pressure." But not merely because the nationals in any land will repudiate a movement inspired by such motives, but because they are not the motives of the Kingdom and are all of transitory effectiveness, they are doomed to ultimate and deserved failure. Whoever builds upon them is building upon shifting sand.

There is one major responsibility upon us. The conversion of Methodism to Christ, the persuasion that He is the "Master Light of all our seeing," the expression on the human plane of all final values by which men live here and yonder. That will mean many things. First of all, the education of our people in the truth about comparative religion. Our pulpit and our press and our teachers must help them to see how in truth Christ is the fulfillment of the desire of all nations. Let there be a comparison between the gospel and other religions.

But it means much more than that. What our people need is not simply a persuasion of comparative values, but a realization of ultimate values. Such a realization can come only as we actually give those values demonstration in life. You cannot *talk* your way into Christ; you cannot *think* your way into Christ; you must *live* your way into Christ! Somehow, therefore, our people must be persuaded to give the values in Jesus an opportunity to demonstrate themselves in life. And such a persuasion is not going to come merely by preaching on our part. The demonstration must begin in us. Adapting Rufus Jones' splendid words at Jerusalem, there is no use selecting a few experts in talk to stand behind the pulpit at home to expound in fine words the theoretical gospel of revelation or of salvation or of an ideal society if we live by secular standards and practice utilitarian creeds with a thin veneer of church piety laid over it to soothe our consciences.

In a word, *we shall never convert Methodism to Christ by fine talk about Him. Increasing numbers of us are going to have to give a living demonstration of the values that are in Him, by the renunciation of all those pursuits and possessions which He said were vanity, and by the coronation of that sacrifice which His cross revealed to be the very heart of reality.* I saw Arthur Nash, of Cincinnati, bring a company of hard-headed business men to their feet at the close of an address which he made and in which he appealed for the application of the Golden Rule to industry. The thing that stirred their hearts was that there before them was a man who was not simply theorizing about the Golden Rule, but who had risked his business and his life on a faith that "only the Golden Rule of Christ can bring the golden age of man." The conversion of Methodism to Christ awaits a new apostolic succession of men and women who, by the unanswerable logic of deeds, will convince the church that in Christ is life!

The Religion of Twentieth-Century Poets

By Thomas Curtis Clark

CONCEDING at once the remarkable contributions of the great nineteenth-century poets to religion, it is clear to even a cursory reader of poetry that in the productions of the past quarter century certain notes have been struck that were not present in most of the earlier poetry. Much of the older religious verse was theological and doctrinal. Man had too little place in its consideration, save as a lost and helpless worm of the earth. The faith there expressed was of an uncertain, "trusting" character. It was not robust. Matthew Arnold, facing the new world of science, mourned that, whereas, "the sea of faith was once, too, at the full, and round earth's shore lay like the folds of a bright girdle furled,"

"Now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world."

Such was his timid faith, as expressed in "Dover Beach." "We are here," he said, "as on a darkling plain

"Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

Tennyson, thoroughly alive to the implications of the new science, endeavored to work out a faith in harmony with it, but in his "In Memoriam," a dirge inspired by the death of his dear friend Hallam, he could only "grope" and "hope":

"I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

The more virile Browning found a more satisfying faith, expressed in "Rabbi Ben Ezra," in the conclusion that

"He fixed thee 'mid this dance
Of plastic circumstance,
This Present thou, forsooth, wouldst fain arrest:
Machinery just meant
To give the soul its bent,
Try thee and turn thee forth, sufficiently impressed."

Arthur Hugh Clough, too, wrestled with the facts of the new world, and offered this bit of consolation:

"Hope evermore and believe, O man, for e'en as thy thought
So are the things that thou see'st, e'en as thy hope and belief."

But such stretching of "lame hands of faith" and "faintly trusting the larger hope" could not satisfy. In America, in the later period of Tennyson and Browning, was being struck a new and resounding note, to which the world was, after awhile, to give an attentive ear. Walt Whitman turned from theorizings about God, and loving man as he found him on the streets and out on the prairies, became a voice for

striving and hoping humanity. In his remarkable "Leaves of Grass," he spoke:

"And I say to mankind, Be not curious about God. . . .
I see something of God each hour of the twenty-four, and each moment, then,
In the faces of men and women I see God, and in my own face in the glass,
I find letters from God dropt in the street, and every one is sign'd by God's name."

Whitman believed in religion and its place in life. To him it was the very essence of life:

"I say the whole earth and all the stars in the sky are for religion's sake.
I say no man has ever yet been half devout enough,
Nor has ever yet adored or worship'd enough,
None has begun to think how divine he himself is, and how certain the future is."

Then, at the end of the nineteenth century, came Edwin Markham's "The Man With the Hoe," in which a great cry was expressed for the degradation that had come to man, in spite of the religion of all the churches:

"Is this the Thing the Lord God made and gave
To have dominion over sea and land?"

Thus was set the background for the religious poetry of the new century, which was to be concerned with the earth as it is, and with man as he is. This new poetry was to strike a realistic, humanistic note.

It was not until 1912 or 1914 that there burst forth, in high tide, "the new poetry." Lindsay, Masters, Teasdale, Sandburg, Robinson, Frost, Amy Lowell were the names that announced the coming of the new expression. Lindsay was interested in the activities of the Salvation Army—in his "General William Booth Enters Into Heaven"—rather than in the doctrine of the Trinity. Masters was concerned with the inner life of the people of Spoon River village, who had passed from the sight of men. Sandburg "took a true look at the poor, millions of the poor, patient and toiling," and said at the beginning of his great career, "These are my people." Robinson became the portrait painter of modern American literature; he was interested in people. Frost pictured the sorry lot of the worn-out farmers and farmhands of the hard New England soil.

In England, too, sprang up a new race of poets, interested in humanity: Wilfrid Wilson Gibson, grieving for the toilers, those who died in their efforts to secure their "daily bread" and to keep their "fires" going: John Masefield, who, in his "Consecration," dedicated his pen to the poor and maimed:

"Others may sing of the wine and the wealth and the mirth,
The portly presence of potentates goodly in girth;
Mine be the dirt and the dross, the dust and scum of the earth!"

This new sympathy with men and women and children

is only one phase of the message of recent poetry. There is also a new interest in God—not the God of the old theologians, but the God who is seen in humanity, and in the common things of earth. In "The Seeker After God," Harry Kemp tells of the "Seeker" who had failed to find God in ancient books, and in solitude, but who at last "turned again to live among mankind"—

"And when from men he no more stood apart,
God, on that instant, visited his heart!"

Walking along "Broadway," Hermann Hagedorn observes:

"How like the stars are these white, nameless faces—
These far innumerable burning coals!
This pale procession out of stellar spaces,
This Milky Way of souls!
Each in its own bright nebulae enflamed,
Each face, dear God, a world!"

James Oppenheim, also a poet of New York, rejoices that God has not overlooked his "tininess" in the great world:

"Though I am little as all little things,
Though the stars that pass over my tininess are as the sands of the sea . . .
Though even in a city of men I am as nothing. . . .
Ah, not ever I was overlooked."

God comes near, too, to Tagore, in distant India:

"Thou hast made me known to friends whom I knew not. Thou hast given me seats in homes not my own. Thou hast brought the distant near and made a brother of the stranger.
When one knows Thee, then alien there is none; then no door is shut. Oh, grant me my prayer that I may never lose the bliss of the touch of the one in the play of the many."

In this new age of religion—for it is nothing less—there is an awareness of the presence of a Spirit in the world. Sings Angela Morgan:

"I am aware
As I go commonly sweeping the stair,
Doing my part of the everyday care—
Human and simple my lot and my share—
I am aware of a marvelous thing:
Voices that murmur and ethers that ring
In the far stellar spaces where cherubim sing. . . .
I am aware of the glory that runs
From the core of myself to the core of the suns."

An English poet of mysticism, Evelyn Underhill, finds God coming "in the little things" of earth:

"I come in the little things,
Saith the Lord;
Not borne on morning wings
Of majesty; but I have set my feet
Amidst the delicate and biaded wheat
That sprouts triumphant in the furrowed sod—
There do I dwell, in weakness and in power;
Not broken or divided, said our God!"

A great American scientist, David Starr Jordan, sings:

"The God of things as they are
Is the God of the highest heaven;
The God of the morning star,
Of the thrush that sings at even;
The God of the storm and sunshine,
Of the wolf, the snail, and the bee,
Of the Alp's majestic silence,
Of the soundless depths of the sea;
The God of the times and the nations,
Of the planets as they roll,
Of the numberless constellations,
Of the limitless human soul."

In the new poets, Jesus appears as the loyal Friend of men and women, especially of laboring men. To Sarah Cleghorn, He is even a member of the union, with His "red card"! Carl Sandburg, looking upon Billy Sunday's violent presentation of Christ's gospel, breaks forth in terrible criticisms:

"You come along . . . tearing your shirt . . . yelling about Jesus.
What do you know about Jesus?"

Jesus had a way of talking soft, and outside of a few bankers and higher-ups among the con men of Jerusalem, everybody liked to have this Jesus around, because He never made any fake passes, and everything He said went, and He helped the sick and gave the people hope."

One of our newest poets, E. Merrill Root, perhaps says it all, so far as following Christ is concerned, when he says in his "Eucharist":

"Still we who follow Christ in deed
Must break the bread and spill the wine:
Still must a costly Eucharist
Be for a sacrifice and sign."

Our bodies broken for the truth
By mobs or Pharisees of state
Must be the bread which liberty
Feeds on, and lives, and waxes great.

Our blood, our covenant of love,
Is the rich wine which we must give
To a sick world that hates the gift—
So, by our dying, God may live."

What have the modern poets to say of the future life? Not much, probably, for they are greatly concerned with to-day and its issues.

"We know, beyond the last remote surmise,
That life itself is the reward of life,"

says Clement Wood, in one of his sonnets.

To John G. Niehardt, the future is a "gray perhaps." In his prayer entitled "Let Me Live Out My Years," he closes:

"And grant that when I face the grisly Thing,
My song may trumpet down the gray Perhaps;
Let me be as a tune-swept fiddle-string
That feels the Master Melody—and snaps!"

Edgar Lee Masters, though no preacher of immortality, sings in "My Light With Yours":

"When folly and wisdom are no more,
And fire is no more,
Because man is no more;
When the dead world, slowly spinning,
Drifts and falls through the void—
My light with yours
In the Light of Lights forever!"

There is not always certainty in the word of modern poets concerning future existence. But there is always courage and sincerity.

Richard LeGallienne's attitude is questioning, but he is forthright:

"Oh, is the Darkness, too, a lying glass!
Or undistracted, do you find truth there?
What of the Darkness? Is it very fair?"

Duncan Campbell Scott, Canadian poet, has this brave word for those about to die:

"Swing out the boom to float or sink
And front the ocean and the stars."

To many poets of recent days, as to those of older times, the future, if it has anything for man, has infinite beauty; and that is what true poets most desire. Joseph Auslander, a young American poet, has this assurance:

"Somewhere, I know, there is an island's link
Of splendor beat and braided to the moon
Like blossom to blossom in an eternal June;
Somewhere, I know, there shines for me the brink
Of ultimate beauty, and may I hither climb
On the pale ladder of one immortal thyme."

Perhaps all we need to know concerning the future is implied in this lovely fragment from one of the poems of William Alexander Percy, who, being a lawyer as well as a poet, without doubt knows "evidence":

"Some sky is in my breast where swings a hawk
Intemperate for immortalities
And unpersuaded by the show of death.
I am content with what I cannot prove."

Dr. E. Stanley Jones to Broadcast Holy Week Services

DR. E. STANLEY JONES, noted missionary, evangelist, and author, of India, who is completing a winter's speaking tour of a large number of cities of the United States, will be the speaker at the annual Holy Week mid-day services at the Palace Theater, New York, under the auspices of the Greater New York Federation of Churches. Dr. Jones will be the speaker on Tuesday, Wednesday, Thursday, and Friday, March 26, 27, 28, and 29.

The services will be broadcasted by the National Broadcasting Company, which is giving a national hook-up covering territory in which more than three fourths of the people of the United States live. The music especially selected for the services will be by the "Radio Four," who have become famous as the radio singers during Dr. Fosdick's Sunday Hour over the National Broadcasting chain. E. F. Albee, owner of the Palace Theater, is arranging an impressive cathedral setting with stained-glass windows, choir, and church furniture. The lighting will be especially arranged in subdued and restful hues. There will be an abundance of lilies, palms, and callas to add to the effect of the interior of the theater.

During his week in New York, Dr. Jones has a number of other important speaking engagements. On Monday morning, March 25, at 11 o'clock, he will meet with the ministers of various Protestant churches for a round-table conference in the Marble Collegiate Church; this meeting is under the auspices of the Greater New York Federation of Churches. At 1 P. M. on the same afternoon he will speak at a luncheon arranged by the Federation. On Tuesday afternoon, March 26, he will speak at the laymen's luncheon group of the Downtown Group Association, 60 Pine Street, New York City. On Wednesday, March 27, at 4 P. M. and at 8 P. M., he is scheduled for addresses at Drew Theological Seminary, Madison, New Jersey. On Thursday, March 28, at 4.30, he will speak at Union Theological Seminary. On Good Friday, March 29, he will speak at 5 P. M. in the Madison Avenue Methodist Episcopal Church, and at 8 P. M. in the Broadway Temple.

From March 3 to 8, Dr. Jones is conducting a series of evangelistic meetings in Columbus, Ohio, and from March 10 to 15 will have a similar series in the city of Detroit.

Boston Methodism Goes Forward

By John W. Youngblood



Rev. Oliver B. Quick

NEGRO churches a century old are few and widely scattered. Fourth Methodist Episcopal Church, of Boston, is one of this rare number. Since 1823 this organization has been the outstanding representative of Methodism in its special ministry to the colored people of New England. In its history of more than a century it has made a contribution to the progress of our group that is both significant

and unique. In the days previous to and during the Civil War, this church, then known as Revere Street Church, was widely used by the colored people of Boston for holding anti-slavery meetings, and many fugitive slaves were hidden here from their pursuers until the fugitive could escape to Canada. These facts, aside from its spiritual ministry, have endeared this century-old institution to the hearts of the race to which it has ministered, especially those who are in the knowledge of its past.

Following the trend of the Negro population of Boston, the church was removed from the West End to the South End twenty-five years ago, where a building was purchased at 712 Shawmut Avenue, which served as a place of worship until August 1, 1927. In recent years, however, due to the growth of the congregation and the expansion of its program of activities, the old building became woefully inadequate. A movement was begun by the congregation, under the leadership of its progressive pastor, assisted by the Boston Missionary and Church Extension Society, to secure a larger home for work and worship. Consequently, on August 1, 1927, after much discussion and careful study of the situation, the old building was sold and the present site at the corner of Shawmut Avenue and Williams Street, was purchased.

During the entire month of November, 1928, a daily



and nightly program was rendered in celebration of the one hundred and sixth anniversary of this church. The occasion was also marked by the entrance of the congregation into the first unit of the new edifice. High church officials in and out of the denomination took part in this religious festival, and ministers from all the leading Negro churches in the Boston Area had their day at Fourth Church.

The Rev. Oliver B. Quick, able and eloquent preacher, a worthy successor to an unbroken line of distinguished ministers of the connection who have pastored Fourth Church, was the moving spirit in this celebration and the inspiration of the building project, which has been carried forward with such marked success. More than a hundred years of religious activity was revealed in these meetings. A splendid background against which the Rev. Quick has launched a campaign of even broader religious scope.

The first unit of the new church, which, when completed, will cost \$100,000, was finished November 1, 1928. It is an institutional church, embracing all the work of such an undertaking. Ideally located in the heart of the so-called Black Belt of Boston, the church is at once a most needed and serviceable adjunct to the community. This first unit contains a gymnasium, concert hall, banquet hall, kitchen, committee rooms, heating plant, church offices, etc., but perhaps the building itself, imposing as it is or will be, is overshadowed by the work that is conducted therein.

The week day school of religious education, directed by Miss Annie Dale and five assistants, is a potent factor.

Each Friday at 4 P. M. the pastor conducts an interesting picture hour for the children. The various activities of the other auxiliary groups of the church comprising the Boy Scout troupe, Ladies' Aid Society, Woman's Home Missionary Society, Queen Esther girls, Pastor's Club, Helpers' Club, Circle Ten, Srs., Circle Ten, Jrs., Ushers' Board, Willing Workers, Floral Club, Epworth League, and the model church school, indicate the efficiency of this organization. The junior and senior choirs, of excellent musical talents, are contributors to the grace, charm, and dignity of the services, and are in constant demand for service in the white Methodist churches in and around Boston.

During the Rev. Quick's four years' pastorate, most vital religious movements, the appendages to wholesome and enlightened uplift of a community, have been taken out of the cloister and placed in the main stream of welfare work and advanced religious thought.

Few bands of religious workers have surpassed the members of this church in loyalty and Christian devotion. These loyal people are rejoicing in the fact that they now have a plant in which they may properly and with pride interpret the message, fulfill the mission, and apply the methods of our grand old church in this historic city of culture and opportunity. In the building of this structure Methodism has set up not only a new milestone on her pathway of progress, but has opened a door through which the people of Fourth Church are marching forward to new and larger adventures in the field of Christian service.

Fulton Street M. E. Church, Chicago, in New Building



Rev. I. Garland Penn, Jr.

THE Fulton Street Methodist Episcopal Church, the Rev. I. Garland Penn, Jr., pastor, was destroyed by fire April 6, 1927. The Chicago fire department gave the report that the fire was caused by a defective electric wire located back of the pipe organ in the church. On April 18, 1927, the trustees of this church began to lay plans for its rebuilding.

The architect was secured at once, and plans were submitted for the construction of the building, and also for the financing of the same. At once the church was organized into clubs, and a rally held on Sunday, June 26, 1927, the church membership raising on that day \$3,020.56. In the meantime an adjuster for the insurance was secured, and he turned over to the board of trustees of the church, \$8,700.83 insurance on the church building; \$2,000 on the pipe organ, and \$2,941.25 on contents, which made a total sum of \$13,645.08. This amount,

with the \$3,020.56 raised, gave the board of trustees \$16,665.64 to begin their work of rebuilding. All plans were presented by the trustees to the official board, and then to the Quarterly Conference. It was decided to rebuild on the same site, 2319-23 Fulton Street.

On August 30, 1927, a statement was submitted by the architect to the board of trustees calling for a loan to be made of \$90,000. While the board of trustees were trying to secure this loan, information was given the board by a real estate office that the Park Avenue Colored Methodist Episcopal Church, which was at one time Park Avenue Methodist Episcopal Church (white), was about to be lost, and that a Master's Certificate of Sale of said property could be secured from the court for about \$15,000. The trustee board called a meeting Sunday night at 10 o'clock, after church, and made arrangements to go down the next morning and secure the Master's Certificate. Before they could get downtown the Union Baptist Church, through the Douglass National Bank, had bought the certificate of sale. In the meantime, in order to put the Colored Methodist Episcopal Church out of the building at once, a levy was made and a sheriff's attachment issued on the church furnishings.

The pastor and board of trustees suggested, after receiving advice from an attorney, that the Fulton Street Methodist Episcopal Church pay off all debts and redeem the property, and give the Park Avenue Church twelve months from the date of the Master's Certificate of sale, dated August 5, 1927, to redeem from the Fulton Street

Methodist Episcopal Church. A Quit Claim Deed, dated October 24, 1927, was given to Fulton Street Methodist Episcopal Church; thus they went in to secure first the Master's Certificate from the Douglass National Bank as owners of the property.

Previous to all this, Fulton Street Methodist Episcopal Church had been given the right by the Park Avenue Church to hold their services in the basement of the Park Avenue Church instead of worshipping in a hall, the cost of the basement being \$17.50 per week. This was paid each month.

The Park Avenue Colored Methodist Episcopal Church only paid \$25,000 for the property, and they had on December 19, 1927, \$40,000 worth of claims against them; and the moment they redeemed, all these would come due. An agreement was entered into by the Park Avenue Colored Methodist Episcopal Church with the Fulton Street Methodist Episcopal Church, that in the event they did not redeem, they (the Park Avenue Colored Methodist Episcopal Church) would accept \$2,000 and get out of the building without litigation.

August 5, 1928, the day on which the Park Avenue Colored Methodist Episcopal Church was to redeem, according to agreement, came. The Fulton Street trustees called together the trustees of the Park Avenue Colored Methodist Episcopal Church with their pastor, August 7, 1928. The chairman of the board of trustees of Fulton Street Methodist Episcopal Church, Dr. Armstrong, stated to them that according to agreement made October 24, 1927, the time for the Colored Methodist Episcopal Church to redeem, had passed, and that according to agreement, Fulton Street Church presented a check for \$2,000 to the Colored Methodist Episcopal board, which they refused, and stated they had turned the matter over to their lawyer, but they refused to tell his name.

November 5, 1928, Fulton Street received from the

court a Master's Deed in the name of Douglass National Bank as owners of the property. They filed injunction proceedings, and prayed the court to give them possession on their Master's Deed. This was done by the court. Fulton Street Methodist Episcopal Church gained possession December 15, 1928.

In the meantime the lawyer of the Park Avenue Colored Methodist Episcopal Church filed a charge of contempt against the chairman of the Fulton Street trustee board, Dr. Armstrong, and against the pastor; also a bill to reverse and review the Decree of Foreclosure against the Park Avenue Methodist Episcopal Church (white), Fulton Street Methodist Episcopal Church, Douglass National Bank, Union Baptist Church, all of which has since been heard and dismissed in favor of Fulton Street Methodist Episcopal Church, on Monday, January 28, 1929, in the Circuit Court of Cook County, in Chancery, before his Honor, Judge Phillip Sullivan.

The church property secured by the Fulton Street Methodist Episcopal Church comprises one of the best constructed buildings in the city of Chicago, built of stone, and has a large seating capacity, with Sunday school, dining room, etc., located on the corner of Maypole Avenue (which street used to be known as Park Ave.) and Robey Streets, one block from the elevated railroad station, and also on the street car lines, which run north and south, east and west. It is a very fine location for Methodism on the West Side in Chicago.

This is the second large church program put over under the leadership of the Rev. I. Garland Penn, Jr., within the last nine years of service in the Lexington Conference, the R. E. Jones Temple in the city of Louisville, Ky., where he served as pastor for five years, and now at the Fulton Street Methodist Episcopal Church, where he has served for the last four years. There is only a debt of \$6,000 on the Fulton Street Methodist Episcopal Church property. Wonderful after a fire!

The Bible, the Parents, the Child

By Rev. L. A. H. Moore, B.S.Litt.

TO SAY that Solomon was wealthy and wise is an easy matter, for he had at his command gold to the value of six hundred and eighty million pounds. He had silver to the value of one billion, twenty-nine million, three hundred and seventy-seven pounds. The queen of Sheba made him a nice little present of seven hundred and twenty thousand pounds. Hiram made him a present of the same amount.

He wrote one thousand and five songs. He wrote three thousand proverbs. He wrote about zoology, ornithology, and botany. The Bible says distinctly he wrote about plants, from the cedars of Lebanon to the hyssop that groweth out of the wall. Yet notwithstanding all his wealth and wisdom, all his brilliancy of appearance, the royalty of his palace, or how rapidly his heart beat with emotion as the world stooped to honor him, he did not forget to write about the most important problem the world has to-day. "Train up the child in the way he should go."

Why is this the most important of all tasks? Because philanthropy, on which hangs the salvation of our races, is found in childhood, and will function our churches and

State if it is properly trained. If the world is to be made better, it can only be done by the next generation being better. In order to do this, our tasks must be seriously faced. Every child is an opportunity to lift our civilization higher. The parents cannot shift their responsibilities to the schools and to the churches for religion. Since God has chosen to increase the human race by children, it must be understood that He has chosen parents to train them. The first obligation of parents is religious instruction by precept and example.

If it took Moses forty years to make a Joshua to lead Israel, how can one expect to do it with one application, namely—baptism?

There is no exception for age or youth in the standard of the kingdom of God. There must be, above all else, an ever-increasing emphasis placed on parents' faith and practice with a true purpose of proper parental authority.

Simple but effective organizations should be formed for the growth of the young people of the church as a normal social group, and for their development along the lines indicated in the growth of Jesus—wisdom, stature,

favor with God and with man. There is no better program of training than that which includes mind, body, religious principles, and social relationship. This is what Christ meant when He said, "Suffer the little children to come unto me." Prepare the way for them, move everything out of the way that will hinder them. This is a tremendous price for some of our sport-loving parents, but it should be paid. You must make a sacrifice of one or the other.

The most important work in the world to-day is that of parents in molding the characters of their children. The importance of this has only lately been fully realized. The happiness and success of each generation depend on the influences that are wrought upon youth during the first seven or eight years of their lives. We have preached and talked so much about the responsibility of the individual soul to God that we have overlooked the very great responsibility of parents for the souls of their children with which God has blessed them.

How necessary that we see parental obligation as our only chance for character building. Characters are not inherited, but formed very largely during the early period of childhood. The question is being constantly asked, "What is the matter with our young people in these days?" Should not this question rather be, "What is the matter with parents in these days?" Do not the children advertise the parents? And is it too much to say that a wise and skillful parent can make of his child what he wills? Our English word "character" comes from

a Greek word meaning to cut, to engrave. Character is what we engrave upon the life tablet of our children. It is something different from a mark, and can not be rubbed out.

God has a wonderful way of keeping things immaculate amid adverse conditions. See sweet flowers spring and bloom in pestilential marshes. Guano has been found to contain many beautiful forms of diatoms, which have lost none of their perfection of structure, or exquisite loveliness, or heavenly purity despite the strange vicissitudes they have sustained. And those microscopic creatures you take from the mud of slimy ponds are pure and radiant as though they had been in the sun, cradled in the rainbow, and baptized in the silvery dew of the morning. Can God keep these, and will He fail to preserve His faithful children?

If parents would fill their minds with truth, their imagination with beauty, their hearts with love, and their hands with noble works, what happy and useful children they would be! Then go with them to the family altar morning and evening, and get fresh drink from the Eternal Fountain, and renew their strength by waiting upon God. This will keep their garments as white as snow, and fill their souls with God's pure love.

Parents, parents! Train up your children in the way they should go, and when they grow to manhood and womanhood they will bless you and bless the church of our Lord and Saviour, and be heirs to His kingdom.

ROMNEY, W. VA.

A Veteran Churchman Passes

By the Rev. J. W. E. Bowen, Jr.



Lawyer L. K. Atwood

THE Negro race, particularly the race in Mississippi, has lost a great leader in the recent passing of Judge L. K. Atwood, of Jackson, Miss. He was one of those pioneer geniuses that early gave to Mississippi the leadership of the Negro race in all lines of endeavor.

Born in Alabama in 1850, educated at Lincoln University, Pa., he came to Mississippi in

the beginning of reconstruction, and at once became a leader of his day. School teacher, banker, deputy revenue collector, member of the State Legislature, founder of the Order of the Sons and Daughters of Jacob, and the directing genius for years of nearly all the lodges of Mississippi, insurance organizer—Judge Atwood was the pioneer in all these activities, blazing the trail for others to follow.

As a churchman he was an unusual leader. He was at the time of his death chairman of the board of trustees of Central Methodist Episcopal Church, Jackson, Miss. In all things, at all times, and under all circumstances, loyal to the church and all its causes. Loyal, steadfast, strong in convictions, courageous in living out

his convictions, frank and honest in his expressions, he was always the pastor's counsellor, and a rock in a time of storm.

He leaves a devoted family, which includes his widow, Mrs. M. B. Atwood; three daughters: Mrs. Hyrticina Dixon, of New York City; Mrs. Olive McKissack, of Denver, Colo.; Mrs. Mary B. Millsaps, of Jackson, Miss.; and one son, Dr. Mollison Atwood, of Jackson, Miss., together with several grandchildren.

He was buried on Sunday, January 13, 1929, from Central Methodist Episcopal Church. The writer officiated.

The Burning of Charlie Sheppard in Mississippi

(Continued from page 204)

IS THE SOUTH SAFE FOR THE NEGRO?

It has been the contention of the Negro, during the years, that his life as well as his fortunes are not secure in this section. Now that the church leaders of the Southern churches and publicists and captains of industry are realizing this sufficiently to make such genuine pleas for right and righteousness, there may come indirectly a better day from the brutal burning of Charlie Sheppard. Still, as Whittier, the prophet, sang:

"The laws of changeless justice bind
Oppressor and oppressed;
And sure as sin and suffering joined,
We march to fate abreast."

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

STEWARDSHIP AND MISSIONS

FIRST QUARTER. LESSON XII. MARCH 24

Scripture Lesson—Acts 1. 6-8; 2 Cor. 8. 1-9.

What Is Stewardship? Stewardship stands for an idea, a conception of duty, an attitude toward opportunity. The idea for which it stands is the responsibility of one agent (B) to another agent (A) for the care taken or the use of something (C) which has been entrusted to B by A. In a political sense the majority of the American voters are A; the American President is B, and the American Government is C. And in the widest religious sense God is A; man is B, and the world is C. *God has entrusted the world to the care of man, and man is responsible to God for the care which he takes of the world.* We are accustomed to-day to speak of the stewardship of life, the stewardship of souls, the stewardship of possessions, etc. And it is well that these phases of stewardship be emphasized. But they are only special or particular phases of the more general view of the stewardship of the world. These particular phases emphasize the responsibility of men as individuals for their conduct as individuals, while the more general view stresses the responsibility of men as a social group. Both kinds of responsibility need to be stressed. But, whichever way it is looked at, the underlying ideas of stewardship are purpose and responsibility; there is a purpose for our existence and for the existence of the world, and to Him upon whom these existences depend we are responsible for the manner in which and the degree to which we fulfill these purposes.

Development of the Idea of Stewardship. This idea of the stewardship of man or of the world arose very early in Hebrew thought. According to their most primitive thought, as soon as man was created the care of the world was entrusted by the Creator to him. To be sure, the world entrusted to man then was thought of as quite small, a "garden" (Gen. 2. 8-15). But it is to be observed that this garden was supposed to contain all animate and all lavish inanimate nature. For a good while after the exodus, Hebrew thought was concerned more with the Hebrews than with man as such. They were not world-wide in their outlook upon life—and what people under similar conditions and circumstances would have such an outlook? They thought of their stewardship as being over Palestine only, regarded as in some sense a second Eden, and in every sense a second Eden-to-be. But in later times with the development in breadth and depth of their thought, and especially through the influence of Jesus, the conception of their stewardship was enlarged so as to include the entire world—wherever man was to be found. The idea came to be that *those to whom God is known are responsible to Him for doing all in their power to develop this world into such a world as He would have it to be.* To the question, Why doesn't God Himself make of the world what He would have it to be? an answer is, He chose this other plan of entrusting it into the hands of man, and of holding him responsible for it. To have done otherwise would have been sheer paternalism, a policy which is exceedingly distasteful to the better thought of men, and which is never fruitful in the development of human character.

Reasonableness and Value of the Idea of Stewardship. To appreciate something of the reasonableness and the value of this idea of the stewardship of man or the stewardship of the world one should reflect a bit on the teachings of the history of government. One of the most important lessons which this history teaches is that for the highest welfare of all concerned administrators must feel a keen sense of responsibility to some external source for the manner in which they admin-

ister affairs. If monarchs had actually been actuated by this sense of responsibility, absolute monarchism would never have been forced to yield place to democracy which makes the administrator responsible to the majority voters. But now to whom are the majority voters responsible? Without this sense of responsibility on their part, they themselves have become the absolute monarch. And, too, without this sense of responsibility they are bound to be selfish in their dealings with other nations of the world. Of course the highest good of the world cannot be served by such a policy. The will of God is the only sufficient authority above the will of the majority. And if this majority should feel no more practical sense of responsibility to God than the "divine right" kings used to feel, then democracy is a greater blessing than absolute monarchy only to a greater number, but by no means to all the people even of a country, to say nothing of the world. Hence *the religious idea of stewardship is just as rationally sound as any political doctrine that may be formulated; and it is necessary in practice for the highest welfare of any national group as well as for the highest welfare of the world.*

Stewardship and Missions. Missions are institutions through which gratuitous or semi-gratuitous benevolent service is rendered to people who, because of the lack of knowledge or of opportunity, cannot perform this service for their own welfare. Therefore Christian missions result from the stewardship view of life or the world just as surely as any effect results from a cause. If any group of men come to feel themselves responsible to God for the welfare of other men, they are bound to take steps by means of which they may serve the welfare of these other men. If they feel no such responsibility, they will be satisfied with serving their own welfare only—they will be selfish.

The missionary idea is inseparably a part of the Christian idea. A non-missionary church can hardly be called an orthodox Christian church; and a Christian who has no practical interest in missionary work is not a full-fledged Christian. For the same Lord who taught the lesson of the talents, which is

a lesson on stewardship (Luke 19. 12-27), is also the Lord who gave the missionary command, "Go ye, therefore, and teach all nations," etc. (Matt. 28. 19, 20). Were it not for the missionary work of the Christian church, Christianity would have died with the death of the few Jewish Christians of the first Christian century.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 24, 1929

"Unto the uttermost parts of the earth"

(By D. D. Martin, D.D.)

Christian stewardship, as taught in this lesson, is the support of Christian missions. Without the consistent practice of stewardship the cause of missions will suffer, and the coming of the Kingdom in all the world will be seriously retarded. The practice of stewardship includes the recognition of God's claim upon our lives and all we possess for the furtherance of His kingdom in the world. This means that stewardship and missions are inseparable in all life plans.

We cannot give ourselves to Kingdom building projects for our own field or section with an indifferent attitude toward other places in need. "Unto the uttermost parts of the earth" means that in sympathy and helpfulness we cover all the spaces from where we are until we reach the fields farthest from us. And do not leave out of our planning, hoping, loving, praying, or giving any part of the whole world of humanity; for we know that if we leave out just one, with that one we have left out Christ who said, "In as much as ye have done it unto the least, ye have done it unto me."

A task so great seemed too much for the disciples of our Lord. They could see it only in the light of temporal glory and power, and ask, "Dost thou at this time restore the Kingdom to Israel?" "Ye shall receive power when the Holy Spirit is come," is the answer of Jesus to them. It is His word to us now. We are to be, in the fellowship and power of the Spirit, the missionary interpreter of all God's purpose for His church in the world.

The lesson gives us not only the assurance of Christ of all needed assistance, it gives also the actual experience of Paul the missionary, with an exhibit of the "abounding grace" in all conditions, and of the grace of giving also. Any one of us whom God shall call to special work will experience this same support in service, and to us all may this grace also of giving be granted until we shall link ourselves with God in saving the world.

GAMMON SEMINARY.

Epworth League Topic

MARCH 24

By A. H. Beardsley

THE COST OF CHRISTIAN ADVENTURE

II. WHAT HAPPENS WHEN CHRIST ENTERS THE CITY?

(Matt. 21. 1-17)

Our topic infers that things happened when Jesus entered the city which were not happening before. We are told the whole city was stirred. Jesus came into Jerusalem at the beginning of the last week of His life, riding on a beast that symbolized peace to the Jews, riding over the very hill over which they were expecting the Messiah to come. Such a spectacle would naturally bring a great thrill of joy to the populace. Who is he? was, no doubt, on every tongue, and when He drew nearer, they knew Him to be Jesus, whom they called the prophet from Nazareth. The multitude who were with Him had done Him real honor, casting their garments in the way, waving branches, and spreading them in the way, and singing as they came, "Hosanna to the son of David!" But this ovation was not carried on by the city. They had seen Him before, and despised Him the more so as He

became popular with the multitude. The city was stirred, but not to exultation.

Jesus went first to the temple of God, probably for two reasons. First, He was the Messiah, entering the religious center, and the most natural place in the world for the Messiah to go would be to the temple. Second, the temple was dear to Him. It was where He wanted to be when in Jerusalem. It was the temple of God, a place of prayer. Imagine His disgust at its being made a place to make money, to carry on business. It was a time when drastic action was needed, and He made a general clearing out of these men who used the church solely as a means of profit to themselves. He called the extortioners which they received from those who came up to worship, robbery, as surely as if they had stolen it.

When He had cleared the temple of that

which was foreign to its reason for being, those in need of help claimed His attention. No one seemed to be doing anything about these poor, unfortunate, sick people. "They came to him in the temple, and he healed them." In the temple also were the children still crying, "Hosanna to the Son of David!" They were hailing Him as their Messiah.

One would think that those in charge of the temple, the priests, would have been glad to have the blind and the sick healed, and that they would hail, too, one who so strongly appealed to the hearts of the children. They saw these wonderful things which Jesus did, and yet were moved to indignation. In their attitude can be seen a probable jealousy at the way people were coming to this "new prophet" for help, and being very grateful for the healing done. And what did they care for children! It was not children who offered the sacrifices, but the grown folks. Children had no part in the temple plan. Yet here they were in the temple hailing a Messiah. The

priests were indignant at that, and acted as if they thought Jesus should stop this demonstration of praise. Jesus made answer that it is children who give perfect praise. He did not argue with these priests. It was useless. He left them and went to Bethany for the night, not even staying over night within the walls of Jerusalem.

When Christ enters our church, what does He find? Does He find it to be a real place of prayer and worship, or does He find the church chiefly concerned in making money? Does He find men who are in the church because it is profitable to them in their business relations, or because of the social opportunities it offers, or because it offers a chance to someone to exercise power over a group? What would He find in our church that He would use drastic measures to cast out bodily? Would He find the church actually helping the sick and unfortunate to better conditions? Would He find children rejoicing in the church?

Oakland, Texas.—The influenza epidemic has pervaded our parish. Our pastor, the Rev. J. N. Hooey, was stricken with it while visiting his father during the holidays, who was also sick with the influenza. On the second day of January the Rev. Hooey returned to his home, and in a short while five of the inmates of the parsonage were stricken. We have not been able to have a decent service this year. This being a rural work, we are hampered greatly in our plans when such conditions obtain. We are hoping, planning, and praying for a brighter day to dawn in the near future, when we can again resume our work with earnest zeal for the Master and His cause.—Reporter.

Pontotoc, Miss.—Sunday, February 24, was a great day at McDonald Methodist Episcopal Church, when the Rev. S. J. Mack, the pastor of Oxford, came over and preached two soul-stirring sermons. Too much cannot be said of this good man. He has won the hearts of the people, regardless of denomination. His past record speaks for itself. The weather was favorable and a splendid crowd was present. The messages by the Rev. Mack were enjoyed by all present. We thank you, Rev. Mack; come again. You are always welcome. The Ladies' Aid is doing a fine work. We ask the prayers of the churches that we may be successful in our year's work.—The Rev. Y. L. Glenn, Pastor.

Arredondo, Fla.—When the Rev. J. W. Warner returned here February 4, and informed us that he was assigned to this charge for another year, we were made to feel glad. The district superintendent, Dr. D. S. Selmore, was here on February 17 to hold his quarter, and was paid in full, \$20. The Rev. Selmore preached an able sermon from Gen. 28. 20. Twenty-three persons connected themselves with the church. Bro. M. C. Liggins was elected delegate to the World Service Council, May 27. The new choir stand is built and the new organ is ordered. The pastor's salary was increased from \$300 to \$500 per year. The Sunday school and Epworth League presented the district superintendent \$10 on his new car. We will come up 100% on April 1.—Govan Kelley, Reporter.

Madisonville, Texas.—Recently the Sunday school, feeling the need of having some repair work done on their piano, launched a little effort known as a valentine party, February 14, obtaining good results therefrom. Despite the inclement weather on this day, we had a full house and an enjoyable time. Hearts were sold, and free refreshments served. Mrs. Effie Williams surprised them with a hen. Mrs. Birdie Glen sold the greater number of hearts, which numbered thirty-five. Other sellers were Mesdames Effie Williams, L. Dickey, Rocksey, E. M. Blue, E. L. Adkins, and Miss Bertha Procter. Too much cannot be said of these good folks, who are loyal to the core. The amount raised in this little effort was \$10.85. The plays were all manned by the pastor. The co-operation between the churches of other denominations is good.—Reporter.

Waynesboro, Miss.—The members of Mt. Carmel Methodist Episcopal Church put forth an effort for the purpose of buying a suit for the pastor. Those contributing were: Sisters V. Moore, B. Powe, L. Evans, A. Davis, P. Curry, M. Forst, M. Evans, O. Evans, A. Robinson, A. Malciah, \$1 each; Sisters Blank and Sarah Hampton, of the Baptist Church, \$1 each; Bro. G. Davis, J. Frost, L. Gamblin, \$1 each; Sister O. Hogan, 75 cents; I. Wiggins, 50 cents; Geo. Anderson, 35 cents; Sister Lue Cook, of the Baptist Church, a necktie and 50 cents; Sister E. M. Price, 75 cents; total, \$17.10. We were glad to have our pastor returned to us for another year. A storm struck the parsonage recently and left twenty pounds of groceries. The pastor wishes to thank the good people for this surprise.—The Rev. T. A. Carter, Pastor; E. M. Powe, Reporter.

Gainesville, Fla.—The officers and members of Mt. Pleasant Methodist Episcopal Church are well pleased with their new pastor, Dr. T. W. Williams. The budget system has been inaugurated and approved by the whole membership. The estimate was \$5,000, but the subscriptions amounted to

Little Stories of Achievement

What the Churches Are Doing

Alachua, Fla.—Sunday, February 10, was a great day in Paradise Methodist Episcopal Church. Dr. Selmore returned to the district with two burning messages that set our hearts on fire. Mr. Charlie Smith was elected delegate to the World Service Council, to be held at Arredondo, Fla., May 27. Our aim is to put on the table that day \$1,000 for World Service and education.—N. O. Smith, Reporter.

McComb, Miss.—We are much pleased with our gallant and efficient pastor, the Rev. A. D. Smith, who is an able preacher and a great organizer. During the time our pastor was ill and the weather so unfavorable, we were not able to do any constructive work, but since the pastor has recovered we have started on our new year's program. We ask your prayers for our success.—Mattie Rembert, Reporter.

Jonesboro, Ga.—Too much praise cannot be given the Ladies' Aid of Andrew Chapel Methodist Episcopal Church for \$6 given to the trustees for insurance; also \$1.05 for a stove pipe. The heater was given by Bro. M. Bell for the basement, to benefit the young people. Pray for us that we may have the spirit of service, for we are learning that the greater part of happiness depends on our dispositions, and not our circumstances.—Reporter.

Bristol, Va.—John Wesley Methodist Episcopal Church: The people of Bristol have been greatly benefited by the revival conducted by Mrs. Mary E. Jones, of Indianola, Miss. She is a great spiritual power in the pulpit. The church also has made several hundred dollars' worth of repairs. It is sanitary in every respect. Sister Higgins is on the sick list. She is our oldest member, and one of the most active. She will reach her one hundredth birthday this year.—Rev. E. H. Forrest, Pastor; E. B. Brown, Reporter.

Libertyhill, Fla.—The sending of the Rev. J. R. Rutledge to this charge has turned on new light. We believe that the Revs. Selmore and Rutledge are God-sent to us this year. Sunday, February 17, the Rev. Selmore preached as never before. His full assessment was paid in the Quarterly Conference. The public collection was given to the pastor. Plans are already laid to pay our full quota of World Service on April 1. Mr. T. Dennis was elected delegate to the World Service Council, to meet at Arredondo, May 27.—E. Jonas, Reporter.

Blackshear, Ga.—The Woman's Home Missionary Society and evangelism department had a high day at Scott's Chapel Methodist Episcopal Church, led by Sister Susan White and our honored district president, Mrs. Juliet Bell. Sister C. I. Richardson led in prayer. The Scripture lesson was read by Mr. J. Bell, and was discussed by our pastor,

the Rev. A. H. Jamerson, from which he brought out many helpful thoughts. Those present at the meetings were Mesdames S. White, P. Tingle, A. Strickland, C. I. Richardson, M. V. Smith, O. Jacobs, R. Allen, L. Hampton, J. Bell.—Mrs. O. Jacobs, Reporter.

Anniston, Ala.—St. John Methodist Episcopal Church: The Ladies' Aid Society was highly entertained at the home of Sister Lula L. Cutright. The meeting was enjoyed by all. Seventy-five cents was donated to the sick. The president, Sister Shockey, made her report. On February 18 the Ladies' Aid No. 2 and Woman's Home Missionary Society met in joint session. We had a wonderful meeting. After prayer, refreshments were served. The receipts for the evening amounted to \$1.75. We ask the prayers of the Conference that our work may succeed.—The Rev. H. J. McLin Pastor; Lulu L. Cutright, Reporter.

Glasgow, Mo.—A great union revival was conducted by the three churches of the city, beginning on watch-meeting night and closing the fourth Sunday in January. Twenty-five persons were added to the three churches, eleven of which joined Lewis Chapel Methodist Episcopal Church. Two have joined since that meeting. It was said by the older citizens to have been the best union revival ever held in the history of this city. The three pastors preached in the following order: the Revs. H. T. Reeves, of the Methodist Episcopal Church; U. S. Hickman, African Methodist Episcopal; and P. M. Madison, Baptist.—L. Jackson, Reporter.

Starke, Fla.—Sunday, February 24, was a high day at Mount Moriah Methodist Episcopal Church. Sunday school was conducted at 10 A. M. by the superintendent, Bro. S. F. McCoy. The Rev. J. E. A. Keeler, pastor, preached an inspiring sermon at 11 A. M. from St. Luke 18. 10. At 3.30 P. M. the Rev. Raymond, of the white Baptist Church, this city, preached a wonderful sermon from St. John 8. 16. The pastor preached again at the evening service from Matt. 11. 30. We are indeed proud of the Rev. Keeler, and are going to stand by him in putting over the program of the church. Raised for the day, \$28.18.—Damon Dell, Reporter.

Tupelo, Miss.—The birthday of Abraham Lincoln was highly celebrated February 10, at St. Paul Methodist Episcopal Church, at 6.30 P. M. The program was conducted by the two Epworth Leagues of the Methodist churches, under the direction of the presidents: Mrs. Lela McDonald, of St. Paul Methodist Episcopal Church, and Mrs. Fannie Kohleim, of Lane Chapel Colored Methodist Episcopal Church. T. D. Davidson, of Springhill Baptist Church, made a heartfelt address on Lincoln and Douglass. A collection of \$3.81 was taken at the close of the program. We are proud of the co-operative spirit between the churches, and we prayerfully ask that this spirit may continue to do good work for one another.—Mrs. Mary M. Bradford, Reporter.

\$6,250. Six members subscribed \$100 each; seventy-six subscribed \$50 each, and the least was \$25. A proof of their sincerity was manifested in the first two Sundays: February 10, \$84; February 17, \$106.40. Messrs. Sullivan, Chestnut, Perry, Smith, Ingram, Crawford, Daniel, Hunter, Williams, Johnson, Messdames Thomas, Childs, Hodges, and Dr. R. B. Ayer were appointed on the budget committee. They met in the reception room of the Congressional Life Insurance Building, where refreshments were served free. The new pastor was surprised with a new \$12 porch swing.—O. W. Perry, Secretary.

Connersville, Ind.—Tuesday night, February 12, was observed at the Second Methodist Episcopal Church as Lincoln's Birthday and Negro Education Night. Bishop M. W. Clair, D.D., LL.D., was the speaker of the evening; subject, "Africa To-day and Its Needs." The bishop's message was strong, inspiring, and uplifting. He kept his audience spellbound. The auditorium was filled. Music was rendered by the Second Methodist Episcopal Church choir. Dr. John W. Ward, D.D., pastor of the First Methodist Episcopal Church, offered prayer. The Rev. William Washington, pastor of Wiley Methodist Episcopal Church, New Castle, Ind., was present. The pastor, Rev. C. E. Kirtley, was master of ceremonies. A reception was tendered the bishop and his party, including Mrs. M. W. Clair, Mrs. Clair, Jr., and Mr. Wilson, the bishop's brother-in-law. The proceeds for the evening were \$100.—Mrs. Lillie West, Chairman.

Nashville, Tenn.—The first Sunday in February was a busy day at Gordon Memorial. The Sunday school was largely attended, and all teachers were present. The superintendent, Mr. Wm. Laws, is very much encouraged by the interest shown by the children, and grown-ups as well. He is striving to make it just what it should be. Love feast was conducted at 11 o'clock. The Lord's Supper was administered. The pastor reported seventy-four members on his sick list, and he is kept busy visiting the sick room. The various departments are all very busy trying to do their bit to help on the building fund. This is one of our greatest aims that confront us this year. We are also thinking of the great battle with Satan that is to be fought in March, yet it is the Rev. Gordon's custom to be interested in the saving of souls at all times, and we have several on the list for baptism. It is our desire that you pray for us in our special effort.—Mrs. Georgia Williams, Reporter.

Jennings, La.—On January 14, the ground was broken for the great Mallalieu Methodist Episcopal Church, under the supervision of the Bureau of Architecture of the Methodist Episcopal Church, Mr. B. J. Reddix, Jr., supervisor and builder in charge of work of construction. Mr. Reddix has proven to us that he knows church construction and business. The members of Mallalieu Church are grateful to Dr. W. A. C. Hughes for sending us such a strong young man, who has done much in helping the pastor carry on his programs with the young people of this city and church. At this writing the building is nearing completion, at a cost of \$2,000, which will be a credit to Bishop Jones' administration, and will take its place alongside of the leading churches in the New Orleans Area. With the Rev. P. M. Jones as pastor, and the Rev. W. J. Hampton, district superintendent of the Lake Charles District, Mallalieu will be an asset to the Methodist Episcopal Church.—Miss Elsie Johnson, Reporter.

Holly Springs, Miss.—Sunday, February 17, was a high day for Asbury Methodist Episcopal Church, the day being designated to make clear the church's program on World Service. The program had been carefully planned by the pastor, Rev. E. F. Scarborough, who at the close of the program made some clear and timely remarks on why we should give and the necessity of our giving toward the World Service. The boards were represented as follows: Foreign Missions, Prof. E. King; Home Missions and Church Extension, Prof. S. W. Wysinger; Board of Education, Prof. G. W. Oliver; Board of Hospitals and Homes, Mrs. S. C. Phillips; four-minute speaker, summarizing,

the Rev. J. J. Elliott; remarks by the Rev. E. F. Scarborough. Ten minutes were assigned to each speaker. All were very good, and centered the thoughts of their hearers on World Service giving, and the necessity of it. The service ended with a collection for the pastor, amounting to \$32.16.—S. W. Wysinger, Reporter.

Donovan, Miss.—Cowan's Chapel Methodist Episcopal Church is yet on the upward march. We are more than glad to have our dear pastor returned to us for another year, and we feel if we follow his instructions, success is sure to be ours. On our pastoral day, Sunday, February 17, we had a very good service, beginning with Sabbath school, conducted by Bro. Jim Williams. The lesson was intelligently discussed by the pupils. Collection for the Sunday school amounted to twenty-eight cents. Devotional services were conducted by Bro. John French and Sister Emma Mosely. After the prayer service our beloved pastor came forward with a burning gospel message from Luke 19. 10; subject, "The Son of man is come to seek and to save that which was lost." After the sermon we were favored with a selection from the Cowan's Chapel quartet. The stewards lifted a collection of \$3.01. We are asking the prayers of each individual for the uplifting of our church and community at large.—Rev. J. A. Tatum, Pastor; A. L. Mosely, Reporter.

Caldwell, Texas.—We, the officers and members of Caldwell circuit, thank Bishop Jones and the district superintendent, Rev. T. S. Pryor, for sending to us the Rev. W. M. Mack as pastor. He met a hard task, but proved himself well able to meet the situation. The Rev. Mack has already acquainted himself with the people, as well as adapted himself to conditions. He has brought this circuit to the heights since being appointed here, has outlined his program, and reorganized the church. Our first Quarterly Conference was held January 13, 14, by our district superintendent, the Rev. T. S. Pryor, who presided in his usual way. Quite a number of officers were present and made good reports. Paid the superintendent in full. The Rev. Pryor made some timely remarks, which were uplifting to us. At the 11 o'clock hour he gave us a wonderful message. Raised during the quarter, \$285. Five were added to the church. We are now organized and working on our Easter drive. We are looking forward to a most prosperous year for our church.—Estelle T. Williams, Reporter.

Manhattan, Kan.—Shepard Chapel Church is moving steadily onward under the pastorate of Rev. J. Blaine Walker. On February 10, Interracial Sunday, a group of white students from the Congregational Church came over and gave a very impressive play, the "Color Line." On the night of February 12, under the excellent leadership of Mrs. Rhoda Brown, the members and friends joined in a surprise for the Rev. and Mrs. J. B. Walker. Money and a nice lot of groceries were brought. The pastor and wife were delighted and would welcome another shower. The Lincoln Day program was held February 14. Miss Hattie Davis, primary teacher of the public school, was chairman. Several excellent talks were made touching on the life of Lincoln. Mr. Lawrence Clem, a Kansas agriculture student, made a timely speech on "Lincoln, the Emancipator." Solos and quartets were rendered by colored Kansas State Agricultural students. The Rev. B. R. Booker, our district superintendent, made an impressive talk on World Service. On Sunday, February 17, he preached two very soul-stirring sermons. The collection was \$17.50. We are striving to do better work than we have done, and would appreciate the prayers of all that we make it a success.—Mrs. Ora D. Moss Brown, Reporter.

Bessemer, Ala.—The Morning Star Methodist Episcopal Church wishes to thank our good Bishop Jones and the district superintendent, Rev. F. W. Williams, for the return of the Rev. L. H. Zeigler to us for the seventh consecutive year. The church is alive from every angle. Sunday, February 17, was a high day with us. The business of the Quarterly Conference on Friday evening was a great success. Many of the officers came out through a downpour of rain. The district

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superintendent was elated over the reports and success of the church, and gave many helpful suggestions. He spoke many encouraging words to the officers and pastor. Sunday morning, at 10 o'clock, the Sunday school was conducted. At 11 A. M. the district superintendent was at his best. The sermon was inspiring and instructive on the subject of "World Service." The funeral of Mr. Wilson was conducted from his home. His wife being a member of the Morning Star Methodist Episcopal Church, the funeral was conducted by the Rev. Zeigler at 2 P. M. At 4 P. M. the Men's Council conducted a very fine program; Mr. C. H. Grizzard, president. The Ladies' Aid, Nos. 1 and 2, met at 6 P. M. This service was climaxed with a sermon at 7.30 P. M. by the Rev. F. W. Williams; subject, "This Day." The quarterly assessment was paid in full. Total collection for the day, \$55.—Bro. C. H. Grizzard, Reporter.

Blackshear, Ga.—Scott Chapel Methodist Episcopal Church, under the leadership of its wide-awake pastor, the Rev. A. H. Jamerson, closed a campaign of soliciting subscriptions for the budget in which nearly all of the members subscribed. They are as follows: I. J. White, \$35; L. O. Marshall, \$25; E. J. Jacob, \$35; R. Scott, \$25; J. P. M. Lee, \$15; A. B. Lee, \$15; L. Thompson, \$14; P. Tingle, \$12; Pearl Tingle, \$12; G. Allen, \$8; S. Allen, \$8; E. L. Lassiter, \$12.50; S. L. Lassiter, \$12; Mollie Davis, \$12; M. J. Hadley, \$12; Algertha Strickland, \$1; W. B. Strickland, \$1.50; A. L. Meeks, \$15; D. Fullmore, \$15; C. I. Richardson, \$12; J. R. Jackson, \$12; R. Mack, \$12; E. Wright, \$15; J. J. Mack, \$12; C. I. Scott, \$12; S. Scott, \$12; S. Bradley, \$12; H. B. Bradley, \$12; L. A. Marshall, \$12.50; I. D. White, \$12; Lillian Bowles, \$10; I. W. Bowles, \$10; L. M. Gibson, \$12; I. Fullmore, \$12; Mrs. D. Fullmore, \$10; R. Speight, \$10. This budget was planned by our pastor January 9, and a committee was appointed to take up the work immediately. They estimated \$1,000 for the support of the pastor and trustee expenses. Finding that the subscriptions totalled only \$587.50, the pastor put on a "Step-up" program, asking each member to step-up in his giving. We are proud of the Rev. Jamerson. The church has been reorganized and all departments are functioning. On February 10.

we were favored with a stirring message by the pastor, whose text was taken from Acts 27. 28. At the evening service he gave us the closing sermon for the campaign, taking his text from Matt. 20. 32.—L. H. Marshall, Reporter.

Jeffersonville, Ind.—The Conference year ends with joy for us here at Wesley Memorial. We have erected a new parsonage and had a great revival. Our pastor this year was his own evangelist. We began with a week of preparation, going from house to house; victory was apparent from the start. Our pastor had inspired confidence by the erection of a modern bungalow on the ruins of the old burnt parsonage. This was begun the second week of his arrival, and in four months was furnished and inhabited. We now have a parsonage modern throughout, beautiful for situation. The revival enthusiasm was a product of the inspiration kindled by our energetic pastor. The Rev. J. W. Chinn is not only a man who can build houses—he knows how to build an audience. He

is successful in bringing in the wandering and straying fold and reaping from the broad field. The Rev. Chinn, who came to our city to pastor Wesley Methodist Episcopal Church, has really pastored all churches in the city. He is beloved by saint and sinner. He is earnest and sincere, and a man of broad and varied experience. The year seems short and Conference is upon us. We have added a good number of men to begin the new year with. Seventy souls have been brought in during our two weeks' meeting (February 10-24); thirty-six remain at Wesley, ten to the African Methodist Episcopal Church, and the remainder go into Baptist churches. We note with joy that churches of all denominations crowded the walls of Wesley. Never before in the history of this city has such shedding of tears of joy been seen among us. There were two or three of the last evenings when people outside begged to get in but could not; the aisles were crowded. With the month of March yet before us, we hope to meet all the claims of the year upon us.—Cleopus M. Smothers, Reporter.

the attendance was small. Only a few officers reported. The Rev. Holland was at his best, and in his remarks he very clearly outlined the World Service in detail, making very plain its aim, object, and the great work it is doing. The Rev. Holland was accompanied by his good wife. St. Rock, under our beloved pastor, the Rev. S. G. Roberts, is looking forward to a prosperous and successful year in the saving of many souls.—W. N. Richardson, Reporter.

WICHITA, KAN.

The second Quarterly Conference was held February 16 and 17, with Dr. D. G. Franklin, district superintendent, presiding. The officials were present with good reports, which showed some progress. The district superintendent was paid in full, \$35; total collection for the day, \$56.16. Sunday morning a good audience listened with pleasure to a wonderful sermon by Dr. Franklin. At 7.30 P. M. he delivered another spiritual and soul-stirring sermon. Monday night, after business, the superintendent spoke briefly of the five accomplishments of the meeting held in Chicago. It was very interesting to hear of the wonderful plans that are being put forth in our great church. The Rev. W. C. Conwell, pastor, is a never tiring, energetic worker, and by his leadership is bringing things to pass, and we hope this spring to see great work accomplished. We expect to stand by him in putting over all the claims of the church.—O. A. Bailey, Reporter.

District Activities

District Round

DURANT DISTRICT

Second Round—Durant, March 15-17; Louisville, 23, 24; Lexington Ct., 30, 31; Goodman, April 6, 7; Pickens, 13, 14; Ackerman, 20, 21; Sturgis, 27, 28; Ebenezer, May 8-5; Lexington, 4, 5; McCool, 11, 12; Louisville Ct., 18, 19; Weir, 25, 26; Sulphur Springs, 27; Kosciusko, June 1, 2; Huckleberry, 7-9; Pilgrim Rest, 8, 9.

Dear Brethren: Now is the time to exhibit your full strength in pushing forward your World Service drive. Do your best to secure the co-operation of every member and friend, and let it be your undaunted purpose to head up on Easter Sunday with a round report. Consider that there is not any reason to fail, but every reason to success. Yours sincerely, C. V. Heffner, Dist. Supt.

Quarterly Conferences

BRANDON, MISS.

The first Quarterly Conference was held February 2 and 3, with the district superintendent, Rev. J. S. Williams, presiding. After the devotional exercises were over, the Conference opened for business. The pastor rendered a very suitable report. The reports of the local preachers, also those of the class leaders and other officers, showed progress along all lines. The Rev. Williams preached a noble sermon Sunday night. The congregation was small, due to the inclement weather. Those present enjoyed the service very much. Collection, \$55.80 during the quarter. The pastor thanks the Ladies' Aid Society of the four churches—Wesley Chapel, St. James, Evergreen, and Fayetteville—for the nice \$40 suit of clothes given him for Conference.—G. W. Smith, Reporter.

BILOXI, MISS.

St. Paul Methodist Episcopal Church is starting off in fine spirit. The Rev. A. L. Holland, district superintendent, was with us on February 15 to hold our first Quarterly Conference. Because of the inclement weather the Conference could not be held on the 14th, as scheduled. St. Paul proved herself equal to the task, and we had a written report from every department of the church, and at roll call \$49.70 was laid on the table, and \$8 was given to one of the clubs, which made a total of \$57.70 raised in the Conference. The district superintendent preached a great sermon, and was paid in full, \$32, and \$17.70 was turned over to the stewards. The excellent banquet given in honor of Dr. and Mrs. Holland and the choir was fine. We thank Sister Emma Taylor and her committee for their kindness. Paid pastor \$132 for this short quarter; thirteen have been added to the church since the Annual Conference. Dr. Rembert knows what to do.—D. W. Andrews, Reporter.

DESOTO, MISS.

Our first Quarterly Conference was held at St. John Methodist Episcopal Church, with the district superintendent, Rev. E. A. Wilson, in the chair. Business was dispatched in his usual systematical way. Most of the officers were present with good reports, which showed marks of improvement along all lines. The Rev. Wilson preached two strong sermons, which delighted his hearers. Collection for the quarter, \$45.90; paid the district superintendent in full, \$25. The members and friends at this place feel very grateful to our Bishop R. E. Jones, and also the district superintendent, E. A. Wilson, for sending to us this great man, the Rev. C. H. Hill, as pastor. We have pledged ourselves to stand by him and the program of the church. As he leads, we will follow.—Mrs. W. M. Hough, Reporter.

GLADE SPRING, VA.

The district superintendent held the second Quarterly Conference here on February 9 and 10. All officers reported an increase along all lines. Sunday, at 10 A. M., Sunday school was conducted, at the close of which the regular 11 o'clock service was held. Devotional service was conducted by the pastor, Rev. H. L. Johnson. The Rev. A. Davis, district superintendent, took for his text Acts 8. 6; subject, "Give Such As You Have." He preached as never before. All hearts were made to rejoice. Sister W. B. Pettis served a most elaborate dinner for the district superintendent, the pastor, Bro. E. M. Higgins, and Sister P. N. Pettis. The pastor's wife was not able to be present, but was sent a generous portion of the palatable dinner by Sister Pettis. Sister W. F. Taylor was hostess to the district superintendent. At 7.30 P. M. the closing service was held. The Rev. Davis preached again to the delight of all present. Paid superintendent in full. Under the leadership of our excellent pastor we are striving to do more work for the Master. We are grateful to have the Rev. H. L. Johnson as our pastor for the fourth year.—E. Hutchinson, Reporter.

JENNINGS, LA.

Our second Quarterly Conference was held at Mallalieu Methodist Episcopal Church, February 15, with the Rev. W. J. Hampton in the chair. All officers were present with written reports, which showed that the church is progressing nicely along all lines under the leadership of Rev. P. M. Jones and his loyal wife. We are expecting to make a round report Easter Sunday, the Lord being our helper. Our superintendent, the Rev. W. J. Hampton, left us all smiles. He was paid in full.—Miss Elsie Johnson, Reporter.

WAVELAND, MISS.

St. Rock Methodist Episcopal Church: The Rev. A. L. Holland, district superintendent, held our first Quarterly Conference on February 6. Owing to the inclement weather,

District Conferences and Conventions

AUSTIN DISTRICT OUTLOOK CONFERENCE

The pastors of the Austin District are greatly indebted to Simpson Tabernacle, the Rev. A. D. Jacques, pastor, and his loyal members, for the unique way in which they entertained our group meeting, February 6 and 7; also to Mrs. F. M. Langdon, of the Eliza Dee Home, who brought to our group some very interesting facts about the attitude of The Woman's Home Missionary Society toward the Austin District, and made a concrete example of her statements by inviting the entire ministerial group and wives to dine with them.

The acme of the meeting was reached when President T. R. Davis, of Samuel Huston College, welcomed the Conference to the college, where over three hundred students showed in every respect sincere interest in one of our sessions. In the meantime, Revs. W. L. Turner, A. D. Jacques, District Superintendent C. E. Whitaker, and President Davis spoke on designated subjects, and the Rev. Oscar E. Linstum broke to us the bread of life. The following pastors were present: W. L. Turner, S. E. Blacknell, R. A. Appling, Z. W. Holmes, A. M. Mason, M. A. Freeman, and the Rev. Medlock. The Austin District is glad to have the Rev. C. E. Whitaker as its superintendent, and feels assured that he will lead it to success.—Z. E. Holmes, Reporter.

TUPELO DISTRICT COUNCIL

The Tupelo District and World Service Council met in Mt. Pisgah Methodist Episcopal Church, February 6, with Dr. B. W. Wynn, district superintendent, presiding. After devotion, Dr. Wynn, in his usual manner, outlined the purpose of the meeting. The Rev. J. T. Cannon was appointed time-keeper and the writer reporter to the Southwestern Christian Advocate. The World Service agencies of the church were discussed as follows, led by R. L. Sweeney. "Why We Are Here": Board of Foreign Missions, Dr. J. M. Marsh; Home Missions and Church Extension, the writer; Board of Education, J. T. Cannon; Board of Pensions and Relief, Dr. J. M. Marsh; Board of Temperance, Prohibition, and Public Morals, Dr. W. H. Golden; Hospitals and Homes and Deaconess Work, general discussion; American Bible Society, R. Sewell; World Service Treasury, G. W. Hunt; The Immediate Future, S. S. Brown; The Monthly Payment, W. B. Rogers. Quite a few laymen were present and made short talks expressing their relation to the church and its program. In-

roductions: Drs. E. F. Scarborough, Holly Springs; A. G. Cole, district superintendent Holly Springs District; Prof. W. A. Battle and Father Hicks, of Okolona Industrial School, and C. W. Gilliam, merchant, of Okolona. All were introduced and addressed the council. Dr. J. M. Marsh, in his masterly way, brought the closing message to the council at 7.30 P. M. from John 4. 35, "Lift up your eyes and look on the field." All left the meeting with an impelling spirit to advance. The Rev. Sweeney and his people spared no pains in caring for the council; that was demonstrated by the elaborate dinner spread in the parsonage for the delegation. We tender them a vote of thanks.—N. H. Cooperwood.

Obituaries

ANDERSON—Death claimed the Rev. Robert Anderson, of Jennings, La., who was one of the retired ministers of the Louisiana Conference, Monday, January 8, 1929. Funeral services were held from the family residence, with the Rev. P. M. Jones officiating, assisted by the Rev. G. C. Chaney, of the Union Baptist Church of this city, and the Rev. W. S. Robinson, pastor of Jones Methodist Episcopal Church, Welsh, La. The Rev. Anderson stood loyally by the Revs. Jones and Mallalieu and its program. A number of prominent men and women paid high tribute to his memory; among them were: Prof. J. B. Reddix, Jr., of New Orleans, La.; Mr. and Mrs. L. Hyde, of Lafayette, La.; Mrs. C. L. Collins and Mrs. J. Fields, of New Orleans. He shall be missed but not forgotten.—Elise Johnson, Reporter.

BROWN—On January 20, 1929, death claimed Sister Mary Brown, of Wiggins, Miss., the devoted wife of Bro. B. Brown. Sister Brown had been ill for some time. She bore her illness with patience. She was a loyal and faithful Christian, and will be greatly missed in the home, in the church, and by her many friends. She leaves to mourn her passing a husband, two sisters, and many friends. The floral offerings were beautiful. Her life as a citizen was given by Bro. S. Longmire; as a Christian, Bro. E. Johnson. Her funeral was attended by her pastor, the Rev. Chapman.—M. L. Griggs, Reporter.

CAMPBELL—Clara Ellen Campbell, of Vicksburg, Miss., was born April, 1912; died February 7, 1929, aged sixteen years. She was converted when a little child, joined the church, and lived a beautiful life. She was a faithful Sunday-school scholar, loved her church, and so often when other young professed Christians would be attending worldly amusements, she would come with her mother to mid-week services. All of the public school teachers who knew her spoke highly of her beautiful life. Prof. Bowman, principal of Magnolia High School, spoke very complimentary of her life as a student. The floral offerings from the Sunday school, King's Daughters, the church, and friends were very beautiful. The funeral services were very largely attended, conducted by the pastor, Rev. J. C. Hibbler. She leaves a sorrowing mother, two brothers, three sisters, and many friends to bid her adieu.—Reporter.

GANT—On January 19, 1929, Bro. Henry Gant departed this life at Jeanerette, La. He was a strong member of the church, and died in full triumph of faith. He leaves to mourn his departure a wife and one son. The Rev. T. A. Bailey officiated.—Frances Alexander, Reporter.

Cards of Thanks

I take this method of thanking the good people of Dunkin's Chapel Methodist Episcopal Church for the surprise given me on February 17. After service a crowd came in the back door singing, "When the Saints Go Marching in," and laid on the table eighty pounds of choice groceries and a cash purse. This came in the right time and place. This party was led by Sister Amanda Johnson, A. Segner, Bro. E. D. Young, P. Tanner, S. Segner, Wm. Segner, R. Thomas, A. Hazel,

V. Woodard, E. Johnson. May God's blessings rest upon these good people. Come again.—The Rev. A. P. Robinson and Wife, Boyce, La.

On February 15, during the heaviest part of the snow storm, the pastor and wife heard singing at the parsonage door, and upon opening it we found there many of the sisters of the church carrying baskets filled with choice groceries, which they laid upon the dining-room table; also a cash purse. Sisters P. N. Pettis, R. A. Campbell, and W. M. Hutchenson were leaders of the storm. Space will not permit us to mention all the names of those who participated. The pastor spoke words of appreciation and thanked the good people of Glade Spring, Va., who took part in this pleasant surprise. May God's blessing ever rest upon you.—The Rev. and Mrs. H. L. Johnson.

On the night of February 26 the members and friends of St. Delight Methodist Episcopal Church, led by Mrs. M. L. Belcher, stormed the pastor and family with a real storm, in which more than a hundred pounds of the finest groceries were laid on the table. Those taking part in the storm were as follows: Mr. Nelson Belcher, Mrs. M. L. Belcher, leaders; Mrs. Florence Smith, Mrs. Mattie Peavy, Mrs. Ozie Person, Mrs. Willie Thompson, Mrs. Bessie Anderson, Mrs. M. Clark, Mr. Geo. Washington, Mr. Shed Thompson, Mrs. M. L. Baker, Mrs. Susie Wade, Mr. Wm. Baker, Mr. J. E. Wade, Mrs. Mary Robinson, Mrs. L. A. Qualls, and Mr. and Mrs. Ed. Hubbard. The pastor responded to the presentation speech made by Mrs. Florence Smith. The pastor and his wife take this method of thanking these good people, and at the same time invite them back again.—The Rev. and Mrs. J. W. Stone, Jr., Ennis, Texas.

Crescent City Note

The Woman's Home Missionary Society of the New Orleans District held its monthly meeting at Peck Methodist Episcopal Church, Thursday night, February 28, 1929. Owing to the illness of the president, Mrs. Rosa Davis, Mrs. W. S. Chinn, vice-president, presided. Reports were received from the various auxiliaries. After the business meeting, the efficient president of Peck Church, Miss Christopher, rendered a very good program. Miss Neale, superintendent of Peck School and Mrs. McDonald, one of the teachers, were present and told of the wonderful work that The Woman's Home Missionary Society is doing, which was very encouraging to all. After the program, delicious refreshments were served. Everyone left with a new zeal to do more for the love of Christ and in His name.—Mrs. Adele Greene, Corresponding Secretary.

Marriages

BROWN—DAYLE. Mr. Unious Brown and Miss Alice Dayle were happily united in the bonds of matrimony Sunday, February 10, 1929, at the home of the bride, Carrollton, Miss. Mr. and Mrs. Brown are both faithful members of the Methodist Episcopal Church. A host of friends witnessed the ceremony. We wish for them a happy and prosperous life. The Rev. M. L. Ross, pastor, officiated.—Reporter.

MITCHELL—SIMMONS. The Rev. and Mrs. H. W. Simmons announce the marriage of their daughter, Hattie B., to Mr. William Mitchell, of Gary, Ind., December 30, 1928, at their parsonage home in Troy, Ohio. Mr. Mitchell is receiving clerk in the Illinois Steel Mills of Gary, where they reside. Mrs. Mitchell is social worker at the Stewart Settlement House, the Rev. Delaney, pastor.

PIERRE—WILLIAM. On Wednesday, February 20, 1929, in the parsonage of Williams' Methodist Episcopal Church, New Orleans, the Rev. J. W. Turner, pastor, united in marriage Mr. Alphonse Pierre and Miss Anna Mia Williams. Mr. Pierre is a member of the Baptist Church, and Mrs. Pierre is a member of Williams Methodist Episcopal Church.—The Rev. J. W. Turner, Reporter.

Woman's Column

To the Officers of The Woman's Foreign Missionary Society of the Holly Springs District: Dear Sisters: The Conference year is swiftly passing away, and I have not had any word from any sister on the district yet. I am ready and waiting to do my bit. I hope to be able to visit some of our charges on the district before the fall Conference. I am still praying that the Holy Spirit may find its way into the hearts of some, and that we may let it remain until we wake up and go to work in the Master's vineyard, for there is much to do. Please let us put forth some effort and do something for Christ and His kingdom.—Mrs. M. Mitchell, 402 Apple Street, New Albany, Miss.

Cotton Plant, Ark.—To the Women of the Foreign Missionary Society: I want to remind you of the pledge made by your representative to the Des Moines Branch meeting last October. The year is passing, and whatever you are going to do, let's do it now. Let each district president and secretary do her duty, and do it now. Ask each sister to pay her dues, and send \$1 each to the district meeting in April. Let all those who have the Tiles send their money to Mrs. J. A. White, 3003 Cross Street, Little Rock, Ark., not later than March 15, 1929. Read the directions on the back of your cards or tiles. Pastors, will you help the women to put over their program? Send your reports soon. Your secretary and treasurer are anxious to report on time each quarter. Our pledge is only \$175, and \$25 of this is for a scholarship for an African child. Sisters, do your best.—Mrs. F. E. Darby, Secretary.

To the Officers and Members of the Hot Springs District Woman's Home Missionary Society—Dear Sisters: We no doubt feel that we have had many besetments since our last meeting. But we must admit that we have been wonderfully blessed. So let us get down to real work and do our best to make this the banner year in the history of our district. In view of the fact that next year is our jubilee year, it will be necessary that we do our best along all lines to make a creditable report at our district meeting, which will be held at Canfield, Ark., sometime in April; also at our State meeting at Pine Bluff in May. We must go over the top with our reports. Most of the presidents have in hand a statement of the amount each auxiliary is asked to raise. Those who do not have one will receive it at once. Now let us do our best that we may not hinder the Lord's cause. Yours faithfully.—Mrs. Edith Strong, Corresponding Secretary.

Morristown, Tenn.—The Woman's Home Missionary Society of the Knoxville District held an executive meeting in First Methodist Episcopal Church, Morristown, Saturday, February 9, Mrs. Mamie Young, president, presiding. Although the weather was inclement, several women attended. Mrs. Susie Morris consented to act as district organizer. She hopes to visit each charge and organize or reorganize an auxiliary. Many plans were discussed to get the district in a good working condition. Let us do our very best with the Lenten offering, and make our reports early to the Conference treasurer. Urge all members to take Woman's Home Missions. Our annual meeting will be held in June in Pulaski, Va. Let us work hard to make this the banner year for our Conference, which can be done if every woman will do her best. We gladly welcome any of the men who will become honorary members. Yours for the love of Christ and in His name.—Mrs. H. R. Walker, Conference President.

Blackshear, Ga.—To Pastors and Local Presidents of The Woman's Home Missionary Society: Greetings: As I have just received my appointment to this all-important office for the work of stewardship of the Waycross District, we are asking for co-operation in this great movement. Please let's make this the banner year of our work on this district. We want to work and pray for a successful meeting at Barnesville, Ga., which will convene some time in April. The time is very short, but we must do our best.

We are asking that a secretary for this department be appointed in each charge, that she may take the names of every member of the church who gives one tenth of their earnings, and that she may as often as possible call a stewardship prayer meeting and have full control of this work in her auxiliary. As soon as these secretaries are appointed, send their names to me that I may get in touch with them. Yours, for the love of Christ and in His name, Minnie V. J. Smith, Secretary of Stewardship Work.

To The Woman's Home Missionary Society of the Waycross District, Savannah Conference: My dear Co-workers: Our district meeting is fast approaching, which will convene April 19-21, at Barnesville, Ga. Each auxiliary is asked to send a good report. We hope to make this a great meeting, both spiritually and financially. Let us plan, work, and pray, having Jesus in front of all our efforts. Let's try and come up on all lines by carrying forward every department of the work. Remember the observance of Lent, each member paying forty cents on Good Friday. Let us make that a glorious day. Now, sisters, our Conference meeting is only a few months off, and we must not fall below last year. We want to have all claims paid by the 15th of May and in our treasurer's office. Can I depend on you? The success of my work depends on you all. When we go up to our annual meeting, let us feel satisfied that we have done our best. Be strong and don't see any failures, but go forward in the name of Christ our Lord, and the victory will be ours. Yours, in His name, Mrs. Juliette Bell, District President, 826 Highway Avenue, Blackshear, Ga.

Dear Co-workers of The Woman's Home Missionary Society of the Central Alabama Conference: We realize the severe winter and dreadful flu epidemic have prevented the progress of our work for some time. We could not work as we desired. We realize conditions are beginning to change, so let us get busy. Our district spring meetings will soon be on. Let us strive to make them a success. Get busy; get out your Lenten envelopes, ask each member to put in forty cents as a Lenten offering. Let us prepare to report our Lenten, thankoffering, and jubilee offerings in our spring meetings. Please come prepared to make a good report. We have a drive on for five hundred members, to be reported in our annual meeting in June. Of this number the Birmingham District is asked to report two hundred members; the Opelika one hundred and fifty; Huntsville, twenty-five; Tuscaloosa, sixty-five; and the Montgomery, sixty. Dear sisters, we can do this if we get busy. I am sure each of us is going to do our best. I have already received several encouraging letters from some of our workers, saying how they are working to put this over. We have been successful in getting five auxiliaries working in Birmingham; others are planning to fall in line soon. The district meeting of the Birmingham District will be held April 11 and 12 in Haven Chapel, Anniston, Ala., Mrs. L. A. M. Jackson, president. The president asked that every auxiliary of the district be represented in this meeting. Please get as many subscribers for the Woman's Home Mission paper as possible. Every officer should subscribe for this paper. Please pull up your jubilee offering. We have just one more year; we must have a gold certificate. Bring up the young people's department. We hope the young people and junior secretary will get busy and push this department to the front. District and local officers, we are depending on you to help make this a great year for the missionary society in the Central Alabama Conference. Won't you do your best? For the love of Christ and in His name, Mrs. R. R. Williams, Conference President.

ATLANTA CONFERENCE W. H. M. S.

The work of The Woman's Home Missionary Society is so vitally connected with that of pastors that it is hard to tell where one leaves off and the other begins. It has been the one continued effort of the society to advance the cause of Christ by pushing out into new fields of Christian endeavor by lending a helping hand to those who are in need.

There are thousands of people who are living witnesses of the many ways that God has used this organization in reaching the unreached and in saving the unsaved. It is amazing to run over the list of institutions that are fostered by this society; institutions that are opened to the young girls of all races; institutions that are dedicated for the purpose of inspiring the young people to put forth their best efforts to the end that they may be the means through whom God may work to build up homes of culture, homes of refinement, homes out of which sons and daughters will go forth to be shining lights in the world.

The Woman's Home Missionary Society has striven to build a model home on the campus of every college of the church, so that the young women could have an opportunity of studying domestic science and other kindred subjects pertaining to the upkeep of the home. We do not have to go out of our own Conference to see some of the work done on this line. Look at Thayer Home, standing along with Clark University, and sum up, if you can, the influence for good that has radiated from this institution; see Miss Mitchell, Miss Abbott, and others who came to us when the day was not so bright as it is now. These women, called of God, and sent by the church, were not ashamed to dwell among us with the Bible in one hand and the spelling book in the other. With a heart overflowing with love they pointed the way that leads upwards. They laid their hands upon us and helped us. "From sinking sands they lifted us, with tender hands they lifted us, from shades of night to plains of light. Oh, praise the Lord, they lifted us."

The good work goes on. We are glad to say that the good work is steadily going on. Sister C. K. Swartz, one of the field agents of the society, was with us here in Gainesville on January 4. During her stay at Thayer Home she visited several churches in and near Atlanta. She will be long remembered for the many good things she said. She is an inspiration to the work wherever she may go.

The work of this Conference is taking on new life, and the outlook is good for this Conference year. The president of the Atlanta District, Mrs. Lovie Royals, is leading on the work with a determination to obtain success. The Atlanta District is blessed with nearly all of the Conference officers. Mrs. D. B. Whitaker, corresponding secretary; Mrs. E. G. Newton, recording secretary; Mrs. E. G. Stanton, Conference treasurer; Mrs. Hattie Barnett, Conference evangelist. These sisters are veterans in the work of the society, and their names spell success.

Sister E. A. Allison, president of the Gainesville District, is a hard worker, and under her leadership the Gainesville District is making good. She has made a call for the district meeting to be held at Commerce, April 26 and 27. We are looking forward and praying that we may have a successful meeting.

Sister E. A. Allsom, president of the District, and Sister Grace Barnes, president of the Rome District, are both new in the work, but they are loyal members of the church and faithful workers in the cause of Christ. We therefore believe that the Griffin District and the Rome District, under the leadership of these two sisters, will put forth

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efforts to come to the front with the work of The Woman's Home Missionary Society.

Now to all the presidents of the Conference and members at large: Let me humbly ask you for your hearty co-operation, for to you, after all, we must look for success. I do not think it is necessary to appeal to the pastors. They are always ready to lend a helping hand. Being a pastor's wife, I know something of the weighty responsibility of the pastor. Let us, as members of The Woman's Home Missionary Society, do all we can to help carry on the work of the church. Let us pray for God to bless our efforts and make the work a success—Mrs. P. H. Travis, President, 84 E. Summit Street, Gainesville, Ga.

Special Notices

This is to notify each minister and delegate to the Central Missouri Conference, which will be held at Centennial Methodist Episcopal Church, April 10-15, that a fee of \$1 will be charged for registration. All ministers are urged to send in names of delegates to the Rev. M. L. Mackay, 2100 Woodland Ave., as soon as possible.

Brethren of the Central Missouri Conference: Please try to close your benevolent year in time to send all monies to their proper place and get your vouchers. All cash brought to the Conference should be in bank drafts or cashier's checks. No personal checks accepted. Bring all your vouchers. Not responsible for small change.—F. S. Bowles, Conference Treasurer.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 21, 1929

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IMPERFECT IN ORIGINAL

President Hoover's Cabinet

U. S. Government Attitude in Mexican Uprising

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

PRESIDENT HOOVER'S cabinet was the object of much speculation for weeks before his entrance into office. When finally announced, it did not have as members certain individuals who the forecasters were sure would be appointed. On the other hand, its roster contained some names not expected by the public. The present cabinet does not include as many outstanding personages as did the Harding group, but it has not the apparent weak spots which were found in the corresponding body confirmed eight years ago. President Coolidge retained through his administration the strongest members of the Harding cabinet, with the exception of Mr. Hughes, who insisted upon resigning; but even after that he was a most intimate adviser of the administration.

The public records and biographies of these various chief advisers of the President have been widely discussed in the secular press. However, many inquiries have come to this office as to the religious affiliations of the new cabinet members. As such information concerning a notable personage is of as much general interest as his family lineage or university affiliations, we are pleased to give the following religious census of the cabinet, including its head and the Vice-president:

President Herbert Hoover—Quaker.

Vice-president Charles Curtis—Methodist.

Henry L. Stimson, Secretary of State—Presbyterian.

Andrew W. Mellon, Secretary of the Treasury—Presbyterian.

James W. Good, Secretary of War—Presbyterian.

William D. Mitchell, Attorney-General—Presbyterian.

Walter F. Brown, Postmaster General—Congregationalist.

Charles Francis Adams, Secretary of the Navy—Unitarian.

Ray Lyman Wilbur, Secretary of the Interior—Congregationalist.

Arthur M. Hyde, Secretary of Agriculture—Methodist.

Robert P. Lamont, Secretary of Commerce—Presbyterian.

James J. Davis, Secretary of Labor—Baptist.

It will be seen that this cabinet has a strong Presbyterian leaning, as did that of President Wilson. At this writing, it has not been decided which churches of their respective denominations these administration leaders will attend, but if they follow the example of the President and Vice-president, they will be found in attendance upon religious services each Sabbath.

NEW POWER GIVEN TO PROHIBITION ENFORCEMENT

The violators of the federal prohibition laws received, during the closing days of the Seventieth Congress, the severest blow since the adoption of the Eighteenth Amendment. The Jones Bill, which increased the penalty for violations of the prohibition laws to a maximum of five years' imprisonment and \$10,000 fine, was passed in both Houses by large majorities despite the strenuous efforts of the wet forces. In the Upper House, the closing efforts in the colorful career of Senator "Jim" Reed, of Missouri, were given to a long speech against prohibition. Also, another "lame duck" Senator, Bruce, of Maryland, who had been a constant enemy of prohibition, made his closing fight as a Senator one of opposition to this bill. Notwithstanding the combined efforts of the wets, the Senate adopted the measure by a vote of 66 to 18, and the House by 285 to 90. Even some of those who voted against it gave a "nay" vote because of the form of the bill rather than against the principle for which it stands.

The new act puts teeth into the Volstead

Law and makes it possible to put into prison for five years those who are habitual violators or who conspire to overthrow the laws of this nation by carrying on an illegal traffic in liquor. To imprisonment may be added a fine of \$10,000. Before the Volstead Law was thus strengthened, the fine for a first offense was not more than \$500. For a second offense, the penalty was a fine of not over \$1,000 or imprisonment for not more than ninety days. For third and subsequent offenses, it was "not less than \$500 fine and imprisonment of not less than three months or more than two years." Under this law the worst offenders avoided the higher penalties for second offenses by assuming false names or carrying on their violations through new agencies. Now, the possible fine for the first offense has been increased twenty times, and imprisonment up to five years may be added.

Formerly, to reach the traffickers in liquor with an adequate penalty, a charge of conspiracy against the Government had to be proved. Now, the bootleggers and manufacturers, exporters and importers, may be reached directly for such violations. At the same time, provision is made permitting the courts to "discriminate between casual and slight violations and habitual sales of intoxicating liquors, or attempts to commercialize violation of the law."

Immediately this law providing more stringent penalties had its effect upon violators. Both the homebrewers and the dispensers of illicit liquor hesitate before a penalty which may mean five years in a federal penitentiary. Police officials have reported a marked reduction in the violations as bootleggers have taken to cover.

In addition to these new teeth in the law, Congress has provided for a greater number of federal judges, which will mean more prompt punishment of violators. Here again President Hoover gave further encouragement to the people by his positive statement: "Rigid and expeditious justice is the first safeguard of freedom, the basis of all ordered liberty, the vital force of progress. It must not come to be in our Republic that it can be defeated by the indifference of the citizen, by exploitation of the delays and entanglements of the law, or by combinations of criminals. Justice must not fail because the agencies of enforcement are either delinquent or inefficiently organized."

Much encouragement has come from the response to President Hoover's appeal that citizens support the law rather than concur in or aid its violation by patronizing criminal dealers in liquor. An instance worthy of note has developed in the diplomatic corps in the Capital. The diplomats have the right to bring in liquors as part of their provisions and, as their residences are considered the territory of their governments, they have the right to possess liquor. This fact has caused much trouble, as it has been believed that some of these legations were used for furnishing imported liquors to bootleggers. Since President Hoover's speech, reports come from the diplomatic circles that one of their ministers has declared "that his legation would no longer be wet territory in a dry-law land."

President Coolidge signed the Jones Bill in the closing days of his administration. In doing so he referred to the effect this law will have upon foreign violators. It was pointed out that, while many persistent violators of the Volstead Law were foreigners, there was nothing in that statute enabling the immigration authorities to deport such aliens. By increasing the maximum penalty and making violations a felony, the immigration officials will have the power to deport aliens who violate our laws under the Eighteenth Amendment.

With a growing sense of personal citizenship responsibility for the upholding of the

prohibition laws, especially noticeable since President Hoover's inauguration address, and with new penalties in the law which frighten the bootleggers and gangsters, and make possible the deportation of the alien who cares nothing for the laws of this nation, a new stage has been reached in upholding the Constitution of the United States.

PRESIDENT HOOVER UPHOLDS MEXICAN GOVERNMENT

Coincident with the inauguration of Herbert Hoover, a revolution broke out in Mexico. In fact, it was so timed. That faction in a revolution in our neighboring republic which has the support of the United States Government, usually wins. The reason for this is the fact that arms must be secured from the outside, as Mexico has only a limited means for manufacturing war materials. President Coolidge established an embargo against sell-

(Concluded on page 240)

Personal and General

—Misses Charlyne and Imogene Mackay, daughters of the Rev. and Mrs. M. L. Mackay, of Centennial Church, Kansas City, Mo., have recently completed courses of study in Chicago Normal College, and both have received appointments to teach in Chicago public school system, Miss Charlyne as a regular, and Miss Imogene as a substitute teacher.

—Dr. W. R. Stephens, so well and favorably known throughout our Methodism in Tennessee and Florida, died at West Palm Beach, Fla., on March 4, 1929. At the January session of his Conference, South Florida, Bishop F. T. Keeney presiding, he was appointed to the West Palm Beach Church as pastor. He was then in precarious health. For a number of years he had maintained a constant though hopeless fight against an insidious malady. Out of health considerations, he was transferred some years ago from Tennessee to Florida. His was one of the most heroic struggles against such odds that we ever knew. Considering this circumstance, he was one of the most successful men in the ministry we have known. Of high purpose, intelligent in method, of genuine devotion, he brought to his task a surprising amount of energy and zeal, which equipment made him an acceptable leader in any community. In his new appointment he had attempted to preach only twice when it was discovered that he must "give up"; and at the request of the family, Bishop Keeney released him from active duties and approved his removal to St. Petersburg as soon as he was able to go. But he never became able, and passed quietly into rest on the above date. Mrs. Stephens, his faithful wife, who has so nobly shared his fortunes during all the years of his ministry, survives him, and to her and the five children left behind our prayers and hopes go out.

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THE METHODIST BOOK CONCERN

Race Problem Challenging Church and School

TWO THOUSAND FIVE HUNDRED students in more than a score of colleges in the State of Virginia, during the month of February, were reached with the message of *interdependence of race groups*. This was an achievement by the Student Department of the Young Men's Christian Association. Supplementing this activity, Dr. R. B. Eleazer, educational director of the Commission on Interracial Co-operation, spoke twenty-five times before chapel assemblies, and classes in sociology, history, and Bible, upon the same theme.

During the month of February, likewise, a credit course on "Negro Education and Race Relations" was introduced at Teachers' College, Columbia University, which course is expected to be entered by at least 1,200 persons. The subjects and speakers in this course were:

February 11, Negro Life and Education in the United States, Miss Mabel Carney; February 18, Private Effort in Negro Education, Jackson Davis, field agent General Education Board; February 25, Public School Education for Negroes in the South, N. C. Newbold, North Carolina State Department of Education; Monday, March 4, Social Background of American Negro Life To-day, Eugene Kinckle Jones, secretary National Urban League; Monday, March 11, Race Relations in the United States, R. B. Eleazer, of the Commission on Interracial Co-operation, Atlanta, and Walter White, of the National Association for the Advancement of Colored People.

Definite effort is being made by the Interracial Commission of the South to have introduced in many other teacher training institutions similar courses. By thus reaching the teachers the hope is entertained that thousands of the nation's youth will be reached progressively with the message of interracial good will.

Such a procedure is an innovation in the social adjustment process; and the circumstances noted above would indicate that very substantial headway has been made in an adequate approach to a sensible solution of the race problem. Several facts are clearly indicated by this new departure. One of these is the admitted importance of the problem in the mind of the social builders of the nation. This may be due to the fact that the race question from the other side of the world is making common cause with our situation here at home, or it may be the result of a growing moral sense on the part of our nation. Either or both of these causes may be operative to bring about this new approach to the race problem. Whatever its cause, it is a happy augury.

We believe there is widespread throughout the country a growing desire to arrive at a permanent solution of our national problem of race adjustment. Repeated sincere manifestations of this are in frequent evidence. The very progress made in this direction itself has been responsible, and is the foundation for, our healthy and larger successes in the years ahead.

Other facts are reasonably certain: that education, in this, as in so many other aspects of life, has practical value as a factor making for social progress; and that, in their rôle of service to the community, the schools can perform no higher public function than to aid in facilitating the solution of this moral problem.

Education is not itself the solvent, but opens the way to solution. It does aid in bringing into clearer outline this problem and in favorably disposing thereto the human factors involved in the solution. "Scientific approach" is a muchly overworked term. Nevertheless, the application of educational method in the study of "Negro Education and Race Relations" is to make the scientific approach, happily, to our most vexing problem. By this method it is expected that all the facts—not merely the unfavorable ones—but *all* the facts in the field will be assembled and critically observed and, that therefrom inductions shall be made without bias in any direction, whether of tradition or of soft sympathy. Such reasoned attention to the problem would greatly facilitate formation of correct ideas on the problem. It would dissipate and cause to be "debunked" many foolish notions current, which afford practically all the mental furnishings which the majority of folk bring to a study of the race problem, and by which their attitudes are determined.

Dissipating false notions, the educational method clearly aids in the process of selecting data suitable for correct ideas about the subject of our thinking. The progressive enrichment of our concepts is one of the most valuable functions of education. Herein is the advantage of this approach to the race problem through education: false notions will be disclosed in all their ugliness, their untenableness emphasized, and the cogency and imperativeness of the proper attitude based on ethical rather than traditional concepts, will be increasingly acknowledged.

The bringing of this subject of race relations into the schools will put it where it rightfully belongs. It is a challenge to the schools of the country to render to the people who support them the highest type of social service. Moreover, because of the negative contribution these schools have made in the past, by reason of either their false teaching or indifference concerning this most vital problem, it will require many years and much penitence of heart on part of American educators and educational institutions to counteract the unethical and undemocratic which they have assisted in giving to the public mind on the subject of race relations. Histories must be rewritten; textbooks; in these, new sources must be sought, new objectives visualized; horizons of perspectives enlarged.

When the race problem becomes the subject of study in our schools, as here suggested, we are sure to have more light and less heat in the discussion, and we will have multiplied the

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number of units and increased the area of intelligent study of a problem that for three centuries has been (to adapt a borrowed phrase) suspended "in the fetid atmosphere of the back-fence bickerings of social pettifoggers that have shamed our generation."

In reference to the solution of this race problem, the American church has fumbled. Many intelligent leaders of both race groups are pronounced in their skepticism of the church's ability to make other than the slightest contribution to its solution. Quite a few others are saying, out of their honest conviction, that organized Christianity as now practiced has nothing whatever to offer of a worthwhile nature to the solution of the race problem in America. Perhaps this mental attitude accounts for this recent turning to the schools and to educators for a technique that is new, and which perhaps offers larger and surer expectation. Undoubtedly it will be of advantage to the church herself to penitently acknowledge some degree of guilt for fumbling with the problem. For she has often made the mystic and dogmatic approach rather than that of the educational method to the most fundamental facts of human experience. Against this type of approach there has always stood most pronounced and relentless opposition. Consequently prejudice and hostility have been constant factors against the church's judgments and program regarding social problems as well as those in the realm of doctrine.

Itself not practicing what it promulgates, has given the church the "black eye" in the estimation of multitudes who hitherto had looked to the church to meet their vital needs—economic, ethical, and spiritual. In the current *Christian Century*, H. R. Niebuhr, with startling frankness says: "The principle of race distinction has conquered the church which professes that in Christ there is neither Jew nor Greek. With increasing unanimity, Negroes and Nordics have been deciding since the Civil War that though in Him there is neither bond nor free, there must be black and white in His church. The color line has been drawn there as effectively as in civil life."

Additional light is thrown on this subject by the no less disparaging view of Prof. Henry N. Wieman, of the University of Chicago, who says, concerning the reconstruction of society, startlingly: "The church has important work to do; but its work is not and cannot be that of transforming society in the direction of the kingdom of God. The church is itself an organic part of the

society which is to be changed; it is molded and dominated by the moves that prevail. It cannot transcend its own motives which have been imparted to it by the society of which it is an organic member."

Whether we are prepared to go the full limit of these writers as to their estimate of the church's power to integrate and reconstruct society, their remarks do reveal a growing and pertinent recognition of the weakness which the modern church in America exhibits and has exhibited during the past in relation to the race problem. The church has the ideal, but lacks the courage to assume the attitude of Jesus Christ in practicing race adjustment within and without its fellowship, in the spirit of His teaching and example.

The American church is interested more in preserving its organizational form and entity than in conserving its spirit and dynamic. Efficiency, rather than energy, is its asset. Having vested interests to serve primarily, the church seeks above all else self-preservation as a social unit, by not incurring through her conduct or even her vigorous evangel, the displeasure of the social aristocracy by which the community motives are carefully guarded. Thus, instead of losing her soul to gain it, gaining her soul she has lost it. Where, then, shall society go for salvation, while the church, through cowardice, proves unfaithful to her Lord?

Surely there is sufficient detachment from self-interest in the schools of the nation to admit of their being laboratories and experiment stations for furthering social adjustment and progress in the nation. In the interest of public welfare, these educational plants are maintained by the public through contributions and taxation. It is but to assume their reciprocal obligation to society that the schools of the nation should now give themselves to perfecting a technique of scientific method in the effort to solve the problem of race relations.

Not only in teacher-training institutions, but in every school in the land, from kindergarten to the schools for most advanced research, creditable courses should be offered, as part of the regular curricula, in the whole technique of race relations and the large subject of human interdependence, co-operation, and communication. That is the most momentous subject of the educational adventure. Junk a lot of bunk now taught in the schools and teach men of all races and of conflicting interests how to live together in the world—this is the pressing problem.

Again—The Lilies

WITH us again are the lilies. For this season of the year is the period when the lilies of the field and of the greenhouses flourish and blossom in all of their regal splendor, such as eclipsed the traditional glory of the great Solomon, who was not arrayed like one of these. Fittingly also has the lily, by universal acquiescence, become the classic representative flower of the Easter season. At this Eastertide, in its habitat, in greenhouse culture and in artifice in Easter decorations and in every way we devise, lilies are the prevalent flower. profusion everywhere.

From this fact, definite gains in freshness and newness of expression, the creative urge of the artist in rich combination, are

grance. These provoke soul responses through contemplation. Their touch, like magic, awakens, inspires, allure the soul, and challenges it to become endowed with the virtues of the ideal which lures it on. Through the lily, the soul, contemplating, is captured and enriched, exalted, and becomes beautiful. This fact alone amply

Jesus in calling attention of the multitudes to the white and beautiful and pure and fragrant lily flowers of the fields.

by-product, though, was this fact, for the reason is that the emphasis sought by the Easter festival is popularizing the lily. With Jesus, the reference made as an illustration to teach some general principle of cardinal significance for the single ideal that

(Concluded on page 234)

The Contributing Editor's Page

What Are the People Reading?

ACCORDING to a recent survey of the book publishing trade, they are reading religious books. We are informed that 7,614 books were published in 1928. Of these 766 dealt with religious interests. In the classification, fiction led the list with 1,135. Religion was second.

This will come as a surprise to many who think that religion is not the general interest which once it was.

Ministers and teachers have a great opportunity in helping to guide the reading of the public. All too often this opportunity is overlooked or neglected. A wise suggestion will open a new window on life to the lasting benefit of some seeker for light and truth.

The Protestant Church depends upon an intelligent, educated constituency. Light and still more light is the corrective of many of our defects in both thought and practice. We have nothing to fear so much as that our people should fail to read and think upon questions of vital concern to our common faith. Is anyone giving any serious attention to the reading of the people of your church?

Three books, small only in size, are worthy of consideration as the Lenten period draws to a close.

One of them has just come from the Abingdon Press: *Thoughts From Dr. Jowett's Sermons*. Dr. S. M. BERRY, who followed Dr. JOWETT at Carr's Lane, Birmingham, says, "I believe that these notes may prove of real value to many preachers and teachers. . . . In these notes I think there will be found the distilled essences of some memorable sermons."

By the Help of the Infinite is the title of a book by Dr. ORRIN W. AUMAN. Says the author, "This book is designed to help men find God. It is also intended to help those who would learn how to apply spiritual truth to the solution of the physical, material, and spiritual problems of life."

In simple words that glow with reality Dr. Auman throws light upon the full round of human experience. The truth as it is in Jesus is the source of his inspiration. In the brief chapter, "Love, the Home and the Spirit," the author exalts such practicable ideals as redeem family life from the failure which always follows upon selfishness and material vulgarity.

Many will find in *Reinspecting Victorian Religion*, by Dr. GAIVUS GLEN ATKINS, an interpretation of the drama of life which will revitalize their deepest convictions as to the spiritual value of the daily discipline. If the faith of any in moral ideals is burning low, let him rekindle it at the pages of this book, which evidently comes out of a life which has tested the truth it proclaims.

"The Verdun of sin was not the piece of wood, but the stainless soul of one who prayed for those who nailed Him to the wood and spoke to God across the gray desert of Golgotha as a man speaks to his friend by the

DEAR SIR:

In reply to your question, What needs to give our common worship greater value to a participate in it? I would like to say that Protestants have a wholly erroneous conception of church attendance. We speak of the preaching service, of going to church, but not a few imagine they have fulfilled their

a haphazard Sunday-school hour), but the reference to worship is rare; and yet this last should be the end of all church attendance. We should eliminate the word "preliminaries" when speaking of song and prayer and a Scripture reading. I had a district superintendent say to me once when I was fearful of being late, "Oh, I will get you there on time; the preliminaries will be about over." That's Protestantism. The sermon is *it*. We preachers are largely to blame for this false viewing of the worship hour. We advertise our subjects in CAPS and urge the public to come and hear.

This is all wrong. We must ourselves be wholly conscious of the presence of God in His house, and bend every word and act toward guiding the people's thought to that presence. Quiet, decorum, consciousness of the God-presence—these should be cultivated until the membership and general public come to understand that, though they are to hear a sermon before the hour closes, they are primarily yielding themselves to an act of worship.

I say we preachers are largely responsible for the false emphasis. We woefully lack the priestly instincts; we make no prayer preparation, and our extemporaneous utterances are not worthy of the name prayer; and when we arise and announce our text, the auditors settle themselves in a manner that too plainly says, "Now we have arrived."

It is all wrong, and not until we go to heroic lengths to shift the emphasis from preaching to worship will the congregation be fed and go forth in strength. Not less of the prophet, but more of the priest.

Sincerely yours,

Greensburg, Ind.

E. ROBB ZARING.

DEAR SIR:

Replying to your request that suggestions be sent you as to "What needs to be done to give our common worship greater value to all who participate in it?"

Abolish tedium. A bishop of our Church asked once that all preliminaries be omitted to make room for his message. I do not suggest the suppression of "preliminaries," for those are the most important part of the worship of the sanctuary. In some services I have recently attended the organist magnifies his office by spending half the time of the opening service in preludes, interludes, and organ passages, that, together with the proper preliminaries, occupy an hour before the sermon is reached.

Another great drawback to many church services is the turning of the pulpit into a "ballyhoo" platform. Where a bulletin is published, it is absolutely "the superfluity of naughtiness" to make a bulletin board of the pulpit for advertising.

I deprecate the practice of many pastors of dashing from the pulpit to the front doors. I have seen them turn the benediction to some visitor and then do a breath-rathon to the doors effusively to greet all and sundry. The whole spectacle is a confession of weakness, a loss of the dignity of the pastor and the sacred place.

In a century in the pastorate, I have seen but few of the reverence and fitness of our office. I can point out exceptional instances which is no trifle.

D. R. ELBERT.

Mahatma Gandhi

By Charles F. Andrews

IN HIS activities, Mahatma Gandhi's life has been wonderful indeed. "Mahatma" is a title meaning "Great Soul"; it has no occult meaning when applied by universal consent to Mr. Gandhi. His life has been full of romance and adventure from beginning to end; and during its course he has taken up so many different heroic struggles that it is necessary to confine this article to one single aspect of his greatness in order to bring it within due limits. I shall deal with him, as a moral genius, with regard to the *corporate moral resistance of evil* in the world of practical affairs. Probably it is this side of his character that will make him historically famous.

It all came out of a discovery of Tolstoy's writings and of Tolstoy's own interpretation of the Sermon on the Mount, which Gandhi read when he was a young lad in London. He has told about this in his serial story, called "My Experiments With Truth." While he was staying in London, away from his home surroundings, and had come very near to the brink of atheism during his lonely life abroad, the teaching of Tolstoy concerning the Sermon on the Mount came to him like a flash of revelation. He took Tolstoy's interpretation of Christ's words quite literally; and as he studied them more and more perfectly he felt that here was the Supreme Truth, which underlay much of his own earlier instruction in India, as a Hindu. He felt that all that the Buddha in ancient India had intended to set forth by his doctrine of Compassion, had been taken up into a new and living form by Christ in the Gospels. It must always be remembered that Tolstoy's interpretation and Tolstoy's own life made the central teaching of Christ vivid to this young Hindu in London.

For a time he remained pondering over this doctrine, seeking some means of putting it into practice; for with Gandhi, from the very first, action is everything—mere theory means nothing to him.

At last, with that amazing power which he possesses translating into direct action anything which appeals to his soul, he went straight forward in the ordering of his life. He did not flinch from trying, with extraordinary earnestness, to carry out the Sermon on the Mount in his conduct. He gave up all his possessions, and lived on the teaching embodied in the Sermon on the Mount as his daily model, and his own life as every part of it. It would be difficult to list the aspects of his own personal life



THE MAN WHO LOOKS MOST LIKE
ST. PAUL

teaching of Christ has been molded into his own Hindu traditions till it has become one with them; but in this article it will only be possible to take one single part, which is perhaps the most difficult of Christ's precepts, namely His attitude toward evil and His precept of universal forgiveness.

Christ has said in the Sermon on the Mount, "Love your enemies, do good to them that hate you, pray for them that despitefully use you."

It was this central teaching of Christ that attracted Gandhi most of all. He studied every act in Christ's life that is related to this love of one's enemies. The story of the Passion, for instance, with Christ's words, "Father, forgive them, for they know not what they do," made a very deep impression on him. The silence, in which Christ stood before His persecutors, when He was about to be crucified, also very deeply impressed him in his own life and conduct. Indeed, it may truly be said that Gandhi studied this supreme teaching about loving one's enemies in a way that puts even Christians themselves to shame. He has not only studied it, but he has also lived it and acted it out in his own experience.

Applying Christ's Teaching to the "Untouchables"

It is my wish, having made this one point clear, to go straight from the fact of the inspiration of the Sermon on the Mount in Gandhi's individual life to application of it both by Gandhi and his followers in corporate moral resistance with regard to one of the greatest evils of Indian society. We have in India, to our shame, fifty million poor people, who are called "untouchables." Another title for them is "pariah." These, who represent the earlier conquered races of India, are still unable to walk along certain roads in the country, which are called "Brahmin Quarters," or to drink from the same wells with high-caste people. The Negro problem in America has exactly the same origin as the untouchable problem in India, though there are differences in which these two racial evils differ from each other in modern times.

These lowest ranks of "untouchables" have lived in this inferior manner for many centuries, sunk down to a terribly low level. They have become outcaste in the most literal manner. They live on carrion and contracted many other unclean habits. All this is really due to the treatment meted out to them by the higher castes. It is as Gandhi calls it, "The

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central sin of Hinduism." More than any living soul in India, Gandhi has stood out against these injustices. First of all, he has boldly taken into the bosom of his own family a little girl who was an "untouchable" or "pariah." He felt that this was, in every sense, the best way whereby he could show his own determination to break down this evil custom. He said openly, again and again, "If Hinduism implies 'untouchability,' then I am not a Hindu. If I cannot take this little girl into my home and remain in caste, then let me also be an outcaste."

In accomplishing this, he had great difficulties to face. His first difficulty was with his own wife, for Mrs. Gandhi was not at first prepared to receive this "untouchable" daughter; because she knew that if this little girl remained in her house, her friends and relatives would not come and visit her. Therefore, she implored her husband not to do what he intended. Then there came one of the most tragic scenes in recent Indian history. Mr. Gandhi said to his wife, "So strongly I feel this to be the right thing to do, that either you must accept this little girl into my house, or else I must leave you in possession of the house and go outside myself."

Then an agonizing scene followed and at last, after many tears, Mrs. Gandhi gave way and said, "How can I resist you?" and took the little girl into her own house.

This daring deed of Mr. Gandhi at first affected only his private life, but it also made an immense impression on India and everybody heard of it and marked it. Let me give one scene about which I have been told by one who was present. Mr. Gandhi went down to Madras at the invitation of a high-caste Brahmin who was anxious to keep his own caste. He was invited to stay with this Brahmin; and when he reached his door, he said, "If I come into your house, my daughter must come in, too." At first, his Brahmin friend was very troubled, fearing that this would make him an outcaste; but in the end he nobly gave way and allowed her to come in. In this manner, Mr. Gandhi has been winning victories on every side. He never flinches from carrying into action that which he professes. His profession is always the same as his practice.

Overcoming Brahmin Resistance

The next story, which I have to tell, shows how Gandhi brought not only his own individual resistance against this evil of untouchability, but also inaugurated a corporate moral resistance which ended in a mighty triumph for the truth. The story is a very noble one and it should be known in the West. It is called "The Vykom Struggle."

Vykom is a village with a temple in its center and a highway running past the temple, which is called "A Brahmin Quarter." There is a law in the Travancore State, of which Vykom is a part, that certain roads shall be prohibited to the pariahs or outcastes. For many centuries this law has been observed by the pariahs themselves. They have never thought of breaking the law before. Yet the fact that they were unable to go along

this highway had put them to very great inconvenience; for in this part of Southern India the land is very low and intersected with canals and backwaters; therefore the pariahs had to go a long way round if they were to pass from one side of Vykom to another.

Mr. Gandhi himself was very ill after a serious operation. He was hardly able to see visitors on account of his illness, but it was at this very time that he directed the whole Vykom struggle against untouchability.

The first leader in the struggle was an Indian Christian belonging to the ancient Syrian Church, which numbers twenty-five per cent of the population of the Travancore State. George Joseph was a young barrister, who followed

Mr. Gandhi in his program of removing untouchability. Unfortunately, the Christians themselves in that part of Southern India have often refused to give these pariahs proper human treatment. George Joseph was therefore performing an act of penance for the Christian community, who were almost equally guilty in this respect along with the Hindus.

After consulting Mahatma Gandhi, George Joseph went down the road with a pariah, hand in hand, and was beaten severely by the Brahmins. Then the police of the State intervened and arrested George Joseph for encouraging trespass and causing a riot. Immediately after his arrest and imprisonment, a very large number of Gandhi's fol-

lowers flocked to Vykom in order to be arrested and share the same fate as George Joseph.

Soon after this the prisons were unable to receive all those who were arrested, and the State authorities decided not to arrest any more, but to place a police cordon across the road and prevent the road being entered upon by Gandhi's followers. Then Gandhi told his young followers to stand in an attitude of prayer before the police cordon and remain patiently waiting, without offering any physical resistance, until the road was opened. At this time, I was staying with Mr. Gandhi, helping him during his illness. He sent me down to watch the struggle and I saw what happened with my own eyes. Gandhi's followers formed themselves into a company of volunteers, who were regularly organized and disciplined and under strict orders from their leader. They did everything in a religious manner.

At four o'clock in the morning they arose and said their prayers to God. At five, they took their meal of rice and then went to the police barrier singing hymns on the way. They took their stand there for six hours and were relieved by another company of volunteers at mid-day. The second company returned after six o'clock in the evening and the day again closed in prayer. Some of the Brahmins at first began to beat the volunteers on their way to the police barrier; but in a very short time the conduct of the volunteers was so noble and peaceful that they won the sympathy of the villagers and even of some of the Brahmins.

Victorious Moral Heroism

This went on for several months. At last the heavy

Mr. Andrews was formerly vice-president of St. Stephens College (Cambridge Mission), Delhi, India. In more recent years he has worked on independent lines and in association with Dr. Rabindranath Tagore at Santiniketan. Mr. Andrews is also a close personal friend of Mr. Gandhi. During Mr. Gandhi's illness he edited "Young India" for the Mahatma. He is a well-known champion of Indian rights, and to a greater degree than perhaps any other foreigner, has won the affection and confidence of the Indian people. His repeated visits to Kenya Colony, West Africa, the Fiji Islands, Australia, and South Africa as a student of Indian indentured labor, the living conditions of Indians, race relations, and the Indian franchise have kept him in close touch with things Indian both within and without the Indian Empire. Mr. Andrews is now in this country as a good-will ambassador from India.

rains of the monsoon came down and the whole country was flooded. The police were allowed by the state authorities to stand in flat-bottom boats, which were tied to posts across the road; but the volunteers remained standing up to their waists in water, and sometimes the water nearly reached their shoulders. The strain was so great that the volunteers were divided into four companies instead of two; these each stood at the barrier for three hours at a time instead of six. The heroism of the conduct of these young followers of Gandhi won the sympathy of all India, and more and more the state authorities tried to persuade the Brahmins voluntarily to give way.

At last, after a period of one year and four months, during which the struggle had gone on every day without ceasing, the Brahmins at Vykom themselves surrendered and agreed with the state authorities to throw open the road and allow the pariahs to walk along it unhindered.

Out of this Vykom struggle a signal victory was won on behalf of the outcastes, not merely for this one single road in southern India, but everywhere the Brahmin quarters were thrown open and the outcastes received better treatment. Therefore, through this one act of corporate moral resistance to evil, a very great victory for humanity has been gained. The final victory was accom-

plished not by any use of violence, but by winning the hearts of those who were persisting in the evil. In this way, Christ's words were made true when He says in the Sermon on the Mount, "Love your enemies, do good to them that hate you, pray for them that despitefully use you."

It would be easy to give very many instances, equally heroic and equally touching, concerning Gandhi's leadership while thus overcoming evil with good. In South Africa he used the very same weapon in overcoming the injustices suffered by his own people, in his struggle with General Smuts. This at last ended in a stable settlement called "The Gandhi-Smuts Agreement."

Mr. Gandhi has always declared that in everything that he does in this direction, in order to overcome evil, he will use moral force alone. He calls this principle, "Satyagraha," which means "the striving of truth." Perhaps it may be best translated "Truth Force" or "Soul Force." Gandhi believes that all the evils of the world, including war itself, may be overcome by the practice of this Soul Force. He stands out, in modern times, as a supreme moral genius, who has shown by his own personal acts that Christ's teaching in the Sermon on the Mount is not a mere theory, but the most successful of all practical methods whereby injustice can be overcome in human life.

LOVE'S BURDENS ARE LIGHT

BY MARCUS D. BUELL

Said the mother of Jesus to the mother of John:
"These unborn burdens we carry—how light!"
(Herod's sword, Pilate's gibbet were hid from their sight.)

And, in turn, Mary's Son in like manner said:
"My yoke it is easy, my burden is light"—
Though Golgotha's cross was not hid from His sight.

Son of God, Son of Mary, I have taken Thy cross,
Like Simon Cyrene, toward Calvary's height;
With Thy love in my heart, the dread burden grows light.

* * * *

AN OLIVE TREE SPEAKS

BY MADELEINE SWEENEY MILLER

That night in cool Gethsemane
Christ taught us immortality.
We heard Him pray beneath our boughs
And felt His wrestling spirit's vows
While high upon her ancient hills,
Jerusalem, walled in smugness, slept
Nor guessed that her own Saviour wept
Beyond the Kedron's full spring rills.

We trembled with His lonely woes,
We longed to crash on all His foes,
We saw His face when He arose—a Conqueror!

So for His sake we cannot die,
But from our gnarled, decrepit root
Send up a new young slender shoot
To tell His victory to the sky.
Before our old self bows to earth,
We give a scion olive birth
To witness what we learned that night
When Christ slew death within our sight
And to our hushed Gethsemane
Entrusted immortality.



DEEP THINGS

BY MARGUERITE WILKINSON

Love deep as heaven
Offered to men
Over and over
And over again.

Words deep as heaven
Spoken until
Anger was answered
On Calvary Hill.

Life deep as heaven
Given for food—
Shed for our drinking—
The body and blood.

Lord, whose forgiveness
Is seventy times seven,
I am too shallow
For deep things of heaven.

—From *Citadels*, The Macmillan Company.

* * * *

SIMON THE CYRENIAN SPEAKS

BY COUNTTEE CULLEN

He never spoke a word to me,
And yet He called my name.
He never gave a sign to see,
And yet I knew and came.

At first I said: "I will not bear
His cross upon my back—
He only seeks to place it there
Because my skin is black."

But He was dying for a dream,
And He was very meek;
And in His eyes there shone a gleam
Men journey far to seek.

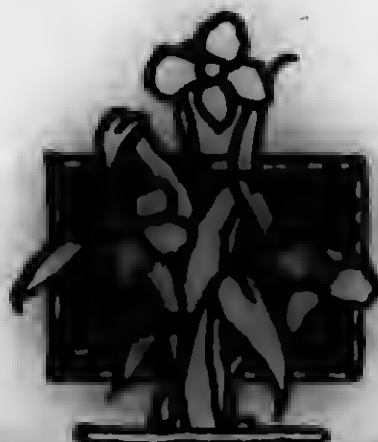
It was Himself my pity bought;
I did for Christ alone
What all of Rome could not have wrought
With bruise of lash or stone.
—From *Color*, Harper and Brothers.

* * * *

A BALLAD OF EASTER

BY THEODOSIA GARRISON

I heard two soldiers talking
As they came down the hill—
The somber hill of Calvary,
Bleak and black and still.
And one said: "The night is late;
These thieves take long to die."
And one said: "I am sore afraid,
And yet I know not why."



I heard two women weeping
As down the hill they came,
And one was like a broken rose,
One was like a flame.
And one said: "Now men shall rue
This deed their hands have done."
And one said only through her tears:
"My son! My son! My son!"

I heard two angels singing
Ere yet the dawn was bright,
And they were clad in shining robes,
Robes and crowns of light.
And one sang, "Death is vanquished,"
And one in golden voice
Sang: "Love hath conquered, conquered all;
O heaven and earth, rejoice!"

—Used by Permission.

Twenty-one Neediest Cases, 1929

By Dr. John R. Edwards and Dr. Ralph E. Diffendorfer

Corresponding Secretaries, Board of Foreign Missions

FROM every Conference on every mission field there come to us requests for funds for new buildings and for the completion of payments on properties it has been necessary to purchase or erect. When our income as a board must first be used to maintain the workers and work already under way, scores of such appeals must be left unsatisfied. Some, however, are so urgent and so worthy that they cannot be passed over; so we share some with the readers of this paper—you who are the supporters of the enterprise we call "foreign missions." We ask your consideration of the merit of these twenty-one cases we have picked from a far larger asking; we seek your co-operation in meeting these worthy needs.

You as an individual, your church, your class or study group, and your Epworth League, are asked to give as you are able to one or more of these enterprises. Gifts large and small are sought; they should be in addition to your present giving, and preferably be from individuals; the larger ones may be given as memorials to friends or relatives. Checks and subscriptions and correspondence regarding these mission cases should be addressed to Morris W. Ehnes, treasurer Board of Foreign Missions, 150 Fifth Avenue, New York. World Service credit will be given for all gifts designated for any of these cases, if the donor so desires.

1. *Africa: Residence at Tavane (\$750).*—Out in the village of Tavane, in the Limpopo District of Portuguese East Africa, Methodism maintains one of its most isolated mission stations. For some years there has been carried on here an educational and evangelistic work. Recently Mrs. Alice Longworth, well known missionary nurse, has gone there and opened a small dispensary. Hundreds of native tribesmen—Batswa, Bachopi, and Shangaans—have been treated there during the past year. She has had only a native hut in which to live. Now it

is proposed to erect for her a small sanitary cottage, for which the sum of \$750 is needed.

2. *Algeria, Africa: Church Property in Constantine (\$5,000).*—In Constantine, a city of seventy-five thousand people in Algeria, North Africa, the Board of Foreign Missions has recently taken over from The Woman's Foreign Missionary Society a property adjacent to the present church and social center. The property was needed to house adequately the preacher in charge, and as a place in which to carry on the social service activities of the church; this service extends to Arabs, to Berbers, and to French inhabitants. The property consists of a three-story and basement edifice, and is located in the heart of the city's business district. This year the sum of \$5,000 is urgently needed as payment towards the cost of the property.

3. *Burma: Rangoon, Edith Jackson Fisher Memorial (\$3,000).*—This church and community center for the Fukien and Cantonese Chinese Christian congregations of Rangoon houses also a large Sunday school and a day school of 250 pupils. It has in addition a hall and recreation room and gymnasium for these "Chinese Pilgrims" living far from their native land. The board has undertaken to raise a total of \$23,000 toward the cost (about \$45,000) of this enterprise. Of this amount, \$3,000 is required in 1929.

4. *Chile: Santiago College (\$30,000).*—A gift of \$150,000 for a new building and equipment for Santiago College, Santiago, Chile, as a means of "kindlier mutual understanding making toward peace and security between the Latin Americans and ourselves," has been made to the Board of Foreign Missions by Mr. and Mrs. M. C. Migel, of New York City. The gift is made conditional on the securing of a like amount for the College by the board by December 31, 1929. The board hopes to secure \$30,000 of this amount through this request. The remainder is

being sought from individuals, friends of Chile, and friends of foreign missions.

Santiago College was organized in 1880 by the Rev. and Mrs. Ira H. LaFetra, North American missionaries, who had been sent there by William Taylor, pioneer evangelist of the west coast of South America. Soon the best families of Chile were sending their daughters to the school, and a building to care for three hundred girls was erected. During these years hundreds of the women now taking prominent place in the life of Chile, including the daughters of several presidents of the Republic, have been educated in the college. Recently the college trustees—forced from the old school by local street changes—purchased a site of six and a half acres upon the edge of the city, on which it is planned to erect a group of modern college buildings, of which the first will cost \$300,000, including furnishings and equipment. It is hoped to have this new building ready for occupancy by October, 1930, the fiftieth anniversary of the founding of the college.

5. *China: Tzechow Hospital (\$3,000).*—A sixty-bed hospital—the only hospital for 1,787,000 Chinese in the city of Tzechow—was recently taken over by the board from The Woman's Foreign Missionary Society. There is now due to the society \$3,000 toward the cost of the property acquired. In 1927, friends of the hospital contributed a fund for the equipment of the institution, which was without stethoscope, operating room furnishings, heat, or light; that equipment is now in use and proving a real service to the city.

6. *Esthonia: Church at Tartu (Dorpat) (\$2,700).*—The University of Tartu, in the famous city of Tartu (formerly Dorpat) in Esthonia, is one of the most noted in Europe. It was founded in 1632, and has to-day more than five thousand students. The city of Tartu has more than fifty thousand inhabitants, and is an important trading and shipping, as well as education center. Near the campus of this great university the Methodist Episcopal Church has recently secured a fine church property. Bishop Nuelsen has assigned to it a leading Esthonian pastor, and he is making an important contribution to the Christian life of the student body. To help pay for this new property, \$2,700 is urgently needed this year.

7. *India: Belgaum High School (\$5,000).*—Belgaum high school will celebrate its one hundredth anniversary in 1934. It enrolls seven hundred Indian boys, making it the largest Methodist boys' high school in India. There were 104 in the last senior class. At least 1,000 to 1,200 could be enrolled were the buildings adequate to house them. So inadequate is the school plant that the government has ordered either new buildings or a reduction in the number of pupils, or penalty of the withdrawal of the government grant. Plans for new buildings have been pared to a minimum; \$25,000 is needed in addition to money that will be realized from the sale of the present property. The board asks for at least \$5,000 in 1929 towards this total. The government offers dollar for dollar in all gifts for this purpose, and it will continue grants for current work, also.

8. *India: India Methodist Theological College, Jubbulpore (\$2,500).*—The India Methodist Theological College was established in the city of Jubbulpore, Central Provinces, in 1922. Classes were opened in 1923. The purpose of the college is "to provide for the intellectual and spiritual training of the indigenous Christian ministry." While it admits Christians of all races,

it makes its especial appeal to Indian and Anglo-Indian young men. It prepares them for the ministry of any evangelical church, but more especially for the Methodist ministry. All instruction is in English. There is a four-year course of study. The college is affiliated with Serampore College, and Jubbulpore students are permitted to take the Serampore examinations leading to the degree of Bachelor of Divinity. There is a faculty of seven. Six distinct language groups of India were represented in the entering class of 1928. Towards the completion of payments for the property and for its development, the sum of \$2,500 is urgently needed this year.

9. *India: Nagpur School (\$1,500).*—There are government schools in the city of Nagpur, capital of the Central Provinces, India, a growing city of 145,000 people, about four thousand of whom are Christians, and the center for the Marathi-speaking section of the Provinces. But it is a well-known fact that it is not easy for a Christian boy to enter and graduate from one of these government schools. The masters and the teachers are Brahmins (the population is eighty-five per cent Hindu) and, on one pretext or another, they fail to enroll Christian boys. And should one be admitted by any chance, there would be continued persecution from Hindu classmates. Then, again, when the ordinary laborer is paid twenty-five cents per day and the skilled carpenter eighty-five cents per day, there is little opportunity for the head of a family to secure higher education for his children. It is to meet such a situation as this which perplexes hundreds of our Christian boys that the Methodist Episcopal Church is completing a well-equipped school plant in Nagpur. Christian boys of outcastes and low-caste origin will have the same privileges of entry as have Hindus or Mohammedans. A hostel will house the boys and furnish opportunity to many to work their way. Gardens and fields, a chicken farm, carpentry, and blacksmith shops are all a part of the "learn and earn" program of this school. The sum of \$1,500 is still required in order to make it possible to continue the completion of this school.

10. *India: Village Development in Bengal (\$2,000).*—In the Bengal Conference in Ushagram, "the village of the new day," there has been developed during the past six years a successful rural community middle school. An interest in the social, economic, and intellectual improvement of India's village life has been imparted to the boys of the school. A familiarity with village handicrafts has been developed in the boys without neglect of the "four R's." This six years' experiment has proved so successful that the Ushagram ideal and program has been adopted for the entire Conference for both boys and girls. An educational survey of the Conference has revealed the great need for village schools adapted to the village requirements. Ushagram will be the center, directing, stimulating, and supporting this extension work. High-school classes have been opened, village houses for teachers are needed. An irrigation plant for the school gardens, and a simple church for community worship are parts of the immediate development of the Ushagram ideal throughout the Conference. A minimum of \$2,000 is needed for this undertaking.

11. *Japan: American School in Tokyo (\$3,500).*—One of the major problems facing missionaries and other Westerners in their readjustment to life abroad is that of the education of their children. It has been found advisable in the largest cities to have schools patterned on the American plan, taught by full-time teachers. In

Tokyo, where the American community is large, this has been done through a union school participated in by several missions and commercial concerns. A large sum of money is being raised for buildings and endowment, so that the burden upon the parents of the children will not be too heavy. Of this the Methodist Episcopal Church is asked to furnish \$3,500 this year on a pledge of \$7,000. It should be added that other boards have contributed larger amounts, and that some commercial houses have given very heavily.

12. *Japan: Karuizawa Nursing Home (\$500).*—At the summer resort in Karuizawa, where many of the missionaries of our church and a large number of missionaries from other boards, spend their vacation period, there has been conducted for some time a nursing home or, as we would call it, a sanatorium. This has been self-supporting, but there has been acute need for help in furnishing further equipment, so that the medical staff will be able to care adequately for the patients. The Methodist Church has been asked to provide a comparatively small sum, \$500. This money is badly needed in order to aid those who are representing us in Japan.

13. *Korea: Union Theological Seminary, Seoul (\$1,500).*—The work of theological education Seoul is carried on under union auspices in a plant which very urgently needs proper heating facilities. The winter climate in Korea is very sharp and cold, and central heating is necessary unless the health of students and teachers is to be endangered, and \$1,500 is needed immediately from the Methodist Episcopal Church in order to care for this pressing need. Students from this school are going to all parts of Korea to represent the churches, and it is our privilege, as well as duty, to care for their physical needs during their time of preparation.

14. *Liberia: Booker T. Washington Institute (\$5,000).*—The Phelps-Stokes Fund, of New York City, a foundation aiding the Negro race both in the United States and in Africa, has offered to the Board of Foreign Missions the sum of \$25,000 toward the establishment of a "Booker T. Washington Institute" in Liberia. It is to be modeled after Tuskegee Institute. The board is to furnish a like amount of money. This it proposes to do in five yearly payments of \$5,000 each. This institute promises to be a great factor in the industrial and agricultural training of young Liberians—a training that will be all the more necessary as the Republic opens its doors to enterprises and corporations, British and American, that are planning to use the great natural resources of the country.

15. *Liberia: College of West Africa, Monrovia (\$4,000).*—The twenty-five-year-old buildings of this school in the capital of Liberia are wholly inadequate for a modern program of art, sciences, agriculture, etc. And with the new rubber developments of the Firestones there must be added emphasis upon industrial education. A \$40,000 building—a memorial to Melville B. Cox, Methodism's first foreign missionary—is being erected for the college. Liberians are paying half the cost, and the Board of Foreign Missions is pledged to pay dollar for dollar the amount they raise. Five thousand dollars are needed to pay the obligation of 1929. When completed, this will be the finest school in Liberia. Already its alumni are among the republic's leaders in government, church, education, and business.

16. *Mexico: Balderas Church, Mexico City (\$5,000).*—In 1919, when the denominations carrying on mis-

sions in Mexico divided territorial responsibility among themselves, the large Balderas Church in Mexico City came within the organization of the Methodist Episcopal Church through interchange with the Methodist Episcopal Church, South. In the financial readjustment the Board of Foreign Missions owes the Board of Missions of the Methodist Episcopal Church, South, a considerable sum, the largest item being the transfer of this Balderas Church property. This obligation is now being paid off gradually. Five thousand dollars are needed for this purpose in 1929. This is one of the finest self-supporting congregations in Mexico City; assistance given in this way will be evidence of our good will to Mexico.

17. *Mexico: Missionary Residence, Puebla (\$3,000).* The Methodist Mexican Institute in Puebla is our greatest boys' school in the republic. It has an enrollment of 350 boys in elementary, high school, teacher training, commercial, music, English, and other departments. It has a notable "Homiletic Club," composed of boys who plan to enter the ministry, and an active student volunteer band. It excels in athletics, recently winning tournaments in basketball, baseball, and football. An outdoor swimming pool and gymnasium were lately added to the institute's equipment. Principal Matthew D. Smith, with his wife and three small children, live in some rooms in the dormitory. Meanwhile the school is so crowded that some of the boarding pupils are housed in rented quarters in town—a most unsatisfactory situation to all concerned. Now it is proposed to build a new Mexican style house for the principal; this will release room for about thirty more boys in the dormitory. Toward the cost of this home \$3,000 is required in 1929.

18. *Norway: Headquarters in Oslo (\$2,500).*—Oslo better known to us by its older name of Christiania—is the capital city of Norway. Here there was recently obtained a property in which are housed the publishing interests of Norwegian Methodism, a school for the training of preachers and teachers, and a business headquarters for the work of the church in that land. The sum of \$2,500 is required this year as part payment of the cost of this useful and valuable property.

19. *Spain: Alicante School (\$3,600).*—Methodism has in Alicante a day school of six hundred, a high school of forty, a Sunday school of seven hundred, and an active Methodist Episcopal Church. This is one of our most successful educational enterprises in Europe. The growing institution has needed larger quarters, and a new home has been built. The board promises to secure \$15,000 toward the total cost; \$3,600 is sought as the final payment this year.

20. *Sumatra: Medan School (\$1,500).*—There are twelve teachers and 343 boys in this greatest of schools on the Island of Sumatra. The boys are chiefly Malay, Mohammedan, and Chinese. The American church is asked to give \$1,500 in 1929 to complete the purchase of a splendid site for this school; the Chinese will meet most of the other costs.

21. *Sweden: Union Theological Seminary, Gothenburg (\$5,000).*—This is a union school, established to train the Methodist ministry for Norway, Sweden, Finland, and Denmark, where the churches have 27,000 members and 31,000 Sunday-school pupils, and now require no missionaries from America. Property and building improvement costs amount to \$100,000, of which the Board of Foreign Missions is expected to provide \$50,000. This year \$5,000 of the amount is asked.



LOUISVILLE, KENTUCKY, CHORUS CHOIR

Union Revival Crowned With Success

At R. E. Jones Temple, Louisville, Ky.

Mrs. Anita M. Fields

ONE of the greatest events in the history of our Methodism in this city was the union revival, held at the R. E. Jones Temple, January 6-31. The meeting was a result of much prayer and careful planning on the part of the evangelistic staff of workers, composed of the district superintendent, Rev. G. W. Tindull, the Revs. R. D. Hines, N. D. Shamborguer, L. R. Starks, S. T. Jones, G. G. Butler, and Mrs. Addie Logan, Mrs. Beulah Hill, Mrs. Anita Fields, and Mrs. Tindull. A large chorus choir was formed from members of the five Methodist Episcopal Churches taking part, and furnished the music throughout the meeting.

At the 11 o'clock service on January 6, Dr. L. H. King, editor of the Southwestern, delivered one of his masterly sermons, as only Dr. King can do, and received at the close of this service eighteen subscriptions to the Southwestern.

At 3 P. M. the revival opened with song service by the chorus, followed by a wonderful sermon by the evangelist. The sacrament of the Lord's Supper was given. A consecration service was held for all the members and workers in the revival. The meeting continued each night through the month of January.

Each evening the meeting began with a prayer service at 7.15, followed with song service by the chorus. At 8.15 the evangelist took charge. Never has there been a series of sermons so fitting, so forceful. The evangelist first called attention to the Christians, of the kind of

fruit their Christian trees were bearing, and the kind of examples they were setting for the world. Secondly, pointing to the sinners the path of salvation, instructing them how to come out of darkness into the marvelous light. The singing each night was wonderful, so full of spirit, so inspiring. Much credit is due every one who took part in that chorus for their faithfulness, and especially to the directress and organist.

As a result of this meeting more than thirty-five persons were taken into the various churches, the members aroused to a broader sense of their Christian duty, and a closer relationship brought about among the churches.

Too much cannot be said of the splendid work done by this staff of men and women who labored so hard to put over this meeting. The Rev. G. W. Tindull, our district superintendent, was with us nearly every night he was in the city, giving assistance in every way possible. The Rev. R. D. Hines, evangelist, preached each night. The Rev. S. T. Jones, assistant evangelist, who prayed such powerful prayers; the Rev. N. D. Shamborguer, instructor, giving the sinners instructions how to be saved; the Rev. L. R. Starks, manager. Those who know the Rev. Starks know he is gifted in smooth management. The Rev. G. G. Butler, who so earnestly conducted afternoon and evening prayer service; Mrs. Addie Logan, director of the chorus choir; Mrs. Beulah Hill, organist; Mrs. Fields, secretary; Mrs. G. W. Tindull, wife of the district superintendent, took part in the chorus.

Gleanings from Gary, Indiana

BISHOP ROBERT E. JONES, of New Orleans, spent Friday, February 10, in Gary, Ind., the guest of Trinity Church and the John Stewart Settlement House. At 12.15 he was the honor guest of the Noonday Business Club, which meets semi-weekly at this place. This organization is made up of the business and professional men of Gary, East Chicago, and Ham-

mond. It is a luncheon club similar to the Rotary and the Kiwanis Clubs. Prof. H. Theo. Tatum, formerly of New Orleans, but now the principal of one of the Gary public schools, is president; Dr. Charles R. Woods, formerly of Knoxville, Tenn., now a prominent physician in Gary, is vice-president, and the Rev. Frank S. Delaney is secretary. The Rev. Delaney was the founder of the

Stewart Settlement House, which is run in connection with Trinity Methodist Episcopal Church. He is rounding out his ninth year as pastor and superintendent, and the citizens, as well as the members, are urging that he be returned.

Bishop Jones was taken on a sight-seeing trip of the steel mills in the afternoon with Mr. Tatum, the Rev. Delaney, and the Rev. W. G. Seaman, pastor of the First Methodist Episcopal Church. At 8 o'clock in the evening the bishop lectured to a crowded house.

Sunday, February 12, at the morning hour, the Rev. P. T. Gorham, of Chicago, the district superintendent, preached a wonderful sermon on "Co-operation." Following this service he held his fourth Quarterly Conference. He expressed himself as well pleased with the work of the church in this steel city. This is Dr. Gorham's

last year on the district, and his many friends in Gary wish him success in his new field. He has done good work on this district.

At 7.30 race relations services were held at First Methodist Episcopal Church. Three white and three colored churches joined in this service, including Trinity. There was a combined choir of the six churches, directed by Dr. V. M. Marshall, of Trinity, and Dr. Oscar L. Gustafson, of the First Methodist Episcopal Church. The principal address was delivered by the Rev. A. B. Dipeolu, student in the Chicago Theological Seminary. His subject was, "Carrying Religion to Victory." He is a native African, and has spent the past five years in this country, studying at Talladega College, Chicago University, and the Chicago Theological Seminary.—Dennis A. Bethea, M.D., Hammond, Ind.

Annual Meeting of Board of Pensions and Relief

THE annual meeting of the Board of Pensions and Relief was held at the Hotel LaSalle, Chicago, Ill., on Wednesday, February 13, 1929. Bishop F. T. Keeney presided.

Reports were presented by the officers showing a year of satisfactory progress in the affairs of the board.

On the recommendation of the corresponding secretary, Dr. W. B. Farmer, a Department of Negro Work was established, for the purpose of securing improved administration of pensions and relief in the colored Conferences.

A new plan of distribution of the income from the Connectional Permanent Fund was adopted. This plan provides for the use of index numbers which will express the relative need of each Conference, as compared with the others. Appropriations will be distributed to all the Annual Conferences that pay less than \$25 annuity per year of service; \$54,675 was appropriated for distribution to the field, this amount being the earnings on approximately \$1,000,000, the part of the Permanent Connectional Fund, which is free from obligations to pay annuities.

The report of the treasurer showed the investments of the board to be in excellent condition, most of the securities held being of very high grade. The net rate of earnings last year was 5.4%.

Attention was called to the fact that the board, under trust agreements, is handling the investment of the funds of a good many Annual Conferences, and guaranteeing both principal and interest; also the right to refund of the principal, upon thirty days' notice.

A complete new code of by-laws was adopted, and the date of the annual meeting, hereafter, was fixed for the Wednesday following the third Sunday in February.

A memoir respecting the late O. P. Miller was read. Mr. Miller had been a member of the board for sixteen years, throughout which he had rendered a great amount of valuable service. A high tribute was paid to him, in which reference was made to the remarkable extent of his services to the Methodist Episcopal Church.

A strikingly beautiful, illuminated testimonial was presented to Dr. J. B. Hingeley, in recognition of twenty years of distinguished service in the pension cause. Addresses were made by Dr. W. B. Farmer and Dr. Henry

L. Davis. Dr. Hingeley responded in a suitable and impressive manner.

In view of certain misrepresentations with reference to the Robinson Park property, situated in Pasadena, Calif., on which property homes have been erected by and for retired ministers, the board decided to ask the Southern California Conference to join with it in selecting a Committee on Findings and Suggestions, to be composed of three unbiased Methodist laymen, nonresidents of the State of California, for the purpose of having all documents and transactions in connection therewith impartially examined, said committee to be asked to make constructive suggestions.

The following officers were elected to serve during the ensuing year: Charles E. Waterman, vice-president; Robert E. Meader, second vice-president; Charles R. Oaten, recording secretary and business representative; Thomas A. Stafford, treasurer; Joseph B. Hingeley and Robert W. Campbell, general counsellors.

The following new members of the board were elected: James F. Oates, Chicago, to fill the place of Robert W. Campbell, resigned; F. P. Nicoll, Minneapolis, to fill the place of O. P. Miller, deceased, and Adolph Lindstrom, Wilmette, to fill the place of A. M. Legg, resigned.

Eloquent tributes were paid to Messrs. Campbell and Legg, whose resignations were accepted, Mr. Campbell having rendered twelve years of distinguished service as treasurer of the board. He is to be retained as general counsellor.

Whatcoat Observes Its Twenty-fifth Anniversary

THE Whatcoat Methodist Episcopal Church, North Baltimore District, Washington Conference, Dr. M. J. Naylor, pastor, has just celebrated its twenty-fifth anniversary. Twenty-five years ago, led by the Rev. William Brown as pastor, and W. C. Tongue (then a class leader in Metropolitan Church), as superintendent of the Sunday school, a group of adults and children numbering thirty-five in all, entered the present building on the corner of Franklin and Pine Streets, having left their mission home in Whatcoat Street.

During the quarter of a century the following pastors have served this church: the Revs. Wm. Brown, R. R. Riggs, S. R. Hughes, W. N. Holt, Alfred Young, John A. Holmes, R. F. Coates, and the present incumbent, M. J. Naylor. A noteworthy coincidence exists in the fact that the present pastor preached the first sermon at the opening of this church twenty-five years ago.

The growth, though not rapid, has been substantial, the total membership enrollment of the church being 400, while the Sunday school numbers 200.

All departments of the church were represented in a carefully prepared program which covered eight days. The following pastors, with their choirs and congregations, appeared on the program: Drs. R. A. Green and D. E. Rice, of the African Methodist Episcopal Church; Ernest Lyon, of the Methodist Episcopal Church, and A. J. Payne, of the Baptist Church; also Dr. P. O'Connell and District Superintendents C. Y. Trigg, R. F. Coates, and W. H. Dean brought stirring messages. Bro. W. C. Tongue, the lay leader and superintendent of the Sunday school twenty-five years ago, now a local elder in the church, gave a most illuminating history of the church.

This eventful occasion closed with a reception with the officers of the church as guests. Five hundred dollars was laid upon the altar as a twenty-fifth anniversary thank offering.

A memorial service in honor of those faithful members who have passed on during the twenty-five-year period will take place in the near future.

What's In a Name?

THE attention of the Board of Pensions and Relief is called frequently to two things that deserve the most careful consideration on the part of preachers' aid societies and other Conference organizations holding funds for the benefit of retired ministers. We have no general rules to lay down, but our observations lead us to speak these words of caution.

First, too much care cannot be taken in selecting the kind of investments into which these permanent funds go. The rate of income will vary with the safety of the fund. It will vary somewhat also with the local market in which the investments are bought. These funds should be so conservatively invested that the income will compare with other trust funds in the section where the investments are made. In general, we believe such investments ought to be made by an investment committee only after getting the most expert counsel and very conservative advice.

Second, for the sake of clearness and exactness on the part of those persons who may make wills and bequests, and who are not in close touch with the corporation holding the funds for trust or endowment purposes, we urge Conference organizations not to take the name of the general board of the church and adjust it to their Conference organization. Frequently wills are written making bequests in such a way that the court cannot interpret them clearly to mean either the Conference organization or the general organization of the church. We advise, therefore, that the title of Conference organizations shall not have the terminology, "Board of Pensions and Relief," even with such qualifying terms as might be introduced. Better keep entirely away from these titles that confuse people in the writing and construction of wills.—W. B. Farmer, Secretary Board of Pensions and Relief.

Again—The Lilies

(Continued from page 223)

dominated His life experience. What Jesus meant to teach rightly becomes the significant lesson to be drawn from the presence and profusion of the lilies at Easter time. It is but the logical step for human thought to conclude that He who is interested in the growth of the lily into a plant of such proportions and artistic beauty as to surpass the artificial splendor of the most powerful Oriental monarch, is most assuredly interested in the life experiences of the human plan in its earthly environment.

The lilies, claiming the interest of God, fulfilling the cycle of their existence, not of their own toiling, spinning, and fretting, but sustained every whit by His favor, argued, so Jesus thought and taught, the ample bounty and power of the God of the universe. If out of the infinite bounty of His power and wisdom and grace and interest in nature, God clothes the lily, a mere field plant of transient existence, and without the capacity of rational response to its Benefactor, "How much more shall he clothe" mankind, of infinitely more value than the lily? It is the temporary character of the lily's life and the permanent character of man's life—the dependence of the lily on God for its life and the privilege of dependence by man for the same unfailing interest and support; this is what Jesus would have us learn through the employment of lilies on this Easter occasion: the bounty and interest of God at our disposal and our privilege and Christian duty of throwing ourselves complacently, confidently upon God in these days of unsettled convictions and of anxious search for stable values. The duty of faith and trust in God is the concise message of the lilies at this Easter-tide.

Directly the lily is associated with Easter as symbol of the perennial, abundant life, typified for Christians by the resurrection of Jesus from the grave. In this historic fact Christians for nineteen centuries have found verification of their hopes of immortality—"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die"—is still for us, that expression which records the Christian's assurance and registers our hope of immortality. Buttressing this are the facts of our personal experience. Symbolic of, and reinforcing, by their prevalence and profusion on the Easter occasion, this immortal hope, lilies at Easter time aid us in apprehending for ourselves and affirming for others the clear teaching of Jesus as to life in the unknown future. "Through ignorance of the Scriptures and of the power of God," said Jesus to the skeptic, "you are in error." It is to save men from such error of faith as does not shape one's life in harmony with the reality of the resurrection, that the Christian emphasis on Easter has been so consistently put for these nineteen hundred years.

Trustful dependence of God for grace and guidance during life must find impetus from the Easter story, with its fact and flowers, prototype and symbol of these verities of the Christian faith and experience. And likewise, the lilies of Eastertide tell us with accumulated emphasis and deepened conviction that as He died—yea, was buried—rose again and sitteth at the right hand of God the Father, we, too, with Him shall enter into that final experience, the normal life of the soul, begun here continued in another and more satisfying sphere of existence.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

OUR GROUND OF HOPE FOR THE FUTURE

FIRST QUARTER. LESSON XIII. MARCH 31

General Lesson Title—The Future Life (Easter Lesson).

Lesson Material—Matt. 25. 31-46; Mark 12. 26, 27; Luke 24. 1-12; John 14. 1-6; 1 Cor. 15. 3-20, 50-58; 1 Thess. 4. 13-18; Rev. 22. 1-5.

Golden Text—Be thou faithful unto death, and I will give thee the crown of life.—Rev. 2. 10.

OUR CHRISTIAN FAITH

The Ethical Ground. In the selection from the Gospel of Matthew we find that Jesus very definitely makes practical ethical idealism the just ground of a blessed hope for the future. In the judgment day our status will depend strictly on our manner of life in this earthly, human sphere. The record of the righteous will be their sufficient plea, whereas the glibness with which they "on the left hand" say, "Lord!" will avail them nothing.

This close linking of morality and religion is one of the most obvious, and yet one of the most neglected aspects of the New Testament revelation. It is so easy to foster a sentimental and pretended religious faith without paying the price of glorious hope in earnest, consecrated daily living. It was very natural for Jesus to connect the thought of doing good "unto one of these least" with the reward of the righteous who go away "into eternal life." Jesus Christ did not sunder least things and eternal things. In His thought ordinary human affairs involve immortal destiny.

God of the Living. If one ground of our hope for the future lies in our own moral idealism, another ground of hope is to be found in the being and character of the living God. Of course, these are correlative reasons, and view the matter from opposite angles. With the nature of the problem in mind, we may say that the ultimate ground for the immortal hope is to be found in the nature of God as the God of the living.

To conceive of death as victorious over life is not only to demean human nature, but also to misconceive the Creator as a ruler over a kingdom of the dead. Jesus declared positively and with deep emotion, "He is not the God of the dead, but of the living." This principle must always be the rock of our confidence in the future. If truth and love and righteousness be at the heart of things, then may we hope for eternal fellowship with our Father in heaven. All fond anticipation and certain trust, from childhood's faint stirrings to maturity's faith assured, look to the eternal God, of whom our comprehension is the highest principle, the loftiest ideal of human life.

God, All in All. The eternal God, our Father in heaven, was always the basis of Jesus' faith, and the justification of His conception of life and destiny. His thought of the future was a corollary of His belief in the God of the living.

It is related that King Porus, a prisoner of Alexander the Great, was asked how he would be treated. He replied in one word, "Basilikaios," that is, "Like a king." Alexander, in surprise, said, "Do you desire nothing else?" Whereupon the noble prisoner made answer, "No, all things lie in this one word, 'Like a king.'" On hearing this, Alexander was well pleased, and restored him again to his kingdom.

This has not always been the practice or happiness of kings and princes. "Yet he that hath God hath all things, because God is all things. Take a pen and write down riches, honors, preferments; they are like so many ciphers. But write down God, and He will raise them to thousands, hundreds of thousands. And then it is that a Christian is truly happy, when he can find himself and all things in his God."

"At Early Dawn." On the first day of the

week, at early dawn, the devoted women approached the tomb of all their hopes. But the hour of bright promise was prophetic. Their thoughts of death led them to consciousness of life eternal. And Peter gazed beyond the tomb, to behold a far, heavenly glory.

Someone has said: "It is in the dark hours of life that men long for immortality. When sickness is upon us, death around us, and the grave before us; when disasters press us down, and we feel our impotence, and believe that life is a failure; when the consciousness of our sinfulness is heavy upon us, then the soul within us feels her wings, and wrestles with the earthly form that folds us in, contending to be born, impatient for the sky."

Life, Lord of Death. Others find the best argument for immortal life in the beauty and splendor of life, as we know it, in experience. Such thinkers feel the force of the angelic query, "Why seek ye the living among the dead?" Bulwer exclaimed, "I can not believe that earth is man's abiding place. It can not be that our life is cast up by the ocean of eternity to float a moment on its waves, and then sink into nothingness. Else why is it that the glorious aspirations which leap like angels from the temple of our hearts are forever wandering about unsatisfied? Why is it that the rainbow and clouds come over with a beauty that is not of earth, and then drift away, and leave us to muse on their

favorable loveliness? Why is it that the stars, which hold their festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? Finally, why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of our affection to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever."

"Where I Am." For Jesus, God was the ground of His immortal hope. For us, Jesus Christ is the rock of our splendid expectation. It is the same thing; both trusts imply the identical philosophy of immortality. Hence we come to the final answer to the question which our lesson title implies: Jesus Christ is "our ground of hope for the future."

Wrote a preacher long ago: "Can the dead live again? 'Come, see the place where the Lord lay.' As surely as the sepulchre of Christ became an empty sepulchre, so surely the sepulchres of His people shall become empty sepulchres also; as surely as He rose up, and sang a jubilee of life and immortality, so surely shall His people come out of the grave. How beautifully has the prophet Isaiah expressed it: 'Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. The dead men shall live; together with my dead body shall they arise.'"

GROUP COURSES

Primary—The First Easter.

Junior—The Resurrection of Jesus.

Intermediate—Living Here and Hereafter.

Senior—John's Impressions of Jesus.

Epworth League Topic

MARCH 24

By A. H. Beardsley

THE COST OF CHRISTIAN ADVENTURE

III. EVIDENCES THAT CHRIST LIVES

(Acts 7. 59, 60; Matt. 25. 34-40)

Jesus was crucified to get Him out of the way. They thought that by this means the world would be rid of both Him and His ideas. His influence was so vital with folks that it was considered dangerous, requiring strong measures to stop it. The night of the crucifixion many people breathed easier, feeling that the movement which Jesus had started was now ended. For a couple of days their hopes seemed to be well founded. The closest followers of Jesus had gone back to their old occupations, feeling that they had followed a lost cause. He whom they had hoped was the Messiah, had met a tragic end.

The next day, however, things were different. Something came to them which changed their thinking entirely. They were convinced that Jesus was not defeated by His death, but that He still was their friend, calling them to carry on the movement which He had started, and giving them the consciousness that it was undefeatable. They again had fellowship with the Christ the same as they had had when He was with them in the physical body. He constantly came into their thinking. Not only did He come into their thinking, but He came in such a way that they had a growing understanding of Him, and of His purposes. Herein was the evidence to them that Jesus was alive, and the same evidence is ours to-day. No person is so vitally in the world's thinking to-day as is Jesus. Though people may ignore Him, and misunderstand Him, they cannot evade Him. The proof that people are alive is not in the fact that they merely breathe and grow in weight, but that there is a spirit, an aliveness about them which impresses itself upon others. This Jesus does in a remarkable way. Men feel

that they have a present living friend in Jesus. He is inspiring them, comforting them, restraining evil impulses, and constantly leading them into a larger life through His interpretation of life and truth to them. To every Christian the evidence that Jesus lives is within.

This inner reality which we have just been discussing affects what a person does. It took Paul over wild seas, and on weary journeys, everywhere preaching, writing when in prison, sharing with others his experience of Christ. Peter felt that Christ wanted him to "feed His sheep," and he gave of his best to do it. It may cause one person to consecrate his life to teaching, another to healing, another to the ministry, another to some other form of service, but at the root of each is the impress of the living Christ. Jesus loves children, and yearns for a chance for every child to come to his best. This impresses itself on people until they work for and secure the passage of labor laws protecting child life from exploitation. Jesus lived and lives that love may become the force that governs men's actions. War creates and is founded on hate and greed and selfishness. It is the constant, quiet impress of the Christ on men that causes them to see war as a destroyer of personality and all that is finest in life, and to take a definite stand toward abolishing war from the earth. Just as Jesus shared with His followers while on earth His deepest experience of God, so He ever does, and through the years Christ gradually, patiently teaches the world the way of God. The eternal miracle is not that Jesus arose from the dead on the first Easter day, but that the Christ is ever arising in the life of men.

Little Stories of Achievement

What the Churches Are Doing

Roland, Ark.—The members of St. James Methodist Episcopal Church are striving to do a greater work this year than ever before. A great storm struck the parsonage on February 26, and left many pounds of choice groceries in the parsonage. The pounds given amounted to \$18. This was indeed a happy surprise for our pastor and his wife. The party was led by P. L. Jenkins, Mrs. C. Lee, Mrs. Lillie T. Miller, and many others. We ask your prayers for our success.—Pearl Lee Jenkins, Reporter.

Anniston, Ala.—St. John Methodist Episcopal Church is growing under the leadership of Rev. H. J. McLin, pastor. The church has put on new life and faith, and is moving on to success. We wish to thank the bishop for sending him to us. Sunday was a high day. The pastor preached at 11 A. M. At 8 P. M. the Rev. Ritchie, of Zion Church, Westside, preached an inspiring sermon. Sister Effie Wilson, captain, raised \$20; Sister Inez Moseley, captain, \$20; total, \$40.—Mrs. Lulu L. Cutright, Reporter.

Farmington, Mo.—We are always pleased to have visitors worship with us. The Rev. W. H. H. Jones, pastor of St. Luke African Methodist Episcopal Church, and his congregation, our sister church, were invited to unite in a union revival meeting in which the evangelist, Rev. Jones, preached a soul-stirring sermon each of the ten nights. A spiritual uplift was keenly felt by all who took part. We are very sorry to lose another loyal member and class leader, Bro. Louis Murphy; but our loss is heaven's gain.—Reporter.

Baton Rouge, La.—Wesley Chapel Methodist Episcopal Church, of which the Rev. J. B. Johnson is pastor, pulled off a very successful rally, Sunday, February 24. The purpose was to raise the World Service quota of \$500 and other little outstanding debts. Amount raised, \$625.18, thus accomplishing the goal set out to reach, and over. The pastor, members, and friends are all elated over this drive. Last year the quota was \$400. This year \$100 more was added. All has been raised. We thank each one of the members and friends who helped to make this drive a success.—Mrs. H. A. Nelson, Reporter.

West Point, Miss.—The members and friends of St. Paul Methodist Episcopal Church are highly elated over the financial success and the fine spirit which existed during and on the day of the baby contest which was held February 17, 1929. The prize winners were as follows: Hilda Jones, first, daughter of the Rev. and Mrs. J. W. Jones, pastor; Master Thompson, second, son of Mr. and Mrs. Lafayette Thompson, of Starkville, Miss.; Ernest James Davis, third, son of Mr. and Mrs. Ernest Davis. Total for contest, \$88.60. Collection for the day, \$96.—The Rev. J. W. Jones, Pastor; Miss Myrtle B. McLin, Reporter.

Gary, W. Va.—Grace Methodist Episcopal Church seems to be having a continued feast of big things. The members have taken on new life. On February 28, the ladies rendered a very fine program under the auspices of the official board. Mrs. Dr. Cardwell, Mrs. Eunice Braxton, and others gave a mum supper, and on that night the pastor was all smiles to see his good members working so nicely. We, the members and friends, believe that we have the finest pastor on the Bluefield District, and we are hoping to have him back another year. The Ladies' Aid is doing a very fine work this year. Pray for our continued success.—Rev. J. W. Manning, Pastor; Lillie R. Gammon, Reporter.

Fredericktown, Mo.—Haven Chapel Methodist Episcopal Church: A great surprise was given, known as "A Trip Around the World," by the Ladies' Aid Society of our church, of which Mrs. Mary Shepherd is president; Mrs. Annie Stiger, treasurer; Mrs. C. L. Dawkins, secretary; Mrs. Georgia McFadden, door-

keeper. Other participants were: A. Davis, R. Holsey, M. Matthew, B. Davis, E. Villard, S. Dawkins, H. Niforn, V. Bigsby, E. Tucker, L. Villard. We, as a body of members, are doing our best that the church may survive. We pray God's blessing upon all who helped in any way to make this affair a success. The effort was highly appreciated by the pastor and family.—The Rev. L. C. Dawkins, Reporter.

Red Star, W. Va.—On Monday night, February 25, 1929, Wesley Methodist Episcopal Church at Red Star, one of the units which helps to make up the Mount Hope circuit of the Charleston District, Washington Conference, was dedicated to God by the Rev. E. Adolph Haynes, A.B., B.D., the district superintendent of the Charleston District. Bro. Haynes was at his best while preaching the sermon, using as a discourse Acts 19: 2: "Have ye received the Holy Spirit since ye believed?" As we sat and listened to God's messenger, our hearts burned within us. At the conclusion of the service we retired to Sister Rose's home, the president of the Ladies' Aid Society, and participated in a delicious repast.—Rev. Eugene H. Boone, Pastor.

Brooker, Fla.—Sunday was a high day at Brooker Methodist Episcopal Church. Our new district superintendent, Rev. F. E. Welch, was with us. Sunday school was taught by the district superintendent at 10 A. M.; collection, \$1. At 11 o'clock a soul-stirring sermon was delivered by the Rev. Welch. Collection, \$10. The amount of \$1.06 was given the pastor; twenty-six cents was raised in the dime treasure. At 4.30 P. M. the Epworth League was opened by the president, Bro. James Gaskins. The topic for discussion was, "Love." Many helpful thoughts were brought out. Collection, fifty cents. Amount raised during the day, \$11.81. All present reported an enjoyable time.—The Rev. B. E. Hall, Pastor; L. M. Hill, Reporter.

Strong, Miss.—Sunday, February 24, was a high day on the Strong charge. A program on World Service was rendered. Those taking part in the discussions were: H. Leatherwood, Mamie Burton, Bros. N. McClendon, Moses Moore, G. Burton. Responses were given by Prof. Dorsey and Prof. Boskin. Miss D. Lenoir, of the Baptist Church; Miss B. Knowle, of the Methodist Episcopal Church at Amory, and others were the pleasant visitors to the meeting. The pastor wishes to thank the good friends for the 100 pounds of groceries which were laid on the table February 26. A musical number was rendered by Sisters E. Clay, M. Burton, B. McClendon, Sophia Moore. Come again.—The Rev. S. S. Brown, Pastor; Moses Moore, Reporter.

Starkville, Miss.—Starkville Circuit: The writer was assigned to this circuit at the last Annual Conference, and went directly to work. I found everything in good condition, and the people received me gladly. The influenza epidemic somewhat hindered our work for awhile, but we are now moving along smoothly. We hope to put the program over at Easter time. A great surprise storm struck the parsonage February 19, led by Sisters Mary E. Gladney, Eliza Rogers, Beauty Reeves, M. L. Thompson, F. Thompson, C. Thompson, W. E. Stalling, Nancy Johnson, Z. Spencer, and others of New Prospect church. The storm left many pounds of choice groceries. I wish here to thank the good members of New Prospect church. Come again. Let us not forget World Service. Go over the top on Easter.—D. D. Reid.

Hallettsville, Texas.—The revival was a great success, spiritually, numerically, and financially, at Richardson Chapel Methodist Episcopal Church. Mrs. Ludesta Baskett, the world evangelist, conducted the meeting. She is an earnest worker and a forceful speaker and gets results. She knows how to get the people and hold them. The entire city was benefited by her coming. During

the fourteen days fifty-five conversions and accessions were had, and forty-two joined the Methodist Episcopal Church. The collection amounted to \$160. The service on the last day was a fitting climax when the evangelist rose and announced her subject, "He Is Worthy," and preached as never before. Thus ended one of the greatest revivals in the history of the church. We welcome Mrs. Baskett at any time.—The Rev. G. M. Mallory, Pastor; Miss Almetha Shelton, Reporter.

Shreveport, La.—Cedar Grove Station: The members and congregation of Cedar Grove Methodist Episcopal Church are happy and jubilant as they enter the first unit of the beautiful church built by the Rev. W. L. Dyas, since he has taken charge of the work. Twelve hundred dollars has been solicited in reliable pledges and \$560 in cash has been raised and the same paid on the new church. Twenty-six persons have been added to the membership; all the auxiliaries have been organized and put to work. The Sunday school and Epworth League are on the increase. Every interest of the church is being cared for. Large crowds come from all parts of the city to hear this man of God as he preaches the gospel. We invite you when you are in Shreveport to come to our church, which is located on 80th Street and Fairfield Avenue. You will not regret your visit.—The Rev. W. H. Simmons, Reporter.

Reddick, Fla.—The Sunday school, Epworth League, and B. Y. P. U. Union met on February 3 at the Methodist Episcopal Church. The president, Sister Neta Thomas, being sick, the vice-president, Bro. A. J. Thompson, acted in her stead. After the devotional service the program was rendered. Scripture lesson, Psalm 37. All present enjoyed the program. Mrs. E. B. Reid acted as mistress of ceremonies. Collection was taken by Sisters K. L. Simmons and Mary Jane Reece, of Arcadia, which amounted to \$5.60. Neta Thompson is president; Hattie Johnson, secretary; L. M. Ransom, pianist. On the third Sunday we were all pleased to have our pastor, the Rev. A. Miles, fill the pulpit. He made some very encouraging remarks. The love feast was conducted by the Rev. M. Wheeler, of the African Methodist Episcopal Church. A large number was present at 7 P. M. The Rev. Miles preached an inspiring sermon; subject, "Faith in God." Collection, \$18.95.—Rev. A. Miles, Pastor; K. L. Simmons, Recorder.

Wichita Falls, Texas.—We are still alive in Wichita Falls. Our pastor, the Rev. L. E. Muse, has come to us again to serve another year. This is his second term, making four years of service in this place. He served this charge from 1923 to 1926, and was again assigned here by Bishop Jones for the year 1929. The Rev. Muse found our work at the bottom, but with his many friends and God, the work is taking on new hope. We realize it takes time to build as it takes time to fall. Our pastor is able to put over the job. All of the auxiliaries are in splendid condition. Our district superintendent, Dr. J. H. Childs, was with us in January. He gave us some very good plans by which to make our work grow. The inclement weather has kept us at a standstill most of the winter, but spring is drawing near, and Wichita Falls can be counted on to do her bit. Since the Rev. Muse's arrival, twenty members have been added to the church. We plan to add many more during our revival this month.—Mrs. S. E. Thompson, Reporter.

East Calvert, Texas.—Pen Oak: After we had closed the business session of the leaders' and stewards' meeting on March 2, while talking of the great need of missions and World Service, and the need of every family being a yearly subscriber to the Southwestern Christian Advocate, at once a large number of members and friends came into the church, led by sisters of The Woman's Home Missionary and Ladies' Aid Societies, in the person of Sisters O. A. Gray, president; A. McGee, J. Gray, E. Browder, B. E. Gray, D. Young, L. Fuller, M. Gray, M. Moore, D. Coral, E. T. Chew, the Rev. Jas. E. Gray, and a host of young people. We thank these good people of Pen Oak for bringing more than fifty pounds of nice groceries for the

pastor and his family. All three of the points on the circuit have stormed the parsonage since Conference and have papered the five-room parsonage. We thank these good friends for their kindness. We succeeded in securing two subscriptions for the Southwestern.—C. C. Sapp, Pastor.

Nashville, Tenn.—Gordon Memorial is on a steady march, and is experiencing one of the best years of its history. The membership is growing rapidly, and is looking forward to the beginning of the building of the new church. This is our greatest effort for this year's work. We are also looking forward to the Easter rally, which is for World Service. Bro. H. B. King is chairman. We hope that the quota for this year will be raised. On last Sunday, at 7:30 P. M., we had to preach for us the Rev. L. Holmes, of Atlanta, Ga. A lesson of great teaching from St. Mark 4: 36. We always welcome visitors. On Sunday, the Rev. Broomfield, of Fisk University, addressed us on the subject, "Go Forward." This address was given in the interest of Sister Idella Williams, who is a faithful captain of one of our auxiliaries, which is planning its spring rally.—Mrs. Georgia Williams, Reporter.

Clifton, Tenn.—Sunday, March 3, was a high day at St. James Methodist Episcopal Church. At 11 A. M. the Rev. S. M. McDonald preached a soul-stirring sermon. The spiritual tide ran high. We are grateful to our beloved Bishop M. W. Clair for having sent to us the Rev. S. M. McDonald as our pastor, with his devoted family. Since the arrival of our new pastor our work has taken on new life. We feel that we will have accomplished something when we go up to our next Annual Conference, as all the departments of the church are alive. On Sunday night the Rev. Mrs. Kindrex preached a wonderful sermon. Our hearts were made to feel glad. Collection for the day, \$10. On the night of March 2 the members and friends of St. James Methodist Episcopal Church marched into the parsonage and laid on the table several pounds of choice groceries which made the hearts of the Rev. and Mrs. McDonald glad. After the storm appropriate remarks were made by the pastor. We ask the prayers of all that we may press on in Jesus' name.—Margurite Christian, Reporter.

Topeka, Kans.—On the third of February a revival was begun at Mt. Olive Methodist Episcopal Church, with Dr. W. O. Thomas, our pastor at Center Point, Ark., conducting. Truly, we can say copious showers of blessing were rained upon us as this able pulpiteer preached to us every night, and each night as the meeting went on the crowd increased. There were ten added to the churches of the city—one each to St. Mark African Methodist Episcopal, Shiloh Baptist, Church of God, and seven to Mt. Olive Methodist Episcopal Church. We were indeed sorry when this very splendid preacher had to return to his charge after ten-days' absence. The Methodist Ministers' League of the city of Topeka expresses its heartfelt appreciation to the Rev. Thomas, and prays God's choicest blessings upon him and upon his family and membership. The League also desires that he shall visit us again in the near future. The preacher has gone back to Arkansas, but the memory of the strong, eloquent, masterful sermons he preached lingers on.—B. R. Booker, President of League; W. B. Curtis, Pastor; Mrs. B. R. Booker, Secretary of League.

Lexington, Ky.—The Asbury Methodist Episcopal Church, directed by its pastor, the Rev. Frank R. Arnold, is making preparations to receive the Annual Conference which convenes here April 10. Although the pastor has been with us less than a year, he has done some excellent work in renovating and making many improvements. Negro History Week was observed by the membership with very appropriate evening services, February 10, with Mrs. Lucy Harth Smith as chairman. An excellent address by the Rev. C. Johnson and African stories and proverbs told by Mrs. F. A. Stephens were much enjoyed. The choir, with Mrs. Amanda Black, Miss Dota

Douthitt, and Mrs. Ella Mitchell, as soloists, rendered very excellent music for the occasion. The district superintendent, Rev. L. E. Jordan, delivered an excellent sermon Sunday morning, March 3, and held his last Quarterly Conference on March 4. The Rev. Adolph Haynes, district superintendent, of West Virginia, was a visitor on February 24, and preached two very inspiring sermons. Much interest was manifested in the Midget Pew service given March 17, under the auspices of the choir. Mrs. F. A. Stephens, the organist, was leader. The Young Women's Club, of which Mrs. F. R. Arnold is chairman, and Mrs. Eva T. Brown, president, held very inspiring evening services on February 24, with the Rev. Homer Nutter, of First Baptist Church, preaching and his excellent choir singing. More than \$500 was realized. The Woman's Foreign Missionary Society gave a very pretty Martha Washington Tea at the parsonage on the 22d. Mrs. Julia Gant is president, and Mrs. M. J. Brice, secretary. The junior choir is assisting the senior choir at all services.—Mrs. Lucy Harth Smith, Reporter.

Kansas City, Kans.—We have as our pastor now the Rev. L. R. Grant, from Sedalia, Mo., as the Rev. Matthew W. Clair, Jr., accepted a field of evangelism. We are very proud of our new pastor. He is a hard worker and the best in the country when it comes to preaching. Our attendance has increased from twenty-five and thirty to one hundred and twenty-five or more on Sunday mornings, and from twelve and fifteen to ninety-five and one hundred at night. The church is making wonderful progress along all lines. In our effort to clear our church of its many debts, we endeavored to put on a speed rally. From that rally we have Mrs. A. F. Wilson, driver of a Hupmobile, leading out with \$60.25; Mrs. I. M. White, Packard, \$56.25; Mrs. Morris, Oldsmobile, \$31; Mr. David Thompson, Chevrolet coupe, \$25; Mrs. Cora Isaacs, Hudson, \$23; Mrs. E. Sidnor, Ford, \$22; Mr. Hardiman, Buick roadster, \$18.50; Mrs. M. Davis, Chrysler coupe, \$17; Mr. R. LaSalle, \$17, making a total of \$270.10, with current expenses totaling \$30.95, making a grand total of \$301.05. When they all report next Sunday we are hoping to be near the \$400 mark. The Ladies' Aid met with Miss Ocilee Foster, Thursday, February 28. A goodly number responded. After business Miss Foster served a delicious repast. Miss Henrietta Gayden was the club's guest. Our motto, "We are ever onward our course pursuing."—Miss O. Foster, Reporter.

Marion, Ala.—Zion Chapel Methodist Episcopal Church is still moving forward. The Rev. I. B. Points, pastor, is doing a great work for our church and community. The Sunday school is making much progress under its leader, Mrs. Anna N. Lewis. The Epworth League is still a great factor of the church's success. Mr. Caleb Underwood is president. The Ladies' Aid boards are doing efficient work under its leaders: Mrs. Wil-

Every Morn an Easter Morn

"May each day be our Easter;
On each new day may we
Rise from the tomb of our dead selves
To what we ought to be."

—ALICE CROWELL HOFFMAN

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lie Mae Thomas, Mrs. Elizabeth Sims, Mrs. Maggie Shamberga, Mrs. Pollie Smyler, and Mrs. Belle Jones. They had some needed repairs made at the parsonage last month. The following members have married recently: Miss Helen Weber, Miss Ida Parrish, Mr. Dave Phillip, Mr. Bennie Sims. The Rev. F. W. Williams held a group meeting here January 30, 1929. The following preachers were present, Revs. F. W. Williams, A. Callahan, A. L. Boyd, B. F. Mosely, J. B. Jefferson, and I. B. Points. It was a very successful meeting for the advancement of Christ's cause. The Rev. F. W. Williams preached at night a powerful sermon from the subject, "This Day." Our World Service drive is on. The men are working against the women. The men gave a banquet, which was a success. The Rev. B. F. Mosely preached for the men. Our pastor has just finished a series of six sermons on "The Soul," that meant much to our people. Friends are glad to know that Miss Velma Young is convalescing after an attack of influenza.—Rev. I. B. Points, Pastor; Miss V. Young, Reporter.

District Activities

District Round

VICKSBURG DISTRICT

Second Round—Clinton, April 4-7; Harriston-Russum, 12-14; Bude, 20, 21; Bolton, 27, 28; Bolton Mission, May 3; Edwards, 4, 5; Meadville, 11, 12; Natchez, 14, 15; Vicksburg, 19, 20; Fayette, 24-26; McNair, June 1, 2; Cary, 8, 9; Kirby, 15, 16; Union Church, 22, 23; Centreville, 29, 30.

Dear Brethren: We are in the midst of the greatest program the church has ever seen, and none but gigantic heroes can measure up to the great task. Shall we do the work as gigantic men, or shall we prove ourselves weaklings? I hope that each pastor, layman, and constituent will bend to the call of the church and put it over. Keep the evangelistic fire burning. Now is the time to gather souls into the Kingdom. Let your motto be, Onward and upward, still achieving, still pursuing. Remember, the Southwestern is the

mouthpiece for all departments of the church. Send your work to the paper, and send more subscribers. We are behind. Let us catch up with every interest of the church, so that we will not disappoint our God and our church. Yours in Christ.—J. R. Ross, District Superintendent.

Quarterly Conferences

HARRISTON, MISS.

Our first Quarterly Conference was held at Harris Chapel, January 19 and 20, with the district superintendent, Rev. J. R. Ross, presiding. A number of officers were present with written reports, which showed great improvement for this year, and the district superintendent seemed to have been well pleased. The Rev. Ross preached to the delight of all who heard him, Sunday at 11 A. M., and again Sunday night. He preached to an appreciative audience. The spirit of

the service ran high, and everyone was filled with the Holy Ghost. Paid superintendent, \$20. We want to thank Bishop Jones for sending us the Rev. J. R. Ross again as superintendent, and the Rev. P. S. Olive as pastor. Our church is alive, and we are going to raise our assessments and make a round report this year. Pray for us.—O. L. Edgings, Reporter.

KENOLIA, MISS.

Our first Quarterly Conference was held February 27, with our district superintendent, the Rev. G. W. Coleman, presiding. The officials were all present with good reports except those who were ill and were unable to get out in the rain. Reports showed progress along all lines. The district superintendent gave a timely talk on the World Service, and left us with a burning message, which was enjoyed by all. The district superintendent was paid \$18. Collection for the day, \$19.70. Kenolia is off with commendable results under the wise leadership of our beloved pastor, the Rev. J. C. Crisler, who has the highest respect of all the people. We thank God, we thank Bishop Jones for returning to us our pastor. After the close of the Conference a storm swept over, under, and around, finally an east wind blew many pounds of choice groceries into the pastor's car, led by Arch Hillard. We are going to stand by our pastor and our World Service program, and all the claims of the church.—A. Jones, Reporter.

KIRBY, MISS.

Our first Quarterly Conference was held at St. Paul Methodist Episcopal Church. The pastor, Rev. I. H. Thomas, conducted the devotional service, after which the Rev. J. R. Ross, district superintendent, took the chair. He found us steadily progressing in our church work. He preached a noble sermon, as he always does, that made our hearts rejoice. He also administered the Lord's Supper. All officers were present with good reports. We paid the superintendent \$10, and also paid the pastor \$8.50. Total raised, \$18.50. We are proud to say that our charge is meeting with great success under the leadership of Rev. I. H. Thomas.—Lizzie O. Mason, Reporter.

LOUISVILLE, MISS.

Our first Quarterly Conference was held at Maple Springs Methodist Episcopal Church, February 23 and 24, with our most efficient district superintendent, Dr. C. V. Heffner, presiding. Saturday evening, after a very delightful dinner was served by the ladies of Maple Springs, also the good ladies of Center Ridge Baptist Church, all assembled in the church for the business session of the Conference. Dr. Heffner always brings to us a lovely message. A number of the officers were present with written reports. On account of illness of its members, the other two churches did not report. The district superintendent was paid in full. On Sunday, at 11 A. M., the Rev. Heffner preached a soul-stirring sermon, using for his text Neh. 1. 18. He preached another able sermon at night. Too much praise cannot be given Dr. Heffner; also the Rev. E. M. Byrd, our pastor, who are struggling hard with us. This was one of the most successful Conferences we have ever held at this place. Total collection, \$27.23.—Mrs. Mary Gage, Reporter.

SHUBUTA, MISS.

The first Quarterly Conference of the Shubuta charge was held in Mt. Zion Methodist Episcopal Church, February 18. The Conference was opened by the district superintendent; prayer by R. Howze. A lecture on World Service was given by the superintendent, after which the roll was called. All officers were present with excellent reports. Estimated salary for pastor, \$1,000; district superintendent, \$104; paid pastor this quarter, \$90; superintendent in full, \$26. Total raised in the Conference, \$40; amount raised and paid out during quarter, \$20; total raised, \$136. The district superintendent was at his best Sunday night, and preached from Isaiah 6. 8. We are glad to have the Rev. Howze come to us as pastor, who seems to have the work well in hand, and we are hoping to

raise all claims under his direction.—Carrie Jury, Reporter.

SPRINGFIELD, ILL.

Our fourth Quarterly Conference at Grace Methodist Episcopal Church, February 1, was a decided success. Our district superintendent, the Rev. G. D. Hancock, brought us the messages morning and night, which were well prepared and delivered. At 3 P. M. the Rev. Basil, of the African Methodist Episcopal Church, brought the message. We are closing up a good year's work. We do not intend to have any blanks. Times have been hard and money scarce, but we intend to advance over last year financially and spiritually. The St. Louis District must hold first place in the Central Missouri Conference under the able leadership of our progressive district superintendent.—Scottie McDowell, Reporter.

WAYNESBORO, MISS.

The Rev. E. A. Wilson, district superintendent, held the first Quarterly Conference here February 12 and 13. All officers made good reports. The Rev. Wilson preached a wonderful sermon. He was paid in full, \$33. We are glad to have as our pastor the Rev. F. A. Carter.—Rev. E. M. Powe, Reporter.

WILMINGTON, DEL.

On February 18 we held our fourth Quarterly Conference and the last for the Conference year. We regret very much that this is the Rev. T. H. Woody's last year on the district. He presided with grace and dignity at this last session. The reports from pastor and leaders were good. The district superintendent was very much pleased with the outlook of the work, and urged the members to leave no stone unturned until the program of the church is put over. Our pastor has planned great work for the church in the ensuing year, with the aid of the membership. We are looking forward to our pastor's return. We pray God's blessing upon him wherever he goes. We pray God's blessing upon the district superintendent and wish for him much success. We are working to send our pastor to Conference with all assessments paid in full. We raised this quarter, \$275.54; paid district superintendent in full, \$24. Amount raised on Sunday, February 17, \$40.50. The pastor and trustees have just finished flooring the church.—The Rev. J. T. Ayers, Pastor; Elizabeth Thompson, Reporter.

District Conferences and Conventions

CLARKSDALE, MISS.

The District Council of the Clarksdale District convened in Haven Chapel, February 12, with the Rev. C. W. Butler, district superintendent, in the chair. The devotions were conducted by the Rev. W. M. Maxwell. The superintendent outlined the purpose of the council and gave in detail a very interesting account of the meeting at Evanston, Ill., that was gladly received by all present. The entire delegation was greatly inspired to go back and bring up all the claims of the various charges. The Rev. J. M. Walton branded the district with a one hundred per cent motto. The district superintendent called each charge, and the respective pastors outlined their plans for Easter, which was very helpful. We were favored with the presence of our own Dr. L. M. McCoy, who gave us his blessings. We, the pastors of the Clarksdale District, have pledged ourselves to report one hundred per cent after Easter.—P. H. Jackson, Reporter.

KIRBY, MISS.

A pastors' and laymen's group meeting of the lower half of the Vicksburg District convened with St. Paul Methodist Episcopal Church, Kirby circuit, March 1, the Rev. P. S. Olive, chairman, and the Rev. J. W. James, secretary. The Rev. J. R. Ross, district superintendent, was present and rendered valuable and unstinted service. The following pastors were present: Revs. J. W. James, P. S. Olive, I. G. Thomas, A. L. McFall, and the writer. Several laymen were present and

pledged hearty support to the World Service and the district program. The writer preached the opening sermon from 2 Cor. 3. 8; subject, "Living Letters." The Rev. James raised a collection of \$2.25 for World Service, and \$2 for expense of the meeting. At 4 P. M. a nice dinner was served by the ladies of Kirby charge to the delight of the delegation. The meeting was very inspiring, and the superintendent expressed himself as being well pleased. The district is taking on new life, and all of the pastors are planning to bring up a large Easter collection for World Service.—J. C. Smoot, Reporter.

Obituaries

BAKER—Sister Joanna Baker, of Ruleville, Miss., went to her reward February 1, 1929. Her funeral was attended at Mallalieu Methodist Episcopal Church, of which she had been a member for some time. She leaves to mourn, a husband, two small children, mother, and several sisters and brothers.—P. H. Jackson, Pastor.

BATES—Sister Anna Bates died November 24, 1928. She was the daughter of Rev. F. P. Thomas, pastor at Clayton, Miss. Sister Bates was a member of the Methodist Episcopal Church for fifteen years; she was a great worker in the church, a Sunday-school teacher, class leader, president of the Epworth League, and a great builder in the church. She had been ill for more than six months when death claimed her. She leaves a devoted husband, two sons, two daughters, mother, father, four sisters, two brothers, and many other relatives to mourn. The funeral was attended at White Chapel by the Rev. C. W. Butler, district superintendent, Clarksdale District. The remains were laid to rest in White Cemetery.—Bessie Norwood, Reporter.

BUCKLEY—Bro. Young G. Buckley passed from labor to reward, February, 1929. He was born November 10, 1864, at Hemphill, Texas, and at the age of nine years joined the Methodist Episcopal Church, Pine Grove, and lived a consistent Christian life until death. He was married to Mrs. Fannie Oliphent, June 14, 1887, at Hemphill. He served as teacher in the Sunday school, leader of Class No. 2, steward, trustee, and was faithful until death. He was a member of the Masonic Order. The funeral sermon was preached by his pastor, the Rev. W. L. Sonier, from St. John 11. 11. A large number of friends were present to witness the last sad rites. He leaves a wife, nine children, forty grandchildren, four great-grandchildren, and a host of friends; also two brothers, one sister, and other relatives, to mourn. Bro. Buckley will be missed by all who knew him. His remains were laid to rest in the old Macedonia cemetery with Masonic honors.—Reporter.

COTTON—On Sunday, February 3, 1929, Sister Lucendia Cotton entered into a sweet and peaceful rest at her home, Rich, Miss. She died in full triumph of faith. She was converted in her girlhood days, and was sixty-one years of age at her death. She was a member of the church for fifty years. Sister Cotton was always cheerful and full of smiles. No task was a burden to her along the lines of church work. The funeral service was conducted by the Revs. Metcalf, Terrell, and Washington, her pastor at Rich. She leaves to mourn her passing, a husband, two sisters, relatives, and a host of friends.—Fred Coleman, Reporter.

HARDY—Dr. William A. Hardy, a prominent physician of Gary, Ind., died Friday evening, February 22. While he had been ill for about six weeks, he was confined to bed for only two weeks. Dr. Hardy was a graduate of Meharry Medical College. He first located in Salt Lake City, Utah, where he practiced for a number of years. Then he came to Gary, Ind. There were only a few people in the city at that time, and he was the first colored doctor to locate. On coming to this place he found no Methodist Episcopal Church, so he set about to form a nucleus for an organization. He gathered together a group of eight persons and formed the Trinity Methodist Episcopal Church, and later assisted the Rev. Frank S. Delaney in found-

ing the Stewart Settlement House. He has served as Sunday-school superintendent, treasurer of the church, trustee, steward, and in almost every office of the church. The funeral services were held at Trinity Church, Tuesday, February 26. The Rev. Delaney preached the sermon, and the Rev. Charles H. Hawkins, pastor of First Baptist Church, delivered a fitting eulogy. He is the oldest pastor in point of service, and Dr. Hardy had been his family physician for the greater part of the time. The physicians turned out in a body, and Dr. Charles R. Wood read the resolutions from the organization. Seven of his classmates from Chicago and Gary were present, and Dr. S. W. Smith, of Chicago, read resolutions from the class. Dr. John J. Mullowney, president of Meharry, sent a letter of condolence from the college. Dr. V. M. Marshall, who graduated from the dental department the same year, and had occupied the same suite of offices with Dr. Hardy, had charge of the funeral arrangements. Dr. Marshall is also a staunch worker in Trinity Church. The deceased left no wife or children, and his two brothers, Robert B. and Addie Hardy, of Dayton, Miss., will share the rather large estate. The two brothers came up for the funeral, and took the body South with them. The burial took place at their birthplace and old home, Mount Rose, Miss. The doctor was forty-seven years old.—Dennis A. Bethea, M.D.

HARRIS—Bro. Richard Harris, of Sledge, Miss., died January 11, 1929, at the age of eighty-three years. He leaves one daughter, Sister A. Williams, who is a member of the Methodist Episcopal Church at Gunnison, Miss., and several grandchildren to mourn his passing.—B. L. Lee, Reporter.

IVEY—On Monday morning, January 7, 1929, Mrs. Margaret Ivey said "farewell" to all that was mortal. She was the daughter of the late Rev. S. D. Davis. Margaret was born in Lowndes County, Miss., September 11, 1888. She was married to Mr. Robert Ivey in March, 1911, who preceded her three years ago. There were no children born to this union. At the age of ten years she was converted and joined the Methodist Episcopal Church at Avondale, Ala. She lived a consistent Christian life for thirty-five years. During her illness she was a patient sufferer, yet her desire was to go home and rest. Each day she prayed for strength and a faith that would not shrink. Her last request was for her relatives and friends to sing, "I've Done My Work." The funeral was preached at St. Paul Methodist Episcopal Church, Montgomery, Ala., January 10. She had been a faithful member of this church for a number of years. In the absence of the pastor, Rev. G. W. McCorkle, who was ill at the time, the Rev. P. P. Wright, superintendent of the Montgomery District, officiated. A splendid talk was also made on the life of the deceased by Dr. Wm. Jones. She leaves a mother, two sisters, one brother, a number of other relatives, and friends to mourn.—Reporter.

JOHNSON—Bro. Sam Johnson departed this life December 14, 1928. He was a faithful member of Pilgrim Rest Methodist Episcopal Church, Carlos, Miss. He leaves to mourn his passing a devoted wife and many other relatives and friends. The funeral services were conducted by the pastor, assisted by the Revs. B. Jackson and Green. The remains were laid to rest in Friendship Cemetery.—Reporter.

JONES—Bro. Burl Jones, who had been a member of Addie's Chapel, Marion, N. C., for a number of years, departed this life January 25, 1929, at the age of sixty-seven years. He was born at Vain Mountain; was married to Miss Lena Parker, to which union four children were born. The funeral services were conducted by his pastor, the Rev. G. W. Patterson; remarks by the Rev. Stroud; solo, Miss A. M. McKesson; obituary, the Rev. Roberts; reading of telegrams and letters, the Rev. Patterson. Bro. Jones was a loving father and devoted husband. He leaves to mourn, two daughters, one son, a sister, four grandchildren, two great-grandchildren, and other relatives.—Mrs. Idella C. Ervin, Reporter.

LINON—Bro. Robert Linon, one of the oldest members of the St. John Methodist Episcopal Church, Lawrenceburg, Tenn., departed this life on the evening of January 28, 1929. He was faithful to the end. Bro. Linon was about eighty years old. He spent a number of years in the church. He leaves to mourn their loss a daughter, several grandchildren, and a host of friends. The funeral was conducted by the pastor, Rev. Wm. Neal.—O. J. Summerhill, Reporter.

LOVE—Mrs. Eula M. Love passed to the great beyond February 1, 1929. She was born in the State of Georgia thirty-eight years ago; she moved to Wheatley, Ark., and on January 16, 1920, she was married to Mr. James Love. Here she made her home until a day before she died. She went to Hot Springs, Ark., to the W. O. U. Hospital, accompanied by Mrs. Maggie Davis, of Brinkley, Ark. Sister Love was a member of Sweet Home Methodist Episcopal Church, Wheatley, and president of The Woman's Foreign Missionary Society. She was buried with W. O. U. honors. A solo was rendered at the funeral service by Mrs. L. McMillan. The funeral was conducted by her pastor, the Rev. C. W. Thompson, and the Rev. G. W. Thompson. She leaves a husband, a host of relatives, and friends to mourn their loss. Interment took place in Wheatley Cemetery.—Mrs. E. M. Tucker, Reporter.

SANDERS—Sister Laura Sanders, of St. Louis, Mo., departed this life January 24, 1929. She was always faithful to her church. She leaves to mourn two sisters: H. Maxwell, of Moorhead; and Lue Miller, of Columbus, Miss.; one brother, Sam Maxwell, of St. Louis, Mo., and many friends. The remains were laid to rest in Vaiden, Miss., her home.—H. Maxwell, Reporter.

THORNTON—Mrs. Eugene H. Thornton was born in Newton County, Ga., in 1880, and departed this life January 17, 1929. She was converted and joined Mason Chapel Methodist Episcopal Church at Conyers, Ga., in early life. Sister Thornton came to Atlanta, Ga., more than thirteen years ago to attend school at Clark University. Here she was graduated from the dressmaking department, while her membership was transferred to South Atlanta Methodist Episcopal Church. Sister Thornton lived a consistent Christian and rendered great service in this church until death. She was a member of the communion steward board, and a unit leader. All the members loved and respected her in her office, and helped to make her department a success and blessing to the church and people. She was married to the Rev. J. T. Thornton, a local deacon of South Atlanta Methodist Episcopal Church, August 2, 1916. They lived happily together for thirteen years. She leaves to mourn her death, four brothers, one sister, her husband, many relatives and friends. The funeral services were conducted by the pastor, Rev. H. E. Burns, assisted by the Rev. C. L. Johnson, district superintendent Rome District; the Rev. J. W. Queen, pastor Central Methodist Episcopal Church; the Rev. H. M. Walte, a retired minister; and the Rev. H. W. B. Wilson, D.D., of the American Bible Society. Her remains were buried in the cemetery at Conyers, Ga.—A. B. Smith, Reporter.

WESLEY—Godie Wesley was born May 14, 1873; united with Center Methodist Episcopal Church, Hawkins, Texas, at an early age, and was a faithful member for forty years. He was class leader and steward. Bro. Wesley was married October 31, 1901, to Vallie Richards, with whom he lived twenty-eight years. During this time he was a devoted husband and father. He departed this life January 27, 1929, leaving a wife, one son, one adopted child, mother, two brothers, and many friends to mourn. He was a member of the Masonic Lodge.—Reporter.

Cards of Thanks

I desire to thank the members of Mallalieu Methodist Episcopal Church, Jennings, La., for the many presents given the pastor and wife during the holidays. We wish to especially thank Sister Mary Allen and her kind daughter, Gussie Lazard, for a great surprise

on Christmas, consisting of a ten-pound pork roast, one chicken, and twenty-five pounds of sweet potatoes. May God's choicest blessings rest upon these loyal people.—The Rev. and Mrs. T. M. Jones.

Shortly after our return to the Cullman and Hanceville (La.) charge, we were greatly surprised by the members and friends after prayer service, with a storm party. Some time later we were invited to the home of Brother and Sister Carteson, where we were given many good things to eat and some articles for the home. After talking about the possibility of a parsonage, four weeks from the time the work was started we moved into a nice five-room parsonage with bath. We thank the Ladies' Aid for the furnishings placed in the house, and we are grateful to all who participated in the pound parties.—S. F. Mabrey, Pastor.

The Rev. and Mrs. A. H. Jamerson were royally entertained at a banquet, given under the auspices of the stewards and trustees, at the home of Mrs. Pearl Tingle. At twilight, Mr. I. J. White came to the door of the parsonage and requested that the Rev. Jamerson be his guest. Mrs. Jamerson was not able to accompany them, but was sent a delicious supper. The party was led by Messrs. J. P. M. Lee, Robert Scott, I. J. White, L. A. Marshall, and E. J. Jacob. The Rev. and Mrs. Jamerson wish to thank these good men for their kindness, and pray God's blessing upon them. Come again.

The pastor and wife of St. John Methodist Episcopal Church wish to thank the loyal members and friends who greatly surprised them on Monday night, February 25, with a lavish supply of groceries. We are thoroughly convinced that the spirit of brotherly love abides here. Before the faithful band departed, the pastor, Rev. C. H. Hill, spoke words of encouragement and thanked them for their thoughtfulness and invited them to come again. This storm was led by Sister W. M. Hough, Sister Annie Falconer, Brother H. Haynes, Sister Eloise Hough, and others. May God continue His blessing on these people of St. John, B. V. Hill.

We want to thank the good people of Mt. Olive and Asbury Methodist Episcopal Churches, Topeka, Kans., for the large amount of eatables given to us recently. Notwithstanding the near zero weather of last month, these brave souls came singing "God Will Take Care of You," and bearing baskets of good things, including sacks of flour, meal, sugar, rice, canned goods, lard, and fruits, and even money. "Truly the Lord is good to Israel." Many thanks, young folks of Asbury and all, and may the Lord keep you and be gracious unto you. You are very welcome to come again at any time.—The Rev. and Mrs. B. R. Booker, M. C. Morgan.

To the Pastor (Rev. O. H. Spence), Members and Friends of St. Luke Methodist Episcopal Church, Bellevue, Md., and Members and Friends of St. Paul Methodist Episcopal Church, both of the Royal Oak Charge, Easton District, Delaware Conference: We wish to extend a hearty word of sincere thanks to each one who came to our rescue on the morning of February 2, 1929, when all of our household effects, furniture, clothes, books, money, and all were completely destroyed by fire. Within thirty minutes after the fire had been discovered everything was reduced to ashes. The day was cold, dry, and windy. I also wish to express my sincere thanks and the deepest of appreciation to my pastor, the Rev. O. H. Spence, for the personal interest shown in us in the appointment of Bros. John H. Greene and Scott W. Wallace, one of St. Luke and one of St. Paul Churches, to make personal solicitations in behalf of my family and myself. We further express our thanks to our secret fraternities, namely: the K. of P. and C. of C., and also the Star of Bellevue Lodge, No. 86, F. & A. M., and any others who may have had a hand in making it comfortable, even to many of our good white friends. May the Lord wonderfully bless all contributors, and pray that I and my beloved family may endeavor to prove ourselves Christian workers, who need-

eth not to be ashamed.—William White, Bellevue, Md.

We wish to express our gratitude to the members and friends of Grace Methodist Episcopal Church, Covington, Ga., for the many showers of blessings which have fallen upon us from their beautiful sky of love and kindness during the past two months. On the first day of January, early in the morning, a rap was heard at the parsonage door, and when the door was opened there stood Sister Minnie Rakestraw and William Lovelace. The message brought was found in a basket and other packages placed on the table. As we stood speechless with joy, the table seemed to give thanks by way of response to the words spoken by Sister Rakestraw, who gave the names of all who had helped to write this message of love. The second shower fell on January 22. The loyal members and friends of Grace Methodist Episcopal Church, led by Mrs. Mary A. Stokes, came again, singing "The Lord Will Provide." They brought many pounds of select groceries. Mr. Henry Earl was the speaker for these loyal folk. On February 18 the Ladies' Aid Society, led by the progressive and resourceful president, Mrs. L. T. Lovelace, extended its strong arm of love and sympathy toward the pastor. As he sat in their midst, knowing not of the blessing soon to come, Mrs. Lizzie Easley, the faithful secretary, stood before him, and at the request of the president, in a very eloquent way, presented a gift which caused him to rejoice. The gift was \$10, for which the pastor gave many thanks. We pray God's blessings upon these good people.—The Rev. and Mrs. J. H. Bridges.

Special Notices

To the Pastors of the Lake Charles District: Dear brothers, the time is at hand to report our World Service, also Gulfside money, on April 3. I want every man to come prepared to pay for Conference Journal. I will have them on the grounds. Brother, do not offer any excuse; raise your World Service in full, raise your Conference money, and all claims. Let us keep the Lake Charles District in the front rank. Our goal for World Service is \$2,000. Let us not fail. Our beloved bishop will be with us in the meeting at Crowley, La., on April 3. God bless you one and all.—W. J. Hampton, District Superintendent.

ALEXANDRIA, LA.

Dear Brother Ministers of the Alexandria District: With Easter just one week off, let us put forth every effort that we may be able to make a full report on World Service funds. Remember to raise your area expense with your World Service on Easter. The World Service convention will meet in St. Paul Church, Campiti, La., Wednesday, April 10, at 10.30 A. M. Come prepared to spend the night in Campiti, and bring your World Service Data Book. I am hoping to have the bishop with us. After the reports are in we want to have the second World Service outlook meeting. Now, my dear brethren, let us not slack our reins until we have reported our full quota of World Service funds on Easter. Remember, Easter comes two weeks earlier than it did last year, so we have no time to lose. We must not fail, but let us make a substantial advance over last Easter's report. Bring the area expense money in cash, but be sure to get a certified check for your World Service money. Don't bring cash for World Service, as this makes it difficult to speed time, and also shows a lack of business principle on your part. So let each one bring a certified check, and save time and trouble. Yours for success and a round report.—S. S. Earles, District Superintendent.

Inquiries

I wish to know the whereabouts of my brother, Charley Huff. When last heard of he was in Mobile, Ala., ten years ago. His wife's name was Katie Huff; one son, Joseph Charley Huff. Any information will be appreciated by Emmerline Bird, Aberdeen, Miss., R. F. D. 4, Box "O."

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To Whom It May Concern: In the latter part of 1925 there appeared in the Southwestern an inquiry concerning the location of a Mr. William Johnson, who went from Laurinburg, N. C., in the year 1892, for some parts of Georgia. His parents' names were Mr. John and Mrs. Frances Johnson. Both are now dead. When last heard of he was in Thomasville, Ga. Having sent the inquiry to the Southwestern, we were hurriedly rushed away from our home State, leaving a message that our mail be forwarded to our new address. I understand that a letter was addressed to me at my old address in answer to my inquiry, but, falling into other hands, failed to reach me. However, I did hear that the one who answered the inquiry claimed to be the daughter of Mr. William Johnson, and that her father was dead. The details were not clear. I am now sending the second inquiry through the Southwestern, and should the one who answered the first inquiry be living and read this, or anyone who may know of the said William Johnson, kindly write the Rev. J. R. McNair, whose address is R. F. D. 8, Box 118, Red Springs, N. C. The said William Johnson has a brother, Harry Johnson, and a sister, Mrs. Ella Simmons. They have not heard from him in thirty years or more. Both live near Red Springs, and wish some information concerning their brother.—The Rev. J. R. McNair.

President Hoover's Cabinet

(Continued from page 222)

ing arms to any but the established government in Mexico. Furthermore, he gave his support to the organized government of that country, and conditions seemed to be improving continually, especially since the advent of Ambassador Morrow as our representative in Mexico City. It was hoped that, after years of revolution, at last the peoples of that country were to reap some of the blessings of peace and governmental stability.

Two factors have been at work, however: the political ambitions of some of the army leaders, the "outs," who wished to gain the presidency; and the Roman Catholic clergy, which had been driven from political domination and deprived of their enormous land holdings by the present administration. Both of these hoped to overthrow the present government of Mexico. It was thought by many observers in Washington that the Roman Catholics would use the occasion of the pope's achieving temporal recognition from Mussolini to renew the effort to regain temporal power in Mexico. This event so closely preceded the change of administration in Washington that the two occasions were used as affording an opportunity to strike. By catching our Government off guard when Chief Executives were being changed, and by taking advantage of the unfriendly attitude of the Roman Catholic people of Mexico toward the political rulers, the leaders of the revolution hoped to overturn the present régime. The uprising was timed to occur on the very eve of inauguration day in the United States, and went successfully forward during all of that day; but immediately on the next day, President Hoover, as one of the first acts of his administration, declared he would continue the policy of his predecessor regarding Mexico. He offered to sell from our surplus army supplies guns and ammunition to the

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Federal Government of Mexico. At once, owing to the fact that the new Chief Executive did not delay for a long investigation as to which side he would support, but maintained the policy of the past five years, the revolutionary cause commenced to weaken.

It has been conjectured here at Washington as to what might have happened had the new Chief Executive been ex-Governor Smith, representing a policy of repudiation of the former Republican President, and naturally inclined to give heed to the Roman Catholic hierarchy, which has been trying to use our Government in overthrowing the present government in Mexico. Those who follow foreign relations point to the Boylan resolution which was urged before the Foreign Affairs Committee of the House of Representatives in an effort to have the United States aid the Roman Catholic hierarchy in Mexico against President Calles, who is now commanding the Federal forces of his country. President Calles declared two years ago that all he was trying to do was to carry out the constitution and laws of the land, but that the Roman Catholic clergy, largely recruited from Spain, refused to conform to the laws of Mexico respecting separation of church and state. He claims now that he is fighting to determine whether Mexico can enforce her constitution or not.

It is part of the fight of democracy to maintain ideals against the forces which strive to overthrow the free will of people and thwart the functioning of representative government.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 28, 1929

Resurrection

Waken, O world, if you would glimpse the wonder
Of God's great primal plan.

Open, O ears, if you would hear the thunder
Hurled from the heights of man.

How long shall Christ's high message be rejected?

Two thousand years have passed since it was told.
Must One again be born and resurrected

Ere man shall grasp again the secret ages old?

What, then, the miracle of Easter Day?

What meant the riven tomb, the hidden Might
That conquered death and rolled away the stone

And brought the Master back to mortal sight?
This! That throughout the worlds, One Life,
unbroken—

Rushes and flames in an unending vow.
Death *cannot* be, and never has been, spoken—
God and immortal life are *here* and *now*!

—Angela Morgan

Hoover-Roosevelt Parallels

Champions of Popular Will Over Private Interests

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

PRESIDENT HOOVER'S nomination, election, and problems as Chief Executive, recall events in the career of President Roosevelt because of certain striking similarities. Whereas no parallel can be followed for a great distance between two men of such marked individualities, nevertheless there are some characteristics and circumstances which attract one's interest.

It was just a quarter of a century ago that Theodore Roosevelt entered the presidency as a result of his election to that office. It will be recalled that the popular Colonel of the Rough Riders, following a term in the governorship of New York, was chosen as Vice-president in William McKinley's second election to the presidency. It was the act of a crazy Pole, Czolgosz, which first placed Roosevelt in the White House. The assassination of President McKinley in September of 1901 put upon the shoulders of the "Fighting Colonel" the responsibilities of the chief executiveship, the last place where the dominating politicians and rich-growing monopolists wanted to see him. Mark Hanna, the acknowledged political boss of the McKinley administration, when opposing Roosevelt's nomination for the vice-presidency in 1900, shouted to some of his associates whom he considered "crazy" even to think of Roosevelt: "Don't any of you realize there's only one life between the madman and the presidency?" Hanna's reference was to young Roosevelt who, as a member of the New York State Assembly, railed against certain big business interests as "the wealthy criminal class," and charged them "with corruption of the judiciary."

The "life between" was removed by a dastardly assassin, and the "madman" feared by the political bosses came into power. The foregoing has no direct relation to the parallels which we desire to note. It does, however, show how a man whom the people admired and the political manipulators feared, came to the position where the nomination to the presidency in 1904 was the goal at stake. Herbert Hoover in 1928 had come to a position similar to Roosevelt's in public confidence and acclaim, not because of military deeds and as a champion of political reform, but rather because of his executive and organizing ability, and his high ideals of public service.

THE CONFOUNDING OF POLITICAL BOSSES

Theodore Roosevelt obtained a great strategic advantage in the attempt for the nomination because of the fight for political power between the two Ohio Senators, Mark Hanna and Joseph B. Foraker. Neither of them wanted Roosevelt nominated, but Foraker saw a political gain over his colleague, who was bitterly opposed to Roosevelt's aspirations, in taking advantage of the popularity of the Rough Rider President. He endorsed Roosevelt, and this forced the hand of Hanna, which assured the nomination. In the campaign last year it was the contest for political power in another pivotal convention State, Pennsylvania, which worked to Hoover's advantage. Mellon was assumed to represent the attitude of the big business interests, such as those in Wall Street, which opposed Hoover much as they had opposed Roosevelt twenty-five years before. Vare was contesting with Mellon for superior political control in Pennsylvania. Seeking to outmaneuver Mellon, he announced his support of Hoover en route to the nominating convention. This fact forced Mellon to act likewise, thus making secure the nomination of the present Chief Executive.

Roosevelt received the largest popular vote ever cast for a presidential candidate up to his time, and the highest percentage since the popular vote of the nation was first recorded. His percentage of the electoral vote out-ranked all his predecessors back to the election of

Grant. Hoover received the largest popular vote ever cast for any candidate, anywhere, and the largest percentage of any presidential vote on record. Of the electoral votes he not only received the largest number ever given, but the greatest percentage since Lincoln. President Roosevelt made the first break in the solid South when he won Missouri, which then went Republican for the first time since reconstruction days, and President Hoover carried all the South except a contiguous block of six States from South Carolina to Arkansas. Roosevelt, on assuming authority, announced that the tens of thousands of Government employees would

NOTICE

The annual meeting of the Book Committee of the Methodist Episcopal Church will be held in the chapel of The Methodist Book Concern, 150 Fifth Avenue, New York, Wednesday morning, April 24, 1929, at ten o'clock.

WILLIAM F. CONNER, *Chairman*;
EZRA S. TIPPLE, *Secretary*.

not be subject to the spoils system, but would be protected under civil service. President Hoover made a similar announcement, indicating that efficiency in service, rather than political favoritism, would prevail.

CAUSING THE LAWLESS TO TREMBLE

When President Roosevelt entered the White House, the business barons were oppressing the people and considering themselves above the law. Mr. Roosevelt decried the conditions he found. He said in part, "When I became President . . . the absolutely vital question was whether the Government had power to control them (trusts, holding companies, and big business interests) . . . The total absence of governmental control had led to a portentous growth in the financial and industrial world. The power of the mighty industrial over-lords of the country has increased with giant strides, while the method of controlling them, in checking abuses by them, on the part of the people, through the Government, remained archaic and therefore practically impotent. The big reactionaries of the business world and their allies and instruments among politicians and newspaper editors fought to keep matters absolutely unchanged. These men demanded for themselves an immunity from governmental control. . . . Of all forms of tyranny, the least attractive and the most vulgar is the tyranny of mere wealth, the tyranny of plutocracy . . ."

Roosevelt set about to demonstrate that the will of the people as expressed in the Government of the United States was able to control the wrongs and injustices of business. He said, "The biggest corporation, like the humblest private citizen, must be held to strict compliance with the will of the people." In this he challenged the great business interests. With vigor he carried the contest to the Supreme Court and won the decision in the great Northern Securities Company case, which definitely established the power of the Government to deal with all great corporations. This decision of the Supreme Court of the United States made clear for all time that, as between business and Government, Government is supreme. Roosevelt won in this a great victory for the people and the Republic.

So great was the benefit to the people in the victory won by Roosevelt that his enemies praised him. The effect of a great leader in a moral fight of that period is best echoed

for us in the statement of the owner of the New York World, Joseph Pulitzer, a Democrat, who had used his paper and his pen to oppose the administration of Col. Roosevelt. He said: "If Roosevelt had never done anything else, and if he had committed a hundred times more mistakes, and if he were one hundred times more impulsive, changeable, unpresidential in dignity, loud and vociferating in manner and speech . . . if he had done nothing else except to start the great machinery of the Government and the most powerful force and majesty of the law in the direction of prosecuting these great offenders, he would be entitled to the greatest credit for the greatest service to the nation. This one initiative impulse and persevering instinct must be held as offsetting a hundred wrong impulses of a minor character. The greatest breeder of discontent and socialism is lack of confidence in the justice of the law, popular belief that the law is one thing for the rich and another for the poor."

HERBERT HOOVER IS CHALLENGED

Upon assuming the presidency, Herbert Hoover found an organized illicit liquor business which has defied the Government, and promoters and supporters of this criminal traffic who have considered themselves above

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Personal and General

—Prof. H. J. Mason, formerly executive secretary of Wiley College, is now rendering very valuable and efficient service as secretary to Bishop R. E. Jones.

—The Rev. L. H. Smith, our loyal and energetic pastor on the Thomas and Mt. Carmel Circuit, at Mansfield, La., sends the names of Misses Sara V. Thomas and Juanita Jackson as good-literature secretaries. We anticipate large returns from this charge.

—Dr. K. W. McMillan, our popular pastor at "Saint Andrews," Forth Worth, Texas, has recently launched a campaign for the Southwestern Christian Advocate, in which he sends two cash yearly subscriptions to the office each week. Let others do likewise.

—Harry Webb Farrington has accepted the invitation to write the official hymn for the sixtieth anniversary of The Woman's Foreign Missionary Society, to be held in Columbus, Ohio, October 24-30, 1929. Mr. Rob Roy Peery, of New York City, who is the composer of the prize tune to his Homiletic Review prize hymn, "Dear Lord, Who Sought At Dawn," is to write the music. A special feature of the anniversary will be a cycle of their hymns: The Harvard and Homiletic prize hymns, "The Airmen's Hymn," "Jesus, Who In Early Youth," the new setting to "America, My Wondrous Land," and a thrilling song of world friendship for Juniors, which will surely capture the heart of the childhood of the world.

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THE METHODIST BOOK CONCERN

Feeding the Nations

IF FINE purpose and unexcelled record of achievement in pursuit of that purpose are a warrant for public support in any movement, the American Bible Society stands in the front rank of institutions meriting the generous support of the public. The purpose of this society is the distribution of the Bible in whole or in parts, so as to make the knowledge of the Bible accessible to all people of all conditions everywhere. Since adequate knowledge of the Bible and appreciation of its teaching in the relationships of men is the basis of creative and enduring society, the distribution of the Bible is fundamental to personal character and to the stability of our civilization.

The success of the American Bible Society in its distribution of Bibles and portions thereof for the past year has been phenomenal. This not only reveals how efficiently they have worked to whom this social service has been intrusted, but such a wide distribution as their annual report shows has been achieved indicates the widespread and essential heart hunger of human society. The total number of volumes reported as distributed were upwards of 10,000,000. These were in 166 different languages, exceeding the largest previous total ever put out in one year by the society by 127,436 volumes. During the entire history of the society, covering 112 years, this Christian agency has distributed among the people of this nation and other lands the magnificent total of 194,063,757 volumes of the Scriptures. Such a total is staggering to the imagination. Its hugeness of size should not blind us to the fine work done in the several local sections from which such a huge total is made up.

The outstanding piece of work of this society during the year was perhaps the service it rendered to the flood sufferers in the Mississippi River flood disaster. Six hundred thousand people were gathered from time to time in the refugee and rehabilitation camps of the Mississippi Delta, homeless, penniless, discouraged. To these anxious, hopeless thousands the society's colporteurs brought renewed faith in God and hope for the future through the distribution of 10,000 portions of the Scriptures. This contribution assisted materially in hastening the day of settled conditions when it was possible for these scores of thousands of people to enter again into the stream of productive industry as well as into that of a poised and contented life.

The work of the society is not confined to our own country, with its ten domestic agencies reaching out into all sections of our nation, but affords its beneficent influence to the people of many other lands by the dozen foreign agencies which it maintains, such as in the West Indies Agency in Cuba; Mexico Agency, Mexico City; the La Plata Agency in Argentina; the Levant Agency, Constantinople; the Philippine Agency in Manila, and the China and Japanese Agencies. During this year of remarkable success in the distribution of the Scriptures, the society distributed in China 11,000,000 volumes in connection with the American, British, and Scotch societies. In the seven years of its operation in China, more

than 20,000,000 of volumes have been distributed. In Africa the chief service done by the society during the year was that of rendering financial aid in the work of translation of the Scriptures. Commendable progress has been made in this direction in the Belgian Congo, in East Africa, and in the Kenya Colony, and in Inhambane. In addition to this type of work, the society rendered great service in Europe, Asia, Africa, and the islands of the sea by supplying funds and books from the society to church and missionary bodies and other organizations. In France the Bible Society is planning to publish a popular edition of the New Testament, to be sold on newspaper stands and book-store shelves.

While such a record of achievement deserves the unstinted support of those who are interested in disseminating Scriptural truth throughout the world, the society finds this glorious work handicapped by reason of its success, for universally this kind of work creates the hunger and the request for a still larger service. Lack of ample funds handicaps the society in meeting this need. It is a cause for great joy that there are to-day supporting the society, more workers on the field, more givers to its funds, and more investors in its annuities. Despite this fact, there is revealed a sad decline in the society's receipts for the year because the gifts from the churches were considerably less than the amount estimated and needed for this work. Since 1921 the churches have shown a steady decline in their contributions, thus causing a menacing lack in the ability of the society to adequately fulfill its purpose. The list of individual donors was increased by more than 5,000 new givers with a total giving of \$163,979, while among the sixty-one different church groups contributing there was a total of \$210,815, or \$25,000 less than the budget expectation.

The following table shows a list of denominations giving more than \$500:

Denomination	1926	1927
Adventist (Seventh-day).....	\$ 2,010 35	\$ 1,030 00
Baptist (Northern).....	720 21	868 13
Brethren.....	883 50	780 40
Congregationalists.....	5,841 51	4,831 90
Disciples.....	765 42	752 80
Lutheran (Augustana Synod)...	1,426 99	974 03
Lutheran (Norwegian).....	309 01	1,237 15
Lutheran (United).....	3,592 52	3,818 83
Methodist Episcopal.....	73,624 14 net	69,871 39 net
Methodist Episcopal (South)...	33,631 78	35,112 23
Methodist Episcopal (African)..	3,127 69	3,186 18
Methodist Epis. Zion (African)..	971 41	1,282 95
Methodist Protestant.....	546 61	562 86
Moravians.....	988 29	1,078 92
Presbyterian (U. S. A.).....	41,909 05 gross	42,403 48 gross
Presbyterian (U. S.).....	19,297 88 gross	19,591 93 gross
Presbyterian (Covenanter).....	1,846 95	1,578 03
Presbyterian (United).....	9,746 28 gross	5,992 90 gross
Reformed (Christian).....	2,645 52	2,255 48
Reformed (in America).....	5,267 08 gross	5,289 84 gross
Reformed (in U. S.).....	2,681 94	2,594 35
United Brethren.....	1,039 21	2,132 53

Universal Bible Sunday has become a fixed institution in the calendar year of the society. Its twofold purpose is to stress the cultural and spiritual value of the work of the society and to capture attention for financial support on the part of the church and religious organiza-

tions served so admirably by the society. During the year interest in these objects was more largely focused than ever before. More than forty-seven denominations distributed Bible Sunday literature and observed the day very profitably. Four hundred and fifty-five of our Methodist Episcopal churches observed the day, taking collections for this cause. While this was the largest number reporting, yet one-half dozen other denominations, including Baptist, Presbyterian, Lutheran, Congregationalists, had as many as from one hundred to three hundred churches reporting likewise.

The creative value of the work being done by this society merits truly much larger co-operation and support

from the people than the society has yet received. Therefore the report appropriately expresses the hope for the future that "He who openeth His hand and filleth all things living with plenteousness, shall put it into the hearts of our people and churches to bring forth abundantly their fruits in due season." Thus the board of managers of the society have sent out an appeal to the church of Christ in America for largely increased gifts toward the wider distribution of the Scriptures. Inasmuch as this work is fostered by the chief of the larger denominations of the country, it is hoped every one of these agencies will heed the request of increased giving for its purposes.

Wars Must End

GRADUALLY the war god's stranglehold upon the throat of civilization is being forced to relax. The omens are strongly indicative of a warless world; if not now, possibly in the lifetime of the next generation. The dream and utterance of an old prophet concerning pruning hooks and plowshares may not, after all, be so fantastic a mental creation as some modern militarists would have us believe. And the time when the lamb and lion shall lie down together and the reign of the spirit of childhood, full of good will and tolerance, may not be as far in the distance as some members of the school of evil prophets would place it, in their chronology and program of social and political construction.

Progress toward the goals of peace is indicated by the machinery being designed and set up in the world to-day. Since the reverses received by the militaristic order as a consequence of the World War, there have arisen an innumerable board of agencies for reconciliation, arbitration, toleration, and co-operation among the world's diverse groups. Pre-eminent as a world factor is the League of Nations. In the councils of the nations its moral influence in the direction of international comity and understanding is incalculable.

In our own country the conferences on disarmament have been more than a gesture of assurance to the nations that this country wills peace rather than war. In Washington, on December 10 last, representatives of twenty Latin-American countries to the south of us assembled in the notable Pan-American Conference for Conciliation and Arbitration, and on January 4 thereafter became signatories to two compulsory arbitration treaties. This fact means a revolution in our Latin-American policy. It likewise radically alters our policy toward compulsory arbitration. In our agreement at this conference clearly it was recognized that domestic questions may sometimes be controlled by international law. In the past the strong presumption was that the line between "domestic" and "international" questions was unalterably fixed.

Henceforth the nations of the Western world will settle their disputes not by arbitrament of the sword. Machinery is now provided that boundary disputes or disagreements of any other kind be referred, for adjustment, to conciliatory processes or courts of arbitration. By creating this machinery, further advance has been accomplished than the statesmen and diplomats of Europe have been able to achieve through the League of Nations or otherwise.

On January 15 of the present year the Senate of the

United States, by a vote of 85 to 1, ratified the famous Kellogg-Briand Peace Pact, renouncing war as an instrument for settling disputes. Already the enheartening agreement has attached to it, or expressed intentions to do so, the signatures of sixty-one of the sixty-four nations of the world. That event marks a new epoch in the life of the world. Considering the preponderating militaristic sentiment, amounting to a frenzied passion for war, that characterized the family of nations a few brief years ago and considering the financial ability of nations, if they desired, to perpetuate the war machinery; and considering the intense nationalism that is everywhere manifest in the diverse groups of races and nations, it is little less than amazing that so comprehensive and clear-cut agreement to discard the war industry should have gotten itself upon the profit side of the ledger of the nations.

There is in the world a manifest change in its thinking. This is the creative fact that has produced the peace machinery now coming happily into vogue. Thus a machine age is becoming a peace-loving age. Much credit for this change in the world's psychology here must be credited to the churches whose message insistently has been one of peace to the nations. He whom the churches have preached has been the Prince of Peace. Truly, the Christo-centric message is bearing its fruit, and He is drawing all men unto Himself.

To this consummation the Methodist Episcopal Church has brought accumulated moral resoluteness of purpose and holy passion. Its declaration on war, a pronouncement of the last General Conference, was a red-blooded, resonant utterance that has been heard around the world. It recognized our national need for police power to protect life and property on land and sea, but "we renounce war as an instrument of national policy, and set ourselves to create the will to peace. We are convinced that war has become the supreme enemy of mankind. Its continuance is the suicide of civilization." Likewise, in order to a more complete manifestation, if possible, of the anti-war spirit, the church recorded in scathing terms its opposition to creation of the military mind and will through compulsory military training. President Daniel L. Marsh, of Boston University, chairman of the committee, presenting the report to General Conference, aptly said: "The compulsory military doctrine is not an American principle. We are opposed to Prussianizing or Russianizing America. Let us hate war for the genius it has snuffed out and the talents it has

(Concluded on page 254)

A decorative border with a repeating floral motif, featuring stylized flowers and leaves, surrounds the central text area.

Why Not Eternal Life?

HE is not here, but is risen." Ever since the first Easter the hope of eternal life has animated human struggle, fortified men and women against their adversities, proved its power to create Christlike character and inspire lofty human service.

But there are those who tell us our faith is a delusion, our hope an empty dream. But why? The burden of proof is upon those who take this position.

Faith in eternal life has persisted throughout twenty centuries. It lives with the power of inexhaustible vitality in millions of souls today. It is not a decaying belief, a conviction from which men are trying to shake themselves loose. For it was never more vigorous than in this time of rigorous thinking when our age-long faiths are being put to the acid test.

When we consider the rational character of the universe, why not eternal life? Science, which is sometimes regarded as the enemy of our faith, becomes a strong ally at this point. For science is making us better acquainted with a dependable universe. It discovers and discloses to us "laws" which describe its way of doing things. It insists that the universe is not capricious, that it does not insult our reason.

But if the highest values of which we have any knowledge and experience, personal values, are destroyed by death, are we able to think of the universe as rational and dependable? Faith and beauty, love and truth, hope and righteousness are somehow created in and by the scheme of things of which we are a part. For what? To be turned into the dust of the grave?

In view of what we have not yet become, but know that we have it in our power to be, why not eternal life? The nobler the character, the more dissatisfied the man. Growing personality never finds its full opportunity within the years of the calendar.

Does life teach us the letters of the alphabet, a few simple words and then snatch the book out of our hands, just as we are beginning to read? Does nature in the springtime bring forth the buds and blossoms only to blight them just as they are about to open into fulfillment and fruition? When we think of what a human personality may become, what a divine intuition reveals that it must become, what is there incredible, irrational, in eternal life?

There is also the moral incompleteness of human experience which demands consideration. We are able to retain our sense of God's wisdom and justice only as we think of a life beyond the present. Our ideals are never realized. If they are, they are not worth bothering with. Rank injustices are wrought under our eyes and we are powerless to redress them. Indignities are heaped upon the weak and the defenseless, and we are helpless against organized greed and avarice. We look in vain for anything that even approaches even-handed justice in the affairs of men and nations.

Do Socrates and those who killed him come out at the same place? Do Christ and Judas meet a similar ultimate fate?

If moral values are worth half as much to God as they are to men of vision and conscience, he cannot allow the Last Enemy to scatter and destroy them, else we have moral chaos instead of a moral universe.

Faith and reason lead us to the empty tomb on each recurring Easter Day. They have a single message for all believing hearts, "He is not here, but is risen." That empty tomb is God's answer to our question. D. D.

The Christ of the Green Mountains

By Arthur W. Hewitt



KeyStone View Company

ONE day, feeling the failure of all my work, I lay with aching head in the rocky clearing of a blackberry patch on Sunset Mountain. Poplar forests, nervous and quivering in the breeze, hedged me in, but over their tips I saw the great blue peaks of our highest ranges, shining like the Delectable Mountains. From Rainier, magnificent in the moonlight, to Nebo, amethyst in the evening sun, I have seen places famed for beauty, and they all are inferior to the heart of the Green Mountains. Yet I was afraid. For all this open pasture of my boyhood has gone back to forest; and the fields below, which used to be heavy with clover and timothy, are now uncut and flaming with goldenrod.

It would not be so ominous if wild nature were reclaiming only the mountain. Wailing about abandoned farms is often nonsense. Many of these ought never to have been anything but forest. The thoughts which disturbed me were these: Only two days ago I had taken to Montpelier Seminary three of the daughters of my sister, who was now picking blackberries on the slope below me. How fleeting the years since she herself was a tiny girl and I was picking blackberries on this same hill to pay my way into the same school! From then till now I have sold myself into willing slavery to the rural church in the Green Mountains; yet when I think how little is done, I tremble.

I remember the beautiful old white church on a wide plain of rich farms in East Warren; behind it, the wooded Roxbury peaks; before it, the great blue masses of Lincoln Mountain. When preaching there in school days, I should have been happy to make it the scene of my whole ministry. Two weeks ago I revisited it. The

Grange in the valley below has three hundred members, but this old house of God is deserted, its green shutters sagging, and its walls sinking to ruin. And the only other church in town is now supplied afternoons from a neighboring town. In the other end of Washington County, where I live, there are things to make one ponder deeply. It is not one of the remote sections of the State, it is under the very shadow of the golden dome of our State House. In Plainfield four churches have faded into one. The average attendance throughout the year is one hundred fifteen, but the people we ought to serve are 1,250.

When New Life Appears

For a generation the churches have been closed in the two villages of the rich farming town of East Montpelier, which joins Plainfield on one side, and the capital city on the other. *We shall open them yet, so help us God!* In the big township of Calais there are four churches, and until just lately (East Calais resuming) the only one living was the new one we have put in the granite-quarry-and-farming center at Adamant. North of this, the town of Woodbury got on my heart. It has two villages, each with a church nearly dead. Over a year ago, in the city of Barre, I met Ruth Davis, daughter of the judge of probate and sister of the State's attorney for Washington County. She had just graduated from Ohio Wesleyan. I asked her what her work was to be.

"I am going into my father's office."

"Ruth," I answered, "it is too bad to waste your life on dead records. You ought to be a maker of young lives. I want you to be principal of the high school in Woodbury."

Then I reported at once to the proper school officials that I had the right principal for them. Because of my official relation to Vermont schools, they were glad to elect Miss Davis as principal. The first thing she did was to organize an Epworth League. She guided the young in their studies, their sports, their faith. Eleven went with her as the first delegation from Woodbury to the Epworth League institute. In mid-winter she had appealed to me to help her with her special meetings. Twenty-four people gave their hearts to Christ, including every high-school student in attendance on the meetings. The church was awakened and now has a pastor. The scope of the school has been enlarged and an additional Christian teacher employed. Thus has God blessed the lay leadership of a young girl.

Among the poplars on the mountain some of these things gave me comfort; some of them gave me care. But still I asked, What can save rural faith here? Then I remembered the inspired title chosen by E. Stanley Jones, and a paraphrase of it answered me, "The Christ of the Green Mountains."

For I remembered the open secret of the power of E. Stanley Jones as I watched it dominating the General Conference. Clearly it did not lie in unusual mentality, and the most conspicuous thing about his oratory, humanly speaking, is that it is mediocre. But you cannot think of E. Stanley Jones from the merely human point of view. He has such a vision of the real Christ, sublime and unencumbered, that he is lifted out of his own limitations into the inspiration of a great prophet. If India needs the real Christ, free from Occidental traditions, is it not also our real need here? The church which hides Jesus must die.

Creative Ministry

Brothers of mine, in hard, rural pastorate, read the Gospels just once as if you had never seen them before. Inspiration like the joy of a poet or the song of a lark would be ours if we could forget all the traditions of our worldly Annual Conferences, recreate in imagination the Jesus of the Gospels, and minister in the countryside as He would minister. We profess to sacrifice, but we know perfectly well that we eat, sleep, dress, read, and ride as comfortably as if we professed selfishness. Laymen, is it not true that this institution which we call the church of Christ often thoughtlessly fosters deadly sin? Gossip which Christ must hate takes place habitually in church circles. A pittance given out of our hoggish avarice is considered service to God, and the crime of stealing the tithe is forgotten. Anger rises between "Christians." Of course, in that case it is explained as "righteous indignation," but psychologically it is precisely the same emotion which fills the man of the world when he gets godlessly and carnally mad. Indifference to Christ, such as must crucify Him, is everywhere. What a church we could have if only we could forget the church and find the Christ! The robe which the soldiers put on Him does not mock Him so much as the togs by which the church is hiding Him.

And beyond the church, if we could make this a Christian nation! Suppose the Prince of Peace could have the revenues of war! In a textbook in Woodbury High School I saw the cost—not of the United States navy, not of the army, not of the maintenance of any part of either—but the mere first cost of one battleship, thirty-

eight millions of dollars! More than the cost of all the schools of Woodbury for four thousand years! The interest on the unexpended part of such a sum would roll up such tremendous wealth that we can't stop to compute it, but the principal alone would provide pastoral service to every community in Vermont for seventy years. The cost of one lone battleship would provide the town of Warren with a pastor at a two-thousand-dollar salary for nineteen thousand years, by which time he would wish to retire.

One pastor or a few laymen cannot change the habits of nations; but, please God, they can of communities in the Sierras, the Rockies, or the Green Mountains. The Christ of the rural parish is as eager to come to His own as the Christ of the Indian Road.

Only this, do not expect He will bring you the fame of E. Stanley Jones! India is a land of romance which the church is always ready to publish, while a rural field at home is despised and rejected of men, particularly church men. *Thank God for its obscurity!* Did you never feel the satisfaction of knowing deep realities which others neglected?

For the Sake of the Risen Galilean

When the General Conference was lauding prohibition in streams of urban oratory, both Nordic and brunette, it was a quiet satisfaction to feel that my rural Vermont had a deeper testimony. Anson Clark, the lay delegate who sat just behind my own chair, was for six weeks at the door of death for serving his Government against bootleggers of the border; and I knew that at home the Rev. Alfred H. Webb, for half a century a Vermont pastor, was mourning for his son murdered while enforcing the "dry law." Bishop Fisher raised the General Conference to heavenly enthusiasm by telling how he and some friends pledged their credit to raise \$16,000 for India. In that moment it was a satisfaction to me to know of one pastor who had done the identical thing for a rural parish to the extent of \$10,000, of which he carried \$6,000 at one time as his own personal obligation. And between October and the General Conference he raised and paid seven of that ten thousand dollars. (If he had only had one battleship he could have built and paid for one \$10,000 parish house in every year which has passed since Abraham bought the cave of Machpelah.)

Never mind! If we have not the great resources, we will work with the small. If others reward us not, we must strive to be our own reward. Rural life has the only altogether lovely background on earth. Yesterday a letter from a city pastor reminded me that Paul used only one rural illustration, and that one was incorrect. If so, who cares? Greater than Paul, our Redeemer has a language of lilies and vines and harvests and sheep, and ever His city is "set on a hill" and cannot be hid, however desirable that might be. Surely so rural a Galilean is longing also to be the Christ of the Green Mountains and of the Blue Ridge and of the Bitter Root and of the great prairies and of the lonely glen which looks up to see Vega and Arcturus, unextinguished by electric glare. From such places, as these, glory be unto Thee, O God the Father, and Son, and Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

PLAINFIELD, VT.

New Life Through Communion With God

By William J. Hart

I WELL know that God is nearer to me than others are. I commune with Him." Thus spoke Beethoven to a friend one day. And Lady Julian, of Norwich, affirmed, "God is nearer to us than our soul. He is the ground in whom our soul standeth." These and several other statements from various individuals are recorded in "New Studies in Mystical Religion," by Professor Rufus M. Jones. As this author observes, "This array of testimony comes from many lands and from many generations. It comes from ignorant persons and learned, from saints and from those who would prefer to be called secular persons. It could be multiplied a thousand fold. Those who have written about their experience of God in any case form only a tiny fraction of those who have had the experience and who have lived in the power of it."

Persons of all ages, as suggested by Professor Jones, have come to the joyful and restful experience of communion with God. Octavia Hill was a worker in social reform who began her task early and "won the admiration of Ruskin, Watts, Maurice, and other men of genius in the last century." Though her biography had been published, yet in 1928 there appeared another book relating to her life, "Octavia Hill: Early Ideals." Her father, James Hill, had worked with Cobden and Bright for the abolition of the Corn Laws; and her own self-appointed mission began early. But back of her activity was a profoundly

rich Christian experience. Writing to her friend, Mary Harris, from London, when only seventeen, she said: "My work must always be here. I had a longing for rest, quiet, beauty. At last I thought whether all which had been noble, in men of all ages, was not a resistance to inclination, a sense of mission, whether all I had done best was not in forgetting self."

Early initiated into the secrets of those who toiled hard and lived narrow lives, she began to reflect on the rest that remaineth for the people of God. This conclusion was reached by her: "Rest in its noblest form is for us so great a reality as to be above circumstances, something of which we can tell those whose lives seem nothing but work." At the early age of eighteen she came to make a distinction between works of strength and those of goodness, and wrote the following passage:

"Oh, it is easy to work early and late, to keep accounts, and manage housekeeping, but the gentle voice, the loving word, the ministry, the true, tender spirit, these are great gifts, and will endure when the others have perished. The first are the works of strength, the others of goodness. If I had used that strength always nobly, if I had recognized the goodness as divine, if I had been ready

to be made in Christ's likeness, then I should have no cause to bow my head as I do now."

The Secret of a Great Singer

Dame Clara Butt made a visit to the church of her childhood in Bristol in 1928 to assist in raising money for the renovation fund. Her father had been an honored worker in this same Methodist Church. Before receiving the contributions, Dame Clara expressed her joy in being able, once again, to visit the church and Sunday school where, as she expressed it, she "had first learned to love the Saviour." The time was recalled when, as a mere girl, while Gipsy Smith was preaching, she responded to the appeal to surrender her life to Jesus Christ. Said one who heard her: "This surely is the secret of her great power and charm in sacred song." The woman who has sung before multitudes, and before those of the highest social circles, bore glad testimony to her communion with God while yet in the height of fame.

"Private Prayer in Christian Story," by Jane T. Stoddart, is a devotional book of the utmost value. It contains the records of the experience of many of the saintly from the early days of Christianity down to our own time. "Multitudes will thank God for this gracious and illuminating volume," said the lamented Dr. G. H. Morrison. The author tells how, as he was approaching the close of a long life spent in the service of the state, Lord (John) Russell said to his wife: "I'm very old—I'm eighty-five" . . . At another moment he said, 'I'm quite ready to go now.' Asked him where to? 'To my grave, to my death.' He also said, 'Do you see me sometimes placing my hands this way?' (He was clasping them together.) 'That always means devotion—that I am asking God to be good to me.' His voice was much broken as he said these things."

Charles Wesley Responds

"I am now in my seventy-third year, and just completing the fiftieth year of my ministry," said the Rev. T. Ferrier Hulme, fraternal delegate from the British Conference of the Wesleyan Methodist Church, when he delivered an address before the General Conference of the Methodist Episcopal Church in Kansas City, May, 1928. In closing, he paid a glowing tribute to Charles Wesley as a writer of hymns:

"May I give you my experience? I have known Jesus for many years. I have been preaching for fifty years. Twelve years ago it seemed as if my work was done. I was laid low by a terrible illness, and had to undergo a major operation that might well have been fatal. My life was in the balance. I



said, 'Charles Wesley, what have you for me? Give me something short and sweet.' And he replied,

Jesus the first and last,
On whom my soul is cast;
Thou didst Thy work begin
In blotting out my sin.

Thou wilt the root
remove,
And perfect me in
love.

Yet when the work is
done,
The work is but be-
gun;
Partaker of Thy
grace,
I long to see Thy
face.
The first I prove be-
low,
The last I die to
know.

"I repeated it to the last line, and then sank in blissful dreams away, and came to chattering about this same hymn. The nurses thought they had a funny Johnny there. When I came out from that nursing home, before I could walk, I just crawled to the author's grave nearby the nursing home and gave God thanks for all that Charles Wesley had been to Christendom, and especially for what he had been to me."

The Power of Prayer

Communion may be held with God in hut, hospital, or palace. When left a widow, Queen Victoria wrote from the sorrows of her heart to the King of the Belgians, "I long for quiet and peace, and to be enabled to dwell on the blessed future."

"I never realized the power of prayer until now! When in an agony of loneliness, grief, and despair, I kneel by that bed, when he left us, decked with flowers, and pray earnestly to be enabled to be courageous, patient, and calm, and to be guided by my darling to do what he would wish; then a calm seems to come over me, a certainty my anguish is seen and heard not in vain, and I feel lifted above this miserable earth of sorrows! It is only when one feels as though all were gone, all had deserted you, as I feel so often and so much during this terrible crisis, that one can truly appreciate the power and strength of prayer, and that one's faith rises with one's utter prostration of woe!"

"Beauty for Ashes," by Hamilton Watts, reveals the transformation of life by communion with God:

Spirit of heaviness, garments of mourning,
Menacing clouds on the pathway of duty;
Sudden descent of the dark without warning;
Ashes for beauty.

The forces at work
were too strong
for defiance,
Bitter soul-conflict
drove home that
assurance:
A semblance of peace
came through des-
perate reliance
Of stoic endur-
ance.

Then, midst the
storm, rose faith's
sudden remem-
brance
Of Wisdom, Love,
Power, overruling,
achieving;

A flood-tide of peace came, no
longer a semblance,
Peace is believing.

Still the storm rages—Is faith
a self-delusion?
Still peals the thunder, the light-
ning still flashes:
Storms are God's working to or-
dered conclusion,
Beauty for ashes.

UTICA, NEW YORK.

JERUSALEM

The Garden of Jerusalem

BY ELEANOR BALDWIN

Mary has sought the garden of the Lord,
Where April silvers flower and tree.
(She weeps for One adored
And does not see!)

She has beheld a desecrated tomb
With linen grave clothes folded by.
(The stricken have no room
For sun nor sky.)

There is a Stranger standing in the light.
"Woman, why weepest thou?" He says.
(His vesture gleams too white
For Mary's gaze.)

"Where doth He lie, if Thou hast borne Him
hence?
For I would take the Dead away."
(This sudden radiance!—
Is it the day?)

"Mary!" Her name! The wonder springs and
grows
At that same Voice which taught the Word.
She lifts her eyes, and knows
The Living Lord.

2 CORINTHIANS 1. 15—

"As the sufferings of Christ
abound . . . so . . . the comfort."

A man's sufferings and joys
are proportionate to the spread
of his life. Christ suffered by
physical limitations, by the pas-
sive indifference of the people, by
their active hostility. We can
suffer in the same way, but never
to the same extent. We dodge
through life; the man who
spreads his sails and goes full
into the storm also has the joy.
(2nd May 1909.)

PHILIPPIANS 4. 8—

"Whatsoever things . . . think on these things."

Look out for the flowers in the rubbish heap. Think
about the best and truest features in humanity—your-
self and your brother—in nature, in God as revealed in
Christ. Not in criticism, but in his life. (14th July
1907.)

—From "Thoughts from Dr. Jowett's Sermons." Published by The Abingdon Press.

Why Indian Preachers Changed Their Texts

By Bishop F. W. Warne

OUR Indian ministers to their people are great preachers. India is a land of story-telling. Hinduism has been kept alive in India's villages through the ages through story-telling. Both the Old and New Testaments furnish great storehouses of tellable stories. The story of Jesus holds the first place. An Indian Christian story-teller will begin with the angels, the wise men, and go on to the boyhood, the home life at Nazareth, the baptism, temptation, ministry, miracles, crucifixion, resurrection, ascension, reigning in glory and return, and place Jesus infinitely, in one address, above the many gods of India. A great second is the story that India has properly named "The Love of the Father" rather than "The Prodigal Son." The enthusiasm so rises with the story, that they get the elder brother in, and to the altar, converted, and have a genuine family reconciliation. So I might go on and on.

One of our district superintendents told that in whole sections of two Conferences he has noticed that the preachers are turning away from Old Testament and even Gospel stories and selecting their texts almost entirely from stories in the book of Acts. I want to tell you what brought about this change.

Some five years ago the Rev. M. D. Ross, of Vikarabad, and E. A. Seamonds, both district superintendents, felt that the Indian church needed an Indian leadership that had a fuller experience of victory in life and power in service than old methods had produced. They, therefore, decided to have a retreat, and for this selected a central secluded grove where there stood a cluster of large overarching trees, providing one of God's lovely natural jungle tabernacles which had never been used for His worship. Forty preachers with their families, some young people and laymen were chosen whom the missionaries believed were prepared to receive a deeper spiritual instruction. They used neither benches, tables, knives, nor forks, but held their central meeting sitting on the ground under a great overarching flowering tropical tree, according to the most simple Indian custom. The plan was to have a Bible reading on the Holy Spirit, with no altar service following, but each one was requested to select a tree or some secluded place and alone meditate in the presence of God, in the light of the Scriptural truth presented and with an open Bible. It soon became evident that through this method a spirit of deep conviction came upon the worshipers. There were no diversions, no one to preach to, no committee meetings, no business of any kind. Each one faced his God, his conscience, his record all alone. The Holy Spirit was thus given an opportunity to reveal their full gospel privileges, and many hearts became hungry. On the third day, after the manner of Pentecost, hungry ones began to be satisfied through a gracious in-filling of the Holy Spirit. Victory passed from heart to heart, so that ere long they began to realize that the Holy Spirit "Fell on them, as on us at the beginning," and their joy was full. The missionaries had brought

them there to remain about ten days; but they could hold their Indian preachers no longer. They said, "We must go and tell our people," and away they went. In churches under the trees in the villages, as they gave their testimony, Pentecost was repeated and repeated. This movement has continued for five years with increasing power, until it is the greatest spiritual movement I have ever known.

Among my last meetings in India was the fifth of these retreats, with three hundred chosen workers present. I had the joy of giving the closing message, and of seeing three hundred Spirit-filled workers go forth into the heart of that non-Christian land. Oh, the joy of it all!

To illustrate how this works, let me tell of but one observation. In one of our city churches we had an Indian pastor who was both a college and theological graduate, but nothing special was happening. This fifth retreat was the first he attended; but he was so transformed that on returning all his people recognized that something wonderful had happened to their pastor. On the first Sunday, filled with joy they could both see and feel, he told his people in a simple, direct manner of the new experience that had come into his life, and that he had come back to tell that what he had found was also for them. Before he got through his first service there were many hungry hearts in his congregation, and he soon had a gracious revival—a real spiritual one—in his church, and many seeking and finding.

The district superintendent noticed that the hundreds of preachers who had been attending these retreats were choosing their texts from a different part of the Bible. They were now telling their people of the wonderful works of the ascended Christ through filling His disciples with the Holy Spirit sent down from heaven; the stories found in what we call the Acts of the Apostles, but which is really the record of the continued work of the ascended Christ through Spirit-filled believers.

Have not these Indian preachers found the full gospel message? Is it not true that any life of Christ that ends at the cross tells much less than half the story? Did not Luke, who wrote "the most beautiful book in the world," say of it in his introduction to the work of the ascended Christ that his former treatise was only of what "Jesus began both to do and to teach" before His ascension? That is, in Luke's estimate, the earthly story, while absolutely indispensable, was but the beginning. Is not this what Christ taught when He said to His disciples sorrowing because He was about to leave them, "It is expedient for you that I go," and followed with the outline of what He would do through the outpouring of His spirit? My closing question, Has the taking of time to meditate, the new experiences, the new choosing of texts, and giving of testimony by our Indian ministers, any significant suggestions for any of our beloved home pastors and people?

Youth Looks at Religion

By Eulalia O. Proctor

FEBRUARY 22, 1929, dawned auspiciously with a clear, white sunlight that gilded the floating ice-cakes of the Mississippi and sent long "fingers of light" into the dark courtways that lend to St. Louis, Mo., that mellow atmosphere of the "old South." It was a holiday for the school children, and they were up and away with the morning to make the most of the occasion. But by twos and threes they were turning away from the lure of the outdoors or the "get-togethers" of home and recreation hall to the massive edifice of Union Memorial Methodist Episcopal Church, at Pine and Leffingwell Streets. At 10 o'clock the Young People's Council was to open its session, and they were all eager to look at religion through the prismatic spectacles of those wonderful "staff officers" of whom they had heard.

Miss Arsenia Williams, a veritable human dynamo, was the moving factor in the assembly of these young people. For weeks she had been issuing the call and so impressed were they with her enthusiasm that they seemed to have caught the spirit. There was the usual bustle and flurry of registering and finding seats—the usual greetings, introductions, and exchange of prophecies, but this was not the usual "church conference," for youth was unmistakably in the majority here, and the older people had the excellent judgment to retire to the side lines.

Representatives of Methodism were there, including the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Churches of the district; a few young Baptists were there, good-naturedly accepting the predominant note of Methodism; an Episcopalian or so mingled in the interested group, and even a young Catholic accepted the opportunity to come together in fellowship. Well, it was a young people's council, for with the democracy of youth they had ignored strict sectarian lines, and were there for the primary purpose of acquiring new ideas and new interpretations, and not to defend old dogmas nor to resurrect old schisms.

From the "hub of the universe," 740 Rush Street, had come Dr. Frederick Butler, who is in charge of the young people's work among the Negro constituency of the Methodist Episcopal Church; Dr. Roy Burt, of the Department of Missionary Education, and Miss Nellie Day, whose serene reactions drew the girls to her as surely as the "pole draws the needle." From the Division of Plays and Pageants, a tentative bidder for the attention of the young people, I had come to take my place with the delegates and to scrutinize with them this "abundant life" which Christ, through the church, offers present-day youth.

We were off with a rush and bang from the very first. There was no set program, no tiresome speeches, from the local committee or from the executives. We were to follow the discussion plan of sessions; this was "our" meeting, to do with as we would. What were we interested in? What were we thinking of? What situations did we find perplexing? What did our friends find bothersome? What did we want to thresh out during these three days of conference? On a blackboard Mr. Burt wrote the responses as they leaped forth from the eager lips of the

young people. And what a list! Not the abstract generalities of the mid-Victorian age, about which our fathers and mothers wrote "essays," but insistent, concrete matters which confront us daily to challenge our judgment and shape our ways. Race relations was a big item; recreation was another; vocation and life achievement ranked high on the board. Not only were these young people interested in what life had to offer them, but they wanted to contribute to the lives of others and were seeking guide-posts to the largest and most vital contributions. The list grew and grew, with little overlapping; but we finally had to call a halt, for there was food for discussions for weeks and months, rather than days, there.

After much simmering down and regrouping, the assembly divided into three groups. Dr. Butler, astutely diplomatic, had gathered in all the "grown-ups" for a discussion of a church program; Miss Day was taking off a virile group of "teen age" folks for a discussion of recreation, friendship, and age-group conflicts, and to Mr. Burt fell the very important leadership of the discussion of race relations. I shall not attempt to retell the discussions which followed, but noon and lunch time came all too soon. (Another score in the favor of this "youth movement" was that they convened and adjourned as nearly on time as I have ever seen such sessions governed.)

The ladies of the church had prepared a luncheon which was served in the dining hall of the church. Most of the young people went home for lunch, but they re-assembled promptly. One saw that it was not the failure to appreciate the work of the entertainment committee, but a matter of simple economy. Again one scored in favor of the young people. Here was simple consideration for the groups which had sent them here. No draining of small treasuries for the convenience of delegates!

With direct candor the young people opened the ever-present subjects of Sunday amusements, of dancing and card playing, of night clubs and cabarets, of "petting parties" and suggestive entertainments. Theirs was the normal, healthy-minded reaction of persons who see through the "bogey" and "scareheads" which people raise without analysis. They went into the situations thoroughly, and when they had arrived at a plausible reason for or against—one which satisfied their logic and did not aim at evasion—they were ready to turn to the next problem. They were not fooling themselves, and did not wish to be "fooled" by others.

The matter of friendship, of broadening one's contacts, of adding to one's own life and to the lives of others, the matter of combining earning one's daily bread with enriching one's spiritual wealth, the problem of proving no stumblingblock to others—all these subjects were discussed fully and freely by the members of this Young People's Council in the sessions of the three-days' assembly.

Interspersing the serious discussions were the lighter moments of entertainment. There was the banquet on the first evening, in the big hall, at long tables, rich with flowers and candlelight. Among the guests were Mr. Ritter, the president of the St. Louis Federation of Ep-

worth Leagues, an intensely interested young man who was firmly convinced that the "Fatherhood of God and brotherhood of man" was a burning reality, and not an impracticable theory. Mr. Morris, the director of Boys' Work from the Pine Street Y. M. C. A., as brown as Mr. Ritter was fair, and a number of teachers from the local schools for Negroes. Miss Williams was the guiding hand in this affair, as was expected. Her "crowd" grouped around her at the piano and gave yell after yell, sang song after song, for the edification of the guests. Youth after youth responded to her suggestion, and extended a welcome to the visitors in the name of their "crowd." And when each guest lighted his neighbor's candle with his own, and, holding them high, we sang, in unison, "Follow the Gleam," one felt that the high mark of the council had been reached.

Again, there was the "hike" to the Central Public Library Saturday afternoon, where we assembled in the auditorium and talked with Mr. Burt on the various aspects of race relations which we are most aware of. And after the session was reluctantly brought to a close—for we were still observing "time" with the same careful attention that had marked the first meeting—there was a sight-seeing tour in automobiles loaned by courteous residents for that purpose.

We saw the many trophies and gifts which have been made to Colonel Lindbergh, "Lone Eagle of the Air," and his mother, since his memorable flight, at Jefferson Memorial Park, and marveled at the simple "hero-worship" of the age. We saw Poro College, that monumental institution founded and built through the industry of a Negro woman; and then we saw some of the school edifices, some of the business places, and streets.

The Saturday evening meeting was divided between conclusions and a hint of what the Division of Plays and Pageants has to offer. There had been a report of some conclusions of the group discussions earlier in the day, and some more would come on the morrow.

There had been that impassioned and inspiring ap-

peal of Mr. Burt's for a strict accounting of our "stewardship" (in the period after the banquet), while we sat thrilled by the sincerity and convictions of his plea.

There had been the council "sermon" by Dr. Butler on Sunday morning, when we recognized, almost with astonishment, that he was more than a quiet, kindly counsellor of young people; was rather a veritable priest and prophet of the gospel of the Lord Jesus, one who carried triumphantly the commandment, "Love thy neighbor as thyself."

There was the Sunday afternoon meeting in the vast auditorium of the church, with the cabinet officers of the St. Louis League Federation with us, and with the young people testifying gratefully what the council had meant to them, followed by a "fellowship hour" in the assembly hall, where we "got acquainted" in sunny fashion. During this period a costume demonstration was given, under the auspices of the Division of Plays and Pageants, with the aid of sixteen young women, who responded delightfully to the hasty suggestions of Mr. Clarence L. Porter (who was furnishing the musical setting) and myself. That it was a success was attested by the enthusiastic applause of the audience as each little lady came out in her "foreign rôle" to some national strain.

The "echo meeting" of the local League, under the direction of Mr. Kirkpatrick, the president, concluded the eventful three days. For those of us from Central Office the meeting in its entirety had been eminently satisfying, calling for a rededication of ourselves to the cause of the "life more abundant" for which these young people so eagerly sought. To them we were grateful for the opportunity to see the church through their eyes.

We were also grateful to Miss Williams for her zealous efforts on behalf of the council and the success which crowned those efforts; to Dr. Abbott, his staff, and our other pastors, for their gracious hospitality, and to St. Louis as a whole for the display of that marvelous "Spirit of St. Louis" which buoyed the "Lone Eagle" for his history-making flight and us for our epochal meeting.

The First Step

By Alfred H. Backus

Secretary of the Sesqui-Centennial Commission of American Methodism

THE last General Conference of the Methodist Episcopal Church at Kansas City, with farseeing vision, created a commission for the purpose of planning an adequate celebration of the one hundred and fiftieth anniversary of the organization of American Methodism. This will occur in 1934. Happily, a sufficient length of time lies before us, so that necessary preliminary steps may be taken before the arrival of the actual days of celebration.

The event to be commemorated is pre-eminently a historical one. Its celebration should be sponsored largely by men and women with the historic instinct. Of these we have many. But, unfortunately, their identity is unknown, or at least they are not tied up with those of kindred spirit. Of the ninety-one domestic Conferences, less than one fourth have Annual Conference historical societies, and many of these are little more than "paper organizations." Our church should proceed at once to the task of seeing that every Annual Conference organizes and sustains a live, active historical society.

Every section of the church is making history, which should be collected and preserved for future reference. During the next few years hundreds of historical spots should be authenticated and marked.

The General Conference Commission therefore respectfully urges all spring Conferences which do not already have a historical society, to take such action as shall be necessary to insure an immediate organization. Let all those interested in historical matters, both ministers and laymen, heartily unite in gathering such data as may be available, in order that it may be placed at the disposal of the general church when needed. Let Methodism begin to plan now for the greatest celebration in our history. Five years are none too long in which to plan for such an auspicious event as the Sesqui-Centennial of American Methodism. Let the first step be that of every Annual Conference seeing to it that there is in active operation a Conference historical society, through which the General Conference Commission can work.

Christianity and World Peace

—A Providential View

By the Rev. Joseph Wheeler

MOST significant and far-reaching event in the history of the world recently took place in Paris—the signing of the international peace treaty—by representatives of fifteen principal nations of the world.

After centuries of wars, in which untold and unknown millions of human lives were sacrificed, and the destruction of property of incalculable value—these nations have decided and united and have given their representatives authority to sign the most unique document in the history of the world for the ending of wars and the permanent establishment of international peace.

The Hon. Lloyd George, the distinguished English statesman, said, "That the signing of the treaty was only a hesitant step forward in preventing future wars." He "did not believe that it would stop the colossal preparations that are being made throughout the world for the renewal of bloody conflicts on a more calamitous scale."

This statement might be true, but it is a "step" in that direction. Mr. George, perhaps, does not believe or see that there is, and has always been, an overruling hand that operates and controls in the affairs of nations, kingdoms, and governments, which are divinely established and are instrumental agencies in executing God's will and purposes. The church and Christianity have exerted a powerful influence for world peace in past years, and will continue to do so in the future, in the hope and realization of this great achievement.

Cannot we see from a providential aspect the "hand of God" in this great movement by the nations in seeking peaceful relations with each other? The Spirit-inspired prophets of ancient times declared the final ending of all national strife, conflicts, and wars universally. The Psalmist wrote many years ago that Jehovah "maketh wars to cease unto the ends of the earth: he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire."

The Christian church and world are praying that "nation shall not lift up sword against nation, neither learn war any more." The fundamental teachings and principles of Christianity, if believed and sincerely accepted and practiced, personally and universally, will hasten the day of permanent international peace, so long and intensely desired and hoped for. We do not know why God has permitted wars in the past, except for the cause of righteousness, truth, and justice, and to defend and establish these heaven-born qualities world-wide. His great spiritual kingdom is to be built up in the world in human hearts. This cannot be done when nations are in strife and struggle and warfare.

The effects of wars are direful and demoralizing not only to individuals, but to nations. The advancement of civilization is retarded, and the work of the church is greatly hindered. The angelic announcement of peace and good will on earth will be internationally realized when the dove of peace shall spread her wings over the nations. Jesus said, "I came not to send peace on the earth, but a sword." He meant the two-edged sword of the gospel which, by its teachings, would result in conflicts, antagonisms, and divisions in homes, communities, and nations; but the final effects would bring peace—

spiritual and international—to the world. Sinful and unchristian principles in human hearts, with some exceptions, have been and are yet the cause of wars and bloodshed. Christianity, the religion of Jesus, as taught by Him and His apostles, and exemplified in their lives, if practically lived by the followers of the Prince of Peace, will do more in bringing world peace than all the combined efforts of the nations. Kingdoms, empires, and nations are the channels and agencies through and by which Providence operates. Who knows but God that the great World War was the hand of God, using the Christian nations to deliver the oppressed nations from the domination, injustice, and civil tyranny of their heartless oppressors, thereby making a way for a peaceful settlement of their difficulties and which resulted in bringing them into closer bond of international unity?

The kingdoms of Egypt, Assyria, Babylon, and Rome, mighty monarchies in their day, fell before the sword of Jehovah because they were anti-Christian powers. The last-named, the Roman, under God, by the Roman army, led by the military prowess of great Alexander, Grecian general, conquered all other nations, thus bringing peace to the then known world. These peaceful conditions prepared the world for the coming of heaven's Prince of Peace and the establishment and universal extension of His great spiritual kingdom.

Who knows but God that the World War was the sword of Jehovah, wielded by the military power of Christian nations, especially the American nation, whose heart was touched with sympathy for the oppressed nations, and also to act in self-defense, co-operated with other nations in the gigantic struggle which resulted in victory, over which all the world rejoiced?

Christ, King of heaven and earth, laid aside for awhile His royal robe and crown, enshrouded His celestial glory in sinless human flesh, and came to our sin-wrecked world to bring the kingdom of peace and righteousness that His subjects could co-operate with Him in building the principles of His kingdom in the hearts of all who would be His followers and helpers.

Christianity, with its exponent—the gospel—will be the principal power in the realization of this divine purpose, world peace. Perhaps the last great war was the Armageddon, seen and foretold by the apostle of Patmos, when the kings of the earth, inspired by the spirit of Satan, would come together in a terrible struggle. If this, the World War, was in the program of Providence, it has or will prepare the way for international peace, and the coming of the divine Kingdom, for which Jesus taught His church to pray, "Thy kingdom come," when, as we believe, the leaven of Christianity has permeated the hearts of individuals and nations; when the nations of our world shall sheathe their swords and "study" and "learn war no more"; when the cross—symbol of the tragic death of Him who came to bring the olive branch of peace from His Father to the world—will be planted on every mountain and hill; when the love of God and man will be world-wide, then amicable relations will exist among the nations. The bells of Christendom will sound the death knell of all future wars. The church's prayer is, "O Lord, hasten the day."

ACCOTINK, VA.

Unitarians, Beware!

By Rev. A. S. Hunter

NO MAN, speaking by the Spirit of God, calleth Jesus accursed" (1 Cor. 12. 3). Paul here uses the human name, Jesus; not the Divine title, Christ. He refers to our Lord on the nearest level with ourselves. No one, prompted by the Divine Spirit, will degrade this Jesus.

Now Jesus, the Son of Mary, made some very definite claims as to Himself. He called Himself "the only begotten Son of God," which sets Him apart from all of us, and particularly from Mary's other sons. He said, "Before Abraham was, I AM," thus affirming His personality and conscious existence long before His physical birth as a man. He spoke of "the glory that I had with thee before the world was," thus claiming eternity of past existence with God. He claimed equality with His Father, God—"I and my Father are one."

He was so understood by those who heard Him. His disciples said, "Thou art the Christ, the son of the living God." His enemies charged Him with blasphemy, because He made Himself equal with God; and, had He not been equal with His Father, His claims would have been the rankest blasphemy.

To deny or question the definite, unequivocal claim of Jesus to Deity, is to make Him a false witness, a prevaricator, a liar! It does not help it to say that He was sincere, but mistaken or self-deceived. How many have been like that, false Christs, as He foretold! This questioning or denying Jesus' claim to full Deity is calling Him "accursed"! It belittles and degrades Him below His own claim. Such a thing, to an officer in the army, would bring drastic punishment, perhaps death!

"No man, speaking by the Spirit of God, calleth Jesus accursed." Unitarians, beware! Methodist unitarians, Presbyterian unitarians, Baptist unitarians, or any other brand of unitarians. When you would undeify Jesus, you are not "speaking by the Spirit of God"! no matter how pious or eloquent or learned your words! All your praise and laudation of your little, human "Jesus" amounts to calling the real, divine Jesus "accursed"!

Again, "No man can say that Jesus is Lord but by the Holy Spirit." There is where the trouble with the Unitarians lies. They have merely the human conception of things, and cannot grasp the divine. Those who are really born of the Spirit, and have the Spirit dwelling with them, know that Jesus of Nazareth was and is Lord! The Holy Spirit testifies and witnesses to Jesus in His Lordship, not merely in His humanity. Unitarians, beware!

Efficiency Conference of the New York District

By Charles E. Kincade

THE first Efficiency Conference of the New York District met in St. Mark's Methodist Episcopal Church, Montclair, N. J., Monday afternoon and evening, February 11, 1929, with the district superintendent, Dr. Moses A. Thompson, presiding. The devotions of the afternoon session were conducted by Dr. W. J. Helm, of St. John's Methodist Episcopal Church, Newark, N. J.

The district superintendent then gave the keynote address, giving the purpose of the meeting, namely, that the doings of the Evanston Conference might be visualized

to such an extent as to cause those who attended to be inspired to put the program over.

Dr. W. C. Thompson, district superintendent of the Philadelphia District, was presented and addressed the Conference on the subject, "World Service as Emphasized at the Evanston Outlook Conference." Following this impressive speech, Dr. Donahoo, representing the Foreign Mission Board, was introduced and spoke on "World Service," giving concrete illustrations of what World Service money is actually doing in Liberia.

Dr. J. E. A. Johns, superintendent of the Salisbury District, presented the subject, "Christian Stewardship," in a convincing manner, stressing that God wants our best. After the benediction the conference retired to the basement of the church, where a committee of ladies served an appetizing dinner.

At the evening service, Dr. F. J. Handy had charge of the devotions. Following this, the district superintendent presented Dr. A. J. Mitchell, who spoke in his usual happy vein, urging the district to stand by the district superintendent and the Morgan College crusade.

Mrs. Alice H. Foster delivered the address of welcome on behalf of the local church, and in well-chosen words Mrs. M. A. R. Camphor responded.

After a selection by the choir, Bishop Ernest G. Richardson, of the Philadelphia Area, preached an impressive sermon from the subject, "Jesus Is Alive"; text, St. John 20. 19-26, reminding us that we cannot do His work efficiently until we know that He is alive.

Dr. Thos. H. Woodley, superintendent of the Wilmington District, spoke in an interesting manner on "The Methodist Men's Movement."

Mrs. Addie Hughes, of Jersey City, told about the joint mid-winter institute that was recently held in Mt. Calvary Methodist Episcopal Church, New York City.

The choir of St. Mark acquitted itself well, especially in the rendition of "The Heaven's Are Telling" and that gripping Negro spiritual, "Every Time I Feel the Spirit."

The Christian fellowship that obtained in the interval of the two sessions was first-rate. The entertaining committee, under the leadership of their painstaking pastor, Dr. J. W. Jewett, handled the affair quite admirably.

Wars Must End

(Continued from page 244)

buried and for the flaming evangelists of world-reform it has destroyed."

Because of its noble traditions as a Christian institution, and because it desires consonance with the declaration and action of the great church, DePauw University, outstanding Methodist school, has just now put the ban on the process of creating the will to war—compulsory military training. Under its courageous, social-minded president, Dr. G. Bromley Oxnam, a man of wide Christian horizons, DePauw now allows military training as an elective. Thus war machinery is being junked around the world and the war psychology is becoming an anachronism, and the Dove of Peace is near the windows of the souls of the nations. To complete our task in conserving the moral energies and fine spiritual values of humanity and to perpetuate the foundations of an enduring world civilization, let us continue to "lift the rising generation to the place where it can see that patriotism is not synonymous with parading in uniform and with the rattling of musketry."

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE MINISTRY OF ISAIAH

SECOND QUARTER. LESSON I. APRIL 7

Scripture Lesson—Isa. 6. 1-8; 20. 1, 2; 38. 1-5.

Isaiah's ministry covered a period of about forty years—from 740 to 701 B. C.—quite a long period for the active ministry of one man. He was, therefore, probably a moderately young man when he received his call to the ministry in a very remarkable vision related in the sixth chapter of his book. But, though he may have been young, he was certainly old enough to take life seriously, and to be able to see beneath the changing surface of things the eternal verities that abide forever. There is no profounder teacher than he—if, indeed, there is any other quite as profound as he—in all the Old Testament.

The Hebrew prophets, of course, were not pastors in the modern sense of the term. They had no regular stated times to preach and no special congregation to preach to. They preached when the urgency of the occasion demanded a special sermon. Their sermons were, therefore, no studied development of an idea, but received their inspiration from life as lived and experienced on the occasion of their delivery. Their discourses were always timely, as they dealt always with live issues. This partly explains how Isaiah could have been a minister for forty years and yet not leave us any more voluminous a book than he has left us. Besides, he certainly taught more than is included in his book. Let us suppose that his book contains the most important of his teachings, just as we suppose that the Gospels contain the most important of Jesus' teachings—but not all of them.

We said that the prophets preached when the urgency of occasions demanded a sermon for the special guidance of the people in the midst of the problems which confronted them in any or every phase of their social life. The occasions which inspired the sermons of Isaiah and around which these sermons center are invasions and anticipated invasions of his country by foreign enemies—by Assyria and by Syria and Israel. But Assyria was the chief enemy who four times invaded Judea. It would not be far wrong, therefore, if we consider his sermons as dealing in the large with international relations. This, of course, does not mean that domestic problems entirely escaped his interests; but the problems arising out of international relations were his major. And he not only preached about kings to the people, as did the rank and file of the prophets of his age, but he sometimes preached directly to the kings of his country concerning the way in which they should conduct the affairs of government, especially as they related to foreign nations. In this ministry, as representative and spokesman of God directly to the king, he was much like Elijah in Israel, and more like Samuel than any other prophet of Judah. He was adviser to the kings of Judah in his day. These kings were usually unwilling to heed, but were compelled to hear and to consider his advices.

His views concerning the relation which his country should hold or the permanent attitude which it should take toward the other nations of the world may be stated somewhat as follows:

He believed that his country should keep itself free from all entangling alliances with foreign nations—whether offensive or defensive alliances. But he was actuated by no narrow, nationalistic selfishness in this proposed policy. Rather he believed that his country had a nobler mission in the world than merely to be one of the countries of the world whose policies would be the same as the policies of the other nations, and a nobler destiny than merely, as other nations, to have

its little or its long days of ups and downs, of prosperity and adversities, and finally cease to be. Its mission was that it should be the nucleus or center around which, by which, and out of which the world kingdom of God would be developed. This lofty mission it could fulfill only by living close to God, relying solidly on God, and giving itself wholeheartedly to the works of peace and righteousness.

This idea of world peace based upon the righteousness of the nations loomed large in his vision. And it was his burning passion and hope that his country, as insignificant as it then appeared to be in comparison with some other countries of the world, should be the means of leading the world into this eternal peace and happiness. This was to be its contribution to the civilization of the world. There was no contribution which it could make with its sword or by relying on the sword of other nations. Its contribution could be made by relying solely upon God and by living such a national life that God could use the nation for the realization of His supreme purpose in the world. But if his country should behave as the other countries, God would deal with it just as He was bound sooner or later to deal with the other countries, though He would preserve a righteous remnant out of which He would develop a new Judah which could be used in the fulfillment of His world purpose.

One would not be excused for saying anything about Isaiah's ministry and not mentioning his hope of the Messiah. The more I think about it the more firmly convinced am I becoming that Isaiah regarded himself as a sort of "John the Baptist," whose mission was to prepare his people for the reception of the Messiah, whose coming was imminent. In that light we may well interpret his vision of Jehovah exalted in the temple, which vision called him into the ministry. But the Messiah for him was to be no narrow, nationalistic one, but a world Messiah who would bring blessings to all the nations. The people had long expected a Messiah; but the Messiah whom they expected was to be more of a national hero. Thus Isaiah tried to broaden his people's vision by giving them a world view. The Messiah would be a world figure

who would not only keep away dangers from his people, but would also be the source of untold blessings to all other people. Likewise for Isaiah, Jehovah was to be no longer a national, but a world God. The part of the book in which this idea is most pronounced is usually ascribed to an unknown prophet called Deutero-Isaiah. But, whoever he was, he only carried to their inevitable conclusion ideas already made familiar by Isaiah, the son of Amos.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 7, 1929

"Whom shall I send?" . . . "Here am I, send me"

(By D. D. Martin, D.D.)

With this lesson we begin a six-months' course in the dealings of God with the people of Judah through their prophets and leaders. In this lesson we have a glimpse into that heavenly vision which filled Isaiah with a new conception of the holiness of God that filled all the earth with its glory, notwithstanding the wickedness in his day. The imagery of that vision made a profound impression which never left the mind of the prophet.

Under the spell of this vision Isaiah had an awful sense of his own unrighteousness and unworthiness. The white light of God's holiness revealed his own guilt and sins which had stained his garments. He needed no one to tell him how great a sinner he was; a vision of God would make that so apparent that a cry of uncleanness and distress were his only words. A penitent's cry always pierces heaven to its very throne, and angels of mercy and help are sent.

A seraph flew with the burnings of heaven's altar. Sin and iniquity were cleansed and celestial fires burned until the mouth that had spoken as the voice of distress is made vocal with holiness, and his ear was attuned to heaven's call, "Whom shall I send?" Every heart touched by heaven's saving power hears the call of service, and the prophet, like any redeemed spirit, answered in fullest consecration, "Here am I, send me." This is the true missionary's response to the call of heaven.

Isaiah found a great and fruitful field for missionary operations. Beginning with kings on their thrones, he bore the message of the new kingdom to the great and small of earth. The whole world to-day stands as a challenge to us because of the unfinished task. The work must be carried to its finish. God has no other than His ministers, missionaries, and Christian workers to finish that task. Shall we not each say, "Here am I, send me?"

GAMMON SEMINARY.

Epworth League Topic

APRIL 7

By A. H. Beardsley

MAKING OUR FRIENDSHIPS CHRISTIAN

I. THE CHRISTIAN IN SOCIAL LIFE

(Matt. 5. 13-16)

Try to eat a meal entirely without salt. Not until then can one fully realize how vital an element salt is to food. Food, flat and unattractive to the taste, with the addition of a few grains of salt becomes wholesome and palatable. It is the action of the salt that brings out the natural flavor in the food, making it savory. The whole value of the salt lies in its action on a bulk much larger than itself. Nothing else is "just as good." It must not just look like salt; but to be of any use, it must be salt, be salty. Nothing but salt will do what salt does.

Food carries within itself the forces that, left alone, would soon spoil it. Add salt, either by rubbing on dry, or by making a brine that will penetrate every fibre of the food, and the salt preserves the food from spoiling.

Jesus took this homely illustration, common knowledge of all, and used it to describe the value of the Christian in social life. He said to His disciples, "Ye are the salt of the earth." This remark shows a keen insight into things as they are, and also a remarkable faith in the preservative power of a very few salty ones mixed into society. Our temptation is to bemoan the fact that real Christians are so few in comparison with the mass of humanity, and overlook the condition society would be in without the preservative influence of these few, unconsciously saving the whole from corruption.

Another temptation that becomes very keen is to say, "What is the use? The whole crowd goes on in a care-free, self-seeking life. Is it worth while to stand firm on principles, or shall I go with the multitude?" It is true

that many people see in life only what comes back to them in the way of comfort, pleasure, position, and egoistic satisfaction. These seem to them the thing most worth striving for and having. Examples are not wanting which reveal the deterioration that comes to any life surfeited with this sort of thing.

Right here is where the value of the Christian in social life comes in. While it is a common phrase, "The majority rules," yet it will be noted, if one observes closely, that a minority always determines what life is to be. The power of this minority is determined not by its size in comparison with the majority, but by its vitality. The world has marveled at what a William Booth, or a Frances Willard, or a Walter Rauschenbusch could do in

the world, not only in their lifetime, but on through the years by the movements in life which they initiated. They were extra salty, that was all, and their saltiness has penetrated far into society with its preservative power. They brushed elbows with thousands who had no such power within them. These were a part of the lump to be preserved.

Jesus put His whole faith in the preservative power of His disciples. It was His supreme dedication that He might so reveal to them God and the truth that they might go out to live among men, a saving force in society. These disciples went out, save one, vitalized by Jesus' way of living, and their own experience of God and of truth, to become salt in a decadent civilization.

Little Stories of Achievement

Archer, Fla.—The coming of the Rev. B. J. Boatright to this charge has caused much satisfaction. On March 8, our own district superintendent, Doctor Selmore, was here and as usual brought us an able message. We hope to bring up a round report at Easter.—Reporter.

Pinesville, Fla.—We wish to thank the bishop and his cabinet for our choice in the Florida Conference, the Revs. Tyler and Selmore. Sunday, March 8, the superintendent preached about "Life Extension." We are proud of our district superintendent, and always pay him in full. Easter will tell the story.—J. W. Wilkson, Reporter.

Newberry, Fla.—The outlook for Jonesville Methodist Episcopal Church is brighter now than it has been in ten years. Doctor Selmore was with us on March 10 and preached a very inspiring sermon. The pastor, G. R. Niblack, will bring up a round report the first Monday in April. Our aim is to lead the entire district.—G. Cameron, Reporter.

Newbern, Ala.—Under the leadership of our pastor, the Rev. J. H. Duffie, we conducted a successful drive at Pine Grove Methodist Episcopal Church for building claims. Mrs. A. Rutledge raised \$8.16; Mrs. Irene Flakes, \$10.15; total, \$18.31. We are planning for a very successful year's work under the leadership of the Rev. Duffie.—A. G. Rutledge, Reporter.

Slater, Mo.—On Friday evening, March 8, about thirty persons, led by Mrs. Nonnie Neff and Mrs. Annie Sharon, entertained with a birthday party in honor of their pastor's sixty-seventh birthday, the Rev. R. H. Young. He was greatly surprised when the many useful gifts were presented him. Ice cream and cake was served and all spent an enjoyable evening. We wish for him many more happy birthdays.—Reporter.

Weir, Miss.—A great day was witnessed Sunday, March 10, at Penderville Methodist Episcopal Church. The Choctaw Union singing convention was in session Saturday and Sunday. Sunday school was conducted at the usual hour, and at 11.30 A. M. the pastor, Rev. E. D. Cameron, delivered a wonderful message to a crowded house. We are indeed proud of our dear pastor, for he is a man that stands for the right. Total collection, \$55.25.—Mrs. Philip Potts, Reporter.

Navasota, Texas.—Navasota Station: We are delighted to have as our pastor the Rev. J. C. Stripling, who is an able and interesting preacher. Every department of the church has been reorganized, and is working to build up the kingdom of God. The Rev. Stripling is not only a preacher, but a pastor and a big brother to all, and we see in him a great leader. We are near Easter, and the Navasota District can count on us raising our full quota for all claims. Our district superintendent, the Rev. T. S. Pryor, is on the job. We lead, others follow.—Reporter.

Blue Mountain, Miss.—Sunday, February 24, was a great day at Adkins Chapel, on the New Albany circuit. A splendid Sunday-school session was held and the subject for discussion was "Christian Growth." A large

number of visitors was present. The pastor, Rev. N. O. Griffin, was with us on that day and our hearts were made to rejoice when he brought to us such a wonderful message. We thank the Conference for sending us the Rev. Griffin as pastor. Every one is working in unison for the upbuilding of the Kingdom. The pastor gave us some new ideas about World Service, how to put the program over and bring up our full quota on Easter. We ask the prayers of all, that we may be successful.—Eddie Norvell, Reporter.

Sweet Springs, Mo.—We began our series of meetings February 17, and for nearly two weeks we had a glorious meeting. The Revs. H. C. Dreams, of Malta Bend, Mo., and J. S. Spriggs, of Mt. Leonard, Mo., assisted. The Rev. Dreams did the preaching, and eight were added to the church. This makes ten this Conference year. The church has been revived and everything is all right for a splendid closing. Our report shall excel all previous reports. Our plans are working nicely for the Annual Conference. We are working to have no blanks in our report. We want one or two Southwestern subscriptions from our charge for the Annual Conference. This is included in our program. Sweet Springs is not up to the requirements, but she will make the passing mark.—J. W. Terrell, Pastor.

Heidelberg, Miss.—Sunday, March 17, was a high day at Pleasant Valley Methodist Episcopal Church, under the pastorate of our beloved Rev. T. H. Johnson, who is striving by the help of God and the people to put Heidelberg over the top. The spiritual and financial tide was high. Three splendid sermons were delivered, to the delight of all. The following amounts were raised: Miss Esther Caraway, \$33.25; Miss Parilee Husbands, \$32.75. These young ladies were in a race to see which could raise the largest amount for the building of our church. In the baby contest, little Sam Henry Jones raised \$4.02; little Lula Bell Vaughns, \$6.45; raised for the sick, Bro. Will Vaughns, \$3.75; for pastor, \$25.05; and \$1.05 in Sunday school. Grand total for the day, \$106.27. May the Lord add a blessing to all that is being done.—Mrs. S. M. J. McDonald, Reporter.

Ailey, Ga.—It was our pleasure to rejoice and mingle our voices together on the second Sunday in January. The Rev. F. F. Mungin was at his best. At 11 A. M. he preached from 1 Chron. 22. 14; subject, "Temple Builders." The Sunday school and Epworth League are alive under the leadership of Bro. Chas. Wiggs and Mrs. Nancy Brown. The choir rendered beautiful music during the services. The Rev. D. G. Greer is organist. At 7.30 P. M. the Rev. Mungin preached another inspiring sermon, and administered the Lord's Supper. Collection for the day, \$20. Mrs. Anna Mungin has been very ill since they moved here; also her daughter, Miss Alfreda Mungin, who has now recovered from an attack of influenza and has returned to finish her term of school work at Waynesville, Ga. She has been principal there for three terms.—Chas. Wiggs, Reporter.

Mansfield, La.—Thomas Chapel Methodist Episcopal Church: Sunday school was conducted at 9.45 A. M. by the superintendent,

Mr. S. B. Sharp, Sunday, March 10. At the noon hour the Holy Spirit was with us in our general speaking meeting. A very appropriate and intelligent paper on "World Service" was read by Miss Sarah V. Thomas. The pastor gave some very timely remarks in response, by which we were greatly benefited. The Rev. M. L. Baldwin, pastor of Wesley Methodist Episcopal Church, Mansfield, preached a soul-stirring sermon, using for his subject, "This do in remembrance of me," 1 Cor. 11. 24. The Lord's Supper was administered by the Rev. Smith, assisted by the Rev. Baldwin. Our drive is now on, and we are expecting to go over the top on Easter Sunday. We are indeed proud of our pastor and his wife, the Rev. and Mrs. L. H. Smith. Collection for the day, \$32.45.—Miss Neacie E. Thomas, Reporter.

Navasota, Texas.—We wish to thank Bishop R. E. Jones for sending to us the Rev. J. C. Stripling, under whose leadership the church is progressing so nicely. He has gotten into the hearts of the people, and we are planning to put the program over. The church is enjoying both a spiritual and financial uplift. A banquet, held February 11, was a great success. Forty-one dollars and thirty-five cents was raised. A delicious menu was served. We have had two Quarterly Conferences under our district superintendent, the Rev. T. S. Pryor. Our first quarter was not so successful, but we went over the top during the second quarter, at which time \$46 was raised. Our Easter drive is well on the way. We are hoping and praying for a great time both spiritually and financially. The Sunday school will render its usual program Easter Sunday night, while the choir will render the early morning exercise. The total amount raised for all purposes for the quarter was \$432.63.—Mrs. E. A. Brown, Reporter.

Memphis, Tenn.—A group of young people of Centenary Methodist Episcopal Church organized a dramatic club February 1, 1929, and since that time the club has done great work. On Tuesday evening, March 5, the club presented "The College Stick," in two acts, to a large audience at Centenary. This play and the musicale were so unique that other churches were impressed and have invited the club to repeat the play. The play was sponsored by Miss H. R. Heard. The officers are: Miss H. R. Heard, president; Miss C. Heard, secretary; Miss Ruth Baker, treasurer; Mr. H. C. Clay, director of music. On Monday night, February 11, beginning at 8.30 o'clock, the church school of Centenary staged a successful debate before a large audience in the church auditorium between the debating society of LeMoyne Junior College and the debating team of the letter-carriers. Both teams presented good arguments on the subject, "Resolved, That Capital Punishment Should Be Abolished," the letter-carriers having the negative, and LeMoyne the affirmative. The young men of the LeMoyne Junior College debating team, under the coaching power of Prof. Aaron Brown, Jr., formerly of Talladega College, equalled the veteran team of the letter-carriers in all respects. Messrs. Robert and Harry Ratcliffe, freshmen, represented LeMoyne; Messrs. Vetzey and McLemore, representatives of the letter-carriers, won the debate by a close margin.—Reporter.

Abingdon, Va.—The Charles Wesley Methodist Episcopal Church has just closed one of the most successful revivals held here for many years. Mrs. Mary E. Jones, of Indianola, Miss., conducted the meeting. She is an evangelist far above the ordinary rank, and, as well, a very talented Bible student, which meant a great deal to the service and the training of the young people. They sat each night for the two weeks and diligently listened to her profound teaching of His Holy Word. Her being in our midst, beyond a doubt, stimulated a great interest in the Christian life of all the churches, as well as the young life of the entire community. The church was filled to its capacity each night, despite the inclement weather. There were thirty-six conversions and thirty-nine decisions of the Sunday-school children. Twenty-six persons were baptized and joined Charles Wesley Church. This meeting was of great benefit to the community and proves that the Methodist Church is building up

God's kingdom. Total conversions and declarations numbered seventy-five, for which we gladly say "Amen." We wish to thank Sister Jones for her splendid service. Sunday, March 16, was a very enjoyable day at Charles Wesley. Sixty-three persons communed, which was very impressive to the new members. We trust that we shall be able to continue doing good work for the Master.—The Rev. F. D. Thomas, Reporter.

Rowland, N. C.—Cedar Grove Methodist Episcopal Church: The Rev. C. L. Gidney, our wide-awake pastor, is putting forth strenuous efforts to make a good run this year. We feel safe to say that in every walk of life our pastor is holding up Jesus as a guide. The change made in making out the reports in our Sunday school has met the approval of the superintendent and teachers. The enrollment is still increasing. The Quarterly Conference was held in Salem Methodist Episcopal Church, February 23 and 24. The Rev. G. M. Phelps came over to Rowland Sunday with good news. After a very lively Sunday school, conducted by the district superintendent, in which he tried to make the conditions of Christian growth plain. A short talk on World Service was made by S. A. McDougald. The Rev. Phelps further emphasized the World Service movement, and told of his trip to the meeting in Evanston, Ill. Mrs. Phelps and children came on a visit February 24. We were very pleased to have them, and enjoyed her few words at the close of the service. We were favored with a trio by the Phelps girls. The Home Guards are planning to do more and better work this year under the leadership of Mrs. C. L. Gidney. On February 24, one soul was added to the church. On March 10, the Rev. Gidney preached from the text, "Freedom In the Christian Religion." Another soul was added to the church, after which the Lord's Supper was offered. All present partook of the sacrament. Pray that our church may march on until a more perfect day.—Mrs. S. C. McDougald, Reporter.

Greenwood, Miss.—The auxiliaries of Wesley Methodist Episcopal Church are very active, and have been successful throughout the entire year. Their presidents and officers are great leaders in Wesley. They know no failures, and are among our greatest factors in propagating the interest of the kingdom of the Lord and Master. The following is their report: Daughters and Sons of Wesley, Mesdames M. Collins, president; M. Graham, vice-president; G. C. Washington, secretary; H. Brewer, treasurer; raised during the year, \$375; sewing circle: Mesdames E. Gee, president; F. S. Brown, vice-president; A. D. Hunter, secretary; L. Jones, treasurer; raised \$325; stewardess' board, composed of one hundred women of the church, with Mesdames L. Jones, president; E. Gee, J. McAdams, M. Collins, M. W. Hillard, C. Love, A. Leflore, A. Batchelor, A. Kirby, vice-presidents in the order named; A. D. Hunter, secretary; Miss C. B. Weed, assistant secretary; Mrs. A. E. Wilson, chaplain, raised during the year, \$250; The Woman's Home Missionary Society: Mrs. A. E. Wilson, president; Miss C. B. Weed, vice-president; Mrs. A. M. Williams, treasurer, raised \$35; The Woman's Foreign Missionary Society: Mesdames A. Leflore, president; P. Harper, vice-president; L. Jones, secretary; M. Collins, treasurer, \$40; Ladies' Aid Society: Mrs. A. J. Sims, president; F. Bonds, vice-president; T. Coles, secretary; M. W. Hilliard, treasurer, \$150; Campfire Girls: Mrs. L. Jones, superintendent, \$12. Mr. J. E. Hansbrough is superintendent of the Boy Scouts; Mrs. Lola Holmes, superintendent of a large and progressive Junior League. Fine junior class work is being done, fine programs rendered, and they are all doing well financially. Mr. T. B. Rucker is the proficient superintendent of our Sunday school, which is very largely attended every Sabbath morning. With the co-operative spirit of the officers and teachers, very effective work is being done. The Epworth League is doing constructive work under the leadership of Mr. Clifton Brooks, president.—Reporter.

Transylvania, 26, 27; Waynesboro and Tallulah, 28, 29; Ferriday and Jonesboro, 30.

Dear Brothers: The district is in first-class condition. Each church is expected to go over the top. Don't come with any excuses, for that won't help you any. Bring a cashier's check, made to Dr. Orrin W. Auman, with full amount for World Service and area expenses; also money for the minutes. Let's put the old Monroe District over the top. A big time is planned at Mt. Nebo Church for April 8. The bishop is invited and may come. Yours in Christ, C. Spears, Dist. Supt.

Quarterly Conferences

ABERDEEN, MISS.

Pleasant Valley circuit: The first Quarterly Conference convened April 22 and 23 at Pleasant Valley with the district superintendent, Rev. B. W. Wynn, presiding. After opening in the usual manner, Dr. Wynn made some timely remarks concerning the general church work and World Service programs. There were a good number of officers and members present with good reports, who pledged themselves to see that the church's program be put over. The pastor, Rev. J. T. Cannon's salary was fixed at \$900; district superintendent, \$27 per quarter. On Sunday the Rev. Wynn preached a wonderful sermon; subject, "A Born Leader." All who heard him were filled with inspiration. We were graced with the presence of Mrs. B. W. Wynn, Miss Clara Nevils, and Miss Jackson, of Okolona Industrial School. We are now looking forward to a most successful year, both financially and spiritually.—Mrs. Emma Crump, Reporter.

AKRON, ALA.

The Akron circuit is alive as never before. The Rev. L. Tatum, our new pastor, has the church organized throughout, and is showing himself master of the job. We are working hard to raise our full quota of World Service for the Easter drive. He has ten clubs organized and working; four clubs in Akron, and six in the Jackson Chapel church. This circuit was at high-water mark in our second Quarterly Conference, February 22-24, opening with a World Service Council, conducted by our district superintendent, the Rev. F. W. Williams. The program was very helpful, and enjoyed by all present. The service came to a climax with a World Service sermon, delivered by the Rev. F. W. Williams. Saturday the service continued at Jackson Chapel, with a World Service council in connection with the Quarterly Conference. The service was very impressive and instructive. Sunday school was conducted by Bro. Ed. Brock. The Sunday school pledged to do its share in raising World Service. At 11 A. M. the World Service sermon was delivered by the Rev. F. W. Williams, district superintendent, which was gripping and inspiring. The Conference came to a close in Akron church Sunday night, with a special class meeting. The leaders are as follows: No. 1, Bros. A. R. Blackman; No. 2, W. L. Avery; No. 3, James Walton; No. 4, Sidney Benjiman. Songs were rendered by each class, which were uplifting and enjoyed by all. The closing sermon was preached by the Rev. Williams; subject, "This Day." Collection, \$37.—Rev. L. Tatum, Pastor; J. Walton, Reporter.

ALEXANDER CITY, ALA.

Haven Memorial Church is still holding her own on the Opelika District. We have just closed our second quarter, making a good report, at which time the district superintendent, Rev. J. C. Chuman, preached. Sunday night, February 24, he was at his best, and the spirit ran high. For the first time in the history of our church, our pastor, the Rev. G. W. Brown, conducted a winter revival, adding fifteen souls to the church and sending several to other churches. The Sunday school has grown wonderfully in the last three or four months. The classes are graded now, and the little folks are filling their building. The senior class has grown rapidly, and the adult class has grown seemingly over night. The number jumped from twelve to twenty-two in a very short space of time. There is a boosting committee for the Sunday school, and they are on the job. Rainy weather has not hampered the progress of the church.

District Activities

District Rounds

BLUEFIELD DISTRICT

Third Round—Gary, March 30, 31; Thorpe, April 6, 7; Welch, 13, 14; Anawalt, 14, 15; Bluefield, Va., 20, 21; Pocahontas, 21, 22; Tiptop, 27, 28; Tazewell, May 4, 5; Princeton, 11, 12; Williamson, 18, 19; Pearlsburg, 25, 26; Coalwood, June 1, 2; Excelsior, 2, 3; Bluefield, John Stewart, 8, 9; Amoneate, 9, 10; Freeman, 15, 16. The convention of church auxiliaries will convene May 2-5, 1929, in Tazewell Methodist Episcopal Church, Tazewell, Va., at 10 A. M. All ministers and Sunday-school superintendents, presidents of all auxiliaries, and delegates, are expected to be present at the opening and remain over for the closing. General officers and presidents of our institutions are invited to visit our meeting. Every evening will be especially devoted to the entertaining of friends of the city and visitors at large. You are all welcome. Thompson Hendricks is the entertaining pastor.—B. J. Martin, District Superintendent.

FORT SMITH DISTRICT

Second Round—Marche, March 29, 30; North Little Rock, McCahe Chapel, April 7, 8; Adams Chapel, 7-9; Bentonville, 14-18; Fayetteville, 14-16; Van Buren, 21, 22; Fort Smith, 21-23; Batesville, 28-30; Augusta and Auvergne, May 2-6; New Port, 4, 5; Hunter, 9-12; Cotton Plant, 12-14; Brinkley, 17-19; Bassfield and Devaul Bluff, 19-21; Conway, 26, 27. Group meetings: No. 1, Danville and Plainview, Roland and Natural Steps, Little Maumelle and Marks Chapel, meet at Roiland, April 3, 4; No. 2, Brinkley, Cotton Plant, Brassfield and Devaul Bluff and Hunter circuit, meet at Hunter, May 15, 16; No. 3, Augusta and Auvergne, Batesville and Sidney and New Port, meet at New Port, May 8, 9; No. 4, Marche circuit, North Little Rock, McCahe Chapel, Adams Chapel, meet at Bullocks Chapel, May 22, 23; No. 5, Conway, Morrillton circuit, Solgohachia circuit,

meet at Solgohachia, April 24, 25; No. 6, Bentonville, Fayetteville, meet at Bentonville, April 16, 17; No. 7, Van Buren and Fort Smith, meet at Fort Smith, April 18, 19.

Dear Co-workers: We are beginning our second round. We were not able to do very much on our first round on account of sickness, death, and extreme cold weather, but we are not discouraged, for He knows best. Let us make Easter a red-letter day for our World Service. Send your minute money to the Annual Conference secretary. He is ready for it. Take care of all of the causes—not only those mentioned, but remember every cause. Let's make this the banner round. I am at your service for the work. Your brother in Christ, J. L. Bryan, Dist. Supt., Box 333, Conway, Ark.

Third Round—Morgan City, April 6, 7; Franklin, 12-14; Centerville, 18, 14; Woodlawn, 20, 21; Napoleonville, 21, 22; Donald-

LA TECHE DISTRICT

sonville, 26-29; Viron, 27, 28; Bayou Goula, May 4, 5; Plaquemine, 5, 6; Rosedale, 9-12; Hahnsville, 19; Kenner, 19, 20; Whitehall, 25, 26; Litcher, 26, 27; Baldwin, June 1, 2; Godman, 2, 3; Crawford, 6-9; St. Peter, 9, 10; Thibodaux, 16, 17; Schriever, 15, 16; Beattieville, 22, 23; Houma, 23, 24.

Dear Brethren: We expect every church to go over the top on Easter. Urge your members to take the Southwestern Christian Advocate. See that the La Teche District gets the Southwestern banner. Our District Conference convenes at Morgan City, La., June 26-30, 1929.—H. Daniels, Dist. Supt.

MONROE DISTRICT

Third Round—Mt. Nebo, April 19-21; Mt. Sinai, 27, 28; Bonita, May 8-5; Bastrop, 10-12; Lake Providence, 17-19; St. Paul, 24-26; St. James, 31-June 1, 2; Clayton circuit, 8, 9; Jones circuit, 15, 16; Washington, 22, 23; Bosco and Columbia, 24, 25; Roosevelt and

auxiliaries. The Ladies' Aid, boards, and clubs of the church are doing fine work. Under the leadership of the pastor, Rev. G. W. Brown, the young people have been organized into clubs, and are now doing their best to put over a big program. We are all looking forward to the Easter drive, and are putting forth every effort to make it a great success. Our slogan is, "Over the top," and we intend to win for World Service.—W. A. Smith, Reporter.

ARCHER, FLA.

Bethlehem Methodist Episcopal Church: The Rev. D. S. Selmore, district superintendent, held his Quarterly Conference March 8. A packed house greeted him. He preached from the text, "I, if I be lifted up, will draw all men unto me." At the conclusion of the sermon the visitors were introduced: Mr. Wilson and Mrs. Wilson, and a host of Baptist friends. The total collection was \$22. The principal of Archer school was connected with the Methodist Episcopal Church under the pastorate of Rev. B. J. Boatright.—Reporter.

ATLANTA, GA.

Burns Circuit: Our second Quarterly Conference of the Burns Chapel charge was held March 9 and 10 by our new district superintendent, the Rev. D. H. Stanton, who presided in a gentle way. He gave some timely remarks, which were uplifting to us. The following visitors were present: the Revs. R. H. L. Eans, C. G. Gissentanner, and Van Marks. They were introduced and brought much inspiration in their timely addresses. We were made to rejoice. Dinner was served at the church. On March 10, Sunday school was conducted by the superintendent, Sister H. R. Feariby. At 11 A. M. the president of missions conducted a program on World Service. Scripture lesson was read by Miss Zora Brown; prayer, Mr. J. M. Dodds; a very appropriate and intelligent paper by Miss Louisa Atwaters. Poems were recited by Mrs. Mary Mobley. Paid superintendent in full.—Rev. R. T. Jackson, Pastor; Mrs. H. R. Feariby, Reporter.

BLACKBURN, MO.

Sunday, January 27, was a great day for Young's Chapel Methodist Episcopal Church. Our fourth and last quarterly meeting was held, with the Rev. E. W. Hannah, district superintendent, presiding. He preached three able sermons. Raised during the day, \$30. The officers reported raised since Annual Conference, \$845; Ladies' Aid, \$227, which is a great improvement over last year. The church has been remodeled, papered, and painted, at a cost of \$1,800, and is complete, with a nice auditorium, basement, with dining room and kitchen. Following our quarterly meeting, a revival was started, and for ten days a great spiritual awakening was felt, during which twelve persons were happily converted and joined the church. The meeting was conducted by the pastor and Rev. A. M. Jackson. The Rev. E. W. Hannah held the fourth Quarterly Conference with Malta Bend, February 10. Blackburn and Malta Bend is a splendid circuit, with good, loyal members and friends.—Rev. A. Gamble, Pastor; Mrs. Harriett Garner, Secretary-Reporter.

COLLEGE PARK, GA.

Lester Chapel Methodist Episcopal Church held its first Quarterly Conference with the new district superintendent, the Rev. W. B. Wood, present. Sunday, March 10, he preached two soul-stirring sermons to the delight of every hearer. Monday night, March 11, the Quarterly Conference was held. The membership willingly laid \$40 on the table, and the Girls' Club served a delightful repast. Under the administration of our painstaking pastor, the Rev. J. W. Swain, the charge is alive and still taking on new life.—Reporter.

FAIRFIELD, TEXAS

The second Quarterly Conference of the Fairfield circuit was held on March 9 and 10, with the Rev. J. F. Barnes, district superintendent, presiding. Only a few of the officers were present, but a real spiritual time was enjoyed by those who were present. The district superintendent made all feel that he was their friend and brother, and much interested in the success of the church. Sun-

day, at 8.30 P. M., the Rev. Barnes preached to an overcrowded house from Eph. 6. 10: "Be strong in the Lord, and in the power of his might." He impressed the people that the gospel message was the much-needed thing to take hold of. We are praying for a spiritual awakening on this circuit this year.—M. Q. A. Fuller, Reporter.

LAWRENCEBURG, TENN.

The second Quarterly Conference was held at West Point, March 9-11. The Rev. L. A. Armstrong, district superintendent, presided. He called the Conference to order, and the secretary, O. J. Summerhill, called the roll. A large number of members were present and made good reports. The superintendent was well pleased with the way our pastor, the Rev. Wm. Neal, had the work organized, and spoke in high terms of the pastor and members working in harmony together. The Rev. Armstrong preached on Sunday morning to a large audience, selecting his text from 2 Tim.; subject, "The Things That Make Good Soldiers." It was said by many that this was the best Conference held on this charge for many years. On Monday night Dr. Armstrong came to Lawrenceburg. He preached a strong sermon at St. John Methodist Episcopal Church to a large crowd from Heb. 12. 1. Paid the superintendent in full, \$27.78; pastor, \$81.65; Walden, \$16; World Service, \$8; trustees, \$15; total raised this quarter, \$148.88. The superintendent urged the members and friends to subscribe for the Southwestern Christian Advocate.—O. J. Summerhill, Reporter.

MARION, ALA.

The second Quarterly Conference was held March 1-4, the Rev. F. W. Williams, district superintendent, presiding. The business session was held on Friday, at which time good reports were rendered by all officers. The superintendent was at his best. The church showed a great advance forward in its work. Saturday, the funeral of Bro. Eugene Wilson was held in Zion Chapel Church. Sunday, at 11 A. M., the Rev. I. B. Points preached a great sermon and administered the Lord's Supper to the largest number since being here. The Rev. Williams preached at night on World Service, a powerful sermon. The collection for the day was \$66. The church is proud of its pastor, who has proven himself able for the unusual task here.—Miss Velma Young, Reporter.

OAK HILL, GA.

Richard Chapel: The Rev. W. B. Woods, district superintendent, held our first Quarterly Conference, February 16 and 17. In spite of rainy weather, we had a nice Conference. The Rev. Woods preached a wonderful sermon from John 6. 9. He preached to the delight of all present. We raised \$29.25.—Rev. J. T. Wolf, Pastor; Miss Lillian Huston, Reporter.

OXFORD, GA.

Our first Quarterly Conference was held March 1-3, the Rev. N. J. Crolley, district superintendent, presiding. Friday night, March 1, the business session was held. A large audience was present with the official members to hear the wonderful address delivered by the superintendent before the business session began. After hearing the reports from the various auxiliaries and the excellent report read by the pastor, who left no stones unturned, the superintendent spoke words of commendation, praising the new pastor, Rev. A. R. Wyatt, and the loyal members for the wonderful things they had done. The Rev. J. H. Bridges, our pastor at Covington, Ga., was present and spoke words of greeting. A feast of good things was prepared for us at the parsonage. Sunday, March 3, the pastor and district superintendent met a large audience at Wesley Chapel Methodist Episcopal Church, who were waiting to hear the wonderful message delivered by the superintendent, who preached from St. John 18. 86-88. This sermon will never be forgotten. Two persons came forward and had their names enrolled. A large crowd greeted the superintendent and pastor at Rust Chapel Methodist Episcopal Church at night. The Rev. Crolley preached at this time from St. John 11. 89: "Take ye away the stone." Amount raised during the Confer-

ence, \$36. The superintendent was paid in full. We are very grateful to the good bishop and district superintendent for sending to us as pastor the Rev. A. R. Wyatt. Under his leadership we will go over the top.—Mrs. E. Steward, Reporter.

PINEVILLE, FLA.

Our first quarterly meeting was held March 3 at Pineville Methodist Episcopal Church, with the Rev. D. S. Selmore, district superintendent, presiding. The Rev. Selmore gave some timely remarks, which were gladly received by all present. The pastor, Rev. R. S. Tyer, reported the church in good condition. We were glad to have our pastor returned to us for another year. All officers made good reports, which showed progress along all lines of church work. Under the direction of Mr. and Mrs. Latson and the Sunday-school superintendent, we hope to have a splendid Easter program. The Rev. Selmore preached from Luke 10. 25; subject, "More Life." Collection for the morning, \$16.—H. S. Wilkison, Reporter.

Obituaries

FOSTER—The Rev. L. C. Foster, who departed this life February 18, 1929, was born at Newnanville, Fla., in 1877. He was converted and joined the Paradise Methodist Episcopal Church during the pastorate of Rev. Turner Austin in 1898. He was united in wedlock to Miss Carrie Turner in 1899, and to this union were born six children, two of whom preceded him to the great beyond. Bro. Foster felt the call to the ministry and joined the Florida Conference in 1908, and pastored successfully the following charges: High Springs, five years; New-Newbell and Lacross, two years; Lakeland, three years; Miami, five years; Wrightsville in Jacksonville, two years; Palatka and Jonesville, one year each. At this point his heart failed, and he took the retired relation. He was tenderly cared for by his wife, relatives, and friends until the end came. He bore his illness with patience and undaunted faith in his Redeemer. He leaves to mourn his departure, a loving wife, four children, one brother, three sisters, and a host of relatives and friends. The following pastors assisted in the funeral service: Revs. G. R. Wilson, Ocala; F. E. Welch, district superintendent Ocala District, master of ceremonies; H. C. Green, Alachua; G. W. Cole, of the Baptist Church; Ed. Williams, F. W. Woten, and D. S. Selmore, district superintendent of the Gainesville District.—N. O. Smith, Reporter.

GILLESPIE—The Rev. J. C. Gillespie was born November 8, 1868, and died February 8, 1929. He was the son of the Rev. Obidiah Gillespie. He was married to Miss Clara Anderson, January 1, 1891; to them thirteen children were born, nine of whom survive him. He was confined to his bed only a short time. His last charge was McHenry, Miss., and he had made only one visit. For many years he was a faithful pastor and a great builder. The following ministers took part in the funeral services: the Rev. E. W. Washington, of the Colored Methodist Episcopal Church, and the Rev. J. W. Wheeler, of the Baptist Church. His remains were laid to rest in the Mt. Pleasant Cemetery. The deceased leaves a wife, three sons, six daughters, two brothers, twelve grandchildren, and many relatives and friends to mourn his departure. Gone, but not forgotten.—The Rev. T. M. Jefferson, Reporter.

HALL—Mrs. Sarah Hall, a faithful member of Scott Chapel Methodist Episcopal Church, Blackshear, Ga., departed this earthly life February 17, 1929. At the time of her death she was residing with her father and mother, Mr. and Mrs. J. J. Mack. She was married to Mr. Hall, of Baxley, Ga., in 1916, and was a devoted wife until her death. She was loved by all with whom she came in contact. The funeral was conducted by the Rev. A. H. Jamerson, Sunday, February 18. His text was taken from Mal. 8. 2. She leaves to mourn her departure, husband, father, mother, and a host of friends.—Rev. A. H. Jamerson, Reporter.

MCCRAY—Mrs. Rosie McCray died December 18, 1928. She was a member of the Meth-

odist Episcopal Church for twenty-three years and was the daughter of the Rev. F. P. Thomas, of Clayton, Miss. Together, with her husband and son, she moved from her home in Duncan, Miss., and went to Detroit, Mich., where they lived seven years. While there she connected herself with Scott Methodist Episcopal Church. She leaves a husband, mother, father, five sisters, two brothers, and a host of relatives and friends to mourn their loss. The funeral was attended by the Rev. E. Colton and the Rev. Hall, of the Baptist Church. The remains were laid to rest in White Cemetery.—Mollie Norwood, Reporter.

MARMON—Bro. A. B. Marmon was born at Hickory Flat, Miss., February 22, 1856; was married to Lillie A. Ivy, October 2, 1879, and to this union nine children were born. He was a faithful member of St. Mary's Methodist Episcopal Church for a number of years. Bro. Marmon bore his suffering with patience, and when he realized that he could not remain, he informed his family at his bedside that he would be glad when he got over yonder that he might rest. He died January 18, 1929, at 7:22 A. M. He is survived by a wife, four sons, two daughters, eight grandchildren, and four great-grandchildren. Bro. Marmon was a loving husband and father and a loyal citizen. We mourn, for we shall miss him.—O. W. Crump, Pastor.

MARTIN—On February 18, 1929, death claimed our brother, husband, father, and friend, Mr. Anthony Martin, aged ninety-three years. He was the oldest member of Mt. Pleasant Methodist Episcopal Church, Reddick, Miss. He joined the church at the age of twenty-three years, and lived a consistent Christian life for sixty-four years. He served as class leader and was faithful to his church until death. He had been in poor health for several months, but in spite of illness there was always room for smiles and sunshine. The funeral was largely attended by a host of friends. He leaves a wife, two daughters, one sister, a host of grandchildren, and great-grandchildren to mourn their loss. The sermon was preached by the Rev. P. S. Olive, his pastor.—O. L. Eddings, Reporter.

SCOTT—Bro. C. L. Scott, born December 11, 1858, in Jefferson County, Miss., died February 28, 1929. He was converted at an early age and lived a faithful member of Mt. Pleasant Church for forty years. He was leader of Class No. 1 for more than twenty-five years, and was also president of the Church Aid. His funeral was preached by the pastor, Rev. P. S. Olive, who selected for his text, Job, fourteenth chapter, assisted by the Rev. J. E. Lewis, pastor of the Harrison (Miss.) Baptist Church; also the Rev. C. Dass, of Fayette, Miss. Bro. Scott died at the age of seventy-one years. Beautiful floral offerings attested the esteem in which he was held by his numerous friends. He leaves to mourn a wife, two daughters, three sons, one brother, and a host of grandchildren and great-grandchildren. He will be greatly missed in the church and community.—Mrs. A. J. Eakin, Reporter.

WASHINGTON—Christine Louise Washington was born in Jackson, Miss., December 21, 1913. She died January 31, 1929, at 10:45 A. M. In 1923 she confessed Christ and joined Central Methodist Episcopal Church during the pastorate of the Rev. McMorries, and was baptized by Dr. J. W. Golden; nevertheless she attended Pratt Memorial Methodist Episcopal Church Sunday school all of her life and was a member of the junior choir and Mrs. M. A. Black's class. She was faithful and willing to serve in any way that she could. Her funeral was conducted at Pratt Memorial Methodist Episcopal Church by the Rev. A. B. Keeling, assisted by the Rev. J. W. E. Bowen, Jr., J. R. Powe, of the African Methodist Episcopal Church; District Superintendent J. S. Williams, and President B. B. Dansby, of Jackson College. She leaves a father, mother, sister, several other relatives, and a large number of friends who will miss her smile and presence.—Reporter.

Cards of Thanks

The pastor and wife wish to thank the good members of St. Elizabeth Methodist Episcopal Church for the many pounds of choice groceries, given on Tuesday night, February 19. Such storms are welcome at any time. Southside is moving onward and upward. Pastor and all the members are pulling together. Our motto is, "Over the top on Easter for World Service."—J. A. Williams, Pastor, Meridian, Miss.

I wish to thank the good people of Haven Chapel Methodist Episcopal Church for the nice suit of clothes given me for Conference; also for the kindness of the circuit during the epidemic. It was with pleasure that both churches came to our rescue with more than 150 pounds of choice groceries and \$9 in cash. May God's blessing rest richly upon the work and the workers.—The Rev. and Mrs. R. B. Maxwell, Brickleys and Kokomo, Ark.

I desire to thank the members and friends of St. Paul Methodist Episcopal Church, McComb, Miss., for fifty pounds of choice groceries which were brought to the parsonage in a storm that took place Saturday night, February 23, led by Sisters Laura Robinson, Emma Rembert, Brothers Charlie Robinson, David Huston, and many others. May God bless these good people to live long and continue to make others happy. Call again.—A. D. Smith.

I take this method to thank the good members of Mt. Zion Methodist Episcopal Church, Kilmichael, Miss., for the many things brought to the parsonage, consisting of furniture and many pounds of choice groceries, which made the pastor and family happy. The brethren of the church built a garden and remodeled the parsonage. The pastor and wife thank them very much and invite them to continue the good work.—The Rev. and Mrs. E. H. Holmes.

I take this method to thank Sister Girlie Moultrie, leader of Class No. 4, and her devoted husband and members and friends of her class, for a real surprise party, consisting of seventy-five pounds of choice eatables, which were left on the table in the parsonage. Wesley Methodist Episcopal Church has a membership of great people who know how and make it pleasant for their pastor. Come again; you are welcome.—The Rev. P. M. Jones, Pastor, Lake Arthur, La.

On the night of February 5 a great storm struck the parsonage about the time when the pastor and family were preparing to retire. The good people of St. Mark came in singing "Open the Door for the Children." When the pastor opened the door they entered and laid on the table about 150 pounds of groceries for the comfort of the family. After a few remarks of appreciation by the pastor they departed, singing "God Will Take Care of You." Come again.—A. L. Bohannon and Family, Dekalb, Miss.

A great storm struck the parsonage at Enterprise, Miss., February 3, and left the table laden with select groceries. The party was led by Sister Mary J. Garner and Sister Ida Radford and other members and friends of the Wesley Chapel Methodist Episcopal Church. The pastor and wife, Rev. and Mrs. E. W. Rogers, rejoiced in this wonderful movement, and were very pleased at the variety of food. May God bless them and their givings that they may receive in proportion as they give.—Mrs. V. E. Rogers.

We take this method to thank the members and friends of St. Paul Methodist Episcopal Church, Farmington, Mo., for a large basket of choice groceries and a cash purse given during the holiday season. This noble act was led by the superintendent of the Sunday school, organist, and also the teacher of our public school, Miss Dayse Baker, and also a watch presented by Bro. J. Bridges since that time, and many thanks to those who gave other things. May God bless these good people.—The Rev. F. D. Woodford and Family.

The Rev. and Mrs. Hants, of Huntsville, Texas, take this method to thank the mem-

**Mother
and the
children**
occupy a
prominent
position in

The Home Quarterly

for the second quarter. We list a few of the many interesting articles:

"To My Mother"—Prof. Randall J. Condon.
"A Famous Mother"—Stella Wyatt Brummitt.
"The Children in Our Midst"—Jessie Eleanor Moore.
"What Boys' Organizations Can Do for Your Boy This Summer"—Armstrong Perry.

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The Methodist Book Concern

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bers of St. James Methodist Episcopal Church for the nice things given them for Christmas. Those contributing were: Mesdames O. Watkins, L. Crawford, S. Crawford, E. White, Mrs. Smith, Mrs. Luc, Mrs. Watkins, Mr. Carter, Frank Fisher. We have been received with open arms by the members and friends here, and we have never worked with a more loyal set of women than these. We pray God's blessings upon them and ask them to come again.

We take this method to thank the members and friends of Rising Star Methodist Episcopal Church, Hobson City, Ala., for the storm which struck the parsonage February 20. The party laid on the table a large supply of choice groceries and a sum of money. Those participating were: Mr. and Mrs. Peat, Mr. and Mrs. B. Turner, Mr. W. Burden and family, Mr. and Mrs. W. Patton, Mr. and Mrs. J. Snow, Mr. and Mrs. J. Wynn, Mr. and Mrs. J. Hunley, Mesdames I. Nickerson, L. Brockman, S. Nickerson, F. Morgan, P. McAdoo, C. Price, J. Adams, W. M. Bates, O. Robertson, A. Suddetts, M. Williams, B. L. Ingersoll, M. Steed, E. Conley, R. Peat, E. Morris, C. Pope, Mr. and Mrs. B. Fisher, Mr. and Mrs. W. Barker, Messrs. A. Nickerson, M. Henderson, Mr. and Mrs. A. Williams. We are proud of our members and friends. Come again.—The Rev. J. A. Knox and Family.

The Rev. J. H. Gaston and wife wish to thank the good people of Hardiman Chapel Methodist Episcopal Church, Duckhill, Miss., for a storm party on Monday, March 11. They placed in the car a basket of select groceries. The following persons participated in the movement: Mr. and Mrs. M. Beck, Mr. and Mrs. S. E. Hardiman, Mrs. McDonald, and many others. The same storm came by the way of Green Chapel, Tuesday evening, filling the table with over 210 pounds of groceries. The table was filled with everything good to eat. This group of co-workers was led by Mr. and Mrs. Joe Amos, Mr. and Mrs. Harry Jones, Mrs. Mary Patterson, Mr. R. Lumous, Mr. J. P. Amos, Mrs. H. Plecott, Mrs. A. Plecott, Miss Mary F. Miller. We pray God's blessing on these faithful members of Hardiman and Green Chapels. We highly appreciate your kindness. Come again.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, APRIL 4, 1929

FOUND IN THIS ISSUE

The President's Pocket Veto

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Negro

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A Fisherman's Paradise

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The President's Pocket Veto

Kellogg Holds Record for Treaties Signed

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

EVER since governments were formed, there have been charges that legislators and executives have suppressed legislation by using various devices to pigeon-hole or sidetrack certain measures. One of the practices now common is for committee chairmen to keep measures from receiving parliamentary consideration by failing to bring them before their committees for discussion. This is especially a great danger in a group-controlled legislative body, unless those in control are governed by exceptionally high ideals of justice and public duty.

EXECUTIVE VETO

The Constitution of the United States, in distributing the functions of government to its three branches—executive, legislative, and judicial—places in the hands of the Chief Executive a power over legislation which is very potent. In fact it is difficult to reconcile this power with our present ideals of democracy. The Chief Executive may veto a bill which a whole Congress of 531 members has passed after months of deliberation.

The Constitution states that, after a bill has been passed by both Houses of Congress and signed by the president of each chamber, it shall be sent to the Chief Executive for his signature, after which it becomes a law. If he disapproves of the legislation enacted, he is to return the measure within ten days (Sundays excepted) to the House where it originated, with a statement of his reasons for objecting. The measure can then become law only if it receives a two-thirds vote in both Houses. If the President neither signs the bill nor returns it within the ten days allowed, it becomes a law the same as if he had signed it, "unless Congress, by their adjournment, prevent its return, in which case it shall not be a law."

For one hundred years and more it has been the practice of Presidents to "pocket veto" certain measures they did not sanction, if a session of Congress adjourned during the ten-day period allowed for the affixing of the presidential signature. Bills thus treated were generally regarded as lost. The Supreme Court during its history had not been called upon, until its recent session, to pass upon this question.

The case which has brought to the fore this question of the validity of the pocket veto is as follows:

Just before the close of the first session of the Sixty-ninth Congress, a bill was passed granting the Okanogan and five other Indian tribes of the State of Washington permission to bring suit in the Court of Claims to settle a controversy with the Government over land which the Indians claim was illegally taken from them. The session closed within ten days after the passage of the measure. President Coolidge did not sign it, although a decision of the Supreme Court holds that the President has power to sign a bill, during a recess, within ten days after it is presented to him. The Indians contend that the measure became law because the President did not veto it; but the Court of Claims held that it was lost, thus sustaining the pocket veto. On an appeal, the case was brought to the highest tribunal in the land. So important is the question involved that, although it has become unusual for an attorney-general of the United States actually to plead a case, Mr. Mitchell appeared in person to argue the matter before the Supreme Court.

A QUESTION OF INTERPRETATION

Attorney-General Mitchell, in stating the case for the United States Government, summarized his conclusions as follows: "(1) That the ten-day period referred to is not a period of ten legislative days, but ten calendar days, Sundays excepted; (2) that the return prevented by an adjournment is a return within ten calendar days, Sundays excepted, after presentation of the bill to the President; (3)

that such a return is prevented by an adjournment by which the House in which the bill originated is not in session on the tenth day after presentation, and that the word 'adjournment' refers to any adjournment, and not alone to an adjournment at the end of a Congress."

If the Supreme Court decision, which will be handed down shortly after that tribunal reconvenes on April 8, holds the opposite view and declares the pocket veto is not effective, the results will be far-reaching and not without a touch of humor in some in-

NOTICE

The annual meeting of the Book Committee of the Methodist Episcopal Church will be held in the chapel of The Methodist Book Concern, 150 Fifth Avenue, New York, Wednesday morning, April 24, 1929, at ten o'clock.

WILLIAM F. CONNER, *Chairman*;
EZRA S. TIPPLE, *Secretary*.

stances. For example, one of the 120 bills which have been pocket vetoed during the history of the nation, and which would become part of the law of the land under such a ruling, has to do with speeding up the mails from Missouri to California. In 1859, Congress passed this measure which decrees that the time for delivery shall be reduced from thirty-eight to thirty days. Congress adjourned, and the President failed to sign the bill. Notwithstanding this "pocket veto" of 1859, the time of mail delivery between these two points has been reduced to a day.

THE PRESIDENT'S POWER AND RESPONSIBILITY

Many of the measures which would become law were the pocket veto declared invalid, would entail serious legislative changes. A recent case which indicates the possible scope of the results of a "pocket veto" is the Muscle Shoals Bill. This measure proposes a project for the manufacture of munitions in times of war, and of nitrogen fertilizer for the farmers and electric power for a great territory, in times of peace. The Government during the war period invested over \$150,000,000 in this plant. After the war there followed months of debate in Congress, and finally a very important bill was passed in May of last year creating a government corporation to carry forward the work already started at Muscle Shoals. The vote of Congress was, in the Senate, 43 to 34 in favor of the bill; and in the House, 211 to 144. Congress adjourned before the ten days allowed for the President to sign or veto the bill, had elapsed. He did neither. The champions of the bill declared it became a law, as that same Congress, the seventieth, would be again in session the following December, as the closing of the National Legislature in May was for a recess, and was not the final adjournment of that Congress. Opponents of the measure claimed the bill was dead because the President had not signed it, and an adjournment of Congress had intervened to prevent its return.

In this connection it is of interest to note that when Congress adjourns at the end of an administration the President goes to the Capitol to sign the bills passed in the last minute of Congress. It is held that an incoming President cannot sign bills passed under his predecessor. President Coolidge signed a number of such bills in his room at the Capitol just before he released the reins of office.

THE POWER OF THE VETO

This case illustrates how great are the responsibilities of a President and the tremen-

dous power he may wield. It is difficult to pass a bill over a President's veto, as many legislators want to stand with the administration leaders, and others are glad to hide behind the President's act. However, the power of a pocket veto brings us a serious consideration. In the Muscle Shoals case, 254 legislators, a majority of seventy-four, after months of consideration, vote in favor of a bill. One man, the Chief Executive, who, because of many other duties, is not able to give as careful study to the question as members of Congress, can cancel the action of the whole membership of Congress when that body adjourns within ten days after passing a bill. Furthermore, the President need not give any reason for his action. Here is a question of proper balance between the legislative and executive branches of the Government. The present situation emphasizes the vital importance of choosing for Chief Executive only such a man as can be relied upon as to his wise judgment and American ideals.

KELLOGG HOLDS RECORD

Last week the Hon. Frank B. Kellogg handed over the administration of the State Department of the United States to the Hon. Henry L. Stimson. Thus that seventy-two-year-old statesman, after a life of unusual achievement in the legal and governmental fields, brought a long public career to a glorious close. Here again the United States has proven itself a field of opportunity for ambitious youth. Born at Potsdam, N. Y., without any special privilege or opportunity, the future Secretary of State as a boy drifted westward as the star of empire was then moving, won the respect of his fellow citizens in his adopted State of Minnesota, represented that State in the United States Senate, then his nation in the Court of St. James, and finally was intrusted with the

(Concluded on page 276)

Personal and General

—At a recent church election, called for that purpose, Mr. J. Milton Arbuckle and Mr. Byrd C. Lewis, of Fourth Methodist Episcopal Church, Boston, Mass., were elected delegate and alternate, respectively, to the Lay Electoral Conference, which convenes at the same time and place of the Annual Conference.

—Dr. H. Reeves Calkins, missionary in India, filled successful speaking engagements in New Orleans at First Street Church, March 21; Grace Church, March 22; and on Sunday, March 24, preached the morning sermon at Trinity. At 8 P. M., he presided at a mass meeting held at Mt. Zion, and at 7.30 P. M. was speaker at Wesley Chapel Methodist Episcopal Church. He delivered an address to the New Orleans Preachers' Meeting on Monday. Large and appreciative audiences greeted Dr. Calkins at each place.

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Will President Hoover Do It?

ON THE day before the inauguration of Mr. Hoover as President of the United States, Rabbi Stephen Wise, of New York, spoke as a social prophet thus:

"The nation counts with fullest confidence upon Mr. Hoover, who becomes President at noon on Monday, to seek to stay the floods of ill-will and prejudice and hatred just as he stayed the floods of the Mississippi Valley. We welcome the new President as the country's new leader, a man filling one of the greatest posts dominating the destinies of mankind, believing that he will take counsel with all groups and factions in the nation, ever insisting upon justice within and without the borders of America's life as the supreme triumph of the idealism we cherish as Americans."

In speaking thus, Rabbi Wise gives vocal expression to what is perhaps the deepest and most cherished sentiments in the constituent minority racial groups of our composite American population. As a nation, social justice is of the essence of our national idealism and likewise the object of our proud boasting. At the same time, everywhere in our interracial group relationships are manifest the most elemental and distressing discrepancies between idealizing theories and everyday pragmatic fact. One of the glorious facts of his public service for the nation hitherto was Mr. Hoover's masterly handling of the flood situation in the Mississippi Valley. That was one thing; staying the floods, and their social consequences, of racial ill-will, prejudice, and hatred is quite another thing. The former he did; shall we expect him to do this last?

The Jewish element of our population are anticipating such a thing. Their condition in the social and political conglomerate would lead them to expect that out of a sense of human justice the President would lead the nation to such an attitude toward them. They certainly deserve, as well as have the right, to expect that whatever in national thought and procedure handicaps them in their group struggle for legitimate opportunity for an open field and a fair race, should be honestly removed. And if the Government has evaded this plain duty up till this time, it is up to Mr. Hoover, heralded as a scrupulously conscientious Christian man, as Chief Executive of the nation, now to shape its policies and programs so that social justice shall supplant the long existing system of miscarriage that has so depressed the minority.

An able Jewish citizen, interpreting the citizenship experience of his race in this country, says:

"The odds are still against us everywhere; not merely socially, but—and this is an infinitely graver matter—economically. Jewish stenographers are finding it increasingly difficult to obtain positions in New York, and Jewish professors are finding it almost impossible to receive their deserved promotion in most colleges in the land. Many banking establishments, not a few industrial corporations, many hospitals, innumerable law firms, exercise a quite obvious boycott against Jews. Of course, that boycott is rarely absolute, and an able Jew can almost always break his way in. But there's the rub: he has to be able, inordinately able."

This black thread of injustice can be traced, prominent, throughout the entire fabric of American life for the Jew; and if, for him, injustice is so prominent an attitude and behavior on the part of the majority group of American citizens, what must be—what has been, and

is—the attitude and habitual action of white America toward Negro Americans?

In numbers the Negro group is far superior to the Jewish. Against him, also, is the composite fact of pigment of the skin, economic impotence, political disfranchisement, increasing industrial elimination, municipal segregation, a regulated system of enforced ignorance. So long have we suffered from violence and murder that our racial sense of awareness thereto have become measurably "fatigued" toward such American "justice" as we experience.

Take so manifestly a national obligation as that of education for all its citizens. It is our overwhelming conviction that the chief obstacle to the establishment of a Government Bureau of Education has been and is not Catholic opposition so much as the eternal grudge and discrimination in certain sections that the Negro American shall experience great difficulty in being liberally educated. And certain of these States will always be ready to supply the handicap requisite for such a purpose. For instance, four years ago Georgia paid in teachers' salaries \$2 per Negro child and \$17 per white child; ten times as much in the aggregate was paid for salaries of white, as for colored, teachers. The average annual salary of Negro teachers was \$220. The total appropriation by that State for normal, agricultural, college, and technical education for Negroes in 1924 was \$32,500. For whites it was \$829,700, or more than twenty-five times as much. Five years ago, in Georgia, there was only one accredited public high school for 400,000 Negro children. All despite the fact that the State's population is nearly equally divided between white and Negro citizens. To keep the Negro manageable and "in his place," has been the prevailing motive of the process of "assimilation" of this section, determining educational, economic, and civic procedure.

Will President Hoover meet this condition of minority groups of our population with insistence "upon justice within and without the borders of America's life as the supreme triumph of the idealism we cherish as America"? Certain considerations should precede the answer to this vital question. Is President Hoover aware of such injustices in our civic and governmental life as afflict our minority groups? But this question is well-nigh absurd. Only it drives to the clear conviction that he does; for it brings into clear perspective his wide and varied contacts formerly sustained with almost every phase of American life and world-wide conditions. It was this knowledge that constituted one of the chief assets of his qualifications which drove him into office by the most widespread popular vote of any President.

If Mr. Hoover is just measurably as observant as was the nation's greatest President when, during the swirling floods of the recent Mississippi disaster, like Lincoln, he stood on the levees of that river, he took in, at a glance, the whole situation of the Negro, political, economic, cultural, industrial. Unless his eyes were shut,

his ears closed, and his soul calloused, President Hoover knows of the injustices, much still of which never becomes vocal, suffered by these minority groups of American citizens.

Is President Hoover dominated by an imperative idealism? is properly our next question. If he is not, minorities cannot hope for much at his hands. Fortunately, the nation thinks he is thus obsessed. This confidence of the nation likewise helped sweep him into office. Accumulated evidence should be found in his family and Christian traditions. Still there are about every man's life certain frontiers beyond which the outside community cannot go. That unexplored region cannot be known except as society is given opportunity for experimentation and observation on the individual's own initiative. Conscious that there is always another side to individual personal character, the nation will, unless and until disillusioned, believe Mr. Hoover dominated by an imperative idealism—a commanding moral sense of right and duty.

Has President Hoover, however, the official courage of detachment from traditions of political and social expediency to lead a national crusade for American justice to minorities—"to seek to stay the floods of ill-will and prejudice and hatred" that are bearing the dominant racial group disastrously against the minority race groups of the nation? Here there loom up three ill omens for our main question.

There was little, if any, specific assurance pointing from his pre-election campaign. The stand-patters on injustice to minorities seem to have gotten the better of it, if certain constructions of interpretation of his messages are to be accepted. Nor has there been any favorable voice denying the intentions ascribed to the party machine in what purported to be its subserviency to the wishes of the "lily-white" faction when notorious onslaughts were being made on Negro Republican leaders in the South.

In his muchly-awaited inaugural address, neither, did President Hoover have anything reassuring to say to, or

of, the Negro American—that notoriously oppressed one tenth of the population. Something was said about a Federal Commission on Law Enforcement, with the clear import of its reference to the Eighteenth Amendment—recently enacted; but hardly the slightest evidence that the commission's jurisdiction or function will be concerned with those other amendments—fifty years old—openly and viciously nullified in harmony with the knowledge of the most puritanical American official.

Subsequently announcement has been made of the President's purpose to change the Government's policy toward the Indian; a general program of reorganization will supplant one a hundred years old, and the Indian element of our population seems, thanks to Vice-president Curtis' presence, assured of a larger degree of justice.

The tragic fact in the nation's life is that there seems to be the absence of any considerable urge for justice; no wide areas of public sentiment in state or church for suppression of those glaring and galling injustices that betray the unethical stamina of the national life. The nation is complacent while the Negro and other elements suffer in the throes of unjust conditions. Official America is lost in the scramble of office-trafficking; capitalistic America is lured by the gleam of the dollar; ecclesiastical America is lulled to sleep by the sonorous sound of the horn that heralds the expediency of the color complex in the nation's program of selective processes of future development.

Unless President Hoover ignores all previous precedent, though dominated by an imperative, regal idealism, he will not fulfil the expressed hopes of Jews, Negroes, and the socially-minded members of his own race group, in any worth-while effort to deal deliberately and concretely with that swelling tide of racial ill-will, prejudice, and hatred so sadly disturbing the moral foundations of our national life. Rightly however, President Hoover, these groups count on you to perform this epochal service. As Americans we can do none else than cherish as our ideal this goal of human justice.

Health, Longer Life for the Negro

SOME special advocates of the theory of race inferiority of the Negro have been sufficiently alert and wise to catalogue a group of human traits and tendencies as being peculiar to the Negro. All such characteristics are for the most part derogatory and are therefore marshalled by these misguided and unscientific color enthusiasts as warrantable evidence and proof that the Negro is different and inferior; and that as a species of being he should therefore be assigned by the dominant race group to some fixed status of subordination in the social structure.

A species of such sentimental vamping is found in what was, until very recently, a current rumor that the Negro was lacking in physical vitality; that his "racial" stamina was below par, and that we were en route to extinction physically. This old notion, like many another one compounded out of a half-baked, scientific judgment mingled with traditional prejudice, has been exploded by sound and accurate scientific investigation. Modern health improvement applied to the Negro race impartially has shown that the reaction of the race to sanitary, hygienic, and preventive health measures is not at

all dissimilar to the response of any human group. And the theory of physical extinction of the Negro has been proven untenable.

The Metropolitan Life Insurance Company's statistician, Dr. Louis I. Dublin, speaking before the National Interracial Conference held on December 17 in Washington, D. C., made the following declaration on this important subject:

"The colored people have made very remarkable progress along health lines in the last thirty years. The lower death rates and the longer span have disproved the old notions which condemned the American Negro to ultimate extinction because of inability to fit into the hard conditions of American life.

"The race has shown, in many ways, great ability to profit from every improvement of environment. This does not mean that the future progress of the Negro will be easy. There are still plenty of disabilities to overcome, but the fight is now far from a hopeless one.

"The Negro has learned how to adapt himself to American life. Further improvement in the standard of
(Concluded on page 271)

The Contributing Editor's Page

The Things That Money Cannot Buy

A FRIENDLY visitor, Mr. J. A. SPENDER, has recorded this as his opinion of us: "The majority of Americans seem to be convinced that if only they stick to business, everything else will cure itself."

This accords with a recent utterance of Chief Justice TAFT. He was questioned as to "the most disturbing element in our national life." Replying, he declared it to be "the materialistic philosophy which places wealth and worldly success ahead of every other consideration in life."

Who to-day cares for the things that money cannot buy? Everybody cares for some of them—sunlight, air, health. But we are thinking of the spiritual commodities in which the church especially deals. Who cares for them? Faith, hope, love, ideals of brotherhood that reach across seas and racial divisions. Who cares enough about social justice to be willing to suffer for it?

It is the chief business of the church to care for these and to train a race of men and women who will put them above everything else.

Modern salesmanship knows how to multiply human desires and make people buy things they didn't know they wanted. All the resources of skill and careful training are called into play to teach men how to turn this trick, which, after all, is of very questionable benefit to society.

Everybody can be made to want the things money can buy, and to work early and late to get the money with which to buy them.

It is not an easy time in which to press the value of the things of the spirit upon men whose hearts are filled with what the Chief Justice calls "the lust for wealth."

We must help to create a sane mind in those who are so deeply immersed in business and worldly pursuits that they will come to care supremely for the things money cannot buy. For only so can the church come anywhere near fulfilling its mission as the saviour of society from the decay of a material civilization uncontrolled by spiritual ideals.

The Grace Scribner Memorial Library

THE Methodist Federation for Social Service now has in operation a free book service, the Grace Scribner Memorial Library. It contains about six hundred volumes on religious, social, economic, and political subjects, and it is being gradually expanded by the addition of new titles.

The library has rather an interesting little history. The Social Service Bulletin of November 15, 1926, carried an item under the title, "Borrow a Book?" offering to lend a few books that were on the office shelves. It said, "One of the dreams of GRACE SCRIBNER was a circulating library for members. . . . In an informal way we can now lend books to members." (Grace Scribner was associated with the Federation from 1918, rendering a priceless service, until her tragic death in 1922.)

The item caught the eye of a layman who has a passion for a more Christian world and who is convinced that one means of getting it is a church public opinion informed by the reading of good books. He wrote the Federation offering to give a little library of social titles,

together with a simple system and a small revolving fund to keep it in operation, and to add occasional volumes. He is also now providing for the employment of a part-time librarian.

This library is being increasingly used. It is proving a godsend to preachers and others in out-of-the-way places, where books are unavailable, and to those better situated in the case of books too expensive or specialized to be owned personally or to be found in the ordinary library. Students and others are beginning to use it in the preparation of papers.

Its use is not restricted to members of the Federation. And since there is no hard and fast rule regarding the return of the book, the reader being permitted to keep it until some other reader desires it—and to borrow more than one book at a time, for that matter—it is possible to lend to parishioners or others. This wider use is, in fact, encouraged, since the purpose of the venture is to stimulate reading. Those interested may obtain mimeographed lists of books now in the library from the office of the Federation, 150 Fifth Avenue, New York.

The Church Papers and the Pastors

ONE of our most successful college presidents has recently written, "I do not know what our Christian colleges would do without our Advocates." Such a testimony quickens the pulse-beat of a group of men trying to promote the highest interests of the church and the Kingdom of the Spirit through our church press.

A recent letter from the pastor of one of our Western churches strikes the same note. In carrying on his work he finds an ally in the church paper. He is very definite about the matter, and he is not offering a manuscript for publication.

Certainly our church press cannot be thought to exist for the purpose of promoting local and sectarian interests. An objective so small would decree its doom. But just as certainly it is the business of the church papers to help the pastors successfully to carry forward their difficult work. The smallest church in the land exists for the sake of serving the far-reaching aims of the kingdom of Jesus Christ in all the earth. The largest and most influential church cannot have a more exalted purpose. The church press has no other basic reason for its existence.

Whether our church papers present and interpret news, describe humanitarian activities, or introduce their readers to ideas and ideals as held by creative thinkers, their fundamental purpose is and must be to bring men to the God of Jesus Christ and to bind them together in the common task of building a Christian order of society.

This means that the church papers and the pastors must cultivate the most helpful co-operative relations. To regard the pastor as chiefly a subscription agent of the church press, and the church papers as narrow denominational organs constantly calling to the pastors to help save them from an annual deficit is to go the limit of stupidity.

In the service of our common aims we need some new and better habit of co-operation. Have you anything to say on the subject?

D. D.



International Newsreel

PRESIDENT COOLIDGE SIGNING KELLOGG PEACE PACT

What Has the Peace Pact Accomplished?

By Paul Hutchinson

THE United States has officially adhered to the multilateral treaty for the renunciation of war, more popularly known as the Peace Pact. The other nations, with the exception of Brazil, Argentina, and Colombia, have either done the same thing or announced that they will do so. Within a year it seems certain that every civilized state will have set its pledge to the most drastic, the most far-reaching covenant ever made between the nations. Yet nobody seems to be much excited about it. Nobody, in fact, seems to know very much about it. Most people go on their placid ways without paying much attention to this event one way or the other. Why?

I think that the answer is, plainly, because of a total lack of popular comprehension of what has actually happened. Even the citizen who takes time to read his daily newspaper, even the churchman who rejoices at the part which his church has taken in the pursuit of international peace, even the club woman who remembers the ghastly horror of seeing her son step into uniform and start for the trenches, seem to have missed the essential facts as to what has been accomplished by the signing of this pact. Or, to put it in another way, most people are not excited over what has been accomplished because they are not sure whether anything vital has actually been done.

Two facts are largely responsible for this confusion. In the first place, the Senate debate on the pact developed in a most unfortunate manner, so far as making clear to the mass of citizens the significance of the pact was concerned. There never was made, during all the time the pact was before the Senate, an adequate constructive statement as to what it would mean to the world if the pact was ratified. On the contrary, the

supporters of the pact went into the debate knowing that they had enough votes to insure ratification any time a roll call came, but hoping that they could so appease the handful of opponents and possible opponents that these would neither vote against the pact nor attempt to hamstring it with reservations.

Accordingly, the whole debate consisted largely of an attempt to answer objections. And if you will analyze the debate, you will find that most of the objections dealt with hypothetical situations that might have arisen sometime in the past, or that might arise sometime in the future. From the parliamentary standpoint, this course was the proper one for the friends of the pact to follow. It achieved its objective—only one vote cast in the negative, and no reservations. But it did not make clear to the country the positive significance of what was taking place.

Has Anything Happened?

The man on the street was also confused by some of the off-hand criticisms he read in the newspapers. There were newspapers that opposed the pact. The most powerful paper in the Central West was one of them. There were others that, while not quite ready to come out in defiance of such leaders as Mr. Coolidge and Mr. Hoover and the obvious weight of public opinion, were still so skeptical of the method of international relations implied in the pact that they wished to minimize its importance. And then there were papers whose editorial writers probably did not understand the situation any better than the man on the street, and so wrote out of their own confusion. Editorial writers are not omniscient. I am one, and I know. But from such sources as these there came a

stream of belittling remarks: "It's an empty gesture"; "It's only a step, and not a long step at that"; "It's another scrap of paper." Naturally the citizen who read much of that sort of thing came to wonder whether the signing of the pact meant anything, after all.

Three Outstanding Facts

Granting that the pact is only a step, its mere ratification by the United States and sixty other nations is a step so gigantic that nobody should be left in ignorance of its importance. Granting that the world has a long way to go before international peace is securely established, the thing that has already been accomplished—or that will be accomplished before the end of this year—is far too significant to be passed by with hardly a sign of recognition. For whatever may or may not develop from this point on, three things now stand as done.

First, the nations—ours among them—stand pledged on their honor never to go to war again. Does that sound like a "mere gesture"? Yet the pledge could not be any more explicit. It is stated in seventy-eight simple words—so brief, so clear, that any schoolboy can understand them. Read the words again:

"The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"The high contracting parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which arise among them, shall never be sought except by pacific means."

Ponder especially that second article. Could anything be more inclusive? Yet the United States signed without reservations, and Sir Austen Chamberlain told the British parliament during the week following the American signature that, despite some of the confusion which has arisen over an earlier note which he had sent to the negotiators of the pact, Great Britain's signature is also without reservations.

This pledge has been taken. That, at least, is an accomplishment of major importance in world history. When before were sovereign nations willing to promise that, if they got in a fuss, no matter what methods they might take to settle it, war would not be the ultimate threat and argument?

Second, with the ratification of the pact a new inter-

national law has come into being. The whole aspect is changed from the minute this pact goes into effect. It cannot be otherwise. What was the old international law about? Study it only briefly, and you will find that anywhere from seventy-five to ninety per cent of it dealt with what could and what could not legally be done while a war was in progress. But now war has been placed outside the pale of a nation's legal methods of action. The nation that wages war now wages an illegal war. Therefore three fourths of the old international law goes into the discard forthwith, and a new international law must come into being, in which the only rules dealing with war will have to do with the actions of nations when confronted with an illegal, an outlaw war.

New Basis of Peace

The building of this new international law will take time. But it will form the final basis for that enduring international organization of peace on which the fate of the nations rests.

Third, the pledge thus given by the nations immediately changes the whole position of the peacemaker. From being the most suspect of citizens, the peacemaker now becomes the most patriotic. Has not the nation set its name to the pledge to keep the peace and never to go to war? When it takes that pledge it takes it, of course, in behalf of every citizen. Who, therefore, is the true patriot? Surely it is only the man, the woman, who will work to see that the nation's honor is sustained and its pledge maintained unbroken.

Where the Churches Come In

And right here, of course, in this final achievement is where the churches come in most directly. The pledge which the nation has taken is a moral commitment. There are no "sanctions" behind it—to use a word that the diplomats favor. There are no guarantees, save moral guarantees. The pledge is just as good as the word of the nations who have taken it. And not a whit better. That creates a moral requirement. It demands that the peoples behind the governments be brought to the point where they will see to it—no matter what crisis arises—that the pledged word be made good. And it is hard to see how even the folks who are so bitterly criticizing the churches for mixing up in state affairs can deny that, when it comes to creating this moral bulwark for the pact, in this land and in every land, the churches must shoulder the heaviest portion of the job. For if the churches cannot accept a moral responsibility of this sort, what are they for?

RACE prejudice means judging any variety of the one human species on the basis not of facts, but of feelings.—ALLAN HUNTER: *Youth's Adventure*.

JESUS was never bowled over by opposition, or by some untoward situation which suddenly developed before Him, into any hasty, foolish word, into any unwise action, or into any unseemly mood. He was divinely poised and balanced. There was a certain finish and completeness about Him which has caused men to exalt Him highly, giving Him a name which is above every name, and to express their conviction that before the quality of life which He embodied every knee at last shall bow.

CHARLES R. BROWN: *These Twelve*.

It is commonly assumed, I think, that to know Christ intimately is a difficult and (for all but a rare minority) an impossible thing; that only men with inspired vision can know the character of Christ so as to make Him a vivid personality; and so we study His teachings and not His character. But I challenge that assumption. . . . I say that we can know Christ better than we can know any living man. For living men, as I have said, are growing, changing men, about whom nothing absolute and final can be known; while it is one of the most miraculous things which Christ did—I think His greatest miracle—that He has left with us in this world a personality finished and perfect which, if we choose, we can know.

—PHILIP CABOT: *Except Ye Be Born Again*.

The Church and Marriage

By Ernest R. Groves

Author of "Wholesome Marriage," "The Marriage Crisis," etc.



THE church, without betraying its chief ally, can never become indifferent to problems of the family, for so intimately related are the two institutions that no serious problems can arise in one without making trouble for the other. This situation forces religious leadership to take definite positions as from time to time practical questions of

social policy regarding family life arise. In its first days the obligation of the church to help family life was recognized clearly, and throughout its history Christianity has, by teaching, by its rules of conduct for its members, and by its effort to influence public opinion, revealed a practical concern regarding marriage and family experience.

In no line of its activity, perhaps, is the church more often enticed into attempting a static policy than when it is faced with contemporary questions regarding marriage and the family. The pressure of habit always tempts institutions toward an overstressing of the past, a tendency which is strengthened by the human proneness to cling to childhood standards, especially those that influence the thinking and feeling of people with reference to the home. In spite of these trends that flow out of sentiment, the stand the church takes regarding marriage and family problems is a chief test of its social effectiveness. The record of the church, as expressed in its programs and policies, reveals in a degree appreciated only by the church historian that the institution has encountered pitfalls as well as made achievements. The church has at times switched toward asceticism, making it difficult for normal, wholesome attitudes regarding the family to maintain their rightful place in the thinking and practices of the people who followed the religious leadership.

Teaching of Church Fathers

The teaching of some of the church fathers, for example, seems to us now not merely strange, but even morbid and mischievous because of its ascetic tinge, its statement of woman's inferiority, and its insistence upon celibacy as the ideal life. Of course, the meaning of this cannot be understood unless it is placed within the historic background that explains how it came about.

It is, however, not entirely fair to charge to the circumstances of the period all the deviations that the church has made from what in our time seem right and proper as ideals of marriage and family life. As we unfold the history of the past, we detect an element that must be credited to faulty leadership, the product of individual idiosyncrasy or personality maladjustment of life. The lesson of the past is the necessity of constantly scrutinizing the position of the church with reference to the problems of marriage and the family, and squaring them with the forward-looking, practical efforts which

conserve marriage and the home.

In recent years the problem of divorce has chiefly held the attention of the church. Divorce is certainly a distressing and perplexing problem. Even the State finds its divorce policy difficult to determine, and even more difficult to administer with

justice. Divorce registers a failure of human association that the church cannot consider lightly. It is obvious that the church cannot deal with divorce on the basis of mere expediency, but must bring the problem to the moral level, leaving to civil authority the task of divorce legislation. On the other hand, if religious leadership ignores all the practical aspects of the divorce problem and sidesteps its responsibility, it contributes far less than it should to the influences that tend to improve matrimonial conditions. The position of the church is at best a delicate one, since it has to keep itself sensitive both to the ideals and the civil policies that, because of prevailing social conditions, have been approved by public opinion. It is easy for the church to turn from the practical aspects of the divorce problem and to concentrate entirely upon tradition and on an emphasis of the ideal.

In its attitude toward divorce the church reveals its ideas of marriage and its policies toward the home. In view of the fact that in our time in this country divorce tests the policy of the church with reference to marriage, it is to be expected that the problem should be one of controversy among those who conscientiously are striving to throw the influence of the church upon the tide of wholesome family experience. Such differences of opinion show clearly that religious leadership is not endeavoring to run away from the ticklish problem presented by divorce.

Two Ways to Discourage Divorce

There is general agreement that the church should discourage divorce. There are two ways by which this can be accomplished. One is to use the ecclesiastical machinery to punish divorced persons. This policy leads those who follow it to put divorce under the ban so that public opinion will frown upon those who go to the divorce court, while the church on its part penalizes any individual who has been divorced. Even those most partisan in holding to this policy ought to admit that at best it can only have a negative influence in dealing with our present divorce situation. The opposite program puts its emphasis upon creating favorable conditions for marriage happiness and endeavors to make marriage successful rather than to inflict social or ecclesiastical penalties upon those who confess failure.

The program for the conservation of family life is developing along three distinct lines. One is the effort



to make matrimonial selection more deliberate and rational, to create distrust of mere sex passion, and to recognize that if matrimony is to start right, there should be conscientious effort made by both man and woman to deal frankly with each other, and to establish a favorable condition for a life partnership. Efforts are made to procure medical inspection of those about to marry, to prevent recklessness by requiring a brief period between the license and the marriage ceremony, and, very recently, the encouragement of the idea that those engaged should before marriage obtain from some competent person insight that will prepare them to encounter the problems that necessarily come with matrimony.

Another movement of conservation puts its stress upon teaching. Along this line individual churches already are doing most commendable service. More than before, although even yet very slightly, colleges and universities also are undertaking to meet the obligation of giving that instruction for marriage and parenthood that belongs to them as institutions that prepare youth for life.

Meeting the Problems of Matrimony

The third effort at present is only spasmodically carried out, but is now increasingly winning the attention of those who are determined to lift the standards of matrimonial relationship. This is the effort to provide for those who are married, and for parents, an opportunity to obtain individual, expert, practical advice on meeting the problems of matrimony and parenthood that require insight rather than personal prejudice and strong feeling. To a limited extent our social agencies and some of our courts are already furnishing those who come to them because of bad family conditions the expert counsel that their situation demands. There is need, however, of getting closer to the beginning of family difficulties and building up a social attitude which will bring those recently married and those who have become parents to well-qualified specialists at the first appearance; or, even better, before the coming of a difficult and definite problem.

The church is not, of course, forced to choose between these two policies, but it is likely to turn to one with a greater confidence and to follow it with more zeal. Therefore its practical influence upon the divorce situation will be according to the effectiveness of whichever way it chooses of meeting the problem. It is not enough merely to ask whether divorces are being prevented, for the real question is, What proportion of marriages are successful, and in what degree does the influence of the church contribute to matrimonial wholesomeness? The most radical traditionalist prefers marriage supported by inner cohesion, born of love, to a matrimonial alliance that is enforced because separation or divorce will bring public disapproval and ecclesiastical censure.

The Ground of Divorce

One cannot go far in any discussion of the church and marriage without encountering the question, On what ground, if any, can divorce be granted without revealing ecclesiastical condemnation and penalties? Here, at once, we face the fact that the church has felt differently regarding adultery as a cause of divorce, than regarding any other cause. The position that the church has conventionally taken in regard to adultery as the one sufficient reason for dissolving marriage without loss of ecclesiastical standing on the part of the innocent per-

son, although built upon an interpretation of words of Jesus, has undoubtedly been largely a result of the social thinking and experience of the period. It registers the common thought of the past that marriage was primarily a contract built about sex interest, carrying the atmosphere of property rights, a legalizing of physical passion.

This concentration upon an act of sex conduct as the exclusive offense in marriage justifying divorce, in spite of a mystical interpretation of sex union, has tended to hide the profounder spiritual values of marriage and to antagonize the development that, in accord with the spirit of Christianity, has in the modern world increasingly been making true marriage a fellowship of affection. In matrimony, as elsewhere, the spiritual has a greater significance than the physical. To forbid divorce, unless a specific physical act has been committed, to an individual who clearly recognizes that his or her marriage has become a debasing and exploiting experience, devoid of affection and destitute of any spiritual value, clashes with our growing sense of the moral meaning of marriage and the higher standards that our best social thought is demanding in matrimony. No recognition is made of the significance of a chronic moral fault, such as habitual drunkenness or persistent cruelty, in comparison with an isolated and catastrophic expression of a moral flaw previously unencountered, and therefore not prepared for. In dealing with matrimony, as in all moral therapeutics, it is often necessary to observe the distinction between the acute and the chronic. The one, however violent in form, offers hope of recovery; and the second, because of long persistency, seldom responds to treatment, as the social worker who helps families in moral trouble knows from experience.

The attitude of those churches that recognize divorce only for the offense of adultery has unquestionably been responsible for conscientious and tender-minded men and women continuing legal wedlock when it had become a relationship that prostituted all their finer feeling and wore down their moral character. Often children have been crushed by the atmosphere of a home held together by the sacrifice of the innocent person, who, because of religious scruples, was unwilling to accept the release the court would have quickly given.

Jesus and Our Moral Experience

There are, of course, those who insist that Jesus legislated with reference to divorce and anchored the church to a policy that under no circumstances can be changed. With reference to this problem of exegesis there has been controversy among competent scholars; and where there is such a sharp difference of opinion, no layman need hesitate to accept the rendering most in accord with his moral experience. As we look backward, we see that effort has been made to tie the church to traditions when the growth of social conscience insisted upon moral advance.

The effort to buttress slavery by quotations from both the Old and New Testaments should at least caution the religious leadership that attempts to hold the church to a static position with reference to marriage and divorce. The statement of Norcross in "Christianity and Divorce," "When a union becomes one of intolerable cruelties, neglect, debasing association, or a condition of master and slave, the law may declare dissolved what already ceased to exist, if it ever had existence, in fact, without violating the teachings of Christ," squares better with the

growing sensitiveness of the modern conscience and recognizes the immorality of forcing into an intimate association men and women whose legal union is devoid of affection and moral worth.

The recent action of the Methodist Episcopal Church in recognizing adultery or its moral equivalent as proper grounds for divorce, is a step in the right direction. It reveals the disposition to look squarely in the face the facts of our present matrimonial situation, and to attempt a practical program for improvement. Not only is it in accord with the evolution that is raising successful marriage to the level of affection, but it is a position

that is bound to turn the attention of the church from ecclesiastical penalty for divorce to practical methods of achieving marriage success. The church is primarily interested in wholesome character, happy and efficient homes, and should strive to bring about what it desires by teaching and preventive work. This explains the new emphasis upon courses in parenthood and the recommendation of the last General Conference of the Methodist Episcopal Church that the church accept its full responsibility for training men and women to find in marriage not only the greatest human satisfaction, but the largest opportunity to build character.

A Fisherman's Paradise

By S. Edgar Briggs

I'm fishing, just fishing, all day with my hook;
If wishes were fishes, I'd fill quite a book—
But wishing's not fishing. A tale hangs thereby
Of fishing both here and beyond the blue sky.

Around the next bend, nor more than two rods,
There's a big darkling pool that is fit for the gods,
Where a beauty lies lurking deep down in his lair—
I missed him last season, by Jove, by a hair!

Again I have missed him. He came to my cast
Like a bolt from the blue, but my fly did not last.
What he needs is a dentist to take out my gear.
He's game, and he'll come back much stronger next year.

"But what are they taking, this dark, cloudy day—
Red Ibis, Brown Hackle, or bright Yellow May?"
The Queen of the Water might kill, or Jock Scott
Catch a string of such beauties as never were got.

I've tried every feather, Royal Coachman, and all,
Black Gnat and White Miller and Dark Montreal,
My arm's out of joint. "Silver Doctor!" I'll yell;
"Quick, hand the Blue Bottle, or please ring the Belle!"

"Still fishing!" No, casting with rod, line, and fly,
And wishing a big one would rise bye and bye—
And strike, and run out with my lure and the reel
So my leader would sing—ere he dropped in the creel.

I have poled up the streams, I have waded the brooks,
I have run many rivers you'll not find in books.
Laughing waters and winsome I've thrashed times untold,
And still they have wooed me again to their fold.



I have covered all big ones from Yukon to Maine;
I know that sounds fishy, you'll call me insane—
And from each and from all, retrieved by my rod,
Taken fish that I've eaten like manna from God.

You'll say that's a yarn; I'll admit it is true
That I've stretched it a bit (as all fishermen do);
Guess it's born in the blood—it's my dream night and day,
But the dream's coming true, I'll wager for aye.

They say there's the River of Life over there,
That it's all "Open Season" throughout the long year.
Heaven has no "Closed Waters," whoever may come;
There's all sorts of room, and you'll find them at home.

Will the square tails or rainbows be there as we wish,
Or will the live waters yield Prince Ouananiche?
Do you think that King Salmon, the lord of them all,
Will run up from the sea at your beck or my call?

Over there is no night, just one grand live-long day,
Where the sun shall not smite on the fisherman. Say,
If Peter, the fisher of men, 's at the gate,
He'll give us a welcome and set our lines straight.

This is lucky thirteen—what's the limit for fly?
My Guide says it's great in the sweet bye and bye,
Where the sky is the limit. There'll be fishing for æons
In the golden long last when my rhymes will be pæans.

They're coming! They're coming! They're coming at
last!

They're coming in doubles—the white water's passed!
I'm due in Fair Haven just beyond The Divide,
Where fishing, not wishing, shall ever abide.

Activities of the Easton District

By Caleb W. Johnson

THE World Service Outlook Conference was held March 6, at Federalsburg, Md. The conference was largely attended by ministers and laymen of the district. The program followed largely that suggested by the Evanston Conference. Dr. J. W. Jefferson, who finishes six years' superintendency of the Easton District, presided.

The conference was institutional: after folio loose-leaf binders were distributed to ministers and laymen, presentation of the seven boards was made by the following ministers: Drs. J. W. Jefferson, W. C. Thompson, Ralph B. Thompson, C. W. Johnson, F. H. Butler, A. E. Martin, C. B. Miles, O. H. Spence. F. H. Quinn was elected secretary and official timekeeper for the conference. The meeting proved helpful to both ministers and laymen. The Rev. R. S. Johns, of Federalsburg charge, was host to the conference in a very efficient manner.

* * * *

A district reception was given to Dr. John W. Jefferson and family at Asbury Methodist Episcopal Church, Easton, Md., Tuesday noon, March 19. The Rev. E. O. Parker, pastor and chairman of the reception committee, was host. Dr. Jefferson's six years of sacrificial and successful administration of the Easton District was attested by the large attendance to the district testimonial service. The program consisted of the following: the Rev. O. H. Spence, master of ceremonies; invocation, the Rev. A. Chase; selections by the Moonlight Quartet; symposium, Dr. John W. Jefferson—ten-minute eulogy: (a) as a man, R. B. Thompson; (b) as a brother, C. W. Johnson; (c) as an administrator, F. H. Quinn. Dr. Jefferson responded in a very humble and affectionate manner. A very beautiful tribute was paid to Mrs. Annie E. Jefferson as "Lady of the District Parsonage," as follows: (a) as hostess, Mrs. A. B. Stanley; (b) as an inspiration, Mrs. Estella Cooper. The efficient hostess and a woman of inspiration gleamed in her countenance as she graciously responded. A menu of delicacies was served free to all attending. Happy were the guests and recipients of honor as they took their departure homeward bound.

The climax of this district testimonial will be the presentation of a substantial purse to Dr. and Mrs. Jefferson at the seat of the sixty-sixth session of the Delaware Conference, April 3, Philadelphia, Pa.

* * * *

The funeral of Anna Consuelo Spellman, daughter of William T. and Julia A. Spellman, was held in John Wesley Methodist Episcopal Church, Denton, Md., Wednesday, March 20, 1929. Born at Lincoln University, Pennsylvania, she was reared in the parsonage of three States, viz.: Connecticut, New Jersey, and Maryland. Graduating from the public school at Lawtonia, Md., in 1922, she completed the high-school course at Princess Anne Academy in 1927, and spent one year in the junior college. She received her first instructions in music from her mother, and later was placed under the tutelage of Prof. D. L. Ridout, of Princess Anne Academy.

Miss Spellman's composition of the missionary hymn for the Stewart Missionary Foundation for Africa in 1928 won first place, and she was awarded a beautiful Methodist Hymnal with name engraved in gold on cover. A Christian from early childhood, special interest in the

church was inevitable. Surviving are father, mother, one brother, and three sisters. The end came Sunday, March 17, at 2.25 P. M. The funeral services were conducted by the Rev. F. H. Quinn, St. Michaels, Md. Attending ministers were the Revs. J. A. Kiah, M. W. Clair, O. P. Dickerson, James M. Dickerson, C. B. Miles, S. A. Waters, J. H. Stevenson, C. W. Johnson, J. N. C. Davis, R. S. Hughes, J. A. Fassett, and D. L. Ridout. Twenty-six teachers and students, including quartet of Princess Anne Academy, were present in honor of the deceased.

Health, Longer Life for the Negro

(Continued from page 264)

living and the spread of education among them will, I am confident, result in bringing their death rates and morbidity rates lower, so that they may well be compared with those for the great mass of our population of a similar economic status.

"The general death rate of the Negro is still about two thirds higher than that of the whites. But this excess is largely concentrated at the younger ages, and is due to causes which we understand, and which, fortunately, lend themselves to control. The prevalence of tuberculosis among Negroes is still a major item. It is the leading cause of death among them, and its prevalence is three times as great as among whites. On the other hand, tuberculosis is rapidly declining all along the line. The same is true of such other conditions as pneumonia, malaria, typhoid fever, and pellagra.

"The health progress of the Negro race will from time to time slow up, especially if there be heavy migration to the Northern cities. But these interruptions will be of short duration until the newcomers catch up economically with their fellows and provide for themselves those advantages which are available to the other citizens.

"The outlook for the future of the Negro from a health standpoint is distinctly bright. He is getting a large share, if not his full portion, of the benefits of sanitation and public health work in America. His expectation of life to-day is the same as that of the white man only thirty years ago.

"There is every reason to believe that the Negro race is physically well organized, and under improving environmental conditions will continue to add to his life expectancy. Everything will depend upon the Negro's energy, his education, the opportunities that are offered to him, and especially the co-operation which he will get from his fellow citizens to avail himself of the newer knowledge of personal hygiene and of the benefits of community hygiene."

—Purity is never dressed in drab.

—Do as you would expect Jesus to do.

—The helping hand is always a Godsend.

—Many men fail because they lack a self-starter.

—To live a double life means to die a double death.

—If you want to be a drunkard, gin is a good place to begin.

—Watch your step, for by so doing you will find your way to heaven.

—Put wool on a wolf, and he will look like a sheep; but he will not bear inspection.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

SECOND QUARTER. LESSON II. APRIL 14

Scripture Lesson—2 Chron. 80. 1-27.

Hezekiah was the third king of Judah after Uzziah, whose death had something to do with Isaiah's dedicating his life to the ministry of Jehovah. And he was the last king to rule Judah during Isaiah's ministry. From the religious standpoint, Jotham was not the wicked king that his successor, Ahaz, was. But he had no ambition to become a religious reformer; and so Isaiah had but little, if any, influence over him. And his influence was nil over Ahaz, who rejected both Isaiah's religious counsel and his political advice concerning the foreign policy of state to be pursued. But Hezekiah, on the other hand, was more of a disciple of Isaiah, especially in religious matters. He was willing to accept Isaiah as his religious adviser, but not so willing to accept him as his political adviser with respect to foreign relations. After, however, his unwise foreign policy, against which Isaiah had passionately and dramatically advised him, had brought his nation into serious danger, he was then willing to listen to the preacher in other matters besides purely religious ones. We are speaking of the invasion of Sennacherib. But we are not concerned with his political mistakes or successes, but rather with his contribution to the religious life of his people.

We suggested in the last lesson that Isaiah's idea was that only by living close to God with faith in Him for salvation, could his people fulfill the purpose of God for them among the peoples of the world. Hezekiah accepted this idea; and he used the influence of his office for all that it was worth in getting his people to accept and apply it in practice to themselves. Were it not that the word has kept company with such bad associates, we would describe this reformatory policy of his as a reactionary. It was reactionary. Reactionism is good or bad according as it is going back to something good or bad. In this case it was going back to something good, even though it was harping back to practices that had obtained three centuries previously. The age of David was always considered the "golden age" in Hebrew history. This was not because it was the most prosperous age economically or culturally, but because of the relations which existed between the people and their God; they relied on Him with simple faith; they were willing to follow the guidance of their spiritual advisers, the prophets; and, as a consequence, they were a happy and contented people because God was with them, and they had no need to fear any external enemy. Whatever king would lead them back to these conditions would be considered a second David or a "son of David," and second savior of his people (2 Chron. 29. 2).

A remarkable fact about his religious reformation is that he did not even try to effect it by compulsion, but only by spiritual persuasion. His reformation was iconoclastic without his forcing a single image to be broken. And he not only used the influence of his office in getting his subjects to return to the "old-time religion," but he also tried with surprising success to get the Hebrews of northern Israel to join Judah in this religious reformation. The appeal to the northern Israelites was hardly any second-thought idea, but was more likely an integral part of his general program of reform which we said was the leading back to relations and practices which prevailed during the golden age of David.

And this appeal to northern Israel suggests the time after which his reform probably took place. There are those who think that it came before the fall of the northern kingdom. And the reading of 2 Kings on the matter may leave that impression unless the reader is quite critical (2 Kings 18. 4-9). But our lesson passage easily suggests that it came after the downfall of Israel (2 Chron. 80. 6-9).

Most of the Israelites had already been led away captive, and only a remnant remained. And this is doubtless the chief reason why this religious reformation, initiated by a king of Judah, received such a favorable response in Israel. And it is probable that this reformation was so easily carried out in Judah because of the calamity which had recently befallen Israel. Some of the leading prophets, especially Amos, Hosea, and Isaiah, had predicted the destruction of the northern kingdom because of the religious and social life of those people. Who, then, but the atheist or the hypercritical would not believe that these prophets had spoken the word of God in their predictions? But Amos and Isaiah had also predicted severe punishment on Judah for the same reason. But the punishments which the prophets foretold were usually conditional—that is, escape from the punishment was usually held possible provided the conditions of escape were met. Naturally, therefore, since the prophets' predictions had come true as far as Israel was concerned, and since the prophets had held out the hope that after the destruction there would be a restitution and reunion of the people north and south, with Judah as the head of the union—naturally, therefore, Judah was in a mood to be persuaded to reform her religious life as a means of escaping Israel's calamity; and quite naturally, therefore, the remnant of Israel was in a mood to listen favorably to suggestions concerning religious reformation as a means of making possible the restoration of Israel.

An evidence that Hezekiah initiated his reformation as a means of escape from the calamity which had befallen Israel is the fact that he rebelled against Assyria and cast off the subjection which his father Ahaz had humiliatedly accepted as a means of escape from national calamity. Isaiah had in vain advised Ahaz against this policy; and equally in vain did he advise Hezekiah against his policy in rebelling. In this case it would seem that Hezekiah had more faith in God than Isaiah had; but Isaiah's faith was more practical. But, sure enough, when the enemy came bent on forcing down Judah's throat

the bitter pill which Israel had to swallow, God heard the prayers of Hezekiah and Isaiah and caused the plans of Sennacherib all to miscarry.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 14, 1929

"So there was great joy in Jerusalem"

(By D. D. Martin, D.D.)

Israel had reached the lowest point of degradation. The doors of the temple of worship had been closed, and public worship had practically ceased throughout Israel, and many altars smoked with idolatrous sacrifices. The religion of the fathers had about perished in Judah, and the God of Israel was well-nigh forgotten. There is a new hand at the helm, and the reigns of government are being guided by new impulses, for Hezekiah succeeds Ahaz on the throne.

The worship of Jehovah is revived. That which gave significance to Hezekiah's decree was that he looked beyond Judah to Israel and the tribes scattered abroad with a real passionate interest in having those who had wandered farthest from God to be brought back to His worship and people. He was a genius in matters pertaining to the kingdom of God as well as in the kingdom of Judah, and knew well that the blessing of heaven would not come unless true missionary spirit was manifest in Judah.

The time of the feast of the Passover had passed, but Hezekiah understood that true worship depends more upon the spirit than upon set days, and he believed in the motto, "Better late than never," though he was one who would never be late. To emphasize the missionary aspect of the revival being kindled, he sent messengers everywhere, in all lands and provinces where they could get a hearing, inviting the people to come. The couriers hastened from city to city bearing this appeal from the king that all should assemble at Jerusalem at the time appointed as special feast day.

Many scorned the invitation. It requires time to bring people who have wandered far back to God. The errand bearers of the king met with many rebuffs and some persecution, but others gladly answered the call. The heart of the church at home in Judah was made to rejoice, and they came in great numbers, and a real revival broke out, "so there was great joy in Jerusalem." The fires on the home altars will glow whenever interest is aroused in the kingdom universal.

OAMMON SEMINARY.

Epworth League Topic

APRIL 14

By A. H. Beardsley

MAKING OUR FRIENDSHIPS CHRISTIAN

II. COMRADESHIPS BETWEEN YOUNG MEN AND YOUNG WOMEN

(Phil. 4. 8)

Comradships between young men and young women are the perfectly normal thing in life. The life of each would be measurably poorer without this comradeship. The form which such comradeship takes is as varied as the temperaments and the standards of life which exist in individuals. Comradeship has within it great possibilities, both for good and development, and for evil and harm. These two possibilities of comradeship are divided by a very thin line.

Just what, then, may we use as a touchstone, or a test that we may know which side of this line our comradeship lies? This is a question that comes to many. "What is the harm?" we ask. "Am I doing right or wrong when I don't feel it is wrong?" No one wants to follow rules blindly. The eternal "why" is always coming up, and in matters of comradeship with each other, young people often feel that they are the only ones concerned, and hence can be a law unto themselves. But no one can be a law unto himself in a society

of individuals. What affects one affects the whole to a greater or less degree. What is beneficial to one tones up the whole by just that much, as likewise what contributes to the damage of one impairs the whole. "Am I my brother's keeper?" is not an arbitrary law made to hamper freedom, but a statement of a fact of nature, which is this, I am either my brother's keeper or his hindrance to a worthy existence. We cannot escape it. We are responsible.

If, then, we are responsible, all of us, for the forces we set in motion, it matters a lot what sort of comradeship we have as young men and young women together. Does our comradeship together make us more appreciative of the noble, the good, the beautiful wherever it is found in life? Is it easier or more difficult to be honest and true in the influence of this comradeship? Does it help us to hold ourselves and others in high respect?

There has been much discussion as to

whether it is right or wrong to dance. This question is made confusing by official members of the church who do dance. The young person seeking a way of life sees no immediate harm in it. It is right? Branding it right or wrong does not settle it. We must look rather for the answer in asking ourselves what values are helped or harmed thereby. Are the values of recreation, inherent in dancing, offset by other elements that become destructive to personality? This other question arises, "What about petting?" Again we must look to the values. Would a young man want his sister to pet? What is the value to society as a whole to have mature judgment and co-operation in our social relations and good times as young people? The real

chaperone is a comrade and friend of youth, interested and anxious that the best and finest values may come out of the association of the young men and young women together.

St. Paul has given us a test which may help us in this question of comradeship. "Whatsoever things are true, whatsoever things are honorable, just, pure, lovely, of good report; if there be any virtue and if there be any praise, think on these things." If within our hearts we have this test as a principle, as a part of ourselves, then our comradeships will be wholesome and Christian. It is quite as necessary that we learn how to enjoy life wholesomely with our friends, as that we learn the art of making a living, and it takes much care and thought.

Little Stories of Achievement

What the Churches Are Doing

Liberty, Miss.—The Methodist Episcopal Church here has just closed one of the greatest revivals in its history. This revival was conducted by the pastor, Rev. Chas. Nelson, and Madam G. Ragsdale, evangelist, who preached every night to a full house. This meeting began Sunday, March 3, and ended March 8. The sermons were convincing and delivered with much power. Special appeal was made to the sinners and backsliders. Fifteen souls were saved. We are on the upward march.—Mrs. Bertha Floyd, Reporter.

Sparta, Tenn.—Kynett Chapel Methodist Episcopal Church: A few weeks ago, the Rev. Edwards, our pastor, was relieved, leaving us without a pastor, and the Rev. I. R. Sumner, of Dyersburg, was sent to us. We do not feel that a better selection could have been made. The church has taken on new life. Every department has been organized, and we are having a large attendance at all services. The Rev. Sumner is a strong gospel preacher, and under his administration we are going over the top. Pray for us.—Anne McGinnis, Reporter.

Moody, Texas—We have just closed our revival at Bowman Chapel Methodist Episcopal Church with wonderful results, conducted by Madam L. Bassett, who is a gospel preacher and a gospel singer. With her wonderful service rendered, 116 souls were led into the fold of God. She will always live in the hearts of every one who was privileged to hear her. Her farewell message was taken from Rev. 4. 11, "Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created." May God bless Sister Bassett, and we await her return.—Willie Smith, Reporter.

Sparta, Tenn.—Sunday, March 17, was a high day at Kynett Chapel. The pastor was at his best, and preached three soul-stirring sermons, one of them being at the Baptist Church. On Wednesday the Ladies' Aid Society met at the home of Sister Annie McGinnis. We had a membership drive. A prize was given to the one bringing the largest number of persons. Sister Gertrude Irvin won the prize. She brought fifteen persons with her. Sister McGinnis ran a close second, bringing thirteen. There were thirty-one persons present. Collection, \$3.20. We were glad to have with us the Rev. Daniels, of the African Methodist Episcopal Church, and Professor Campbell, of Sparta High school. At the close of the meeting a three-course dinner was served. Pray for us. Our goal is over the top for all causes.—Reporter.

Mexico, Mo.—St. Luke Methodist Episcopal Church: As to fruits of the Spirit, this has been one of the most prosperous years in the history of the St. Luke Methodist Episcopal Church. Led from one height to another, fired with the Spirit because of the leadership of our pastor, the Rev. W. A. Payton, we now stand upon an eminence from which we can see the dawn breaking upon the threshold of a new day for Methodism in this city. The church is well organized. The attendance has increased, and few are the service hours at which our hearts

are not made glad because of someone coming to Christ. At this writing, a total of forty persons have united with the church this Conference year. Twenty of this number were converts, five were reclaimed, and the rest coming from other denominations. Pray for our continued success.—Ida Barnett, Reporter.

Nashville, Tenn.—Gordon Memorial Church is moving steadily onward. Sunday school was held at 9.30 with all teachers at their places and quite a large attendance, and with several visitors present. The superintendent, Mr. W. D. Laws, is very much pleased with the work of the Sunday school. We were pleased to have the Rev. Britten, of the A. and I. State Normal College, preach to us at 11 A. M. His discourse was, "Fret Not Thyself Because of Evildoers." This was a wonderful message. At 3 P. M., the Rev. Chas. Carter, one of our local preachers, and a part of our congregation, went over to rally with the Rev. Doyle, pastor of St. Luke Colored Methodist Episcopal Church. They were having a pew rally, from which they realized a neat sum. At 7.30 P. M., our pastor was present and preached one of his best sermons; subject, "The Harvest Is Great, But the Laborers Are Few." We are in the midst of our spring revival, and ask your prayers that it might be a success.—Mrs. Georgia Williams, Reporter.

Decatur, Ala.—The Ladies' Aid Society of King's Memorial Methodist Episcopal Church conducted a successful window repair rally recently. Mrs. N. E. Cashin is the president. The following report was made: Club. No. 1, Mrs. C. B. Wade, captain, \$8.25; No. 2, Mrs.

E. Vaughn, \$10.05; No. 3, Mrs. D. E. Wallace, \$9; No. 4, Mrs. E. McDonald, \$11.85; No. 5, Mrs. T. Banks, \$10.75; Mrs. Annie B. Phinney, \$2.50; Mrs. Gussie Hill, \$8.90; Mrs. Carrie C. Harris, \$8.15; Mrs. B. Washington, \$9; Mrs. E. Johnson, \$6.25; total raised, \$80.75. The window repair work cost \$37.50. Our church is alive with interest, and everything indicates a great year. We are very pleased to have with us the Rev. J. N. Wallace and family, and we intend to do a greater work than in any previous year. On February 14, The Woman's Home Missionary Society had a very successful coal rally. The president of this thriving society is Mrs. J. W. Whitfield. This coal rally has become an annual event in our church. We raised \$67.47, the clubs reporting as follows: Mesdames M. J. Mosely, \$12.65; E. Banks, \$4.10; C. M. Ruffin, \$8.95; C. B. Wade, \$18.85; V. Whitfield, \$13.60; D. E. Wallace, \$12.15; Sunday school, \$1.67. Our Woman's Home Missionary Society is helping the church in many ways. They pay up their annual dues. This society is loyal to every interest of the great church.—Reporter.

Muskogee, Okla.—Mrs. Florence E. Gaither, deaconess and national field secretary of The Woman's Home Missionary Society, left a very fine impression on those who heard her in her address at the morning service and the pageant rendered at the evening hour, entitled, "All Nations," at Spencer Memorial Methodist Episcopal Church, January 27, and addresses at chapel exercises at Dunbar Grade School and Manual Training High School of the city. The pageant was instructive and impressive. Local talents of this and other churches of the city formed the cast. The different races and groups among which the society is doing missionary work were represented in their characteristic garb. Much care was used by Mrs. Gaither and each character to make the proper presentation. Monday afternoon, the local Woman's Home Missionary Society auxiliary was favored with an address and complete organization of the auxiliary by Mrs. Gaither. Mrs. Gaither and the Rev. and Mrs. Fields were royally entertained at breakfast in the home of Mrs. Leo Murphy and Mrs. C. S. Patton, and from 2.30 to 4 P. M. the party, with other select guests, spent a delightful afternoon at luncheon at the home of Mr. and Mrs. W. C. Coter. The hostess presented Mrs. Gaither a beautiful box of handkerchiefs and a bouquet of pink and white carnations. This was the beginning of a notion shower planned by the ladies of the church in appreciation of her services rendered. May God bless Sister Gaither in her field of labor.—Reporter.

District Activities

District Rounds

ALEXANDRIA DISTRICT

Third Round—Shady Grove Ct., April 20, 21; Trenton and South Mansfield, 22, 23; St. Matthew, on Pleasant Hill Ct., 24; Bayou Sci, 25; Robeline, 28; Allen, 28; Cottonport, May 5; Bunkle, 5, 6; Boyce and Rapides, 8, 9; Boonville, 10, 12; Lecompte, 12; Cheneyville, 14; Boyce and Village, 15, 16; Pelican, 19; Pleasant Hill, 19; Marthaville Ct., 21-23; Campti, 24, 26; Lime Kiln, 26; New Zion, June 2; Mt. Rose, 2; Natchitoches, 4, 9; Powhatan, 5; Cane River, 6; Bayou Pier, 7; Newton, 9; Zwolle, 16; Fisher, 16; Pine Flat, 17; Many, 18; Abottown, 19; Magda, 23; St. Paul, 23; Newman, 23, 30; Pineville, 26, 30; Wilton, July 7; Colfax, 7.

Dear Brethren: The District Conference will convene on or about July 10. We have done well in the past, but there is always room for improvement. Let us be up and doing, and see to it that nothing is left undone. Yours for the Master's cause.—S. S. Earles, District Superintendent.

KNOXVILLE DISTRICT

Third Round—Elizabethton, April 13, 14; Greenville Station, 19-21; Greenville Ct., 20, 21; Mountain City, 27, 28; Johnson City, May 4, 5; Rising Sun, 11, 12; Knoxville, Seney

Chapel, 25, 26; Lonsdale Mission, 25, 26; Jefferson City, June 1, 2; Russellville Ct., 8, 9; Clinton, at Byington, 15, 16; Knoxville Ct., 22, 23; Newport, 29, 30; Morristown, July 7, 8. Dear Co-workers: Let forward be your watchword. Advance along all lines of church activities. Do not neglect a single cause of the great church. Try to put the Southwestern Christian Advocate in at least every official's home and it will help us put over the program of the church. Report your World Service money to Chicago monthly, and get your vouchers. Let us do our best, so that when we come to the end of life's journey, we will receive the words, "Well done." The District Conference will convene at Greenville, Tenn., July 10-14. May God bless you. I am yours to serve.—F. D. Johnson, District Superintendent.

PULASKI DISTRICT

Third Round—Kingsport, April 6, 7; Gate City, 13, 14; Bigstone Gap, 14, 15; Abingdon, 21, 22; Bristol, 21-24; Meadow View, 27, 28; Marion, May 4, 5; Wytheville, 11, 12; Elk Creek, 18, 19; Johnson's Chapel, 25, 26; Christiansburg, June 1, 2; New River, 2, 3; Oak Grove, 8, 9; Dublin, 15, 16; Radford, 22, 23; Pulaski City, 23, 24; North Pulaski, 29, 30. Dear Brethren: Having just returned from our World Service Council in Marion on the 14th of March, I am confident that you, with

myself, realize that the biggest task of the church at the present time is to enlist its membership for service. When we face the fact that nearly two and a half million Methodists paid nothing for World Service during the October drive, and that nearly 1,600 churches paid nothing during the World Service year, 1927-1928, it is apparent that our first duty is to wake up a slumbering church. I can think of no better way to tackle this job than to place the Southwestern Christian Advocate in every Methodist home; and I suggest that during the canvass for the enlistment of the membership to the support of our Christian enterprises, that you make an effort to place the paper in every home. If our people read more, they will care more, and give more, and do more, and will be worth more to themselves, their church, their community, their country, their fellow men, and their God. Get the man nearest you to do his duty; get him to see that the Christian life is a partnership with Christ, and that Christ has said, "If any man would come after me, let him deny himself, and take up his cross, and follow me." Christ has put a cross at the very heart of Christianity, and if we would be Christians, we must be like Him; if we are like Him we will do something for God until it hurts. I am ready to help at all times. Faithfully yours.—Anderson Davis, District Superintendent.

Quarterly Conferences

BRADENTOWN, FLA.

On March 9 and 10, our first Quarterly Conference was held at Mt. Pleasant Methodist Episcopal Church, Dr. J. S. Todd, district superintendent, presiding. Sunday school was conducted at 9.45 A. M.; all teachers and the newly installed superintendent, with others, were at their places. The church school was ably taught, and much information given. At 11 A. M. the Rev. Dr. Todd preached a most wonderful sermon, as he usually does. May God bless this messenger of the Lord to live long to preach the gospel. The pastor and superintendent were entertained at dinner by Mr. and Mrs. Jesse Welch. The reports to the Quarterly Conference showed that the church has taken on new life. The superintendent preached another powerful sermon at 7.30 P. M. Our pastor is doing his best to see to it that every department of the church is cared for. At Conference time, the Ladies' Aid Society, Mrs. V. E. Debose, president, presented to the pastor two nice shirts, socks, and handkerchiefs, as a token of respect and love; also presented some tokens to our pastor's wife, Mrs. Della Jackson. Mr. and Mrs. G. D. Rogers presented to pastor and wife some very useful gifts. We look forward to much success this Conference year. Both pastor and members are eager to put over the church program in a big way.—Reporter.

COAHOMA, MISS.

Our first Quarterly Conference of the Coahoma and Jonestown charge was held March 2 and 3 at Pleasant Valley Methodist Episcopal Church, with the Rev. C. W. Butler, district superintendent, presiding. After a few brief and informing remarks, touching the World Service and the Southwestern, by the superintendent, the business was dispatched with great care. Miss Vera Douglass was elected secretary. Reports made showed some progress. Sunday was designated as Whole Family Day. Many families were present. At 11.30 A. M. the superintendent preached from John 8. A Southwestern appeal was made, and two subscriptions were secured. The Lord's Supper was administered to fifty-three persons, and a collection of \$52 was taken. At the close of the service a great storm swept through the church, and when the wind had ceased, there were found on the table more than 150 pounds of delicious foodstuffs. The storm was led by Mrs. Betty Hadley and others. They had a warm invitation to come again. At 4.30 P. M. we arrived at the new point, Rich, Miss., where the superintendent preached another powerful sermon, which was enjoyed by all. An invitation was extended, and eight souls came forth and united. A collection of \$6.75 was taken. We are making splendid progress at this point. This is the second sermon

preached here, and twenty-one members have been taken in. Superintendent paid in full, \$40; total amount raised in the Conference, \$59.60. We are proud to have the Rev. L. W. Washington returned to us for the fourth year. He comes not as a stranger, but as one we know, who knows how, and is determined to put the whole program of the church over.—Miss Vera Douglass, Reporter.

DIXON, MISS.

Prairie Chapel Methodist Episcopal Church desires to thank the bishop and the cabinet for returning to us our beloved district superintendent and pastor, the Rev. G. W. Johnson, who has really gotten into the hearts of the people. We are planning to put our program over. The first Quarterly Conference was a great success, held March 2 and 3. Sunday, March 3, brought inclement weather, but we had a fine quarter. Dr. Morgan, district superintendent, preached a wonderful sermon. He is the right man in the right place, and may he live long to do work for the Master. The quarter was raised in full, and the pastor was paid \$9. We have a great pastor, and have pledged to stand by him in putting the program over.—Lucille Parker, Reporter.

MACON, MISS.

Our first Quarterly Conference was held at the Mt. Bethel Methodist Episcopal Church, with the district superintendent, Rev. D. Green, in the chair. Dr. Green, in his usual way, outlined the work of the church. Very good reports were rendered by the officers. Our pastor was ill, and could not be present to render his report. Dr. Green preached Sunday morning and night. The words of his text were, "Go Forward." We highly enjoyed his sermon. The Macon circuit is like lost sheep without a shepherd, as our pastor is ill and has not been able to preach a sermon this year. We ask the prayers of the entire Conference for the speedy recovery of Rev. L. V. Kinard.—M. A. Frierson, Reporter.

MANSFIELD, LA.

Thomas Methodist Episcopal Church: The second Quarterly Conference, held by our district superintendent, the Rev. J. C. Calvin, Saturday and Sunday, March 2 and 3, was an outstanding event in our church life. Following the address, "Echoes From the World Service Outlook Conference," held at Evanston, Ill., by the superintendent, and the business session of the Conference, in which all of the reports showed marked progress along all lines under the leadership of our beloved pastor, the Rev. L. H. Smith, a delightful reception was tendered the district superintendent and pastor, which was beautifully served by the following committee: Messrs. R. A. Thomas, Andrew Thomas, E. J. Clark, Mrs. Hattie R. Warmley, and Miss Sarah V. Thomas. Sunday night, the Rev. Calvin delivered a forceful, touching sermon; theme, "Working While You May; Duty." All were greatly benefitted. The pastor and members worked hard for an over-the-top report at Easter. The superintendent was paid in full.—Miss Neacie E. Thomas, Reporter.

District Conferences and Conventions

BATON ROUGE, LA.

The Baton Rouge District ministers met at Clinton, La., with the Rev. W. H. Davis, at twelve o'clock, Thursday, March 7. The meeting was well attended. Our district superintendent, the Rev. Charles Anderson, was with us and in a very brotherly way greeted the brethren. The meeting began with the Rev. M. R. Walker, president, in the chair, who in his masterly way took care of every detail. Superintendent Anderson addressed the Alliance, giving to us particulars regarding the district program; also gave the men some very vital instructions. At this point, the Rev. Davis invited the brothers to the parsonage dining room, where a committee of ladies had prepared a sumptuous repast. In the afternoon the pastors made splendid reports, showing great gain and deeper interest, also greater determination to carry forward the great program of the church. Several inspirational addresses were delivered

by the following: Father Rylander, the Rev. Harrison, both retired ministers; the Rev. T. P. Taylor, of the African Methodist Episcopal Church; and Prof. Thornton, State agent. All were very instructive. At 4.30 P. M., the Rev. E. H. Knox preached a fine sermon. At the night session, the Rev. J. S. Dixon and the Rev. J. B. Johnson preached wonderful sermons, after which the Rev. M. R. Walker called a large group of young people, instructed them and offered a wonderful prayer in their behalf. The next meeting will be held at Lobdeil, with the Rev. Knox, April 18.—The Rev. M. R. Walker, President; G. W. Carter, Secretary.

SPARTANBURG, S. C.

The Spartanburg District Group Meeting of the South Carolina Conference was held in Pleasant View Methodist Episcopal Church, Cowpens, S. C., March 5, with the district superintendent, Dr. L. W. Williams, presiding. The devotions were preceded by a very timely talk by the superintendent, stating the nature and purpose of the Chicago meeting held in January. Scripture lesson from Rom. 12 was read by Dr. J. C. Martin, and Dr. L. G. Gregg offered prayer. We were graced with the presence of Dr. A. R. Howard, of the Board of Temperance, Prohibition, and Public Morals, and Dr. J. E. C. Jenkins, superintendent of the Greenville District. Dr. Howard's address was superb. He stated very clearly the World Service and all of its agencies. He held the audience spellbound throughout his address, which was both eloquent and inspiring. Dr. Williams then introduced Dr. Jenkins, who based his words on the "Importance of the Sunday School." He stressed the necessity of a well-organized school, and inspired every one in his cool yet forcible address. An opportunity was then given for expression from the pastors and laymen, and every pastor pledged his whole-hearted support to the district. At 2 P. M., the good people of Cowpens served a very delicious dinner, which we all enjoyed. They always do, and to lunch with them means to want to repeat it at an early date. Dr. Williams then called the group together for his final message, in which he emphasized and stressed the importance of an accurate keeping of church records, an every-member canvass, and to give our hearty support to Claflin University and the educational program of the church.—Giles C. Brown, Reporter.

Obituaries

ADDISON—Ned Addison (Wesley) was seventeen years of age when he died at Durant, Miss., December 19, 1928. He was converted when he was six years old, and joined the Methodist Episcopal Church under the pastorate of Rev. Dr. Sawyer, Kansas City, Kan. At nine years of age he came to live with his uncle, the Rev. J. H. Wesley, district superintendent in the Upper Mississippi Conference. In March, 1929, he was granted exhorter's license by the Rev. O. W. Crump, of Ackerman. The same year he was granted local preacher's license by the District Conference, the Rev. C. V. Heffner, district superintendent Durant District. He felt the need of an education which would better fit him for his life's work, and was completing the third-year work in Durant high school, after which he had planned to go to Rust College and Gammon Theological Seminary. He was a brilliant young man. He taught the senior Bible class, also was president of the boys' club in the high school. He leaves a mother and other relatives to mourn his passing. His father preceded him to the grave eleven years ago. At the time of Bro. Addison's death he was a member of Haven Memorial Methodist Episcopal Church, Winona, Miss. The body was carried to Kansas City, Kan., for burial. Dr. Sawyer took part in the ceremony. Dr. M. W. Claiborne, Jr., pastor, consigned him to the grave. He sleeps in peace.—J. W. Winbush, Reporter.

BOWLES—Mrs. Effie Tate Bowles was born May 22, 1883, at Springfield, Ohio, and departed this life January 1, 1929. She attended the public schools of Cincinnati, Cleveland, and Columbus, Ohio, from which she graduated at an early age. She was converted at

the age of thirteen at Cory Methodist Episcopal Church, Cleveland, Ohio, while her father was pastor, and she always held to the faith. She was loving and devoted to her husband, sons, and home. The favorite hymns of Sister Bowles were "Lead, Kindly Light," "I Have Anchored My Soul in the Haven of Rest," "Jesus, Saviour, Pilot Me." She was the mother of four sons; two survive: Earl and Milton. Others left to mourn her passing are the Rev. H. W. Tate, father; sister, Emma B. Booker; four brothers: George B., Elias W., Robert E., Henry E.; husband, William Bowles; two sisters-in-law, and a host of friends.—Reporter.

JOHNSON—Bro. Dave Johnson, a member of Bethel Methodist Episcopal Church, Queen City, Texas, departed this life February 24, 1929, in full triumph of faith. He had been a true and tried member of the Methodist Episcopal Church for forty years. Having reared a respectable family of six boys and three girls, he lived to see them grow to manhood and womanhood, and most of them saved to the Kingdom. He leaves a wife, seven children, and a host of grandchildren to mourn, together with many friends, several of whom were his white friends, who followed the procession to the grave. Bro. Leroy Benjamin spoke briefly of his life in the church, lodge, and community. Ministers officiating were the Revs. Rogers, of Bloomburg; Fifer, and E. Clay, of Queen City; K. S. E. Henry, of Marshall, in charge.—K. S. E. Henry, Reporter.

MONTGOMERY—Bro. W. H. Montgomery passed from labor to reward, February 18, 1929. At an early age he was converted, and for many years he was a faithful member of the Methodist Episcopal Church, Dangerfield circuit, Hughes Springs, Texas. He served several offices in the church for many years, and died in full triumph of faith. He leaves to mourn a loving wife, ten children, one sister, three brothers, thirty-three grandchildren, and many other relatives and friends.—Reporter.

WILSON—Mrs. Birda Wilson departed this life February 21, 1929. Her death brings keen sorrow to her many relatives and friends. She died as she lived, a faithful, devout Christian. She was a member of Little Rock Methodist Episcopal Church, Crystal Springs, Miss., for forty-five years. She was married to Mr. Vanus Wilson, to which union sixteen children were born. Mr. and Mrs. Wilson were married fifty years at the time of her death. To her own family her devotion was beautiful and touching. She leaves to mourn her passing a husband, four sons, three daughters, a host of grandchildren, relatives, and friends. She was loved by all who knew her. Funeral services were held Friday afternoon in the Little Rock Methodist Episcopal Church, conducted by her pastor, the Rev. B. J. Cooper. A pure and gentle Christian soul has gone to meet its Maker, and we know that it will receive the welcome plaudit, "Well done, thou good and faithful servant; enter into the joy of the Lord."—Mrs. S. E. Rice, Reporter.

Cards of Thanks

We take this method to express our thanks and appreciation to the members and friends of Philip Chapel Methodist Episcopal Church, Liberty, Tenn., for the many nice things sent to the parsonage, March 8.—Rev. and Mrs. J. A. W. Moore, Alexandria, Tenn.

We take this method of thanking the members and friends of King Solomon Methodist Episcopal Church, Waycross, Ga., for a surprise party given on February 12. This was led by Bros. T. M. Anderson, John Neems, Grant Cooper, Sisters A. Williams, Chaney Neems, and others. May the Lord bless these good people. Come again.—Rev. and Mrs. J. F. Robinson.

We wish to thank the good members and friends for their loyal support on February 17; also for the storm that arose in the corner of the church occupied by the women, just at the close of the noonday service. Ere it had ceased, many pounds of choice groceries were left for the comfort of the pastor

and family. You are always welcome. Come again.—Rev. and Mrs. J. E. Beal, Anderson, Texas.

The pastor of New Hope Methodist Episcopal Church, and his family, wish to thank the good people and friends of New Hope for their participation in the storm party, led by Bro. Thomas Covington, which resulted in leaving approximately 150 pounds of choice groceries at the parsonage. A nice shirt was presented to the pastor by a young man. May God bless you all. Come again.—Rev. P. R. Stephens and Family, Wesson, Miss.

The Rev. E. M. Dukes, while visiting his daughters, Sarah J. Watts and Etta Mai Expose, on Little River, was agreeably surprised at the home of one of his Baptist friends, February 22. They brought him many pounds of select groceries, fruits, and a nice purse. This surprise was led by Sisters J. Watts, S. Hayes, T. Watts, L. Lenore, L. Tribett, E. Watts, S. J. Watts, O. Watts, L. Watts, E. M. Expose, N. Watts, and Estella Watts. All these were Baptist friends, except one. With well-chosen words, the Rev. and Mrs. E. M. Dukes, of Columbia, Miss., extended many thanks to all who made possible this most glorious storm.

We take this method of thanking the friends who so kindly helped to cheer us in any way during the illness and death of our dear mother and wife, Mrs. Rachel A. Williams, who departed this life February 22, 1929. Every tenderness that humankind can show was exhibited by the friends and members of St. James Methodist Episcopal Church. Letters and telegrams came by scores from the entire New Orleans Area. The floral offerings were many and beautiful. We pray that God's choicest blessings may rest upon each of you.—Rev. C. S. Williams, husband; Florence, Lenora, Pattie, J. O., Rosco, Willard, and Lois Williams, Children.

The pastor and family take this method to thank the good people of Beasley Chapel and friends for a recent storm in which they expressed their love and loyalty. Just after the close of the official meeting there was a mighty rush at the door, led by Sister L. Stanley. The crowd entered singing, and laid on the table a very choice selection of groceries of about 100 pounds. Those participating were: L. Stanley, J. R. Kimmer, G. C. Miller, Mattie Reed, G. J. Worrell, Roger Reed, Cora Bates, Allie Reed, H. Reed, R. Reed. The presentation was made by Bro. E. D. Bates in well-chosen words. The pastor responded. Come again, friends; you are welcome.—The Rev. and Mrs. P. H. Jackson, Drew, Miss.

I wish to here record the thanks of the pastor and his wife to the good members and friends of Pleasant Grove Methodist Episcopal Church, Brenham, Texas, for the storm that struck the church on watch-meeting night while the ladies were serving refreshments. After the debris was cleared away, more than one hundred pounds of choice groceries and choice cuts of fresh meat were found on the tables. We also thank very kindly our district steward, Brother Eddie Roberts, for sending the things to the parsonage in his car. The Ford groaned piteously under the heavy load. Being the first of the new year, a good start, brethren. We pray that you continue.—The Rev. and Mrs. J. L. White.

Woman's Column

SPECIAL NOTICE

Kansas City, Mo.—To The Foreign Missionary Society: Dear Sisters: I want to remind you that the Annual Conference is only a few days off. We will meet in Kansas City, Mo., April 9, and are asking every officer to come prepared to make their report without fail. We are looking forward to a great spiritual and financial meeting, this being the first time that we will hold our meeting a day before the Conference opens. In God's name, do not fail. We invite the ladies of the Lincoln and Little Rock Conferences to meet with us. We will open at

9.30 A. M. The missionary sermon will be at 11 o'clock. Let us all pray for a great meeting. Dinner will be served by the ladies for thirty-five cents.—Mrs. Ward Berry, Conference Secretary.

Laurel, Miss.—I am asking all charges on the Hattiesburg District to raise their pledge money for The Woman's Home and Foreign Missionary Societies. There has been no amount apportioned, but we are asking that you bring up something for each department.—D. A. Houston, President; L. A. Lyles, Secretary.

Paris, Ky.—Report of Lexington Conference Woman's Foreign Missionary Society for quarter ending March 15, 1929: Chicago-Detroit-Indianapolis District, \$139.80; Cleveland-Columbus District, \$94.70; Hawesville District, \$9.25; Cincinnati-Lexington District, \$54.66; Evansville-Louisville District, \$11.03; total for quarter, \$309.44. Banner district, Chicago-Detroit-Indianapolis; second honor, Cleveland-Columbus; third place, Cleveland-Lexington; banner auxiliary, St. Mark, \$42; second honor, Detroit, Scott, \$33; third place, Oberlin, \$25. Juniors: Banner, Shelbyville, Ind., \$10; second honor, Cleveland, Cory, \$2.—Mrs. C. D. C. Mebane, Treasurer, 134 West Eighth Street, Paris, Ky.

Montross, Miss.—Dear Sisters of The Woman's Home Missionary Society, Meridian District: We are looking forward to our district meeting, which will convene at Haven Chapel, Meridian, Miss., in May, and we are appealing to you to make a special effort to make this our banner year. Please let us have a report from every church on the district, little or much. Let us know where you are, and if you cannot pull, please push; and if you cannot do either, please get out of the way and let us move on. We are asking the district superintendent and pastors for their co-operation, for to succeed, we must work together. Yours for service, J. S. Beal, District President.

Waycross, Ga.—To the District Secretaries of the Jubilee, Woman's Home Missionary Society, Savannah Conference: Dear Co-workers: As the year is fast closing for this part of the missionary work, let each of us ask ourselves the question, What am I doing to help secure a gold certificate for my Conference? Dear sisters, let us see no failures this year. Asking God to be our leader, and putting our shoulders to the wheel, we can do the work. Let each Conference officer pay one dollar this year for Jubilee, and each member fifty cents. Now sisters, can I depend on you to help me in this great work? Yours for the cause, Mrs. M. Anderson, Conference Jubilee Secretary, 714 Daniel Street, Waycross, Ga.

To the Women of The Woman's Home Missionary Society of the Jackson District, Mississippi Conference—Dear Sisters: This is to remind you that our District Convention will meet at Mount Pleasant Methodist Episcopal Church, on the Benton circuit, Saturday and Sunday, April 27 and 28. Please meet us with a full report. The success of the district depends on you. Please do not fail to raise your full quota of our national pledge. The funds are needed, and if we are to share with our blessed Master the burden of the salvation of the world, we must answer the call either in person or financially. We are urging that the pastor and at least one delegate be present from each church on the district, and that each auxiliary represent with one dollar. Do not fail to attend the meeting. Remember the time and place.—Mrs. M. E. Wilburn, Corresponding Secretary, Benton, Miss.

To the Members of The Woman's Home Missionary Society, Louisiana Conference: The tenth annual convention of The Woman's Home Missionary Society, Louisiana Conference, will convene at St. Paul Methodist Episcopal Church, June 6-10, the Rev. T. A. Bailey, pastor, Jeanerette, La. District Presidents and Co-workers: Just a few more days and we will be called to make our report at the meeting to be held at Jeanerette. We are hoping this will be our banner year for success along all lines of the work. Please let each of the district presidents do her

best work this year. Let us pray that success will be ours. We are asking your co-operation; without it we cannot succeed. Since 1920 a few faithful women have been marching under God's unchanging hand. He has led us thus far with success; if we are faithful, He will lead us to greater success. Let us pray for a missionary spirit, that the church may see the whole world's need of Christ and may be ready for any sacrifice in order to make Him known to all mankind. Faithfully yours in the work, Mrs. Amelia Turner, Conference President.

To The Woman's Home Missionary Society of the Mississippi Conference—Dear Co-workers: If you are inclined to become slackers on your job, read the daily newspapers and watch the trend of the age in your own communities, and decide if there is not an urgent need that the aim of our society, "America for Christ," be met in its fullness. You cannot afford to say, I will not; nor, I have done enough until our heavenly Father says that He has done enough for us. The needs of our organization are many, and we owe it to humanity to help meet them. If as a Christian it concerns you that America is not saved for Christ, will you, in His name and for the salvation of the world, raise and report in full your quota of our national pledge? We further urge you to work your districts in the interest of Woman's Home Missions and Junior Home Missions. Help us to put over the major project for 1928-1929. If you have not sent the books assigned to your districts to Boylan Home, make this a part of the program in your district meetings; and may I ask that you take the interest of our great and worthy society in your prayers? Pray daily for it, raise your full quota, and come to the Annual Meeting, which will meet at Pratts Memorial Methodist Episcopal Church, June 19-21, with cheerful hearts, having done your best.—Mrs. W. P. C. Morrison, Conference Corresponding Secretary, 525 West Pascagoula Street, Jackson, Miss.

To The Woman's Home Missionary Society of the Alexandria District: My dear Co-workers: We realize that because of so much sickness and cold weather we have not been able to prosecute the work as we would have liked to, but now since conditions are changed somewhat and seemingly for the better, let us get busy and not leave any leaves unturned that the work may make full headway. The District Woman's Home Missionary Convention will convene in Asbury Methodist Episcopal Church, Natchitoches, La., April 17 and 18, 1929. Let us strive to make the meeting a great success. And the way to do this is for each and everyone to get busy. Let us prepare to report the pledge money, thank-offering, Jubilee offering, and the membership dues. Each one of you have your quota of pledge money, so don't fail to report the full amount. Each member is asked to pay fifty cents for Jubilee fund. I am asking each auxiliary to report as many new members as possible. Dear sisters, I know your ability to work, and I am depending on you to do your very best and then "some," in order that nothing will go lacking. I am sure I can depend on you, for if there is to be any success at all it must come by each member doing her bit to the fullest extent. So I am depending on each district and local officer to help make this a great year for the Home Missionary Society on the Alexandria District. Will you not do your best? Now let us pray for God to bless our every effort that we may have a great success, for without Him we can do nothing. Yours for the work.—Mrs. Susie L. Earles, District President.

Special Notices

The Conference Board of Home Missions and Church Extension of the Savannah Conference will meet at Millen, Ga., Wednesday, April 10, at 11 A. M., by call of the president. Let all be present.—J. S. Stripling, Secretary.

Our parsonage and church at Harriston, Miss., were destroyed by the storm Friday night, March 22. The parsonage was not quite completed. The Rev. Olive and his

loyal people worked night and day to complete the parsonage, but the storm blew it away before they could do so.—J. R. Ross, District Superintendent.

Inquiries

I wish to inquire for my boys, William Winston White and Clifford Edward White. When last heard from they were in Lexington, Ky. Any information concerning their whereabouts will be thankfully received and appreciated. The pastors are requested to make inquiry from their pulpits. Will be willing to compensate any person giving direct information.—The Rev. William Marion White, 1109 Ramirez Street, Corpus Christi, Texas.

I wish to inquire for my nephew, the Rev. R. M. Phillips, of the Mississippi Conference. When last heard from, seventeen or eighteen years ago, was at Brandon, Miss. He was born and reared at Walls Hill, Miss. His father was named Felbert Phillips, and his mother, Harriett Phillips. He had four brothers—Howard, Tinner, Asbury, and Archie—and two sisters—Fannie Phillips House and Isabella Phillips House. He was married to one Miss Stephenson, of Tulahoma, Miss., whose father's name was Cary Stephenson. Any information as to his whereabouts will be appreciated.—Henry A. Epps, Box 71, Byhalia, Miss.

The President's Pocket Veto

(Continued from page 262)

greatest portfolio in the cabinet of the President of the United States.

Secretary of State Kellogg, on the day he relinquished office, had to his credit a greater number of international treaties than any of his predecessors. A little over four years ago, February 16, 1925, he was appointed Secretary of State by President Coolidge. During those four years and two months he signed eighty treaties, which assures him a place as the greatest negotiator of treaties of all individuals who have headed the State Department of the United States in the past 153 years.

A PROMOTER OF PEACE

One of the striking features of Mr. Kellogg's term of office has been the negotiation of treaties having to do with conciliation—the settlement of differences between nations by peaceful methods. Secretary Kellogg considered the conciliation treaties entered into by William Jennings Bryan when he was Secretary of State under Wilson, to be the most progressive peace moves the United States had ever made. He therefore made no changes in the Bryan treaties, but increased their number by thirteen.

The two outstanding treaties negotiated by Mr. Kellogg were the General Pact for the Renunciation of War and the Pan-American Arbitration Treaty. By the latter, all the independent countries of the Western Hemisphere, with the exception of Argentine, agreed to arbitrate their differences.

It was a great disappointment to the veteran statesman that the treaty for renouncing war as a national policy, which he and President Coolidge had done so much to fur-

ther, was not ratified by all fifteen original signatory nations before March 4, 1929. Of the fifteen nations which were represented on that historic day, August 27, 1928, around the treaty table in Paris, all had ratified the treaty before the expiration of President Coolidge's term, except France and Japan. It is hard to account for the long delay in France, except as politics has made a constant international policy almost impossible in that Republic.

JAPANESE EMPEROR, THE PEOPLE

The Japanese have had similar partisan difficulties to deal with in coming to ratification of the treaty, but another curious element has played a part. Ratification was objected to in the Diet on the grounds that the terms in the treaty for the renunciation of war make it an agreement between peoples of the nations of the world. Some of the Japanese considered this as an affront to their emperor, since he is the state, the nation, and, in effect, the people of Japan. Very great, indeed, is the difference in ideas between the East and the West, a monarchy and a republic.

There surely is, to-day, cause for rejoicing on the part of those who strive to hold high the light of Christian ideals, for there are indisputable signs that the principles of international peace and the sacred right to individual freedom and justice are spreading throughout the nations of the world.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, APRIL 11, 1929

AFRICA

"I slept. I dreamed. I seemed to climb a
hard, ascending track.

And just behind me labored one whose
face was black.

I pitied him, but hour by hour he gained
upon my path.

He stood beside me, stood upright, and
then I turned in wrath.

'Go back,' I cried, 'what right have you
to stand beside me here?'

I paused, struck dumb with fear, for lo!
the black man was not there—

But Christ stood in his place!

And oh! the pain, the pain, the pain that
looked from that dear face."

—Author Unknown.

Personal and General

—The Rev. Thos. A. Huger, a graduate of Gammon Theological Seminary, class of 1924, who has pastored for several years in Fort Myers, South Florida Conference, but was transferred in January to the Florida Conference because of the serious illness of his sister, who has since died, has been transferred back to the South Florida Conference, and stationed at West Palm Beach. He succeeds the late Rev. W. R. Stephens, D.D., who died March 4. His friends may reach him at P. O. Box 3142, West Palm Beach, Florida.

—The Rev. George H. McNeal, pastor of historic Wesley's Chapel, in London, who is at present visiting in the United States and Canada, in a letter to the Methodist Times, of London, says, with reference to his impressions of prohibition in this country: "How amazing to be in these great cities and not a single open saloon! I won't be foolish enough to argue whether prohibition is a success or not. There are holes in it, as everywhere else, but the thing is clearly to every unprejudiced observer the greatest and most successful moral achievement of any nation in recent history."—Zion's Herald.

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 "The Grace of Stewardship," J. H. Jowett.
 "Safe Investments," Roger W. Babson.
 "Save a Tenth, Give a Tenth," Bishop Hughes.
 "Fifty-Fifty," Bishop Keeney.
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The Methodist Review

MAY-JUNE, 1929

This issue, already shaped up, is hoped to be in the mail by the last of April.

It begins with a glowing tribute to that Bowne biography by Bishop McConnell, under the title, "A Bishop Paints His Teacher's Portrait"; it is written by Dr. Davis Wasgatt Clark.

Miss Ruth Alma Eckhart presents her quite complete study of "Wesley and the Philosophers," portraying his active relationship to the thought of the eighteenth century. "The Gifts of Religion to Science" are discussed by a well-known religious teacher, Prof. Karl Ruf Stolz, now dean of a Hartford school.

Bishop Charles Edward Locke makes that

Scriptural phrase, "The Everlasting Sign," a theme to illustrate the presence of God in all history. Certain current controversial church problems of to-day are briefly but ably solved by Prof. Edward S. Boyer in "Religious Attitudes in Conflict."

A very scholarly young student of theology offers a most valuable study of "The Philosophy of Bertrand Russell." This Edward Ramsdell is soon to enter the ministry in the Detroit Conference. Dr. William L. Stidger, now teaching such young men how to preach, cleverly describes "Developing the Homiletic Mind."

Miss Grace Morrison Everett, who recently passed from earthly to heavenly sight, continues her spiritual interpretation of "Saint John's Vision," an exposition of the Apocalypse.

"Maryland and American Methodism" is the fourth and final discussion in the Review

NOTICE

The annual meeting of the Book Committee of the Methodist Episcopal Church will be held in the chapel of The Methodist Book Concern, 150 Fifth Avenue, New York, Wednesday morning, April 24, 1929, at ten o'clock.

WILLIAM F. CONNER, Chairman;
 EZRA S. TIPPLE, Secretary.

of our priority problem. This article is by Dr. Edward L. Watson, and includes an elaborate appendix concerning the church membership of Philip Embury, written by Mrs. Arthur B. Bibbins.

Dr. George Elliott, the editor, besides his brief editorial paragraphs, offers two religious messages: "God's Yea and Man's Amen" and "Hallelujah." The latter is a study of praise and song in worship, based on psalmody and similar literary sources.

In the following editorial departments there are many rich researches on themes such as "Evangelism," "Necromancy," and a score of others, including many important book reviews by efficient experts in current literature. The Bookshelf is well loaded.

This number, if thoughtfully read by many who are not yet subscribers, would surely win an immense number of additions to its subscription list. Its thousand opulent pages of such rich material are the cheapest in price of all such magazines, only \$2.50 per annum.

Six Best Selling Books During February

At Each of the Stores of The Methodist Book Concern

The following lists will be of interest as indicating the new publications which are being demanded by the religious reading public (works of fiction are purposely excepted):

NEW YORK

The Heights of Christian Blessedness. Hayes
 Christ at the Round Table. Jones
 The Christ of the Indian Road. Jones
 Humanism and Christianity. McConnell
 The Nature of the Physical World. Eddington
 The Making of a Christian Mind. Atkins

BOSTON

Christ at the Round Table. Jones
 The Christ of the Indian Road. Jones
 William Alfred Quayle: The Skylark of Methodism. Rice
 A History of Latin America. Sweet
 Preaching Values in New Translations of the New Testament. Luccock
 Thoughts from Dr. Jowett's Sermons.

PITTSBURGH

Preaching Values in New Translations of the New Testament. Luccock
 The Religion of the Spirit. Tittle
 William Alfred Quayle: The Skylark of Methodism. Rice
 Present Perils in Religion. Day
 Christianity in Science. Leete
 Humanism and Christianity. McConnell

DETROIT

William Alfred Quayle: The Skylark of Methodism. Rice
 Christ at the Round Table. Jones
 Concerning the Faith. Jones
 John Wesley Among the Scientists. Collier
 God the Greatest Poet: Man His Greatest Poem. Wright
 The Fiery Crags. Borcham

CINCINNATI

The Christ of the Indian Road. Jones
 Christ at the Round Table. Jones
 The Religion of the Spirit. Tittle
 Present Perils in Religion. Day
 Stories of Hymn Tunes. Metcalf
 John Wesley Among the Scientists. Collier

CHICAGO

The Heights of Christian Blessedness. Hayes
 Christ at the Round Table. Jones
 The Christ of the Indian Road. Jones
 Beliefs That Matter. Brown
 Preaching Values in New Translations of the New Testament. Luccock
 Christianity in Science. Leete

KANSAS CITY

The Christ of the Indian Road. Jones
 William Alfred Quayle: The Skylark of Methodism. Rice
 Preaching Values in New Translations of the New Testament. Luccock
 John Wesley Among the Scientists. Collier
 The Stringing of the Bow. McCall
 Christ at the Round Table. Jones

SAN FRANCISCO

Methods of Private Religious Living. Wieman
 The Stringing of the Bow. McCall
 Christ at the Round Table. Jones
 Preaching Values in New Translations of the New Testament. Luccock
 The Christ of the Indian Road. Jones
 William Alfred Quayle: The Skylark of Methodism. Rice

PORTLAND

Speculating in Futures. Lovejoy
 Christ at the Round Table. Jones
 The Christ of the Indian Road. Jones
 The Word of God and the Word of Man. Barth
 That I May Save Some. Warne
 Methods of Private Religious Living. Wieman

Crescent City Note

Williams Methodist Episcopal Church.—Girls' Day was celebrated at Williams Chapel on March 17. Mrs. O. J. Colwell presided. The program consisted of a paper on "Youths' Supply to the Demand of Society," by Mrs. R. B. Hayes, of New Orleans University; solo, Miss Eloise Williams; paper, "Well-Trained Children," Miss Eleanor Parker; reading, Mrs. O. J. Colwell. There were 105 girls, and thirty-five ladies present. The collection was \$11.—The Rev. J. Wesley Turner, Pastor.

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L. H. KING, Editor

DORA DIEFENDORF, Contributing Editor

April 11, 1929

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THE METHODIST BOOK CONCERN

True to the God of Our Fathers

HARDLY any evidence more convincing could be given of the fine cultural stamina of the Negro than that revealed by his attachment to his church. In this characteristic he shows a healthy persistence. And the social results are little less than amazing. If anybody is inclined to lament the "passing" of the Negro church as the most influential institution in Negro life, he will be forced to revise his judgment. He must sing a new song of the victorious march and increasing gains of this enterprise—the chief stimulant in our race life.

Government figures disclose that in 1916 there were 39,592 churches having a total membership of 4,602,805 persons; in 1926 the same authoritative source reports a total colored membership of more than 5,000,000. This data is made up of twenty-four exclusively colored denominations, with 36,505 churches and 4,558,795 members, and 6,080 churches with 644,692 colored members in thirty white denominations. The corresponding figures for 1916 are nineteen exclusively colored denominations with 34,258 churches and 4,070,286 members, and 5,334 Negro churches with 532,519 members in twenty-one white denominations. Two of the denominations reported at the census of 1916, composed exclusively of colored members, have gone out of existence. The data for both census periods relates to churches composed entirely of Negro members, and the membership reported does not include Negro members belonging to local white churches.

Covering the same period and field of observation, there is a corresponding advance in the financial aspect of the Negro church enterprise. Negroes expended on their churches during 1926 for salaries, repairs, payment on church debts, for benevolences (including missions), for general denominational support, and all other church purposes, \$43,024,259; for the same causes ten years previously, \$18,529,827, or less than half was spent. Ten years ago the total value of Negro church edifices was \$86,809,970, whereas in 1926 Negro church property amounted to \$205,782,628.

In these figures there is eloquence and argument. Here is a group whose chief social institution, by its social worth, has transcended the traditional idea that the Negro church was merely an institution for emotional excitement unharnessed to the social tasks of the community. It would not be difficult to state the value of emotional stimulation as a cultural factor in the social progress of mankind. Had the Negro church done but this, which is contrary to fact, it would have justified its place and function as such in society. But despite an erroneous tradition of its value, the Negro church has been the most effective influence in stimulating the total cultural life of the race for the past century. This influence brought to bear, whether indirectly or directly, has motivated thrift, civic betterment, educational achievement, interracial accord, and good will; even the political philosophy and attitude of the race—as indicated by the last presidential election. The Negro church, with its much ma-

ligned minister, is not merely getting the masses ready to die, as is often slanderously said of it; but is the greatest deposit of heaven lifting the masses to higher levels of civilization than any other factor in our racial life.

This remarkable showing of the Negro church in paying debts, likewise proves the contrary of that irresponsible indictment that churches are bad debt-payers. If they did not pay debts, by the stern decree of economic and business law, they would be forced out of business. Yet churches continue in existence and are being multiplied sometimes too rapidly. Likewise, giving to all current expense and benevolent causes has increased about two and one third times what it was ten years ago, while the property valuation is about two and one fifth times what it was a decade ago.

Supplementing by emphasis this monetary and economic gain and the cultural assets accruing to the race through his church is the fact of the increase in the number of enrolled members during this same period. In the past ten years the church has been scrutinized and criticized more mercilessly, we believe, than any other institution. These have been days of iconoclasm. Destructive processes have been riot. Educational and religious thinking has somersaulted. Liberal currents of thought, agnostic, skeptic, humanistic, infidelity have made a vicious impact on religious life. Political, industrial, and social iniquities have influenced the Negro's thinking. The apparent helplessness of the traditional preaching and slow progress in adapting the ethics of the church effectively to manifestly unfair and unchristian group relationships—these all have entered into the thinking of the modern Negro. Yet the vast masses remain true to their church as does the needle to the pole. To the Christ of the church, these trusting masses continue to cry out: "To whom shall we go? Thou only hast the words of eternal life."

Because of this vital glowing religious faith of Negroes in the "Divinity" that shapes our end, one half of the Negroes of the United States are enrolled in our churches. Can any other segment of the nation's population claim so much? The Negro will continue to believe in the God of the Christian church. For him, nor science nor philosophy, will be able to supplant the God who has made him—self-known to us throughout our melancholy history of the past three hundred years. Every creative chapter in Negro life and history is the product of the Negro's faith in the God of our fathers. Every crucial question of physical science and personality remains as much unanswered to-day as it was forty centuries ago. How can science give us the final word, then, in spiritual things where it enjoys no jurisdiction. Christian faith has done more for enrichment of the spiritual life of humanity than all the hypotheses and equations of the world's science. Thus reasoning, the Negro believes in the spiritual implications of his church, seeing as he does on every side of him its increasing practical social ministry, and he joins and maintains his "House

of God." How he does it is indicated by the accompanying exhibit taken from the United States Census of Religious bodies.

STATISTICS FOR NEGRO ORGANIZATIONS

State	Churches		Membership		Expenditures	Value of Church Edifices
	1926	1916	1926	1916	1926	1926
United States.....	42,585	39,592	5,203,487	4,602,805	\$43,024,259	\$205,782,628
Northern States:						
Massachusetts.....	72	54	13,882	8,610	251,967	1,201,100
Rhode Island.....	21	18	3,465	2,590	67,809	410,300
Connecticut.....	69	49	10,593	6,292	206,848	1,457,450
New York.....	352	236	114,543	43,921	2,048,710	11,615,049
New Jersey.....	412	299	71,221	38,839	1,588,821	7,220,587
Pennsylvania.....	706	527	177,532	108,672	2,751,938	15,362,354
Ohio.....	622	391	119,529	49,053	1,800,095	9,113,989
Indiana.....	326	159	49,704	20,883	652,558	3,568,814
Illinois.....	523	348	137,131	49,633	1,485,297	7,774,032
Michigan.....	186	61	46,231	8,469	691,181	3,362,044
Wisconsin.....	19	10	3,699	575	60,404	300,900
Minnesota.....	23	14	3,702	2,629	72,790	269,001
Iowa.....	89	68	8,577	5,313	130,241	565,135
Missouri.....	645	591	82,207	75,792	846,458	5,112,613
North Dakota.....	3	.....	27	.....	258	3,250
South Dakota.....	4	1	142	18	3,579	6,500
Nebraska.....	40	20	5,163	2,070	90,489	474,215
Kansas.....	328	259	28,292	21,842	379,645	2,486,100
Southern States:						
Delaware.....	152	129	12,459	10,989	244,173	944,380
Maryland.....	654	659	97,025	87,179	1,199,001	5,765,535
Dist. of Columbia.....	147	114	72,382	48,377	838,212	6,589,258
Virginia.....	2,255	2,044	378,742	328,230	2,289,137	14,134,101
West Virginia.....	480	345	32,754	21,853	499,104	2,434,526
North Carolina.....	3,203	3,102	431,333	359,380	3,060,556	13,670,308
South Carolina.....	2,838	2,897	405,614	447,084	1,943,809	9,005,446
Georgia.....	5,201	4,998	538,093	581,724	2,434,130	12,380,886
Florida.....	2,093	2,122	190,893	138,055	2,133,925	8,452,992
Kentucky.....	1,103	1,181	127,126	137,211	1,178,944	6,602,894
Tennessee.....	1,958	1,774	226,823	196,022	1,647,742	7,752,853
Alabama.....	4,284	3,886	557,231	475,140	3,480,988	12,737,558
Mississippi.....	4,034	4,154	348,425	403,881	1,869,166	7,133,867
Arkansas.....	2,411	2,490	201,240	242,199	1,512,378	5,340,465
Louisiana.....	2,077	2,112	248,797	209,843	1,539,644	6,514,176
Oklahoma.....	990	875	68,379	59,967	617,605	2,238,849
Texas.....	3,910	3,396	351,305	396,157	2,736,752	10,587,143
Western States:						
Montana.....	9	8	228	310	7,125	36,400
Idaho.....	5	3	205	50	8,165	12,500
Wyoming.....	11	6	398	189	4,211	21,000
Colorado.....	55	34	6,188	4,448	71,853	215,300
New Mexico.....	17	12	710	231	8,968	25,600
Arizona.....	30	15	2,199	532	33,716	76,900
Utah.....	4	3	269	86	1,962	16,500
Washington.....	23	22	2,280	1,204	45,146	172,700
Oregon.....	5	8	832	291	17,175	98,510
California.....	192	95	25,763	6,906	467,399	2,488,548
Other States*.....	4	3	154	61	4,185	30,000

*States having less than three churches.

Education At Home

MORE than 1,500,000 persons are at present enrolled in home-study courses in the effort to increase their cultural assets and to render themselves more fit and useful units in society, according to the report of the National Home Study Council, of Washington, D. C. This is an encouraging sign of progress of the masses toward a higher level of living and determined purpose to achieve something noteworthy in life.

The masses are sensing more than ever the value of trained intellect and enlarged capacity for doing the world's work, and for getting the highest satisfactions out of life. Long ago Bacon paid his tribute to the value of knowledge, when he said it is power. All classes of people are seeing more clearly than ever the working out of Bacon's axiom in the processes and achievements of civilization. Every successful adventure in modern civilization attests the truthfulness of Victor Hugo's statement that an idea is the greatest thing in the world; and men, having learned of this fact, are striving by the million to increase their stock of knowledge and to give birth to ideas, that they may the better understand their problems, lighten their burdens, and increase their joys, while they thus enlarge their capacity for service.

Education is the proven process by which this is done. It does not always or even necessarily imply the schoolroom, with its academic atmosphere and technical equipment for investigation and study. Even the desirable

helpful contacts of personality may be absent, as are the other facilities. But one, having the vision of its value, the thirst for its blessing, and the will for its attainment, can nevertheless acquire an education, though unable to attend school elsewhere.

Some of the great men of the nation have been unschooled men, except as they acquired an education otherwise. Home education was the only kind had by three of our illustrious Presidents. Among these, Lincoln was the foremost man of his day; one of the foremost of all coming times. It was his resolute purpose to make the most of his opportunity for self-culture, and his unswerving habit and practice of utilizing his spare time in continuous study, which brought him to the heights of personal greatness and national distinction. Benjamin Franklin once averred: "If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest." Perhaps it is because men by unnumbered thousands are recognizing this economic and permanent value of education that there is this increasing tendency to seek its benefits even though it must be had by many in the way sought by the Lincolns and Garfields. Nobody can overestimate the tremendous impulse given to education and the high lift given to American culture levels through the old Chautauqua Literary Circle, by means of which thousands throughout the nation perfected and extended their education in the spare hours and quiet retreat of office and home. And in our own time, who does not recall President Elliott's Five-Foot Shelf that has stimulated and enriched thousands in an increased knowledge supply?

Writing in the National Republic on the topic of "Home Education," a fine incentive thereto is set forth by A. A. Miller, who observes: "Opportunity to acquire knowledge, without regard to class, creed, or color, has produced remarkable results in America. It has taken an obscure Ohio boy, without financial resources, and placed him among the greatest inventive geniuses of all time, until to-day the name of Edison is known to all the world. A penniless German boy, landing on our shores in his late teens, spent long, wearisome hours beneath the lamp of knowledge, and some years later we know him as Charles P. Steinmetz, the great electrical wizard of the General Electric Company. The light of that lamp has produced great literary giants, like Emerson and Walt Whitman and Mark Twain; and industrial wizards like Ford and Rockefeller and Schwab. From beneath its protective glow, men like Lincoln and Roosevelt and Wilson have stepped out into the arena of public affairs to lead the nation into the paths of greatness. The United States has grown in wealth in proportion to her ever widening facilities for the diffusion of education. To-day the lamp of her knowledge sheds its light along the highways and byways all over the land. From eighty-two at the dawn of the nineteenth century, the number of days the average American goes to school has increased to 1,400. Within recent years the increasing industrialization of our country has made specialized training an essential qualification for success in many lines of endeavor. Abundant opportunities to achieve success were made possible to those who extended their education beyond the schoolhouse and carried it over into everyday life in office, factory, and mine. These new possibilities are being realized to-day by directed home study, conducted under the direction of the modern correspondence school."

The Contributing Editor's Page

"The Warrior, the Woman, and the Christ"

IN the passing of G. A. STUDDERT-KENNEDY the Christian church has lost one of its unique personalities. As preacher and author he had a message all his own. He was not an echo of second-hand opinions, but a voice proclaiming convictions and declaring ideals which he had tested. He had a genuine experience of religion which he was always trying to share with those who were not quite so far along the way. No wonder that multitudes thronged his ministry and literally wore him out with their demands upon his unfailing sympathy and understanding. He was chaplain to the King of England and the Christ-like friend of the oppressed, the beaten, the discouraged—anyone who needed him.

He will be held in loving remembrance by thousands of soldiers to whom he ministered during the war. It was no conventional ministry then, nor at any other time.

His message has the thrust of the prophet, the vision of the seer, the color and beauty of the poet.

The Warrior, the Woman, and the Christ, his last publication, is a distinct contribution to religious thought that deals with real problems.

Of it he says, "The purpose of this book is to make it clear that our chance of making earth a home depends upon our capacity for making homes on earth." The author fulfills this purpose.

The treatment is quite different from any other which deals with the conflicts and tensions of human experience and finds their meaning in a constructive activity, which in turn discovers its inspiration and goal in life as lived by Jesus Christ. A person really begins to live creatively in the full measure of his own power when he is sure that it is intended that he should lead the kind of life that Jesus Christ lived, and that the universe is made and sustained by God to give every person the chance to learn this great fact in actual experience. But this is to anticipate.

The author brings us face to face with the fundamental relationship of human life: "the relationship of men to women and of women to men." He finds "the destiny of the human race to be bound up with the sex question." We may make this earth a hell or a home. We may blast life by passion. We may redeem it by creative love.

The warrior is "the lawless, loveless, hunting male animal." He is the incarnation and symbol of all that is destructive of life's highest values. The woman is the incarnation and symbol of the creative force in human life. "All the primitive arts and crafts were started and for ages carried on by women."

Between these two there is eternal conflict. In man the sex impulse is primary and dominant; in woman the parental impulse. The conflict, while naturally destructive, may become creative. It is destructive when one seeks to dominate, to master and subjugate the other; creative when each receives what the other has to give, and both co-operate and carry forward toward a new and harmonious relationship what is distinctive in each.

The fire, energy, and vigor of the warrior are not to be tamed in the sense of becoming feminized. The essential qualities of the woman are to remain unchanged. But both are to find in Christ Jesus the suggestion and inspiration of *creative deeds* which depend upon the essential

qualities and powers of each, working together in subordination to the ideals of self-sacrificial love.

Jesus "was the warrior man with all the warrior qualities, fire, energy, intellect, aggressiveness, and attack, undiminished and unimpaired, but entirely consecrated to the creative purpose of the woman, the building of the kingdom of life and growth which is the kingdom of God."

The book is the pulse-beat of a man who has lived through tragic experiences, and in their darkness and agony found the meaning of Jesus Christ for men and women living their lives in a world which has lost its sense of direction, its faith in spiritual values. There is not an academic page in it. Its words leap and thrill with the life of a man to whom God is a reality and Christ is the power of redemption.

"Unofficial Ambassadors"

DO you know that there are nearly 10,000 foreign students in the colleges and universities of this country? They come from all quarters of the globe. They represent every race, color, and creed. They interpret the life of their people to America, and presently they are going back to interpret America to the nations of the earth.

The Committee on Friendly Relations Among Foreign Students, with headquarters in New York City, has issued a most interesting booklet, "The Unofficial Ambassadors." From this we learn that these students are attending colleges and universities scattered over the entire country. Practically all the States and the District of Columbia have welcomed these student guests. In many of them, such as New York, Massachusetts, California, and Illinois, the group is a large one. But whether large or small, it deserves the friendly concern of all right-minded people.

Mr. CHARLES D. HURREY, General Secretary of the Committee, has said, "The opportunity confronting our churches for winning the life-long loyalty of these students is absolutely unlimited." He is not thinking of winning them to some form of denominational loyalty, but of loyalty to the common truth and purpose of the Christian view of life.

It is frequently said that such contacts with our civilization as these students ordinarily have, make it very difficult for them to believe that Christianity has anything to give to them or to their people.

This is largely because our churches are not sufficiently alive to the opportunity within easy reach.

Those who have had the privilege of first-hand association with these eager-minded young people, so alert, so keen to see into the meaning of things, so quick to detect our hollowness, so glad to respond to our sincerity, acknowledge with gratitude that they have received just as much from our "unofficial ambassadors" as they have given.

The new world order is not to rest upon physical force, nor upon cunningly devised diplomatic agreements, but upon genuine, whole-hearted, intelligent human fellowship.

New ways of seeing life from varying viewpoints, new ways of co-operating to conserve for common enrichment all that is of lasting good in different types of civilization, are to open out into that fuller life which is to hold the greatest possible measure of human good for all men.

D. D.



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The China of 1928

By Bishop George R. Grose

THE year nineteen hundred and twenty-eight in China has been a period of kaleidoscopic changes. The swift procession of events is both bewildering and fascinating. But what is happening to China is of even more concern to the world than what is happening in China. Is the China of 1928 essentially different from the China of 1927 or of 1900?

The purpose of this article is to attempt to indicate the direction in which the events of 1928 are moving. To the superficial observer, the China of 1928 is the same China as in 1900. He points to the poverty of the masses of the people, to the perennial famines in some parts of the country, due to flood or drought, to the lack of modern communications, to the ravages of war and banditry, to the ignorance and superstition which hold millions in a merciless grip, to the slowness of the people as a whole in utilizing the benefits of Western civilization. And all these things are pitifully true!

But they are not all the truth. There are changes in social atmosphere, in political ideals, in industrial policy and methods, in educational aims, in religious conceptions, and in world outlook, which herald the birth of a new China.

The year nineteen hundred and twenty-eight dawned with the Nationalist movement under a shadow. The military campaign which began so brilliantly and promised in a short time to sweep victoriously across the great wall into Manchuria, came to a standstill. The perfidy of Russian advisors, the fundamental differences between the left and right wings of the Kuomintang, the moral defection of some of the leaders, and the extreme measures of the Communists, for a time threatened the Nationalist movement with collapse. At the end of 1927 depression and despair were widespread. Many foreigners

were apathetic and cynical. The Chinese people were disillusioned concerning Communism. The sinister designs of the Russian Soviets were laid bare, and Communism as a public policy was discredited. The people were disillusioned also with respect to militarism. "Down with the militarists!" became the new slogan of 1928.

Following this rude awakening a new spirit was born—a spirit of confidence and enthusiasm. The dream of true patriots for a nation whose sovereign rights will be respected by all other nations, a nation in which the people will have a chance to live under a government of law and order, was about to be realized. There was a thrill of hope and expectancy throughout the land.

New Political Center

Immediately following the capture of the ancient capital, Peking, last summer, by the Nationalist armies under the leadership of Yen Hsi Shan, Feng Yu Hsiang, and Chiang Kai Shek, a National government was set up at Nanking. The name of Peking was changed to Peiping—"Northern Peace." Nanking has become, at least for the present, the political center of the country.

What does this change of the capital signify? Most of all, the determination to establish a civil instead of a military government. It has served notice to the world that China means to set her house in order and to protect resident foreigners without the help of foreign soldiers. All too slowly the new government is being recognized by Western nations.

What of the government? On October 3, a new constitution was adopted by the Kuomintang, the People's Party, and promulgated as immediately effective. It is a brief but comprehensive document providing for the establishment of the Republic of China by the Kuomin-

tang. The final authority is lodged in the Kuomintang, of which the National Congress is the supreme body, with the Central Executive Committee acting between sessions of Congress. The five *yuan* or departments are executive, legislative, judicial, examination, and control. The latter are revivals of old Chinese government machinery. The new organization is a combination of the committee system and the parliamentary system of government. It is a party dictatorship. There is no provision for the election of any officials. It is a government from the top down—and the top is the Kuomintang. It should be noted, however, that this is a dictatorship "for the period of tutelage," until "the people are trained to exercise their political powers and to facilitate the party in handing over such powers to the people."

Military Feudalism Retreats

Will it work? That remains to be seen. The people are not yet ready for democratic government. In the meantime this is an interesting political experiment, full of promise, while the military feudalism of the past seventeen years has been only a devastating terror.

The new government has called into its service as heads of departments some men of recognized ability and high character. While many of the chief officers are generals in the army, the organization of the government is on a civil basis, the military being subordinate to the civil administration.

One hopeful feature is the serious effort which is being made to unify the country under a central government. For the first time since the revolution began in 1911, there is general co-operation in establishing a united government.

There is also intelligent effort to promote the welfare of the people instead of exploiting them for personal advantage. The officials are addressing themselves to the gigantic tasks of reconstruction after the long period of confusion and chaos. Instead of attempting to save the country by slogans, there is now more honest endeavor to serve the needs of the people.

The vast army of two million men is being disbanded—a difficult task, when discharge from military service means no employment. The army in Manchuria has been reduced from 400,000 to 150,000, with a cut in military expenses of \$3,000,000 monthly.

Suppression of Opium Traffic

In September a proclamation was issued for the complete suppression of the opium traffic and the prohibition of poppy-growing. However, this is only the beginning of a long and desperate struggle to rid the country of its greatest curse. The new government has established a department of public health for the promotion of medical research, the prevention of epidemics, and the advancement of health education. At least an attempt is being

made to establish a government of ideals instead of spoils. Let no one think the spoilsmen are no more. But to have even a disavowal of the spoils system is a vast gain.

Further, the new constructive enterprises indicate a new attitude toward the welfare of the people. Nankai College, Tientsin; Fudan College, Shanghai, and the university at Amoy are outstanding institutions of higher learning developed entirely by the Chinese. Modern cities and modern rural villages are being built. I know of no city in America that has made so much progress in ten years in modern material development in the interest of its people as the city of Chengtu in the remote province of Szechuan has made in the past two years. The China of 1928 is making a serious effort to apply modern science to the needs of life in promoting scientific agriculture, mass education of adults, afforestation, relief of poverty by labor projects, which will be of permanent economic benefit, such as road and dyke building and irrigation ditches.

But it is evident there is no short cut to unity and stability in China. Already there are signs of dissension in the official group. The present political régime may not last beyond the first Congress next March. There is growing popular dissatisfaction with the grandiose schemes of the government while immediate, urgent, practical tasks are being neglected. The high hopes of the nation's builders need to be harnessed to the plough of everyday reality. There is just ground for popular discontent with a government that is spending millions of dollars upon the mausoleum of Sun Yat Sen, rivaling the magnificence of Napoleon's tomb, or the Washington or Lincoln Monuments, while government schools are closed for lack of funds, and many millions of people are entirely destitute.

Appalling Human Destitution

The year 1928 will record the bitterest suffering from the scourges of war, brigandage, and famine which the country has experienced in a quarter of a century. Twelve to fifteen million people are destitute from famine covering parts of nine provinces. The relief measures of the government and of the Chinese people are altogether inadequate in meeting this appalling calamity.

The misery of the famine is intensified by the demoralization of traffic facilities. In recent years the railroads have been operated for the enrichment of the war lords. In the meantime, the rolling stock has deteriorated until there has been a complete breakdown in normal communications. The resources of the country are so depleted by military exactions, banditry, and widespread drought, that economic recovery is a slow process.

The year 1928 has been a significant period in China's international relations. The slogan of the revolution has been, "Down with unequal treaties!" In response to China's insistent pressure, new treaties have been signed with



several Western nations, among them Austria, Germany, Russia, Italy, and Belgium. The relations between China and Japan are more strained than at any time since the Twenty-one Demands in 1915. Since the Tsinan incident last April, a guard of Japanese soldiers has held a strip of territory seven miles wide on either side of the railroad from Tsinan, the capital of Shantung Province, to Tsingtao, ostensibly for the purpose of protecting Japanese citizens resident in Shantung. The real bone of international contention in the Far East is Manchuria. This ancient domain of the Manchus is crisscrossed by the political and economic currents of Japan, China, and Russia. With the "rampant nationalism of China," and the "positive policy of Japan," and all under the ominous shadow of Soviet Russia, the peace of the Orient depends upon the fortunes of Manchuria.

Social Revolution in Progress

No survey of present-day China is complete that does not take account of the social revolution in progress. The authority of the old Chinese home has become a fiction. The youth of the country have broken away from the restraints of the old order, but have not yet learned the responsibilities of individual liberty. There is everywhere an alarming lack of discipline. Bolshevism is still a real menace. In recent months, however, there has been a strong reaction against the emotional crusades and the patriotic hysteria of immature students in presuming to deal with political and international matters.

Another important phase of the social revolution in China is the woman's movement. Many of the schools of higher learning have become co-educational. In schools and hospitals, in politics and in all social enterprises, the woman's movement is making enormous progress. Old China is no more.

The labor movement is one of the notable features of the new era. The laboring man has come to clear self-consciousness. He is no longer content with a bare physical existence as a return for incessant, inhuman toil. He is protesting against paying thirty to one hundred per cent interest rates per annum. Industrial workers and farmers are organizing for the protection of their interests. Already the workers of China are suffering from the exploitation of professional agitators. It is hoped that China may profit from the experience of the West, avoiding the evils of Western industrialism, and may develop a labor movement of the workers, by the workers, and for the workers. When the Chinese, the most industrious people of the world, are instructed and organized for the scientific development of China's vast resources, prosperity and plenty will crown the land.

The educational tendencies of the year 1928 are distinct and significant. In brief outline they are as follows: Enthusiastic promotion of the mass education movement to do away with illiteracy; the control of all schools by the government; compulsory education of the youth; the separation of education from religion; the encouragement of Christian or private schools; the insistence that private schools should not make the propagation of religion their chief purpose; emphasis on scientific education for the improvement of the economic condition of the people; preserving Chinese culture and assimilating Western culture; the suppression of student patriotic hysteria; and emphasis on school discipline.

What is the present status of the Christian movement

in China? The violent anti-Christian activity of 1926 and 1927 has come to a standstill. The national government believes in the freedom of religious belief. It "will neither attempt to eradicate nor to promote religion, as religion is a matter of the belief of the people in which the government does not wish to meddle." On the part of the masses of the people there is a readiness to hear the gospel. Among the educated classes there is an inquiring interest in all religions. The prevailing attitude of the students is one of indifference to all religions. At the same time in the colleges and universities voluntary groups are springing up for spiritual fellowship and religious discussion. Many educated non-Christian Chinese are diligent readers of the Bible. During the past year probably more new religious organizations or societies have been formed than in the past decade. Not Confucius or Gautama Buddha, but Jesus of Galilee is becoming more and more the dominant moral force and spiritual guide in China. The influence of Christians in high places in government schools, in business concerns, and in political positions, is altogether disproportionate to the Christian population in the country. In the new government, six of the ten ministers or heads of departments are Christians. The Christian religion is no longer used as a means of military discipline in the army of General Feng Yu Hsiang, yet he is none the less an avowed Christian. The missionaries who evacuated the interior in 1927 in response to consular instructions and the advice of Chinese friends, have, for the most part, returned, and have been received by the people with overwhelming heartiness.

What of the Christian Movement?

The Chinese Christian church has passed through the fiery trials and bitter persecutions of 1927, and has come forth purified in faith, heroic in devotion, courageously accepting the responsibility for the evangelization of the people. Unless all signs fail, the year 1928 marks the beginning of the greatest era of progress in the history of the Christian movement in China.

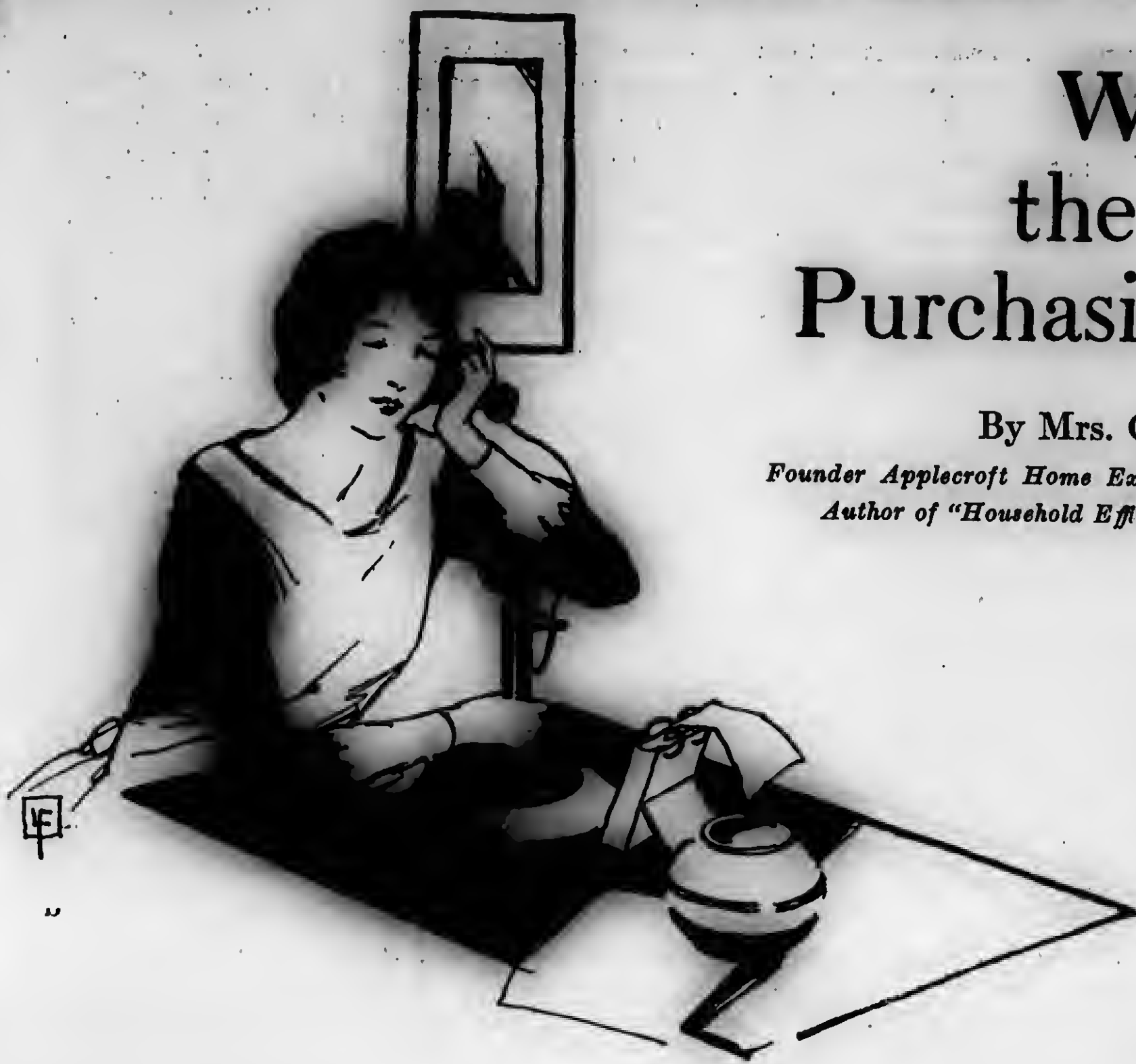
To summarize: The China of 1928 is a new China. A civil government instead of military; the provincial governments united under one flag in a central government; the expulsion of the Communists from the Kuomintang and the unifying of the party; an honest attempt to establish a government of ideals for the promotion of the welfare of the people; the crisis in Christian education resulting in religious liberty and the encouragement by the government of Christian schools; the rapid progress of the social revolution and the labor movement; the crusade against illiteracy and disease; the passing of narrow nationalism which incites class hatred and anti-foreign feeling; the development of a more enlightened national mind; the collapse of the anti-Christian agitation, and an awakening interest in true religion.

In short, the present movement in China is undertaking to build up a new government, not on the scholar and merchant class, but with first concern for the common people, the workers and farmers. The China of 1928 presents a social and political experiment which may well challenge the faith and the friendship of all other nations. By and large, China gives indications of internal peace for the present, of more sober judgment in dealing with political questions, and of good faith in her national policy. The time is now ripe for other peoples by their vision, generosity, and due sense of responsibility to hasten the day of international understanding and peace.

Woman the Great Purchasing Manager

By Mrs. Christine Frederick

Founder Applecroft Home Experiment Station, Greenlawn, Long Island
Author of "Household Efficiency," "The New Housekeeping," etc.



ONLY in recent years have women begun to realize their enormously important economic rôle as family purchasing agents. Forty-one billion dollars, out of the nation's ninety-seven-billion-dollar income, passes over the retail counters, and, of course, women buy by far the greater portion of this—eighty-five per cent—if the department stores are an index. Nowadays women figure very prominently in buying automobiles, and also even in buying men's clothing!

How do women spend, and what are their ideas, peculiarities, and habits as consumers? Around this question rages much economic controversy; and I should say that there is certainly also moral significance in woman's buying psychology. The woman on her way to market is a figure of absolutely pivotal social, economic, and spiritual importance, for she is "la source" of business, family, and political activity, and her every move registers on the indexes of all economic movements, even the New York Stock Exchange. It registers also on a more somber index, the mortality and health tables, for, according to her use of the products and knowledge of scientists, manufacturers, and growers, the family health and well-being thrives or declines.

We had a significant illustration not long ago of how intelligently American women as family purchasing managers respond to stimuli. It was suddenly announced that scientists had discovered in calves' liver a large amount of valuable vitamins. Prior to that liver was a kind of Orphan Annie among meat dishes—something to serve on "off" nights for economy's sake. Suddenly, due to the response by women to the news about liver, the demand quite exceeded the supply, and a dollar a pound for liver prevailed. No one may again infer that women are not alert to apply modern knowledge. The American woman is, as a matter of fact, of all women in the world the most responsive to progress. When the true story of American progress is written, her part will

be very important, for immediate readiness to consume new and improved goods is positively necessary to an advancing civilization. These new American standards of living which are the wonder of the world had first to be accepted by women. If you think this is a mere matter of offering women something new, just try to sell a modern vacuum cleaner to some Irish housewife in Dublin, who has the attitude so common in Europe of preferring to do everything as her grandmothers did.

I have had servants in my own home frankly prefer the old washboard to the electric washing machine. "I'm afraid of electricity, and I can do it just as quick the old way, ma'am; sure I can." I have several times lectured in foreign countries on the American housewife's attitude, and I know how astounding it all seems to our foreign sisters, who are now about to begin their own renaissance in this respect.

First of all, let me call attention to the good will and co-operative relationship which American women established decades ago with manufacturers and distributors—long before their husbands as employees established their modern amicable co-partnership with capital. Women sensed what labor and capital now sense—that there is a vast deal to be gained by economic co-operation.

From this developed the advertiser, the trademark, and then the modern magazine, which is so neat a fit between the interests of consumer, advertiser, and publisher, and has so many departments and laboratories of practical service to housewives.

Women definitely prefer that high-class, responsible manufacturers relieve them of the many labors which formerly went on in the home, but they retain the power to penalize them by demanding a clearly trade-marked article by means of which they can *refuse* to buy as well as to buy, if it fails to maintain quality.

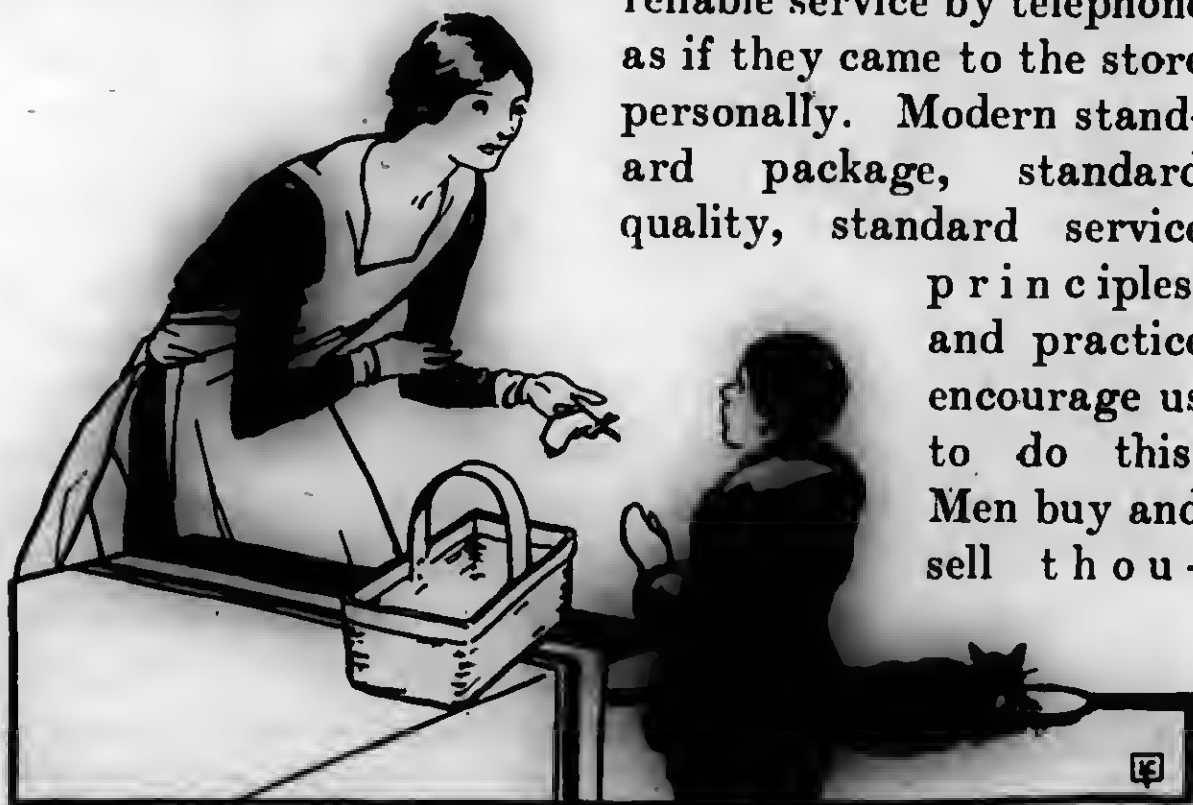
The "capriciousness" of women buyers has often been spoken of; but women are wiser in action than in words, for this capriciousness is in reality just a name for something vastly important in the business world—good will. Many a great and proud company's wealth and standing on the stock exchange is due solely to the good will of housewives, which is suddenly withdrawn if service and quality standards are lowered. The maker of a fine article who carefully guards his quality and service will never find his women customers capricious—except on style goods.

Women for several decades have sought to cut down their shopping time as well as their housework. At one time they spent an average of three hours' shopping on each shopping trip. To-day it is little more than an hour. Women of the twentieth century made a determination that the old saw about women's work never being done must be scrapped. One great first step was to eliminate haggling over price, as the women of Europe and the Orient still do. To-day we can send out a child to buy and not waste money. Only in recent years, however, have we conquered the "cheapness" obsession, the chase after the last cent of price difference, often to the distinct harm of quality and good taste. This cheapness obsession brought the bargain store, cheap mail-order, and price-cutting chain store era, with stores opposite each other, competing to see who could sell a particular brand of goods at the lowest price. Soon we women became aware that the retailers were merely playing a game on us with this policy; they were selecting Campbell's soups or some well-known article, to slash their profit merely to attract our attention, but making up the difference, and more, on other unknown goods at a high profit, after they enticed us into the store with their "bargain." We also learned that by such tactics good articles were often driven off the market because dealers refused to handle them, since everybody sold them so close to cost.

We are buying goods to-day less and less on a penny-pinching basis, and asking for better quality and dependability, for which we are quite willing to pay a fair price. Shoddy, weak, and flashy merchandise we don't want at any price; and gradually our homes and our equipment and clothing are being supplied on a basis of greater style, artistry, and quality since we have learned that it is actually more economical and satisfying in the long run to buy good quality and good looks. This is why we no longer buy so much cheap rattle-trap furniture and shoddy, ugly furnishings. We have better taste and know values better. To-day the chain stores and department stores are definitely realizing that they cannot thrill us so much as formerly with price cuts of a few cents, or "bargains" of the old kind. They are "trading up." We have had too many "dear" bargains, and we now suspect "comparative prices" reputed to be great reductions.

It is astonishing how women are turning to the telephone to buy as a further reduction of time and energy in shopping. But they demand high-principled, quick, and intelligent service if they are to buy by telephone. Department stores are not surprised when a woman buys even a rug by telephone. The best stores are wisely making very earnest efforts to give women absolutely the same

reliable service by telephone as if they came to the store personally. Modern standard package, standard quality, standard service principles, and practice encourage us to do this. Men buy and sell thou-



sands of dollars worth of securities over the telephone; why shouldn't we have the same convenience?

The service demands of the American women have always been large, and are increasing rather than declining. Even the "cash and carry" chain stores have found it necessary to supply service, while department stores have realized that special service is virtually their reason for existence. They supply new and unique types of

service constantly; style consultants, food and decorative consultants, etc. To-day American women enjoy amazingly widespread and varied buying facilities.

There are many who assert that we are being harmed by the great phalanxes of brilliantly lit shop windows, huge merchandise emporiums, and the immense barrage of advertising. They assert that we are weakened in moral fiber by the expert efforts of salesmen to sell us more and more material possessions. "What would Christ do and say in a modern department store?" as a lady once asked me.

I have no hesitation in saying, from observation and experience, that moral fiber and spiritual standards are raised rather than lowered by our industrial, advertising age. The modern city housewife has her head far less easily turned because of being surrounded every day with merchandise temptations and advertising than her simple country cousin, who has not built up the resistance to it which the city woman has. It is rather like the tubercular germ—it is those who have little or no contact with it who most quickly succumb, not those who have much contact with it. The human spirit that is at all sane builds resistance, and in so doing is almost compelled to set standards for itself—to choose from among the offerings. These multitudinous offerings include very valuable and important items for advancement, and the great increase in purchase of books, education, health, and æsthetic and cultural goods bears witness to the fact that the great industrial age increases discrimination and the possibilities of choice—which are the very heart of spirituality.

More time through better organized family buying and family work means more leisure for culture, religion, social service, and personal development. Is it therefore any wonder that women have been exceedingly insistent that greater intelligence and labor-saving principles be applied to their great family buying responsibilities?



Bluefield District World Service Outlook Conference

By the Rev. W. L. Sanders

THE meeting for "World Service Outlook" in the Bluefield District convened in John Stewart Memorial Church, Bluefield, W. Va., March 12.

The necessary absence of our beloved Bishop H. Lester Smith, with his brotherly counsel and inspiring presence, was much regretted. His presence, no doubt, would have given pep and enthusiasm to the ready enthusiastic group who, eager to be thrilled by reports from leaders of the church, met early during the month of January at Evanston, Ill. Yet it may be said to the credit of Dr. B. J. Martin, district superintendent of the Bluefield District, the meeting suffered no loss from competent and effective leadership at the hands of this brotherly chief among men.

The meeting was opened with devotion conducted by Superintendent Martin, after which he gave a brief report of the Evanston meeting, which gave tone and inspiration to the occasion.

The superintendent introduced the Rev. A. H. Carnegie, who spoke earnestly and feelingly on the subject of foreign missions, in the course of which address the Rev. Dr. E. Stanley Jones was pictured as the outstanding present-day model of foreign missionary activity. The Revs. Thomas Hendrix and J. F. Prigmore delivered interesting addresses from their personal experiences on the value of home missions.

Mr. A. I. Lilly, president of the Laymen's Association of the East Tennessee Conference, spoke encouragingly of both home and foreign activities, referring to both as equally important in the church and kingdom of Christ. This position was taken by each layman, who spoke representing the various charges of the district.

Superintendent Martin called each lay representative

from the various charges, who voiced sentiments of perfect harmony with that of the ministry.

The Rev. W. W. Ward, of Welch, gave an interesting address on "My Method of Collecting World Service Funds," which was highly appreciated by all. The writer addressed the group meeting on "Christian Stewardship, the Salvation of Our Task." The Rev. J. W. Manning, pastor at Gary, gave a very instructive and helpful address on hospitals and homes.

The Rev. I. R. Hill, of North Fork, addressed the meeting on "How to Work the Whole Church."

Very timely addresses were delivered by the Revs. W. R. Burger, of Bluefield, Va., and A. Lash, of Davy, W. Va., on the subject, "Why the Seven-Day-Week Church?"

The Rev. T. G. Howard, pastor of John Stewart Church, delivered a stirring address on the very essential subject, "World Evangelism."

At 7.30 in the evening, District Superintendent Martin concluded the meeting by delivering a very strong and helpful address on "Methodist Institutions for Negroes." In this address the superintendent paid a high tribute of respect to the pioneers of educational interest among Negroes.

Dr. T. G. Howard and his good people spared no pains in making the meeting one of extreme comfort for all assembled.

The meeting was graced with the presence of two visiting pastors from the Pulaski District, in the person of the Rev. J. V. Bolden, pastor at Draper, Va., who spoke in the interest of the American Bible Society, and the Rev. A. S. Mitchell, pastor at New River, Va.

Thus goes on record one among the most progressive conferences held throughout the entire connection.

District Conference in Africa

By Mrs. Maud Wigfield Williams

IT CONVENED on the old war ground of New Town, Sass Town, our seventh Kru Coast District Conference (November 1-4, 1928), on the site where the tribe's palavers used to be talked and their war plans made. There were the large stones still scattered round, the seats of the old-time chiefs when in conclave. But built upon that very spot now stands New Town's newly completed Methodist Church, and the Christian gathering last November met not to discuss war, but the extension of Christ's kingdom on the Kru Coast of Liberia.

Fifty registered delegates were present, and large audiences attended all the services. On Conference Sunday many were unable to squeeze inside the crowded building. Twenty-four local preachers and twenty-seven exhorters were licensed for the ensuing year, and eleven new members were added to the twenty-one tithers on the district at a special service in which the subject of tithing was presented as the Bible teaches it.

The sum of \$250 from the tithing fund was voted to

help the New Town people pay for their beautiful new church. They had already raised \$300 without outside aid, so the donation from Kru tithes brought the fund up to \$550 raised locally, a remarkably fine contribution. Not only did it make the building of their church possible, but it so stimulated their sister church in Old Town, which had been living at a poor, dying rate for years, that the membership there rallied and quickened into new life financially and spiritually. Old Town Methodists publicly registered their determination to make *theirs* a "new church," and to start at once.

New Town church was finished only just in time for use at Conference, and the work was done entirely by our Kru people. They wove the bamboo mats that lined the iron roof inside. They cut and toted and cleaned the timbers for the framework. They put up the skeleton of the building. And during the last week an industrial army of over 130 Kru men, women, and young people, led by the missionary district superintendent, mudded the

walls and plastered them inside and out with cement, cemented the floor, made and set up the pulpit, put in the seven glass windows and the front door with its glass panel. The roof and bell tower they painted red, the outside walls white, the inside walls shell pink. They also painted the woodwork.

They fenced in the church lot, made and hung the front gate, and laid a cement walk from church porch to gate. They set up a flag staff on a cement base and ran up the Liberian flag. Last of all, the Kru choir-master carried into the church the organ bought down coast and used it at every service to great advantage musically.

This complete, durable church is the eighth church built in the past seven years on the Kru Coast District. Very proud our Kru Methodists are of their beautiful churches to which they have contributed so largely of their money, labor, and skill. Very grateful are their missionaries for generous church-building gifts from the home base. Most grateful are we all to God who has brought all this to pass to His glory in establishing the true faith among His Kru followers.

A Record Year in Bible Distribution

By the Rev. George William Carter, D.D.
General Secretary of the New York Bible Society

THE Bible is still popular; it is still the world's best seller. More than 30,000,000 copies are circulated every year throughout the world, and the Book has been translated into more than 800 languages and dialects. At the annual meeting of the New York Bible Society, just held, the announcement was made that during the year 1928, 965,671 copies of the Scriptures in seventy-one languages were circulated in the city and harbor of New York, the largest distribution ever made by the society. No other book has had such a circulation in the metropolitan area.

The New York Bible Society has completed 119 years of Christian and patriotic service. In the year 1809, the year the original society was organized, 932 Bibles were circulated. That was a day of small beginnings. The territory of the City of New York at that time extended from the Battery to Chambers Street, with a population of 90,000 inhabitants, while the total population of the area now covered by the five boroughs of Greater New York was less than 120,000. City Hall was then in process of construction. Its front and two sides were built of white marble, while on the north side of the building sandstone was used from motives of economy, it being thought that the material on that side was of little consequence, as few citizens would ever reside north of the spot. The present Canal Street was so low and marshy that often during high tide the waters of the East and Hudson Rivers met in the center of Manhattan Island.

An interesting fact is recorded of a Lutheran church which was involved at the time in financial difficulties. Contributions being solicited, one friend offered to donate a tract of six acres of land near the stone bridge at the corner of Broadway and Canal Street. After much deliberation the trustees refused the gift, declaring the land would not be worth the trouble of putting a fence about it. It is interesting to note that just one week after the New York Bible Society was organized the building of the first free school in New York was dedicated. This

free school, later growing into our public school system. In the year 1809 there was in the city a public library, two free schools, a hospital, a medical college, one Roman Catholic church, one Jewish synagogue, and forty-nine Protestant churches or places of worship.

After 119 years of service the New York Bible Society has reached a place of large influence in the religious life of a city and nation. The large distribution of the Scriptures during the past year was made through missionary societies, pastors of churches, accredited volunteer workers, and employed agents who carry the Word of Life to the immigrants, the seamen, and the multitudes of many nationalities. The workers go into the hospitals, the prisons, and other institutions for the helpless and poor. The society has placed, within a few years, nearly 100,000 Bibles in the guest rooms of New York hotels. Its work for the blind is national in its influence, as the society publishes portions of the Bible in the Universal System of Raised Type for the Blind, called Revised Braille, Grade 1½. Hundreds of volumes in raised type are donated annually to the blind.

The society has only one work, that of circulating the Holy Scriptures. It handles no literature of any kind excepting the Bible. The society never goes into debt and never borrows money, the amount of the work being determined by its income. The large number of friends in every State who are interested in the free distribution of the Scriptures make possible the continued activities of this historic society, which is located in its Bible House, at 5 East 48th Street, New York City.

The Philander Smith College Forward Movement

Has Resulted in Subscriptions Amounting to \$83,365.90. More Than \$50,000 of This Amount is in Signed Negro Pledges from More Than 1,155 Individual Negroes

BISHOP CLAIR, President Taylor, and others interested in Negro education are rejoicing in the successful accomplishment of their first objective in the campaign for \$125,000 for Philander Smith College. All pledges were conditioned upon the securing by March 28 of not less than \$80,000, including a conditional offer of the General Education Board of \$25,000. On that night the executive committee of the board of trustees met and found that the amount subscribed was \$83,365.90. The pledges are payable quarterly over a period of three years. This occasion of going over the first hurdle in the race for adequate equipment was one long to be remembered.

True, \$41,635 is yet to be subscribed, and the entire \$125,000 must be paid in before the full benefit of the forward movement is realized. However, the campaign among the colored people continues, and the white citizens of Little Rock have already pledged \$8,000, and are busily engaged in increasing this amount. They are working under the direction of the Chamber of Commerce, which organization has endorsed the campaign.

District Superintendents Sherrill, Rivers, and Bryan, with leading pastors, do not spare themselves, but have worked, and are working, in the rain, mud, flooded sections and everywhere, making possible, it is believed, the complete success of the movement. Superintendent Ellis, of the Oklahoma District, came over and gave ten days of his time to help the campaign in Arkansas.

Congress to Meet in Extra Session

Aliens and Federal Legislation

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

ON APRIL 15, the seventy-first Congress will meet as a body for the first time, in response to the proclamation of the Chief Executive calling for an extra session. Mr. Hoover, in carrying out his campaign pledge to summon Congress, has made use of the provision of the Constitution which says the President may, "on extraordinary occasions, convene both Houses, or either of them."

The "extraordinary occasion" necessitating this call is not in the nature of a national crisis, such as an armed conflict, which would, of course, create an urgent need to convene the national legislative body. It is, rather, the pressure of domestic problems needing solution at the earliest possible date, which accounts for the calling of this extra session.

The questions on which legislation can no longer be postponed, as pointed out by the President in his proclamation, are farm relief and a limited revision of the tariff. The question of proper legislation to solve the agricultural problem has been before Congress for years. At one time there was sufficient agreement among the members to pass the McNary-Haugen Agricultural Bill, but President Coolidge vetoed this because of his opposition to the equalization fee principle. To find a practical method, one upon which various sections of the country will agree, has proven a most difficult task. The House Committee on Agriculture has been holding hearings in an effort to have an acceptable measure ready for presentation to Congress by the second day of its session. It is to be hoped that, at last, the committee has found a solution. President Hoover has declared it the business of Congress, as the legislative branch of the Government, to provide a law which will be effective. He has let it be known, however, that he is opposed to price fixing, the Government's going into business, and an equalization fee as features of such a measure. It is now realized that no measure will be found which will immediately straighten out all difficulties arising from the farm situation; but if the foundation for future legislation to meet specific situations is properly laid, Congress will have taken a long step forward. In fact, it is believed that not one bill but a number dealing with various aspects of the production, transportation, and sale of farm products will be needed in order to meet the legitimate claims of the agricultural interests.

Immediately following consideration of the farm-relief question, tariff revision will be brought up. While no drastic changes are expected, there is a stupendous amount of detailed work necessary in mapping out even a slight change. The new tariffs may affect every home, as they will have a bearing on the prices of food and other necessities. The Ways and Means Committee of the House has held extended hearings, going into the question thoroughly, and plans to have a measure ready as soon as the agricultural problem is disposed of. These two tasks constitute the main business of the extra session.

HOUSE SKELETONIZED ORGANIZATION

The House leaders are planning to restrict legislation by the simple expedient of incomplete or skeletonized organization. The Committees on Agriculture, on Ways and Means, and on Rules are the only three legislative committees whose personnel was named on March 5, and no further organization is contemplated at this time. These are tactics employed by the leaders to prevent the introduction of many bills which do not require immediate consideration. However, by special rules, measures which were passed by the House in the last Congress, can, after action in the Senate, be reconsidered by the House in this special session. This will allow considerable expansion of the legislative program, provided the Senate takes the initiative. However, it will succeed in limiting the House

to some extent, since no new business can be brought into that body for final action except from the above-named committees.

REAPPORTIONMENT OF STATE REPRESENTATION

Under the above program, the extra session will be called upon to act on the question of reapportionment of the representation of the various States in the House of Representatives. Notwithstanding the explicit provision in the Constitution that the representation shall be changed every ten years on the basis of the decennial census, no change has been made since 1911. Action was blocked following the 1920 census by States which would lose representation, with the argument that the population right after the war was not sufficiently stabilized to afford a basis of fair representation. According to that census, the rural sections had lost a considerable proportion of their population which the cities and industrial sections had gained.

What was believed to be a temporary change in 1920 has been found to be more or less permanent. Perhaps an improved condition in agriculture would tend to check or reverse the present population trend. In 1890, the rural population, including all towns up to 2,500 population, was sixty-five per cent of the whole population. In 1920 it was forty-nine per cent, and at the present time it is estimated to be only forty-four per cent. This change will be reflected in the new representation in the House of Representatives, and henceforth the city representation is expected to exceed that of the rest of the country. If this takes place it will make a marked difference in the aspect of future legislation.

STATES WHICH WILL BE AFFECTED

According to the present outlook, the size of the House will not be changed. Some would like to see this body enlarged so as to provide for the extra congressmen to which some of the States would be entitled without depriving any State of its present number of representatives. This plan is objected to on the grounds that to enlarge the House would make it more unwieldy. With the total number remaining at 435, and the same mathematical method used as in 1910, the following States would lose: Alabama, 1; Indiana, 2; Iowa, 2; Kansas, 1; Kentucky, 2; Louisiana, 1; Maine, 1; Massachusetts, 1; Mississippi, 2; Missouri, 3; Nebraska, 1; New York, 1; North Dakota, 1; Pennsylvania, 1; Tennessee, 1; Vermont, 1, and Virginia, 1, making a total loss of 23. These would be distributed among the following States: Arizona, 1; California, 6; Connecticut, 1; Florida, 1; Michigan, 4; New Jersey, 2; North Carolina, 1; Ohio, 3; Oklahoma, 1; Texas, 2, and Washington, 1.

MORAL AND POLITICAL EFFECTS

Such a shift of representation may easily result in a decided political effect. With a shift of twenty-three votes from rural to city constituents, which in itself could alter a majority by forty-six votes, many issues might be determined. Measures are often lost or won by a much smaller margin than this.

As reapportionment will likewise be reflected in the number of electoral votes of each State, as well as in the number of delegates at the national conventions, even the character of administrations may be altered. A striking evidence of this is seen in the Wilson-Hughes election, when a change of only twelve electoral votes would have put Hughes in the White House.

How an enlarged city representation may affect moral issues is seen in the case of prohibition. At the present time most of the wet congressmen are from the large cities.

If the cities increase their representation, there is the likelihood that the total wet vote may be correspondingly enlarged.

ELIMINATE ALIEN REPRESENTATION

Whereas, there should be a reapportionment of Congress in order that all citizens may be equally represented in Congress, a danger may be offset and an injustice corrected by adopting an amendment which Congressman Stalker introduced in the last Congress, and which reads as follows: "Allens shall be excluded in counting the whole number of persons in each State for apportionment of representatives among the several States according to their respective numbers."

The alien whose allegiance to a foreign prince or sovereign has never been renounced has no claim to representation in the United States Congress. The New York State Constitution does not permit aliens to be considered in apportioning representation in the Legislature of that State, and there is no justification for using the aliens in apportioning the voting power of States in Congress. The adoption of the above amendment would remove an injustice to which the agricultural sections, largely populated by native-born and naturalized citizens, are now subject. For instance in New York, instead of the up-State rural districts losing a representative, New York City, with over 1,200,000 unnaturalized foreign-born residents, would lose three members. Other States would be benefited in like manner. Some of the agricultural States would not lose in representation as they would without this amendment, and where changes occurred, the rural sections would not bear the loss alone. That a more equitable representation of all sections and all citizens would result can be seen when it is realized that less than half of the 14,000,000 foreign-born population are naturalized, and that these live mostly in the great cities. Boston has, in round numbers, 243,000; Chicago, 809,000; Detroit, 290,000; Philadelphia, 400,000; Cleveland, 240,000, and so the cities continue.

It is evident that if reapportionment, which will likely become effective in 1931, is to be made upon population rather than citizenship, the rural sections of the nation will be out-voted by the cities with large alien populations, and many moral issues handicapped. Certainly those who do not assume the responsibilities of citizenship and conform to the ideals of this republic, should not be so used as to work an injustice to loyal citizens and to jeopardize the moral progress of this country as a whole.

WASHINGTON, D. C.

Economic Slavery

E. C. W.

It may be a surprise to a number of our readers to learn the extent to which viciousness will function in the field of finance. This whole matter was aired recently before the State Legislature of Ohio, when the Marshall Bill was discussed. There are at least three hundred firms in this State which make loans to laboring men, particularly to railroad employees, we are informed, for which exacting interest as high as 240 per cent per year is demanded. The loan is made on a sale basis. It is estimated that the interest income alone from the salary-buying firms in Ohio has amounted to at least a million or two million dollars a year. The practice appears to be in this form: the firm buys the salary of the man to furnish him ready money on the basis of a per cent.

The wickedness of this thing is not only to be condemned, but checked at the earliest possible moment. It is taking advantage of the weakness of a certain class of people, who first use the credit system than drag their salaries, and at the last sell their wages in order that they may have ready money. It produces an economic slavery from which it is the most difficult thing in the world to awake. Certain employing companies have had to go in and, in some cases, rescue their unsuspecting employees from the perilous situation in which they had gotten themselves.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

COMFORT FOR GOD'S PEOPLE

SECOND QUARTER. LESSON III. APRIL 21

Scripture Lesson—Isa. 40. 1-11.

We have probably passed over a period of about one hundred and seventy-five years from our last lesson to the present one. The chapter from which this lesson is taken is ascribed by some to Isaiah, whom we studied week before last; while by others it is ascribed to an unknown prophet who preached near the close of the exile of Judah. One reason for this latter judgment is the implication of the second verse of this chapter. What punishment have the Jews suffered that could, even when expressed with emotional exaggeration, be considered a penalty doubly as severe as the seriousness of Judah's sins against which especially Isaiah, Micah, and Jeremiah had so vehemently and lamentably cried out? An answer is the punishment suffered by and during the exile. This seems to be the more reasonable answer because it shows the prophet face to face with a definite concrete situation: he is comforting a people about to despair in the midst of their long and severe affliction, on account of which they are also about to lose faith in their God; and he is doing this at a time when to one who is able to read correctly the signs of the times it is quite certain that the end of the affliction is very near. The other judgment, which ascribes the chapter to Isaiah who lived a hundred years before the exile of Judah, sees the prophet as comforting a people who need rather to be greatly comforted, as announcing the end of a warfare that has hardly begun, and as declaring a people doubly punished for their sins when they have not even been equally punished. If the former judgment is correct, the prediction did not delay in coming true. If the latter judgment is correct, the prediction came true only after a hundred and seventy-five years of greater iniquity, of more bloody warfare with Jehovah, and of more intense suffering from the hand of Jehovah. Our discussion will presuppose the correctness of the former view since the religious value of the lesson is not reduced thereby.

The hundred and fifty years following the accession of Ahaz were very serious years for Judah in her international policies. To escape an entangling alliance with Israel and Syria, Ahaz, contrary to Isaiah's advice, became a vassal to Assyria. From that day Judah lost her independence forever. And from that day until the exile there was a constant shifting of vassalage from Assyria to Egypt and from Egypt back to Assyria or to Babylon after Assyria was displaced by Babylon as a world power. Finally, near the beginning of the sixth century, B. C., Judah's national life was brought to an end by Babylon, who razed the walls of Jerusalem, destroyed the temple, and carried the king and all but the most insignificant of the people into exile in Babylonia. There they remained for sixty years—for about as long as we Negroes have had freedom. Naturally, it was not the easiest thing imaginable for the religious leaders of these exiles to keep them from losing faith in God—in His power and justice. The exiles from Israel had never been allowed by Assyria to return home; and they had been taken into exile a hundred and twenty-five years before the captivity of the Jews. The longer the exile lasted the greater was the religious unrest among the exiles. But after sixty years of deep darkness a little light was seen in the east. Or, to change the figure, after sixty years of storm and rain a rainbow appeared in their eastern sky. It was the rise of Medo-Persia into international prominence under Cyrus, who overthrew Babylon and permitted the Jewish captives—at least all who desired to—to go free. The prophecy in our lesson is the first formal announcement to the people of their freedom or their near-freedom.

Whether it was before or after Cyrus had actually overthrown Babylon we do not know. It could well have been and probably was before, but after he had begun his western campaigns. Before the exile the forebodings of a great war was usually taken by the prophets as an indication that the day of doom was near. Quite naturally, therefore, after the exile the foreboding of such a war would be taken as an indication that the "Day of Jehovah" in salvation was near.

The prophecy in this lesson has frequently been applied to Christ, as seems to have been done by John the Baptist (John 1. 23). And the application is timely, as John the Baptist was a sort of second Deutero-Isaiah, as the author of our lesson is called. True, the first Deutero-Isaiah did not seek to comfort anybody, but to comfort every Jew, while John was more of a discomforter to some of the people, especially to those whom he called a "generation of vipers" (Matt. 3. 7). But he did mean to be a comforter to all those pious souls who had been yearningly longing for the coming of the Messiah, and who had been living righteous lives to the best of their knowledge and ability. That Deutero-Isaiah, that first "voice of one crying in the wilderness," proclaimed the near presence of one who would release the captives from physical captivity; while this John the Baptist, this second "voice of one crying in the wilderness," proclaimed the near presence of Another, who would release captives from spiritual captivity—from captivity to their evil past. The similarity is striking enough. And so we are justified in seeing in our lesson a prophecy, though not a prediction, of Jesus Christ. To be sure, there is a prediction and a prophecy. The prediction is of the return of the captives from Babylonia; while the prophecy is of the salvation through Jesus Christ. The prediction was fulfilled not long after it was made. But the prophecy was not fulfilled until nearly five and a half centuries later. The fulfillment of the prediction was a blessing to one people; while the fulfillment of the prophecy has been a blessing to many peoples and, we believe, is destined to become a blessing to all peoples. But the fulfillment of the

prophecy was made possible only by the fulfillment of the prediction.
SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 21, 1929

"Prepare ye in the wilderness the way of Jehovah"

(By D. D. Martin, D.D.)

Both Israel and Judah had been carried away captive. Their harps had been hung upon the willows, for they refused singing Zion's songs in a strange land. They had failed to discover their opportunity and to see that in some ways they could mean more for the Kingdom in a strange land, where it was their privilege to make God known. The days of captivity were in some ways the most meaningful days to Israel and Judah. They were humbled before God, and there He used them.

God does not forget His own, and the day of comfort comes; and it is a sure word which God speaks, and Cyrus the Persian, conqueror of Babylon, is touched in answer to prayer and a new day of hope has dawned for Jerusalem. The time of Israel's bondage, living in the chains of captivity, were accomplished. There is now a new day of deliverance, a nation's comfort. Not only was the captive to return to Jerusalem as his home and its worship, but an impression had been made and would be left in the wilderness through which they had traveled.

Real comfort can only come when we are doing our best where we are. The whole of God's work for all the generations following are in debt to the faithful of Israel and Judah who did not forget God when in a strange land. The Kingdom of our Christ has suffered irreparable harm from the hands of those who have gone from Christian lands into strange lands and have forgotten God; and instead of helping prepare the wilderness for God, have made conditions worse, if not hopeless, by their sins.

Our way out of any trouble is in active service. The real heart of this lesson's comfort is in that the "Lord Jehovah is a mighty one." He does not forget His own, and His strong arm will bring salvation and ultimate victory. He has a reward for the faithful, and His strong arm will bring deliverance to His people. "He shall feed his flock like a shepherd; he will gather the lambs in his arms and carry them in his bosom." God's servants can safely trust Him in every land. Our work is to "prepare in the wilderness the way of Jehovah."

OAMMON SEMINARY.

Epworth League Topic

APRIL 21

By the Rev. J. W. Haywood, D.D.

ENRICHING OUR COMRADESHIPS

(John 10. 10)

The topic for to-day and the one for last week are particularly concerned with comradeships between the two sexes. We are seeking here to discover how these relationships may be placed on the high Christian level.

We take it for granted that all are agreed that it is both normal and desirable for comradeships to obtain between boys and girls. Our query then is, What can be done to make these friendships rich, wholesome, and fruitful of good?

1. *Old people must have the right attitude.* All mature people who have to do with young folks, whether these older people be parents, teachers, or what not, must guard themselves against taking an attitude towards this boy-girl relationship that will either be sinister or hostile. I recall a community in which I went as principal of the little village school. At the church festivals, picnics, etc., the boys and girls always stayed severely apart. The

boys would bunch together and indulge in horseplay and loud laughter to attract the girls' attention. The girls would get together and giggle and screech in order to attract the boys' attention. The trouble was this: the parents who didn't peremptorily forbid any social interchange between the sexes in the teen age, ridiculed the young folks for being interested in each other. This sort of a situation was working havoc with the young people of that little burg. I took hold of it through my school. I organized a mixed chorus in my school, consisting especially of all my teen-age boys and girls. I would invite them to my home every Sunday evening for the purpose of practicing our school music. In that way I got them accustomed to each other and paved the way for normal, wholesome relationships between them.

2. *Multiply opportunities for association.* This applies to parents, teachers, everybody handling young people. These contacts not

only train them in being at ease with one another, but increase their common interests and thereby insure wholesome, safe topics for conversation when they are together. Many young couples take to petting because they don't know anything else to do. They know nothing and have nothing that constitutes a common interest; there is nothing to do but look dumbly at each other and yield to the urge that draws their bodies together. If boys and girls have common interests, literary, dramatic, athletic, etc., they have something to occupy them when they are together.

Old people need wisdom and tolerance to handle this matter of sex relationships. We need to get rid of our false notions at this point; we need to get it clearly in our heads that it is as natural for adolescents to be interested in each other as it is for them to get hungry. Instead of spending all our time and energy in trying to keep them apart, we need to spend it in thinking of ways to bring them together in wholesome, helpful association. This is one of the big tasks of home, church, and school.

MORGAN COLLEGE.

table heavy laden with 300 pounds of select groceries. The presentation speech was made by Prof. P. D. Johnson. With well-chosen words the pastor and wife responded, expressing their gratitude in a most hearty way. The Rev. J. H. Bridges, pastor of Grace Methodist Episcopal Church, Covington, Ga., was present and spoke words of commendation to the delight of all. A box and other packages were given to him. We pray God's blessing upon these good people.—Reporter.

Harrison, Miss.—On March 22, at 11.30 o'clock, a cyclone struck the town of Harrison and in its rage claimed the lives of three little girls, the children of Bro. Sidney Cadney: Kattie, aged seven; Clara, aged five, and Helen, aged three. The children were blown from their home in the forest. Clad only in his night clothes, Bro. Cadney, with the aid of his Christian brother and friend, Sylvester Popp, searched the ruins and forest, and when found the lives of the three children had been snuffed out. The funeral was attended by the pastor, Rev. P. S. Olive, assisted by the Rev. N. R. Trevillion, of the Christian Church, also Bro. J. W. Lewis, of the Baptist Church. The pastor preached from John 11. 22. Because of the loyalty of Bro. Cadney to the church and his standing in the community, the community at large has come forward to his relief as follows: Mrs. Davis, white, wife of the supervisor of the Y. & M. V. Railroad, \$90; colored friends, \$45; Red Cross, \$25; total, \$160. Our new parsonage was completely destroyed and church badly damaged. Pray for us in our struggle to rebuild.—O. L. Eddings, Reporter.

Blackshear, Ga.—Scott Chapel Methodist Episcopal Church is still progressing along all lines. Love feast was conducted at 10.30 A. M. by Bro. Peter Tingle. At 11 A. M., the pastor, Rev. A. H. Jameson, brought to us a great message; subject, "Alone With God." Our hearts were made to rejoice. Quite a number attended the Sunday school, held at 3.30 P. M. Bro. A. B. Lee is superintendent. At 4 P. M., a wonderful program was rendered by the ladies of the missionary society, and in the meantime Mrs. Sophia Surrency and her co-workers of the African Methodist Episcopal Church joined us in a joint program. We were delighted to have them. The League is very much alive and we invite all to attend every Sunday at 6 P. M. Young people, don't forget to attend the Recreation Club. The pastor has also organized several other clubs, viz., The Green Leaf and Lily White Club. Let us blend our efforts together and help the pastor accomplish a great work for the Master this year. We thank the Rev. D. R. Cooper for sending us such a strong man for this part of the vineyard, to bring more laborers into His service. Six members have been added since he has been here.—Mrs. Ophelia Jacobs, Reporter.

Cedartown, Ga.—The officers and members of Marietta Street Methodist Episcopal Church are very much pleased to have the Rev. G. W. Hatcher as pastor. The Rev. Hatcher is indeed a thoroughly prepared young man, and is rendering fine service in our church and community. When he came here from the Annual Conference last December, the church was not organized; we had no Ladies' Aid Society nor Epworth League. Since his coming our church has been thoroughly organized. The Ladies' Aid and Epworth League have been organized, and they are 100% stronger than ever before. Our first Quarterly Conference was held March 2 and 3, with the Rev. Johnson, district superintendent of the Rome District, presiding. We had the best Conference we have had in years. Paid the superintendent in full, \$20; paid pastor, \$3. Our Ladies' Aid Society meets each Thursday, and is doing effective work, having a treasury of \$70. The Epworth League meets every Sunday evening with large attendance, and is doing effective work. With such leadership as the present pastor, our church will forever hold its own.—Miss F. L. Cosby, President Epworth League, Reporter.

Evansville, Ind.—Never in the history of this church were our members and friends more attentive, orderly, and submissive when

Little Stories of Achievement

What the Churches Are Doing

Leesville, La.—We wish to thank our many friends for helping us during our recent drive at Mt. Zion Methodist Episcopal Church. We especially wish to thank the pastor and members of Pleasant Hill Baptist Church for their support and the pastor and members of Mt. Olive Baptist Church. We shall never forget the music rendered by the choir. Total amount raised in the drive was \$62.75.—L. G. Kirk, Reporter; the Rev. G. Robinson, Pastor.

Pope, Tenn.—Sunday, March 24, the people turned out to hear our new pastor, the Rev. Monzell Smith, who made his first visit to our church. All seemed well pleased with him and feel that success is assured for the remainder of the year. Collection, \$5.61. Tuesday night the Rev. Smith called the board together, and most of the officers were present and seemed to take on new life. All pledged to do their duty. Pray for our success that we may make a good report this year.—C. Lavinia Howard, Reporter.

Collinsville, Ala.—We, the officers of Collinsville Methodist Episcopal Church, extend our gratitude to the bishop and district superintendent for sending us such an efficient pastor in the person of the Rev. N. H. Redrick. He has organized the church from every angle. We are spiritually alive and feel that the Lord is with us and that our work will prosper under the Christian leadership of the Rev. Redrick. We are striving to co-operate with him.—Mrs. Delia Elmond, Reporter.

Newbern, Ala.—The members and friends of Ak Grove Methodist Episcopal Church extend their hearty thanks to the bishop for sending to us as pastor the Rev. Mr. Callahan. He seems to be well pleased with the work, and the church is progressing splendidly under his jurisdiction. The weather has been quite unfavorable for the past month or two, yet it has taken no great effect upon the real functioning of the church. We are quite sure the members feel that, from the spirit he has already shown, that he will render true service if they will only fall in line and help him.—Miss Ella L. Norfleet, Reporter.

Starke, Fla.—Sunday, March 24, was a high day at Mount Moriah Methodist Episcopal Church. Sunday school was held at 10 A. M., and at 11 A. M. the pastor, Rev. J. E. A. Keeler, preached from 1 John 3. 1. At 3.30 P. M. the pastor preached another wonderful sermon, and at night we were taken to a throne of grace when he preached to us from Matt. 8. 32. We thank Bishop Keeney for sending us this gospel preacher. We are proud of him, and are doing great work under his leadership. We pray that he will live long to do the work for the Master. Raised for the day, \$27.40.—The Rev. J. E. A. Keeler, Pastor; Damon Dell, Reporter.

Beloit, Wis.—Second Methodist Episcopal Church: Sunday, March 24, brought to a close a great, soul-stirring revival. It was conducted by the Rev. W. C. Conwell, of Wichita, Kan. He had all Beloit stirred to a fever heat. The revival spirit returned, and not only was the spirit of the Christians revived, but nine souls professed a hope in Christ and were added to the church. The Rev. Conwell could remain with us but eight days. We re-

gretted he could not stay longer. We had the co-operation of the new Zion and Emanuel Baptist churches, the Revs. G. W. Bowen and W. E. W. Brown, respectively, pastors. We work together like one big family. The spirit of that revival is still alive, and we hope to have the Rev. Conwell with us again in September.—Reporter.

Grant, Okla.—Grant circuit: A reception was given in honor of our district superintendent and wife at the home of Mrs. L. L. Littlejohn. The other guests were Rev. and Mrs. A. L. Woodard, pastor; Mr. and Mrs. W. L. Owens, Mr. and Mrs. P. A. Allen, Mrs. Henderson. Sunday morning, Dr. J. H. Ellis, district superintendent, preached at the other point on the circuit. He brought us a wonderful message from Phil. 4. 13. Dr. Ellis is a man of courage and conviction. Watch his program. Our national field secretary of The Woman's Home Missionary Society, in the person of Mrs. Florence E. Gaither, was with us February 27. Deaconess Gaither is a wonderful speaker, and she made a large number of friends in our charge. We hope she will come back this way soon.—T. R. Owens, Reporter.

Richmond, Ky.—A service was held March 17, at East End Methodist Episcopal Church, in honor of Bro. Zack White, who has given sixty years of unselfish service to the Methodist Episcopal Church. The credit for this program is eminently due Prof. H. A. Laine, the progressive agent of Madison County. Addresses on Mr. White as a neighbor, Sunday-school worker, citizen, and church member were made by Mr. Royal Haynes, of the First Baptist Church; the Rev. E. E. Hamblen, Mr. James Jackson, and Mrs. Nan-nie Arthur, respectively. Presentation of a Bible was made by Mr. H. A. Laine, county agent; vocal solo, the Rev. E. E. Hamblen; remarks by Mr. Patton, of the First A. B. Church, and Mr. Arthur Reid. Bro. White spoke very feebly, in a broken voice, as he received the nice New Testament.—The Rev. E. E. Hamblen, Pastor.

Gretna, La.—The financial drive for World Service and church indebtedness of Boynton Methodist Episcopal Church, Gretna, La., closed March 17, with no little success and victory. The following reports were made: Tribe No. 1, Sister H. Kelly, \$8.55; No. 2, I. Lundie, \$16.03; No. 3, L. Johnson, \$7.20; No. 4, E. Carter, \$20.50; No. 5, M. Prosper, \$14.15; No. 6, C. King, \$25.75; No. 8, I. Scott, \$21.50; No. 9, V. Johnson, \$10.63; Court Patrons of Husbandry Lodge, \$6; grand total, \$130.31. At the same service the Court Patrons of Husbandry Fraternity held their anniversary service in Boynton Church. The sermon was preached by the pastor, Rev. T. R. Albert; text, Psa. 84. 10. The pastor is very grateful to each and every captain, member, and friend for their loyalty and untiring service which made the drive a success. May God reward you for your labor.—T. R. Albert, Pastor.

Oxford, Ga.—Friday night, March 22, the pastor of the Oxford charge, Rev. A. R. Wyatt, and family were wonderfully blessed by the coming of a storm from Wesley Chapel Methodist Episcopal Church, on the Oxford charge. After a delicious supper, served by Bro. Sanford and his good wife, a large number of people—more than 100 strong—led by Miss Vashti Russell, entered the door singing, "When the Saints Go Marching In." The good pastor and his wife were led to a

once understanding the great evangelist, Mrs. E. W. Dudley, of Dayton, Ohio. She had no trouble in commanding her forces. Her nightly altar consecration melted stony hearts and caused strong men to weep. Every one felt his or her needs for a deeper consecration. Our own church choir furnished music, robed in their white gowns. The speaker also wore white. On her last night, and Sunday, the Sunday school, under the leadership of Prof. J. Spotsville, decorated the platform with palms and ferns. Our church is far too small, for many could not get near the altar. Prof. and Mrs. Spotsville were host to Mrs. Dudley, and they spared no pains in making her stay pleasant. Our needs call for a social worker and a new building to accommodate the growing population of our city. In our fifteen-days' drive there were twenty-eight additions, seventeen to our church, and eleven to our sister churches. Collection for the church, \$182.92; for the evangelist, \$94; hat and slippers, \$20; grand total, \$246.92. Every colored church in our city was benefited by the coming of this great woman.—I. F. White, Pastor.

Spring, Texas—The Rev. P. L. Jackson, one of our former pastors, has retired from the ministry, after having given his early life and energy to the Texas Conference. He is now confined to the bed, due to an illness which has lasted over a period of six months. Not only the members of St. Paul Church, but the members of her sister churches, have shared largely in offering prayers for his recovery, and much sympathy goes out for his faithful wife, who is sparing no pains in nursing and caring for him as best she knows how. We solicit the prayers of the Christian family throughout the universe, that the God of mercy may spare the Rev. Jackson to recover from his illness, so that he and his good wife may fill their places in the church once more. Their presence has been missed in the different departments of the Christian work. After having administered the Lord's Supper on the first Sunday in March at the church, the Christian body went to the bedside of the Rev. Jackson and there administered the Lord's Supper to him and wife. The Rev. Daniels, the present pastor, officiated. After the evening service closed, the pastor called for a collection for the Rev. Jackson and a donation of \$10.15 was given and presented to him, for which he gave many thanks.—Mrs. A. Southwell, E. S. G. Mays, T. J. Slias, Committee.

Belton, Texas—Mt. Zion Methodist Episcopal Church: The month of February proved quite successful in every respect, especially spiritually. There were two weeks of evangelistic services, with the first week of prayer services conducted by the pastor, Rev. B. A. Byars. The next week the Rev. John Cole preached. The meeting was heart-stirring throughout, and was victorious to the extent of gaining ten souls, all of which were baptized and fellowshipped into the church. Dr. S. D. Mosley, district superintendent, was with us on the fourth Sunday of the month. He preached a noble sermon. The total amount raised was \$50.54; paid superintendent, \$30. The first Sunday in March marked another high day for Mt. Zion. This being sacramental day, the spirit ran high. The Rev. B. A. Byars conducted the services. More than eighty persons partook of the sacrament, and twelve were baptized. The Sunday school fostered a rally on this day, the one raising the highest amount was to receive a prize. The Advance Bible class, taught by the Rev. Byars, was victorious, receiving a beautiful Bible; with his closest rival, the senior class, taught by W. W. Keys. The Sunday school put forth these efforts to swell the treasury. Seven dollars was realized in this effort. The superintendent, Mr. Vernon Harris, a very energetic young man, has brought about quite a change for the betterment of Mt. Zion Sunday school. The pastor and family assisted the members in beautifying the parsonage. Pray for our success.—Miss J. L. D. Reagan, Reporter.

Gadsden, Ala.—Under the wise and successful leadership of our competent and beloved pastor, the Rev. J. R. Taylor, Sweet Home, Gadsden, for its first time goes over the top one week before Easter. Sunday, March 24, was a high day in Zion, both spirit-

ually and financially. At both morning and evening services we had a packed audience, as usual, and the Spirit of the Lord came down and poured out a Pentecostal blessing. Sweet Home Church is once more alive and on the upward march. We are thankful to Bishop Jones and his cabinet for sending to us as pastor the Rev. J. R. Taylor, an able and energetic leader, a master of the situation, who knows how to handle affairs successfully and for the best of all concerned. On Sunday, March 24, he had the main body of the church divided into four wards, as follows: Ward No. 1, N. H. Hudgins, leader, \$109.96; Ward No. 2, S. D. Burge, \$95.16; Ward No. 3, Saul Thomas, \$76.51; Ward No. 4, Sherman Harris, \$52.11; the Pastors' Club, the Rev. J. R. Taylor, leader, \$50.79; the Sunday school, J. H. Redrick, superintendent, \$21.86; Ladies' Board No. 1, Mrs. Luia Stevenson, president, \$40; Ladies' Board No. 2, Mrs. Nina Dancy, president, \$7; Ladies' Board No. 3, Mrs. Louise Williams, president, \$10; Ladies' Board No. 4, Mrs. Bessie Barrington, president, \$7.06; Woman's Home Missionary Society, Mrs. Elsie Thomas, president, \$10; other collections, \$26.25; total raised for the day, \$506.20. Our pastor has been the instrument of perfecting a Ministerial Alliance among all the ministers of the city which is proving to be a blessing along all lines. Through this union he was able to report \$50.79.—J. H. Redrick, Reporter.

North Topeka, Kans.—The month of March meant more to the Asbury Methodist Episcopal Church and community than it has for

years. Much was accomplished for the Kingdom of our Lord. On March 7, the World Service council group meeting convened for a three-days' session. An address was given on the first day by an outstanding officer; March 8, District Superintendent B. R. Booker opened the council with explanatory remarks on its origin and its importance in making and shaping the destinies of fallen humanity. The business session of the Quarterly Conference was held Saturday night, at which time our beloved pastor, the Rev. E. J. Moore, with his officers, were able to make a favorable report. At 11 A. M., the Rev. Booker brought a wonderful message on "The Turning Point in the Life of St. Paul." Union service at 8 P. M. was well attended, with about fifteen ministers present. The revival opened Monday night, March 11. The Rev. A. L. Reynolds, D.D., of St. Louis, Mo., conducted the meeting. He is indeed a powerful, eloquent, and efficient God-fearing exponent of Jesus Christ. The Methodist Ministers' League gave their unlimited support to this man and meeting for exactly eleven days, and a genuine revival was conducted, with a result of seven additions to Asbury Methodist Episcopal Church. To the regret of all, the Rev. Reynolds was obliged to leave us at the expiration of the eleventh day. He will long be remembered in the city by both churches and races. The spiritual flames that he created will never cease burning. Many gifts were presented the Rev. Reynolds on the closing night by Mrs. E. L. Wilson; also a liberal offering of \$95 was raised, of which \$45 was given the Rev. Reynolds.—R. L. Washington, Secretary.

District Activities

District Rounds

ALEXANDRIA DISTRICT

First Round—Inwood, April 9; Charlestown, 9; Harper's Ferry, 10; Lincoln, 17; Hamilton, 18; Leesburg, 18; Upperville, 19; Falls Church, 29; Halls Hill, 29; Alexandria, May 1; Woodland, 5; Lynchburg, 14; Bedford Spring, 15; Bedford, 15; Roanoke, 16; Stewartsville, 17; Salem, 17; Buchanan, 18; Pittsville, 20; Leesville, 21; Charlottesville, 29; Waynesboro, 30; West Staunton, 31; Staunton, 31; Highland, June 2; Grottoes, 8; Richmond, Asbury, 9; Richmond, Leigh St., 10; Brownsburg, 16; Lexington, 17; Bridgewater, 18; Harrisonburg, 18; Woodstock, 19; Strasburg, 24; Winchester, 24.

Dear Brother: Let us begin with the new Conference year. "Make hay while the sun shines." You recall how sickness and bad weather played havoc with your plans last year. The claims of Morgan College, World Service, Aged Home, and other interests are upon us now. Pray and work for souls all the year. God bless you and your work. Your friend and brother.—J. U. King, District Superintendent, 2620 Georgia Avenue, Washington, D. C.

BATON ROUGE DISTRICT

Third Round—Neeley, May 5-7; Scotland, 5-9; St. Mark, 12-14; Jordan, 12, 13; Conrad, 14; Deerford, 16; Zachary-Albert, 19; Rylander, 21; Macedonia, 26, 27; St. Peter, 26; Asbury, 28; Wesley and Wilson, 29, 30; Clinton, June 2-4; Mt. Carmel, 9; Jackson, 9; Stony Point Ct., 11, 12; Denham Spring, 16; Natalbany, 18; Independence, 19; Springfield, 20; Port Allen, 23; Wesley, 23; Lottie and Blanks, 29, 30; Maringouin, 30; Batchlor Ct., July 5; Lettsworth, 7; Mason, 7; New Roads, 9, 10; Prairieville, 12; Hughes, 14.—Chas. Anderson, District Superintendent.

MARSHALL DISTRICT

Third Round—Ore City, May 4, 5; Concordia, 5, 6; Lassaster, 11, 12; Jefferson, 11, 12; Marshall Ct., 18, 19; Ebenezer, 19, 20; Mailallieu, 19-21; Waskom, 24; Queen City, 25, 26; St. James, 26; Texarkana Ct., June 1, 2; Texarkana, St. Paul, 2, 3; Hawkins, 8, 9; Longview, 9, 10; Harleton Ct., 15, 16; Edwards Chapel, 16; Smithland Ct., 22, 23; Daingerfield, 29, 30; Pittsburg, 29, 30; Casing Ct., 29; Mineola, July 7, 8; Tyler, 8, 9; Lodi

Ct., 13, 14; Woodlawn, 20, 21.—A. J. Newton, District Superintendent.

MONTGOMERY DISTRICT

Second Round—Tensaw Ct., May 4, 5; Theodore, 10-12; Chickasaw, 16-19; Wesley Chapel, 17-19; Warren, 24-26; Pensacola, 31 to June 2; Evergreen, Brewton, 7-9; Castleberry Ct., 14-16; Troy and Aberfoil, 21-23; Montgomery, St. Paul, 28-30; Union Springs, Brown Grove, July 5-7; Booth and St. Clair, 12-14; Wetumpka Ct., 20, 21; Eclectic Ct., 27, 28; District Conference, July 31 to August 4. Episcopal Fund, Pension and Relief, will be reported at the District Conference. Your pledge to the Gulfside Association will also be met at the Conference. We must secure the Southwestern Christian Advocate Banner for the district.—P. P. Wright, District Superintendent.

Quarterly Conferences

ARCADIA, FLA.

We, the members and friends of Pleasant Hill Methodist Episcopal Church, were glad to have Dr. J. S. Todd, district superintendent of the Gulf District, with us on Sunday, March 17, at which time he held our first Quarterly Conference for this Conference year. His son, Charles, accompanied him. Paid superintendent in full for the quarter. Total raised for the day, \$36.—The Rev. J. D. Joiner, Pastor; A. C. Jones, Reporter.

CLINTON, TENN.

The Rev. F. D. Johnson, district superintendent, held a very interesting business session of the Quarterly Conference and put much stress on all departments of the church, especially World Service. His report of the meeting held at Evanston, Ill., in January, was real interesting and instructive. He also stated that he had held an interesting district meeting at Jefferson City, and is very hopeful of great results along all lines of church work. Sunday was a great day spiritually and financially. We always hail the Rev. Johnson's coming with gladness. He expressed himself as being well pleased with the way our beloved pastor, the Rev. A. F. Shockley, is carrying on the work of the church. There has been considerable advance over the last quarter. We are sending our

monthly subscriber to the Southwestern Christian Advocate, and are praying for more subscribers to this wonderful organ of the church. We cannot see how a real live church member can get along without the Southwestern Christian Advocate. We ask that the Lord will give the editor long life. On March 22, Sister Sallie Kline departed this life. The funeral was conducted Saturday, the 23d, by our pastor, the Rev. Shockley, of Asbury Methodist Episcopal Church. Our pastor's wife, Sister Shockley, who sustained an injury from falling, on February 9, has recovered.—V. L. Blevins, Reporter.

CRAWFORD, LA.

Our second Quarterly Conference was held at Mt. Zion Methodist Episcopal Church, March 7-10, with the district superintendent, Rev. H. Daniels, in the chair. An old-time love feast was held on Thursday night and the Rev. A. M. Taylor preached an able sermon. On Friday night, the Rev. Jarret Green was with us and brought us an inspiring message. The officers were present with written reports. On Sunday, the superintendent preached a sermon that will be long remembered by all who were present. Paid superintendent, \$17. The Rev. Daniels is well pleased with the work of the church. We ask the Conference to pray for us that we bring old Mt. Zion back where she once was.—Mrs. I. E. Badie, Reporter.

ENTERPRISE, MISS.

The first Quarterly Conference of the Enterprise charge was held March 10, at the Wesley Chapel Methodist Episcopal Church. The devotional exercise was conducted at 2 P. M. by the district superintendent, Rev. E. A. Wilson. After a timely talk on the program of the church, the superintendent began to dispatch the business of the Quarterly Conference. The pastors' reports showed that an every-member canvass had been made. Each member pledged to stand by the program of the church. All reports showed that the work was still advancing. Sunday, the tenth, was a high day. At 3 o'clock, Dr. E. A. Wilson preached at Stonewall, Miss. He used for a text Luke 15: 10; from this subject he preached a wonderful sermon. At 7:30 P. M., he used for his text Gen. 22: 23; from this subject he preached a glorious sermon. Raised during the Quarterly Conference, \$88.45. Paid district superintendent in full. Dr. Wilson left us with a smile on his face.—The Rev. E. W. Rogers, Pastor; Florine Nichols, Reporter.

HANDBORO, MISS.

The first Quarterly Conference was held March 8 and 10. The business session was held on the 8th, at which time much business was transacted. The district superintendent is proud of the condition of the church. Everything was in fine shape and a lovely session was held. Sunday, the superintendent delivered three messages. We are always glad to have Dr. Holland with us. We are proud to have our pastor back with us this year. The meeting closed with a round report.

HEMPHILL, TEXAS

Our second Quarterly Conference was held at New Zion Methodist Episcopal Church, March 23 and 24. The Rev. C. H. Pemilton made a fine talk on World Service to a large body of officers, who had good reports. Raised \$86.10; paid on World Service, \$40; paid district superintendent, \$46.10. At 11 A. M., Sunday, the superintendent preached from Mark 1: 17. One child came forward and joined the church. At 7 P. M., the message was delivered from Matt. 18: 8. We thank Bishop Jones and the Texas Conference for sending to us the Rev. C. H. Pemilton as district superintendent, and for the return of our pastor, the Rev. W. L. Sonier. He has the lumber on the ground to build a new parsonage. He is a hard worker and a gospel preacher. May God bless the Beaumont District.—Ed. Barrett, Reporter.

KINGSVILLE, TEXAS

The Rev. C. W. Franklin held the second Quarterly Conference, Saturday, March 16. The district steward, Bro. J. Jefferson, found it impossible to be present, but sent to the parsonage two dollars in cash and a fine pork

roast, to assist in the entertainment of the guests. Sunday, at 9:30 A. M., Sunday school was conducted; at 11 A. M., the Rev. Franklin preached a wonderful sermon; subject, "The Invisible Kingdom of God." Services were well attended. The spirit of the church is commendable. Collection, \$39.56.—The Rev. H. O. McCutchin, Pastor.

KIRBY, MISS.

The first Quarterly Conference met at St. Paul Methodist Episcopal Church, March 2 and 3. On the first day we had a nice business meeting, with our district superintendent, the Rev. J. R. Ross, and the pastor, Rev. I. H. Thomas, present. All reports were good. Trustees reported \$47.50; class leaders, \$14.11. On Sunday, the Rev. Ross preached a soul-stirring sermon. Raised \$10 for pastor's salary, and reported \$2 for World Service. Thirty-five persons partook of the Lord's Supper. Total amount raised, \$73.61. St. Paul is coming to the front.—Lizzie O. Mason, Reporter.

LAMBERT, MISS.

Lambert and Crowder: On March 16 and 17, our first Quarterly Conference was held at Lambert, with Dr. C. W. Butler in the chair. Most of the officers were present and rendered good reports. The aim and object of the superintendent was for the uplift of the church, and to go forward for our World Service. He gave a new light to us all. On Sunday evening, he preached to a packed house. His text was taken from John 14: 6; subject, "God's Highway." The spiritual tide ran high. Raised during the Quarterly Conference, \$35. More than fifty persons partook of the Lord's Supper. On March 19 and 20, Dr. J. W. Golden, area evangelist, was with us. He came to us with the real church program. After he had made out his program, he preached at Lambert, at 7:30 P. M., from Matt. 8: 11. On March 20, he preached at Crowder from Psalms 1: 3. May God bless Dr. Golden. We were glad to have our superintendent and former pastors with us in this meeting, the Revs. D. D. Reid and J. H. Herron. We are praying that this may be the greatest year ever witnessed in this charge.—The Rev. I. R. Butler, Pastor; V. Franklin, Reporter.

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LAUREL, MISS.

The second Quarterly Conference convened at Wesley Methodist Episcopal Church, March 16 and 17, with the Rev. E. A. Wilson presiding. Dr. Wilson is always at his post with inspiring words on the program of the church. After he had spoken to the Conference, he called for reports from the pastor and class leaders. The superintendent was paid in full, \$13.70; paid pastor, \$38.92. Total amount raised this quarter, \$52.62. One person has been added to the church. Dr. Wilson preached two great sermons to the delight of all present.—A. Bivins, Pastor.

LIBERTY, TENN.

February 16 and 17, we had with us the Rev. T. J. Patillo, our district superintendent, who held his second Quarterly Conference. The Rev. Patillo opened the Conference, bringing to us a message on church duty. All officials were present with good reports. Sunday was a high day: Sunday school at 9:30 A. M.; at 11 A. M., the Rev. Patillo delivered a soul-stirring sermon from Judg. 7: 21; the Lord's Supper was administered to sixty-five persons. Our pastor, the Rev. J. A. W. Moore, is doing a great work, and is asking that every member do his part, that we may go over the top. The Rev. Moore has not been able to fill his appointment on account of illness, but by the help of the Lord, he was with us Sunday, March 17. Raised for the Conference session, \$53.82. Pray for us.—C. Hunter, Reporter.

ORLANDO, FLA.

The first Quarterly Conference of Ebenezer Methodist Episcopal Church, Orlando, Fla., was held March 23, with nearly all the members of the officary represented. District Superintendent J. S. Todd called the meeting to order. His opening remarks were exceedingly enthusiastic and inspiring. All reports showed a marked increase. Money raised during the quarter amounted to \$242.91. The progress of the church has been handicapped for the last year and a half because of the illness of the former pastor. The work has been revived to a very high pitch. Many new members have been added to the church. The work among the young people has been most effective. Several clubs have

been organized, namely the "Cracker-Jack," "Wide-Awake," "Young Men's Community Club," and a junior choir. The every-member conference and personal evangelism campaign have proved a marked success. The parsonage has been renovated, and electric lights have been installed. Our church is at a very strategic point, since it is the only brick structure with a basement, valued at \$40,000, for colored persons in the city. Our pastor, the Rev. C. R. A. Banks, who has been with us about five weeks, has already made the most favorable impression upon not only his members, but the people of the city. He is a well-prepared young man, who has the faculty of knowing just how to draw people to himself and to his church. Under his leadership we have no doubt but our church will stand as an example to the other churches of our city and community. The district superintendent was well pleased with the reports and the work thus far accomplished. Sunday morning, at 11 o'clock, he gave us a masterful sermon relative to the experiences of Moses and the children of Israel in their exodus from Egypt. Those who heard him remarked that the older he becomes the better preacher he is. Sunday proved a very spiritual day for all those who were present at all of the services.—Mrs. G. E. Spaulding, Reporter.

QUITMAN, MISS.

Our first Quarterly Conference was held March 1 and 2, with the district superintendent, Rev. E. A. Wilson, presiding, and the Rev. Jack McCree, pastor. Pastor McCree, having been gladly received, had little trouble in getting the four churches interested and worked up so that, although the weather was very unfavorable, we raised the superintendent's assessment on Saturday and paid him in full. Raised this quarter for pastor, \$102; district superintendent, \$25; World Service, \$60; Southwestern, \$3; total, \$190.—Thos. Blakeney, Secretary.

RICHARD, TEXAS

Our second Quarterly Conference was held at St. Thomas Methodist Episcopal Church, March 8 and 9, with the Rev. T. S. Pryor, district superintendent, at his post. Most of the officers were present with good reports. Sunday, at 12 o'clock, the district superintendent preached an able sermon, which carried us to a throne of grace. At 4.30 P. M., the pastor, Rev. C. H. Moore, and the Rev. T. S. Pryor attended the funeral of Sister Harriet Moore at David Chapel. She was one of our most faithful members. They returned to St. Thomas, where the Lord's Supper was administered. Paid the superintendent in full. Raised during the meeting, \$57.—Mrs. L. A. Bookman, Reporter.

ROLAND, ARK.

Roland Circuit: On March 14, Sister Willie Colding began her program in the interest of the third Quarterly Conference. Fourteen children responded. Bro. Charlie Tensley is chorister of the singing class. On the 15th our beloved district superintendent was with us and presented Dr. Snapp, white. He spoke on the Philander Smith College forward movement. The superintendent responded. One thousand and sixty dollars were pledged on the Roland circuit. Some cash was given. On the 16th, the Ladies' Aid board gave a pie supper, and on Sunday, the 17th, the district superintendent preached a soul-stirring sermon. Three persons were read into full membership. At 8.30 P. M., praise service was conducted by Sister P. Dorsey. The pastor, Rev. S. B. Branch, introduced to us the Rev. A. Williams, district superintendent of the Colored Methodist Episcopal Church, Pine Bluff District, who preached a wonderful sermon. All officers made splendid reports. Amount raised, \$14.25. At the close of the class meeting, a surprise of seventy-five pounds of groceries was given the pastor, led by Sister Pruedella Dorsey. The Rev. Branch knows no failure.—Carter L. Watson, Reporter.

SCOOBA, MISS.

Blue's Chapel Methodist Episcopal Church is moving off in fine shape. The Rev. D. L. Morgan, district superintendent, held our first Quarterly Meeting and laid on the hearts of the people the program of the district and

the great church. The officers pledged themselves to stand by the program. Much credit is to be given Mrs. L. V. Brock, Mrs. M. E. Stewart, and Prof. E. M. Cotton for the fine way they put over the program on February 12 and 22. We have organized for Clean-up Week, and will make our report later. Our pastor, with his evangelistic work, has added thirteen members to the church this quarter.—Reporter.

District Conference and Convention

GULF DISTRICT WORLD SERVICE COUNCIL

Monday, at 10 o'clock, the district superintendent, Rev. J. S. Todd, called to order the first session of the World Service District Council for the Gulf District, South Florida Conference. Officers were elected. There was a very good percentage of all the churches represented. The World Service apportionment of the district of \$4,000 was approved, and they also agreed to accept the ten per cent additional increase that is required of the general church board. The district superintendent's lecture to the pastors was very soul-stirring, and each pastor felt that it was his soul duty to carry out the full program of World Service. The meeting was highly successful, and adjourned with the seed of World Service in the heart of every pastor. Each delegate was highly entertained, and the council voted a word of thanks to the entertaining pastor, Rev. C. R. A. Banks.

The district superintendent left, feeling that every pastor would take the full responsibility to raise his quota on the district.—Rev. C. R. A. Banks, Pastor; Mrs. G. E. Spaulding, Reporter.

Obituaries

BLACKMAN—Sydney Fitzgerald Blackman, son of Mary and William Blackman, was born at Barbados, British West Indies, on February 26, 1885. He graduated from the public school at the age of sixteen and became interested in the study of woodcraft, and in time was quite skilled in the art of furniture making. In an effort to broaden his field of endeavor, he came to the United States of America sixteen years ago. Having been reared in the church, he at once entered into the religious life of the communities in which he lived. He was connected with the Fourth Methodist Episcopal Church, Boston, Mass., and sang in the choir and quartet there, besides rendering valuable service among other religious organizations. He was a member of the Universal Negro Improvement Association, the Palm Leaf Club, and Unity Friendship Club. After a short illness he closed his life of usefulness on Saturday, March 8, 1929. To mourn their loss he leaves a devoted wife, seven children, two of which were born while he lay dying, and a large number of sympathetic and sorrowing friends. May he rest in peace. The funeral services were conducted from the church of which he was a member, the Rev. Oliver B. Quick, pastor, officiating.—Reporter.

KEYTON—Bro. Joe Keyton, of Minter City, Miss., and a member of Hopewell Methodist Episcopal Church, died February 17, 1929. He is very much missed in the church, where he was a member for forty years. Bro. Keyton was chief of our benevolent society for twelve years, and was one of the best citizens in the county. The funeral was attended by his pastor, the Rev. P. A. Lemon, and a host of sorrowing friends was present to witness the last sad rites.—Estella McSwine, Reporter.

KING—Bro. Phillip King was a faithful member of St. Mark Methodist Episcopal Church, Gulfport, Miss., and departed this life March 11, 1929, at Soria City, Gulfport, Miss. He was born at Handsboro, Miss., October 4, 1888, and on March 24, 1919, he married Miss Carrie Knox. He was a true husband. He was converted in 1924 during the Black Billy Sunday campaign, and became a member of St. Mark Church, where he remained a faithful member until his death. Bro. King became afflicted about a year ago,

from which he never recovered. He bore his illness with patience, and died in full triumph of faith. He leaves a wife, a step-son, four sisters, two brothers, and a host of relatives and friends to mourn his death. The funeral took place at St. Mark Church, Wednesday, March 12, conducted by the pastor. The remains were laid to rest in the Mississippi City Cemetery.—M. P. Johnson, Pastor.

McFARLAND—The Rev. W. M. McFarland departed this life on February 22, 1929, in full triumph of faith, at Pattison, Texas, after having been confined to his bed for nine days. He was pastor of Williams Chapel for many years, and was loved by all who knew him. The Rev. McFarland bore his illness with much patience. His favorite hymn was, "I'll Be Present When the Roll Is Called." The funeral services were conducted by the Rev. McKennon, of the African Methodist Episcopal Church, who preached from Job 5. 26. A wife, nine children, one brother, seven sisters, and many grandchildren mourn his passing. His remains were laid to rest in Bell Cemetery. Bro. McFarland died at the age of fifty-nine years.—Miss Henry Andrews, Reporter.

MILLER—Robert L. Miller passed away March 3, 1929, in full triumph of faith. He leaves a father, two sisters, five brothers, and a wife to mourn his passing. Being a member of St. Paul Methodist Episcopal Church, Sweet Springs, Mo., he will be missed because he was faithful to his church. He was a trustee and steward, a man you could depend on. His funeral was preached by the writer, and was in charge of the Sir Knights, of which he was a member. He was buried with honors of the lodge.—J. W. Terrell, Pastor.

NELSON—Bro. Gus Nelson, a faithful district steward of Pleasant Valley Methodist Episcopal Church, Foxworth, Miss., departed this life February 7, 1929. He left to mourn his passing a faithful wife, daughter, father, several brothers and sisters, and many other relatives. He was loved by all who knew him. His funeral was conducted by his pastor, the Rev. N. Scott, assisted by other pastors of the community.—Joe Crofort, Reporter.

PARKS—Our hearts were made sad on the night of March 14, 1929, when death claimed Bro. Abraham Parks, of Haven Memorial Methodist Episcopal Church, Waynesboro, Ga. On Sunday, March 17, his remains were funeralized in our church, witnessed by a crowd that taxed the seating capacity of the church. Bro. Parks was a loyal member of Haven Church, and a trustee. He was also an honorary member of The Woman's Home Missionary Society and Ladies' Aid. He was a one-hundred-per-cent member in all church activities. He was a member of the Big Social Benevolent Society of Waynesboro. Mrs. Nina Davis, his class leader, read a nice paper on the loyalty and devotion of Bro. Parks to the church and all its causes; Mr. Felix Williams and Sister T. Williams made strong talks on the life of the deceased. The pastor, Rev. E. D. Giddens, preached the funeral sermon, taking his text from Matt. 25. 21, "Well done, thou good and faithful servant." Our loss is heaven's gain.—Mrs. Emma P. Walker, Reporter.

PATTERSON—Bro. Piato Patterson, a faithful member of Green Chapel Methodist Episcopal Church, Duck Hill, Miss., died, March 7, 1929, in full triumph of faith. He had been a member of said church for many years, was a broad-hearted Christian man, and was always willing and ready to answer every call of the church. Bro. Patterson died at the age of eighty-four years. He leaves to mourn his death a wife, two sons, one grandson, many relatives and friends. The funeral was conducted by his pastor, who used for a text, Job 14. 10.—J. H., Reporter.

ROWBY—Mr. Tom Rowby died March 6, 1929, and his funeral was held, March 8, at Jordan Chapel Methodist Episcopal Church, Baton Rouge, La. He was seventy-four years old and was a respected citizen of East Baton Rouge parish; loved by all who knew him, and was a model father and grandfather. He was also a trustee of Jordan Chapel for

many years. He leaves a wife, ten daughters, five sons, one sister, one brother, twenty-two grandchildren, with other relatives and friends, to mourn his passing. The funeral was largely attended. The services were conducted by the pastor, Rev. J. S. Dickson, assisted by the Rev. M. R. Walker, of St. Mark Methodist Episcopal Church, Baton Rouge; the Rev. N. C. Chinn, of the Baptist Church, and Bro. E. D. Smith, of the African Methodist Episcopal Church. A handsome floral offering was presented by The Woman's Home Missionary Society of St. Mark Methodist Episcopal Church, through its president, Mrs. James.—Mrs. Dora Dickson, Reporter.

WAINWRIGHT—Bert Moulyer Wainwright, a member of Little Zion Methodist Episcopal Church, was shot and killed February 14, 1929. His funeral was attended by the pastor, Rev. E. W. Rogers. Samuel Lee Davis, a member of Little Zion, died February 17. He leaves to mourn his passing a wife, four children, mother, father, five brothers, and one sister. His funeral was attended by the pastor, Rev. E. W. Rogers, assisted by the Rev. T. H. Johnson, pastor of Heidelberg, Miss.—Willia Buckley, Reporter.

WALTON—Bro. Henry Walton, the son of E. P. Walton, departed this life January 15, 1929. He was a member of Springhill Circuit, Montrose, Miss. Bro. Walton had been a member of the church for twenty years. He leaves to mourn his death two sisters, four brothers, and five children. The remains were laid to rest in the Springhill Cemetery.—Elizabeth Moore, Reporter.

WARD—Mr. Henry Ward, a member of John Wesley Methodist Episcopal Church, Sassafras, Md., departed this life Thursday, February 7, 1929, at 6 P. M., in full triumph of faith. He was born in Chestertown, Md., seventy-nine years ago. There were certain characteristics that dominated his life; among those were cheerfulness, faithfulness, and service. Always when we met him a ray of sunshine would beam forth and he speak a merry heart. We say he was faithful because under adverse circumstances he would wend his way to the hill of the Lord from whence his help came. He stood fast in the faith and held on to that promise which says, "Be thou faithful unto death and I will give thee a crown of life." The funeral was conducted at Sassafras, Md., Monday, February 11, the Rev. F. C. Kershaw officiating. He leaves one sister, one daughter, one adopted daughter, ten grandchildren, and a number of faithful friends to mourn his passing.—Mrs. Rachel C. Brown, Reporter.

WILLIAMS—Sister Lovell Williams died January 8, 1929. She had lived a faithful member of Nepsie Chapel Methodist Episcopal Church, Ailey, Ga., for twenty-seven years. Her death was sudden and caused great sadness among her many friends. She was a member of the Eastern Star, Courts of Calanthe, and the Mission Benevolence Society. The funeral service was held at the church, conducted by the Rev. F. F. Mungin, pastor, assisted by the Rev. P. W. Rock. She leaves to mourn her death two daughters, one son, one grandchild, a husband, and a host of friends.—Chas. Wiggs, Reporter.

Cards of Thanks

The pastor and wife wish to express our appreciation to the members and friends of Pleasant Valley Methodist Episcopal Church, Coahoma, Miss., for the magnificent storm given us on March 3 in our first Quarterly Conference. After Dr. C. W. Butler, district superintendent, had preached a strong sermon to a packed house and had administered the Lord's Supper, a host of friends came marching in laden with delicious dainties. When they had ceased marching, more than 125 pounds of select groceries were found on the table; also fruits, eggs, and a handsome purse. The party was led by Mrs. Bettie Hadley, Mrs. Ola Greenwood, Mrs. Lelia Harriels, Mrs. Janie Harden, Mrs. Ann Brooks, Mrs. Annie Hall, Bros. J. Richardson, Will Hadley, Henry Anderson, and others. May God bless you and give you

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ANTISEPTIC
MUL-EN-OL
FOR CUTS, WOUNDS, BRUISES,
BURNS, SCALDS, CRAMPS, COLIC
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NEW ORLEANS, LA.

success. Please come again soon.—Rev. and Mrs. L. W. Washington, Falcon, Miss.

The Rev. and Mrs. Z. K. Jackson wish to express their gratitude toward the members and many friends for the storm which struck the parsonage on Monday night, March 11. There were laid on the table more than one hundred pounds of choice groceries and a neat sum of money. The party came singing, "God Will Take Care of You," led by Mrs. J. D. McCray. Those participating were Mesdames Washington, Johnson, Gilbert, Plummer, Ridley, C. Brown, Jackson, Sheppard, Palmer, Thompson, Browning, Taylor, Bennett, Nixon, Frye, S. Charles Hubbard, Pearson, Aaron, J. D. McCray, V. M. Washington, Moses, Brown, Misses M. Gales and mother, M. L. Frazier, J. Frazier, A. V. Washington, Messrs. Fisherman, Whittington, Francis, Morris, Carter, and Smith, Prof. Long, Dr. and Mrs. E. S. Cobb. May God add His many blessings upon these dear members and friends. You are always welcome to come again.

An elaborate surprise was given to the pastor and family in the Waynesboro parsonage by Asbury and Haven Memorial charge, Waynesboro, Ga., by the following members, who gave many hams, lard, sugar, and other foodstuffs, weighing more than 200 pounds, besides more than five dollars in cash: Miss Clara Kimball, Mesdames B. Strigers and O. Strigers, C. Dukes, M. L. Whitfield, H. Hankerson, A. Hankerson, R. Johnson, J. Owens, G. Bell, L. E. Bell, H. Bell, R. B. Owens, V. Owens, E. Bell, Mrs. Tindell, S. Bryant, Mr. and Mrs. S. Norton, Mr. and Mrs. Jim Ward, Mr. and Mrs. July Ward, Mr. and Mrs. S. L. Laster, Mr. and Mrs. F. Williams. Asbury Woman's Home Missionary Society led this donation; Haven Methodist Episcopal Church, Ladies' Aid Society, three dollars; Emma P. Walker, N. Davis, H. Oadmore, T. Williams, E. D. Phinazee, Wm. Scruggs, A. Johnson, Miss M. Chapman, and many others. We thank you all, and may God bless you. Come again.—The Rev. and Mrs. E. D. Giddens.

Marriage

BROWN—MERCER. Mr. George Brown and Mrs. Annie Mercer were happily united in holy wedlock on March 2, 1929, at the home of her sister, Mrs. Menervia Brown. Mr. Brown is one of the most faithful members of Little Zion Methodist Episcopal Church. We wish for them a long, happy life.—The Rev. E. W. Rogers, Pastor.

GOODWIN—DAVIS. Mr. David Goodwin and Miss Alice Davis were united in the bounds of matrimony, Sunday, February 17, 1929, at the home of the bride, Stonewall, Miss. The bride is a faithful member of Little Zion Methodist Episcopal Church. We wish for them a happy and prosperous life.—The Rev. E. W. Rogers, Pastor.

HARDEN—STEPHENS. Mr. Argentria Harden and Miss Irma Stephens were quietly united in holy matrimony on December 26, 1928, at Nashville, Tenn. The Rev. H. H. Jones, pastor of John Wesley Methodist Episcopal Church, officiated. Mrs. Harden is a high-school graduate of Clark University, and is now teaching music, and has charge of the primary class in the public school at Tollette, Ark. Mr. Harden is a

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high-school graduate of Rust College, spent three terms in Clark University under the present administration of Dr. M. S. Davage, and is now in Meharry Medical College pursuing a dental course. We wish for this couple long life and happiness.—Reporter.

THOMPSON—WASHINGTON. Mr. Lonnie Thompson and Miss Susie Washington, of Owens, Ga., were joined in holy wedlock at the bride's home on March 14, 1929. Mr. Thompson is a prominent young man of our church and community, Blackshear, Ga. Mrs. Thompson is held in high esteem by the people of her community. The Rev. A. H. Jamerson officiated. The happy couple will make their home at Blackshear. We wish for them much success. A linen shower was given in honor of Mr. and Mrs. Thompson, on March 15, at the home of Mr. and Mrs. E. J. Jacobs.—Mrs. Ophelia Jacobs, Reporter.

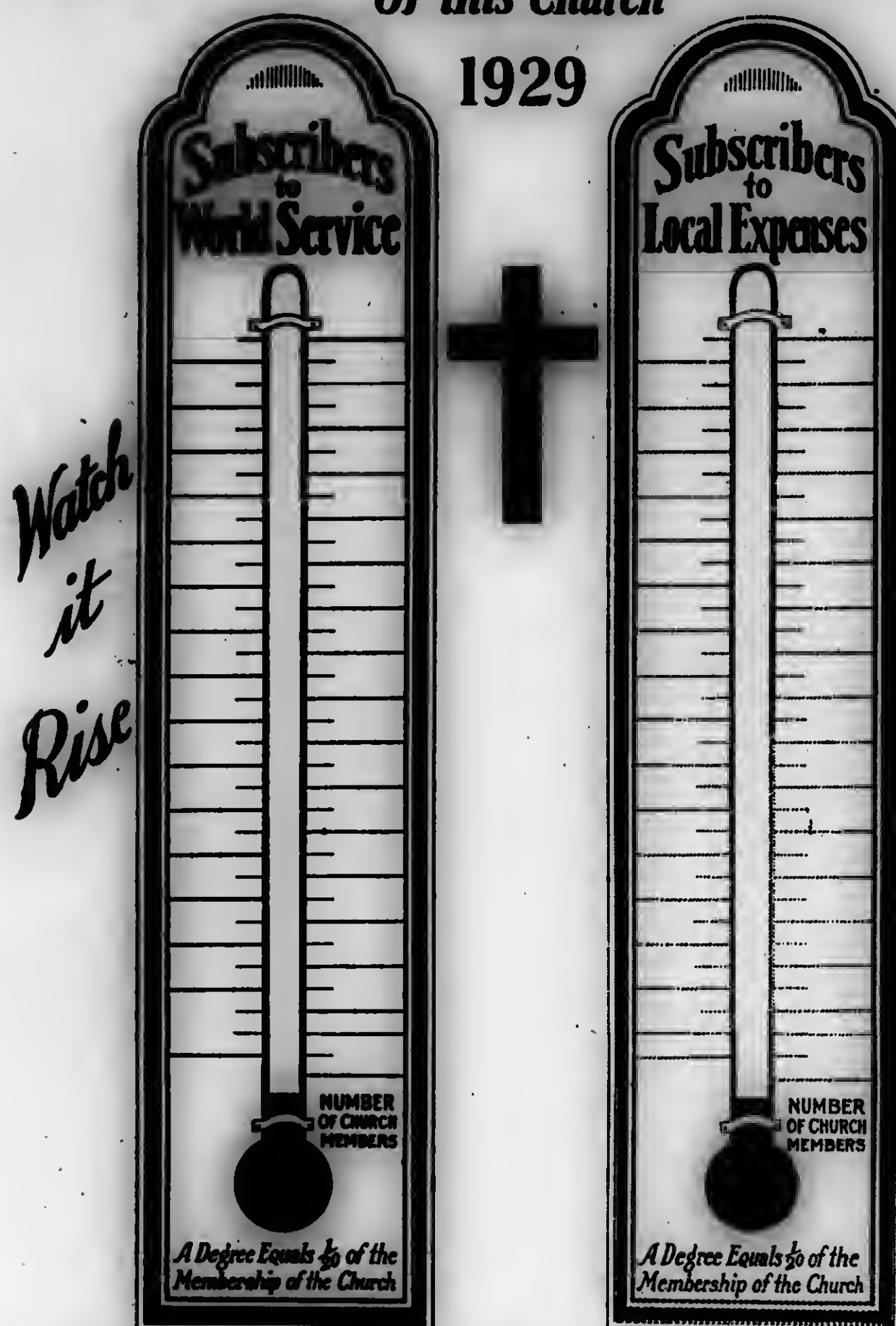
Woman's Column

Blackshear, Ga.—Dear Sisters: Don't let the message glide by our memory, brought to us by Mrs. Swartz on March 12. Let us not forget Haven Home. Think deep, my dear sisters, and put our mites into one lump and send a donation at once. Remember our district meeting will convene at Barnesville, Ga., April 26-28. We hope to make this a great meeting by paying all our monies to each department. Our pastor is behind us, pushing every project.—Mrs. Ophelia Jacobs.

Watch Your Thermometer in May

World Service Thermometer *of this Church*

1929



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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, APRIL 18, 1929

The Climb to Brotherhood

The angels chimed a song of love,
When the Master Man came from above,
And found a world beset with strife,
With hates and envy deadening life;
The blighting bigotry of creed and race;
The bickerings of man for profit and place;
Under the shadows the Master stood,
With a vision of human brotherhood.

A lily abloom in fields of slime,
The Master Man with faith sublime,
Remained unsoiled amidst the mud
Of racial fear and tribal feud;
No hue nor caste besmirched the call
Of Christ, the faultless Brother of all.
The unresisting Son of God,
Became the basis of brotherhood.

Two thousand years atrail the gleam,
And peace is but a distant dream;
The nations arm for self-defense
As greed and fear still haunt the sense
Of men and countries, creed and race,
And torture yet the Prince of Peace.
Dare men pursue with hope renewed,
The gleam of human brotherhood?

The Master Man still points the road,
To heights of peace and brotherhood;
The trail is rough, the climb is long,
The price is high, the foe is strong;
A human world awaits the hour,
When love shall be its greatest power.
Mankind must find its noblest good,
In the glory of human brotherhood.

--Bert Edward Smith.

Personal and General

—President and Mrs. Judson S. Hill, of Morristown Normal and Industrial College, celebrated their golden wedding anniversary with a reception at their home.

—Eight nationalities contributed to the regular Lincoln's Day collection in the Church of All Nations, New York City, for the work in Methodist Episcopal schools and colleges for Negroes.

—Intermountain Union College has received a gift of \$1,000 for the gymnasium fund, President E. J. Klemme has announced. The college hopes that ground may be broken for the building this coming summer.

—Dr. J. H. Lovell, pastor of Trinity Church, Houston, Texas, is convalescent from a serious attack of illness which he suffered on February 25, and is again in his pulpit, to the delight of congregation and other friends.

—Having conducted successfully two years ago the financial campaign for adequate funds for the purpose, High Street Methodist Episcopal Church, Muncie, Ind., began, on April 1, its new church structure, to cost \$858,000. Dr. Claude H. King is the able pastor.

—Crowded to its utmost capacity on Easter Sunday was the auditorium of Scott Church, Detroit, of which Dr. B. F. Smith is the able pastor. A new and amply commodious church structure is in sight for this faithful congregation, which is destined to become one of the greatest of our Methodist centers in the Northland.

—The Rev. Dr. Perkins, pastor of Asbury Church, Annapolis, Md., raised a \$12,000 budget through his church during the year 1928. The largest single sum was raised through class collections—\$1,368.66. As a method of financing the church, the old class collections are not dead. Dr. Perkins is one of those hustling pastors who get things done.

—Bennett College for Women, maintained by our church at Greensboro, N. C., is gaining favor with educational authorities other than those of our church. The salary of the school's science instructor is being paid by the Slater Fund, and the Rosenwald Fund has recently set aside a grant of \$1,500 for the college library on condition that to match this amount the college raise \$3,000 from other sources for this same purpose.

—The Rev. and Mrs. H. E. Burns, our pastor of the South Atlanta Church, Atlanta, Ga., are sadly bereaved in the death of their oldest son, Edward, who was buried from the church at 2 o'clock, Tuesday, April 2, 1929. In their affliction this office sustains a personal sympathy and extends to the bereaved family our prayers that sustaining grace be vouchsafed them from Him in whom

there is no variableness nor shadow of turning.

—Lenten Week services were held by The Methodist Book Concern, 740 Rush Street, Chicago, with appropriate services. Each day was featured by addresses: Monday, March 25, Dr. W. W. Sweet, of University of Chicago, spoke; Tuesday, Dr. Fred Stone, pastor Irving Park Church, gave the address; Bishop Thomas Nicholson gave the Wednesday message; on Thursday and Friday, Dr. Gilbert S. Cox, of Woodlawn Park, and Prof. R. D. Hollington, of Garrett, respectively, gave the messages.

—Dr. Robert B. Stansell, pastor of the First Methodist Episcopal Church, Milwaukee, Wis., spent Sunday, March 8, in Richmond, Va. He preached in two outstanding Southern Methodist Episcopal churches—in the morning at the old downtown Broadstreet Church, and in the evening at the beautiful new residential Highland Park Church. He was the guest of his brother, William H. Stansell, of Richmond, Va., a leading Southern Methodist layman and member of the General Conference of the Methodist Episcopal Church, South, held at Memphis, Tenn. The other brother, Dr. Gilbert Stansell, is pastor of the First Methodist Episcopal Church at Elgin, Ill.

—The death suddenly of the Rev. E. S. Williams, pastor of Metropolitan Methodist Episcopal Church, Baltimore, and prominent leader in Washington Conference, was a severe shock to all who knew him. Dr. Williams had just purchased and led his congregation into this magnificent church edifice in time for entertaining the Washington Conference at its session exactly twelve months ago. On the opening day of the session of the present year his funeral was preached, the Conference session being held at Ames Memorial Church. Within the year he had sat as a delegate of his Conference to the General Conference at Kansas City. Shortly after returning therefrom his beloved wife, Mrs. Mary Williams, passed into the beyond, and now he has gone to reunite the family circle. Dr. Williams was a successful administrator. He had served in the best Conference appointments, including the superintendency, with great credit to himself. The strength of his ministry was in the power of song. He was endowed with rare ability as a gospel singer, and used his voice to the glory of his Master. Fatally afflicted on Saturday, March 16, he succumbed to his illness with striking suddenness. On Wednesday, March 20, his funeral was attended by Bishop W. F. McDowell, his resident bishop, assisted by Bishop R. E. Jones and Bishop M. W. Clair, from the Metropolitan Church. A vast throng of sympathetic, appreciative friends were in attendance upon the funeral, of which more will be said later.

and Darby, C. W. Pullett; Silcoam, J. W. Bond; St. Daniel's, L. S. Moore. Delair, S. J. Horsey. Fordsville, J. H. Blackiston. Grenloch and Rhodes, J. L. Sawyer. Lawnside, E. H. Crampton. Merchantville, J. L. Taylor. Ocean City, J. L. Davis. Philadelphia, Pa.: Camphor Memorial, E. P. Gibson; Bethesda, J. A. Hubbard; Frankford, J. H. Scott; Germantown, J. E. A. Johns; Haven, J. W. Jefferson; John Simmons Memorial, W. J. L. Hughes; John Wesley, T. H. Woodley; Mt. Zion, H. R. Coleman; Peniel, F. O. T. Laws; Somerville, Wm. Goldsborough; St. Paul and Warren, J. H. Stevenson; Tindley Temple, C. A. Tindley; Zoar, J. T. Fletcher. Pleasantville, L. S. Perry. Quinton and Springtown, S. G. Dix. Salem, G. T. Fields. Swanton, W. J. Rodgers. Woodbury, J. H. Reed.

SALISBURY DISTRICT

D. W. Henry, Superintendent

(These appointments are all in Maryland, except as otherwise indicated.)

Cottage Grove, M. P. Sterling. Crisfield: Shiloh, D. S. Quillen; Union-Asbury, Malachi Raisin. Dames Quarters, A. A. McDowell. Deals Island, F. G. Campbell. Delmar, M. W. Clark. Fairmount: Centennial, (G. H. Bivens); St. Andrew's, F. L. Tomlinson. Fruitland, W. H. Mears. Girdlestone, M. C. Anderson. Greenwood, W. R. Price. Hebron, (V. B. Wright). Hopewell, E. E. Rogers. Hornstown, Va., S. T. Parker. Jamestown, A. E. McBride. Keller, Va., C. D. Gerald. Kingston, G. H. Bivens. Leemont, Va., R. C. Hughes. Liberia, W. W. Brown. Mardela Springs, O. P. Dickerson. Marion Station, F. T. Johnson. Mt. Vernon, H. C. Snead. Nanticoke, J. I. Peaco. Newark, (W. H. Hayman). North Berlin, J. S. Coulbourne. Oakville, E. H. Nichols. Oriole, I. R. Elzey. Parsonburg, I. W. Wallace. Pocomoke City, J. R. Waters. Portsville Mission, W. O. Turner. Princess Anne, R. W. Cheers. Quantico, I. D. Pitts. Salisbury: John Wesley, D. G. Waters; Whites Chapel, J. A. Kiah. Sharptown, G. S. Jacobs. Snow Hill, L. H. McArthur. Snow Hill Ct., (J. R. Williams). South Berlin and Slepuxent, Alexander Reid. Stockton, W. N. King. Stockton Ct., W. B. Whittington. Unionville, J. R. Purnell. Wachapreague, Va., C. L. Jones. Wattsville, J. L. Nichols. Withams, E. M. Neals. Wetipquin, G. T. Townsend. Whaleyville, (J. H. Dredgen). White Haven, C. A. Norwood.

WILMINGTON DISTRICT

D. H. Hargis, Superintendent

(These appointments are all in Delaware, except as otherwise indicated.)

Bridgeville, B. B. Carson. Buttonwood, (S. G. Fullman). Cecilton, Md., E. P. Robinson. Chester-town, Md., J. E. Dunn. Coleman, Md., W. E. Hilton. Crumpton, Md., T. A. Johnson. Cheswold, L. S. Hodges. Clarksville, R. A. F. Graham. Delaware City, J. H. Russum. Dover, J. M. Dickerson. Dover Ct., (P. R. Brown). Elkton, Md., W. G. Matthews. Fairlee, Md., O. Milbourne. Galena, Md., W. C. Bowland. Georgetown Mission, Md., (George Williams). Harrington, W. A. Mulley. Lewes, R. S. Stewart. Laurel, A. E. Martin. Lincoln City, W. E. Marks. Melitoto, P. E. Edwards. Middletown, W. A. T. Miles. Milford, O. H. Spence. Millington, Md., E. B. Green. Nassau, J. H. Hubbard. New Castle, J. E. Waters. Newport, M. H. Murphy. Odessa, J. H. Nutter. Pomona, Md., T. E. Randall. Port Deposit and Cokesbury, Md., J. O. Mason. Port Penn, A. Markland Taylor. Rock Hall, Md., J. O. Lockman. Sassafras, Md., F. C. Kershaw. Seaford, L. W. Molock. Smyrna, J. W. Parker. Still Pond, Md., R. W. Thomas. Townsend, W. T. B. Devron. Trinity, (J. E. Clark). Wilmington: Ezion, J. R. Brown; Haven, J. R. Holland; Mt. Carmel (J. T. Ayers); Mt. Joy, S. Emptage; St. Peter's, W. E. Waters.

SPECIAL APPOINTMENTS

T. H. Kiah, Principal Princess Anne Academy.
J. W. Haywood, Dean Morgan College.
P. O'Connell, Professor in Morgan College.
F. H. Butler, Secretary Colored Work, Epworth League.

Delaware Conference Appointments

(Names of supplies in parentheses)

EASTON DISTRICT

W. J. Helm, Superintendent

(These appointments are all in Maryland.)

Aireys, J. O. Griffin. Barclay, (W. H. Jefferson). Beckwith, (Zebulon Heath). Cambridge, R. B. Thompson. Cambridge Ct., W. H. Harewood. Carmichael, C. B. Miles. Centerville, L. D. Beechum. Centerville Ct., J. S. Coard. Chapel, L. H. Martin. Church Creek, W. C. West. Church Hill, J. O. Stanley. Cordova, J. G. Harris. Crapo, J. G. Stevens. Denton, W. T. Spellman. Denton Mission, Clarence Wilson. Easton, J. T. Wallace. Easton Ct., (L. W. Pinkett). East New Market, W. E. Stanley. East New Market Ct., G. R. Hollis. Federalburg, R. S. Johns. Golden Hill, (E. W. Holden). Greensboro, C. W. Johnson. Hurlock, C. T. Covington. Linkwood, E. H. Jolley. Marydel, (C. B. Dobson). McDaniel, C. W. Derrickson. Miles River, L. E. Thomas. Oxford, T. W. Cooper. Preston, S. A. Waters. Royal Oak, W. C. Jason. Stevensville, J. L. Parker. St. Michaels, F. H. Quinn. Taylor's Island, J. E. McBride. Trappe, J. A. Fassett. Vienna, Jose Angulo. Williston, (H. J. Stewart). Wittman, (E. F. Morris).

NEW YORK DISTRICT

M. A. Thompson, Dist. Supt.

Brooklyn, N. Y.: John Wesley, W. A. Hubbard; Newman, H. T. Johnson. Burlington, N. J., B. A. Arnold. Englewood, N. J., F. J. Handy. Elizabeth Mission, N. J., T. A. Purcell. Hudson, N. Y., John Q. A. Martin. Jersey City, N. J., E. O. Parker. Montclair, N. J., J. W. Jewett. Mt. Holley, N. J., C. S. Sprigg. Newark, N. J., A. L. Martin. New Rochelle, T. D. Stewart. Orange, N. J., J. A. T. Foust. Ossining, N. Y., C. E. Kincade. Spring Lake, N. J., W. L. D. Lyght. Trenton, N. J., J. N. Bullen. White Plains, N. Y., M. V. Waters. Yonkers, N. Y., J. W. Elbert.

PHILADELPHIA DISTRICT

W. C. Thompson, Dist. Supt.

(Appointments in New Jersey, except as otherwise noted)

Absecon, C. C. Thomas. Atlantic City: Asbury, W. B. Perry; Hamilton Memorial, D. L. Ridout. Bridgeton, W. R. A. Palmer. Camden, R. G. Waters. Cape May, W. H. Johns. Chester, Pa.: Grace

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In Defense of Negro Women

MISS CLARA COX, of High Point, N. C., a white woman, is president of the woman's section of the Georgia State Interracial Commission. At that commission's recent annual session there were present the usual bevy of newspaper reporters seeking chiefly such incidents as could be worked up into highly colored sensational news stories to make their papers sell well.

Of course, the first curious point that disturbed the Southern news reporter was his discovery that even in his own section of the country there is a type of organized community life in which both races are working harmoniously through mutual respect each for the other. Moreover, he learned also that in this organization colored and white women sit and associate mutually on the levels of equality.

The reporter learned, too, that these Negro women averaged creditably with their white colleagues in general culture and comprehension of the civic and social issues involved in all they were doing and attempting through the Interracial Commission. To discover this type of cultured Negro woman was undoubtedly a rare find for these newspaper reporters. It is their custom through their papers to sell the backward and underprivileged type of Negro to the world; to caricature and ridicule the whole Negro race as a hopeless and inferior type of humanity; to purvey the traditional Negro for laughter and ridicule. For the public secular newspapers have never given to the Negro anything bordering on a square deal of publicity. Interracial respect and amity would have been far in advance of what it is to-day if newspapers had fulfilled their function as channels of social enlightenment and progress rather than as sheets utilized to create race prejudice and intolerance.

News reporters going to Miss Cox to ascertain the names of the colored women attending this meeting encountered an unusual and courageous response. Miss

Cox declined to give them the names because of the vicious custom of Southern newspapers in omitting from the names of colored women the titles of respect accorded other women, as "Miss" and "Mrs." This common thrust which these papers make at the Negro women is essentially an expression of disrespect for the Negro race. Its meaning is most vital to the whole question of racial self-respect and of interracial adjustment. The social level of any group is that of its womanhood. Men's horizons are fixed by the character and social status of womanhood. These considerations led Miss Cox to declare that "if Negro women cannot be given their proper titles by the newspapers, she herself preferred to have her name appear therein as 'plain Clara Cox.'"

Can such courage be found in the South? Verily, it can. There is a growing volume of righteous public opinion and Christian courage dormant in this section. It is gradually finding its expression in outstanding progressive men and women of the type of Miss Clara Cox. It is being made vocal through such organizations as the Commission on Interracial Relations. And whenever and wherever found it should have the most far-reaching and pronounced encouragement. If the people called Christians would carry their Christianity over into intergroup relations, this would be Christianity's strongest evidence of its worth whileness for humanity. No more challenging task confronts Christian civilization in America than that of creating toward Negro womanhood an attitude of respect, and for that womanhood a chance to be its highest self as it was created to be. For, as Whittier says:

"Fleecy locks and black complexion
Cannot alter nature's claim;
Skins may differ, but affection
Dwells in black and white the same."

"Our Treasures"

SOME time ago we saw in one of the daily papers a cartoon in which the artist pictured in bold lines what he regarded as the most valuable of our social institutions—the home, the school, and the bank. These drawings he labeled "Our Treasures."

It was a striking visualization of what are unquestionably among the most potent institutions of our times. But what was most noticeable about the picture was the absence from it of that other institution which has done so much to foster civilization and to create and transform men's characters. We refer to the church.

Just why in any catalogue of society's constructive institutions called "treasures" the church should be omitted is a question in the minds of many. Was it because the artist was not a church devotee and did not believe in the church; or was it that the church is more and more a receding institution in the thinking and practical activities of society?

Home, bank, and school, to be sure, are essential centers of influence. From these radiate great social forces which enter constructively into the making of society. In these are generated impulses that drive men into great adventures. Yet what is the central conception of each of these as the artist conceived them in his cartoon; for what do these stand primarily to-day? The home is synonymous with physical comfort; the school is given to intellectual discipline and skill; the bank represents commercial power. Each, all of these, are indispensable. But are these all? Do these three institutions exhaust the volume of life's treasures? Is there nothing to be desired by humanity other than life's physical comfort, its intellectual skill, and its commercial power and prestige? Are not there other values in life which must be sought to supplement these?

These, indeed, are valuable treasures; but there are among us thousands of folk who know that life consists

in other and richer treasures than those offered by the home where physical pleasure is the main objective, than the school where intellectual delights are the main value sought, and than banks where financial strength is man's chief asset and pride. These are treasures, but treasures of earth. There is a treasure otherwise. It is represented as the "pearl of great price." Its value so far outweighs these other treasures as to make it profitable for mankind to go far afield to find it, and when he has discovered it, to sell or subordinate all else that he may make this his most treasured possession.

It is this treasure of which the great Teacher, Truth's Embodiment, spoke in His memorable challenge, "Lay not up for yourselves treasures upon earth." And elsewhere, "Seek first the kingdom of heaven." To keep the challenge to spiritual excellence ringing in the ears of the generations is the mission and task of the church. To teach men to properly place the emphasis on life's values is the church's main business. To create in them the will, the passion to subordinate everything to the regnancy and rule of Jesus Christ is its crowning service to humanity. To sustain and perpetuate a community and fellowship of men who in their personal characters and social relationships are obsessed with holy passion to give primacy to those soul values of which Jesus made so much capital, is to give to society an enduring foundation. This treasure it is that makes possible those other treasures which loom so big in the estimate of men.

The conception of the church, her ideals, the spirit

that animates the church, and which, in turn, she fosters in society, is that which conditions these other social institutions. Because the church is, and is what she is, the home, the school, and the bank are what they are. Let the influence of the church be eliminated from society, and the faith of man in his fellows goes upon the rocks; the dynamic of life disappears; organized institutional life will become chaotic, and the very social structure itself will fall to pieces. However imperfect as an institution the church may be, it is the embodiment and purveyor of that spiritual leaven upon which society must depend for leavening.

As such the church should be held in mind in the making of any catalogue of social institutions for the benefit of society. Any omission of the church, and any underestimate of it as one of humanity's most valuable assets, is misleading. For thus is misplaced the proper emphasis on values. To the church, to her idealism and spirit, the multiplying uplift institutions of our times owe their origin and maintenance. The helpful spirit finding social expression through these institutions is an emanation from the church which Jesus, holding in highest esteem, built on such permanent foundations as that it shall forever stand to give to life its highest ideal, its richest content, its final good.

Any list or grouping of social institutions as our treasures must include the church of Jesus Christ, guardian of the spiritual values which make earthly life worth while and which give it promise of the world that is to be.

As Seen By Others

UNTIL one has heard expressed or has divined what other people think concerning his virtues and merits he had better accept with moderate caution his own opinion as final. The same scruples apply to our culture and to our religion. In our eager loyalty to boost Christianity we need to weigh carefully our words lest somebody call our hand and demand practical proof of all we claim.

As taught by Jesus, the Christian religion merits all that its most sanguine friends claim for it. Likewise as embodied by Him in His character and contacts, Jesus gave to men a convincing proof of the value of the Christian experience. But as taught and twisted by so many people to-day, who suit their interpretations to their cherished theories or to bolster up some pet prejudice, there is little doubt but that our current interpretations of Christianity at many points are open to question. Certainly as commonly practiced, the type of Christianity now in the ascendancy in modern life is seriously handicapped by its faults.

Much of what is being alleged against Christianity by its critics is due to the way we have gone about institutionalizing it. We have made the formula superior to the fact; the experience is overshadowed by the channel of its formal expression. We preserve the skeleton rather than exercise ourselves to keep the life from becoming extinct. We are trying to out-Herod the pagan element in our civilization by building a superior institutional form.

Mere self-will also, that prevents our yielding to the demands of the Christian ethic and holy purpose, brings much reproach upon our Christianity. The wide differential between the ideals which we shout from the house-

top and in the sanctuary, and the practical way we live in the home and in the mart so belie our claims for Christianity that people are progressively pointing with discredit to the Christianity we champion.

These glaring facts probably have much to do with the mercilessly critical expose of modern Christianity set forth in the following five points mentioned below by Dr. Timothy T. Lew, dean of Kenching University, Peking, China, in an interview some time ago. This Oriental educator thinks that:

1. Christians fail to live according to what they profess to believe. Christianity is the most talkative of religions, but not the most idealistic in practice.
2. Christians have been superficial and half-hearted in their practice of the precepts of Christ.
3. Christians take a wrong attitude in doing things that may be right. They hold an attitude of superiority toward those they help, instead of fraternity and equality.
4. Christians fail to keep their motives in helping others persistently pure. Exploitation is often the hidden motive.
5. Christians do not carry out the principle of love and unity among themselves. The Christian church is torn by innumerable divisions.

What can be done about it? Only one thing. Christian agencies must stimulate the individual will to let there be in personal life the unreserved expression of the Christian spirit and motive. Society, the collective group, must will through its varied channels of expression, to let the mind of Jesus be the main motive of civil-

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The Contributing Editor's Page

Our Stand on the Social Question

THE Methodist Federation for Social Service publishes a leaflet, "Where Our Church Stands on the Social Question," which should be carefully read and studied by every adult member of the church. Especially should our young people be acquainted with it, those who think the church has nothing to do in the modern world.

It will come with a shock of surprise to some to discover just what our position as a church is, on living questions which will have to be settled, and settled right, before we can have a more Christian order of society.

Take this from the General Conference statement of 1924, for example: "Wealth accruing to the holders through monopoly values or special privileges, or through large opportunities for costless saving, is not earned, and wealth created by society should be devoted to the development of all the people in ways to be determined by the people themselves." Or this, concerning war, from the General Conference statement of 1924: "Governments which ignore the Christian conscience of men in time of peace cannot justly claim the lives of men in time of war. Secret diplomacy and political partisanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ."

These are general statements embodying far-reaching ideals. Their point and pith depend altogether upon the definiteness with which we translate them into common action.

A distinguished Christian leader, recently addressing a company of Christian ministers, said, in speaking of the ministry, "There is not a calling in the world in which there is so much high idealism *and* self-deception." We must broaden the scope of the application of these words to include most Christian people in their profession of Christianity. High idealism we have in abundance. Our repeated deliverances on the great social questions prove this. But our self-deception lies in thinking that we have really accomplished some social reform when we adopt a fine ethical statement regarding it.

The call is for men of "open minds and troubled consciences" to discover how to relate such high ideals as we find set forth in the leaflet of the commission to the actual needs and conditions of the everyday world.

In one of HENDRIK VAN LOON's recent books he tells us that there came a time in human development when our ancestors faced "the choice of remaining what they were and perishing, or becoming something a little better and surviving." Society is always facing that choice. We are certainly facing it to-day. There is no going back. There is no remaining as we are. There is nothing for us to do but go forward to something better if we are to survive.

Many within the church are awake to the reality of the struggle involved in applying the ethical principles and purposes of Jesus Christ to a society increasingly dominated by the machine.

Highly significant is the action of the Social Service Commissions of five neighboring Annual Conferences—North-East Ohio, Erie, Pittsburgh, West Virginia, and Ohio—in sponsoring a conference to be held in Emory Church, Pittsburgh, April 23-25, for the purpose of trying to discover just what the next forward step is. The general subject to be considered is, "What the Machine Civilization is doing to Christianity, and what Christians

can do about it." The program includes some of the foremost Christian leaders in thought and action. From the discussions conclusions of far-reaching application may be expected.

These commissions have set a fine example for others to follow. The whole church should be alive to the vital importance of the meaning of Christian living to-day.

A church that is willing to pay the price of helping to translate the ideals of Jesus Christ into actual human relationships and conditions of living for all men must have the social passion of Jesus Christ in its heart.

Playing Fair With the Preacher

WITH the return of spring the call of the out-of-doors is strong. There is the temptation to turn Sunday into a holiday and to desert the services of the church for the temple of nature.

There is much to be said in favor of any sensible program that takes men into the open and makes them better acquainted with the marvels and beauties of the world of sun and cloud and sea and mountain.

But there are some considerations which in fairness cannot be neglected. They are not new. They have been pointed out many times before, but they were never more pertinent than to-day.

What is to happen to our churches if the worshipers desert their altars for even so commendable a purpose as that of communing with God in nature? What is to happen to the spirit of the man who is specially responsible for the conduct of that worship if those who ought to inspire and sustain him follow their own sweet will in the matter of attendance? What is to happen to the worshipers?

More than one pastor looks ahead with the sense of discouragement. He sees long weeks during which he knows he is pitted against multiplied out-of-door attractions that pull people away from the services of worship in the churches.

The layman in a responsible business position is in no uncertainty as to whether his associates will be on hand when the hour of duty strikes. Their bread-and-butter depends upon their loyalty, and they dare not follow any course that frees them from what is required of them.

Well, the minister is in a position of great responsibility in the community. He is carrying on a work essential to its highest interests. But for his success, in the best sense of that abused word, he is humanly dependent upon volunteers and voluntary service. He cannot get on without the loyal assistance of his lay people even though a staff of highly trained workers be provided and willingly paid for by the week-enders.

Laymen are not playing fair with the preacher if at the first call of spring they allow golf, automobiling, week-end trips to compete with the services of the church. Human nature being what it is, recreation and care-free pleasure have the advantage.

There is among you a man who is giving his life to a human service of unsurpassed value. He is not working for profit. He is not seeking place. In almost every instance he is honestly giving the best he has in him to work which is all too often discounted by those most highly benefited by it. Why not play fair with him? D. D.

The Gospel for This Age

By Professor A. J. Gossip

United Free Church College, Glasgow

Author of "From the Edge of the Crowd," "The Galilean Accent," and "In Christ's Stead"

ERSKINE of Linlathen once complained of the dumbness of God. Everything else in this noisy and insistent world, he felt, keeps shouting at us, bursting in upon us, thrusting itself on our attention. But only once did God fairly break silence to him, so he said. I am not certain that I understand exactly what he meant by that. For it is not easy, surely, to move far through life without coming on God face to face. And in every age and land unwearyingly He has raised up prophets, and is doing so still, in whose vivid and arresting messages those who are not stone deaf can catch authentic notes of His own very voice. And yet to me, too, it is true that only once has God fairly broken silence. To me there is only one gospel. What every age and every land and every soul requires is—Jesus Christ. And nothing less will do.

That is an axiom that is, of course, by no means admitted by the mass of folk. Rather how many seem to feel that Christ has grossly exaggerated the gravity of things, that the hurts of humanity are not really as deep or serious as He imagined! A Saviour! Who wants a Saviour? so men say. There is no need of that. A little good will and common effort, one steady wrench, putting our pith into it, and we shall let you see that the crookedest can be straightened, whatever depressed souls may say. It is no great matter after all, it seems. A touch of economic or political reform, some social change and reorganization, what Raleigh called "the idiotic simplicity of the revolutionary idea," some healing lotion, with an initial nip in it, no doubt, to be applied externally, while we ourselves remain unchanged, and the new world will rise into being, and evil pass like a dark memory, and things at last be all they ought to be—as easily as that!

We Need a Hand Let Down

That is a shallow diagnosis and a futile prescription. As Seneca, poor human, blundering Seneca, with his splendid visions, and his hot endeavors, and his pathetic failures, and his dogged new beginnings ending in the old sorry results, saw clearly, what we need is a hand let down to pull us up out of ourselves to something bigger that we see yet cannot reach; some One who can help and heal not our environment alone, but us, can make us other than we are, new creatures with new natures, new desires, new powers. "Yes," cry the evangelists, bursting in on a wistful world that has long looked for such a helper till, as one psalmist says, its strained and watching eyes have become dim and blurred. "Yes, and we have found Him, this Saviour that you need, have ourselves made proof of Him, can tell you from experience that Christ, our wonderful Christ, can do, has done, is doing in us now, all that the baffled soul of man must have if it is ever to be what it knows it ought to be, ever to win the far white inaccessible heights to which its eyes keep turning yearningly, but which its slipping feet can't reach."

And you and I believe that. Only, how shall we present Him to this generation so that He may storm and hold their hearts, and force them to give up their lives to Him, turning away impatiently from the poor little ends

and aims for which others grow hot and bustled and desperate, as from empty shadows in comparison with this glorious possibility that has loomed up before them, that they can't forget, must have?

In every way the duty of the preacher seems to be twofold. If either aspect is neglected, he is failing sadly and disloyally. And yet to carry them both, level and together, and without spilling to this side or to that, is not an easy feat.

For, first, if it is wise, the pulpit has to emphasize those aspects of Christ that have the most immediate and irresistible appeal to that particular generation. And these are apt to vary age by age quite queerly, almost unbelievably. Ask why it was that Christianity—despised, persecuted, outcast—conquered; while great and favored religions that seemed to have the whole world at their feet have faded into old-world memories, mere soundless sounds now that convey nothing to the mind, like the unintelligible hieroglyphics of a forgotten tongue, and the answer is that it had Christ, and they had not. But push your inquiry a step further and ask, But what was it in Christ that so won men's souls and minds? and you will have to give a different answer for every different age. There are fashions even in Christianity; or, to put it more worthily, each age is apt to underline and dwell upon those aspects of the Master's teaching which their predecessors had left lying in shadow. For no one age or creed or council or generation was ever able to see and grasp the whole of the inexhaustible Christ, to take God's unspeakable gift to us into its hands, and turn it round, and say, This is the length of it, and this the breadth of it, and, yes—that is all that there is in it! "That I may know him," muses Paul, feeling that as though he has hardly begun. To-day this or that aspect of Him forces itself on us, so fills and holds our minds indeed, that we become lopsided in our faith and our believing. And with that tomorrow the next generation pushes into the forefront other great tracts of Jesus' mind and spirit which had been overlooked, though no less really there. And thus the appeal of Christ that chiefly wins men alters hour by hour.

"Jesus Is Lord"

In sub-apostolic days they seem to us now to have had only a very crude and rudimentary idea of their faith and ours. They lived for it, worked for it, died for it. Yet they didn't seem to understand it very deeply, look superficial, appear to us to miss the central, the fundamental, the real things in Christ. You hear little about the cross. They were not interested in theology. Our cold, abstract, elaborated formulæ were alien to their minds. They hadn't paused to ask the why of things, to stop the machinery in order to pull it to pieces to see how it works. They didn't understand, or only dimly, they couldn't set it down in words or only very stammeringly, "Jesus is Lord"—that fragment fairly well sums up the whole of their theology. But they knew one thing—that it worked—this faith of theirs, that they were done with the old sloppiness of failure, had grown happily fit



Tree Bark

BY MADGE OHE

*Even a tree
Keeps a hard surface to protect itself;
Even a tree
Is wise
In that it knows
It must conceal what lies closest to its heart;
The face with which it looks at elements and men
Is hard.
Except in those seasons when its smiles become leaves.*

*Even a tree
Knows that one cannot always smile;
In the winter
The cold North Wind would turn its smiles
Into brittle, withered things;
There are times to smile,
But only times.
Even a tree
Knows that.*

—Permission "The Nation"

for their job of living life as it should be lived, had through their Lord become efficient, competent, able to face what had always baffled them and win, to meet life at its hardest and come through, not sniveling and broken in the old wretched way, but with their heads up, and with honor. That was the kind of thing that all preachers of these days kept ringing out, and wisely. For nothing else would have greatly interested the minds and souls that faced them. And the same type now faces us.

Again, in those middle ages when religion had become mechanical and formal and bleached of nearly all its spiritual power, men rediscovered in Christ what had long lain there forgotten and neglected, the freedom of God's children, the right of everyone to go to Him on his own feet, and deal with Him at first hand for himself in open vision, face to face with Him, the glory of the gospel message. That was what all the preachers of those days were preaching, and rightly so, for that was what was moving people's minds. And to-day, as always, there are aspects of Christ that especially appeal and thrill and win, and we must underline them.

The Challenge of the Difficult

There is, for instance, very strikingly, the social gospel, the new sense of the brotherhood of man, the new acuteness of sympathy with the unfortunate, the more widely diffused feeling, that as Butler has it, they have "the right" to our help; there is the hot, almost impatient conviction that Christianity is in the world to win the world, to do things, to pull down strongholds, and uproot evils, and heal men's running sores, and not merely to gather in our meeting places and mutter through our services; that church religion, as we have known it, is too tame and sober and cautious and drab an affair to be real Christianity; that that is by far more adventur-

ous and purposeful, a gallantry that takes risks and exults in them, a chivalry that makes daring appeal to men's manhood and courage and foolhardihood. The fact is, Christ was right in His so honoring reading humanity. Ask men to do little things, as we have been doing, and they will dole it out grumbling and cross and raw-tempered. Claim from them something big, and they will fling it eagerly, yes, and throw in themselves as well, all that they have and are and hope to be. But deny them the chance of that, and sulkily they will betake themselves elsewhere to what takes them more seriously, and asks something of them worth the giving. And the wise preacher these days never forgets that.

Yes, but there is the other side of pulpit duty. It won't do simply to drift with the tide, to tell the people what they want to hear, even if that is true and splendid, and to leave untouched those portions of Christ's message which they resent or push impatiently away; to be a kind of loud speaker, giving back to the people only what they themselves say and think. Morley has a savage phrase in which he describes the clergy as merely a kind of quintessence of the particular stupidity of the particular age. We are not meant to be carried along by the currents; aye, and we must not be. For we are here to teach, to lead, to be the instruments through which the Holy Spirit is to guide our generation further into all the truth, helping them to grasp portions and aspects of it they have never seen before. Whether they like our message or do not, is of no moment. Our part is to see that it is true, and ring it out. Gore tells us that the evangelicals should be taught the more churchly passages of the Scripture; and the high churchman the great evangelical truths, thereby correcting the one-sidedness of each. They may not like it, but that is the preacher's duty. And so with many things.

To-day, for instance, people resent being told of sin; they are great creatures, so they feel, have been made somewhat heady by our material triumphs and achievements, and it hurts and shocks and annoys them to be brought down to earth with a dunt by those unpleasant reminders of their failures and shortcomings. In short, they won't listen, just won't have it. And too many preachers have agreed to huddle up this whole business, and to say nothing about it. But if they are to be true to Christ, they can't—the Christ who told us to our faces that we are poor beaten creatures, who without Him can do not fairly well, though perhaps not enough, but just nothing at all; who must be healed and freed and saved. To talk about the Friend, the Comrade, the Teacher, is well enough. Yet even all that will not do. What men require from us, what Christ expects of us, is that we tell them of the Saviour who can save them from their sins.

Preaching the Ageless Truths

Or again, in all this bustle and babble of energy around us, are we not forgetting that the biggest thing we can offer Christ is not what we have, or what we do, but what we are, that it is personality that tells and convinces, a Christlike character that wins the world as nothing else can do?

We can't be bothered these days giving that! it is too costly. It would mean prayer, and we don't like

prayer; and self-discipline; and we are so busy putting everybody else to rights that we have no time to think about ourselves; and as for the hush and stillness where God's voice could reach and guide us, that seems to us too slow. Bustle, energy, rush, endless, hard-breathing activity, these things, and such as these, we try to substitute. But they won't serve. "Ye are the light of the world," said Christ, are meant to live so winsomely, unselfishly, Christlikely, that others can't help seeing in you what it means, yes, and how beautiful it is, until they, too, rise up and stretch out their hands toward it. Whatever people round about us think, we must keep preaching the old truths of the necessity of prayer and meditation, that forgotten art, and waiting upon God, and patient, honest, thorough self-discipline from day to day, and the slow, difficult putting on of Jesus Christ. For nothing else will do. If there is any portion of the Master's mind and teaching being overlooked, then ring that out insistently. For you stand in His place, are meant to say what He would say if He were there Himself and speaking His own mind with His own very mouth. You are His mouth. What does it matter whether it is popular or no! As you hope for your own salvation, as you shall answer for your people's souls, as you must one day look Christ in the eyes and give in your account of those whom He committed to your keeping, trusting you not to fail Him, what they are forgetting or ignoring or denying of the Master's message, ring that out.

The Test of Tests

By Bruce S. Wright

Pastor Asbury-Delaware Methodist Episcopal Church, Buffalo, New York

LOVE is the test of tests. *By this shall all men know that ye are my disciples, that ye love one another.*

What one believes is vital, but how one interprets what he believes is equally important. Does he interpret it with the interpretation of love? There is an orthodoxy of the head, and there is also an orthodoxy of the heart. Winsomeness of discipleship is co-equal in importance with orthodoxy of discipleship. One sees so many disciples who are true in their belief, thoroughly grounded and steadfast, but love is absent, and their discipleship is repellent rather than winsome. It was the pen of Martin Luther that wrote words pertinent in our day: "We are living in dangerous times. A man is not a good and wise Christian simply because he knows Greek and Hebrew." One is not a Christian disciple solely on the basis of his mental acquiescence and attainment. No, scholarship is not to be minimized. We cannot have too many scholars who name with an ardent and loyal faith the name of Christ. The educational qualifications of the Christian ministry cannot be too high. In many instances they are too low. An intelligent ministry will produce an enlightened laity. That, and love, makes discipleship. A good brain, lighted by love, what a glow it creates!

The achievement of Christian unity is dependent upon love. If love cannot bring the different churches together, nothing else can. Certainly we cannot be united on the basis of doctrine. We all believe pretty much the same things, but we have a different way of stating our

beliefs. That makes for controversy and division. Nor can Christian unity be achieved on the basis of organization. Some believe in the episcopal form of government. Others have little use for that and stake their all on the congregational form. Some dote on the historic church. Others are content with any sort of an organization, no matter how recent, that does the work of a church. Forms of worship cannot bring us together. Some natures require elaborate ceremonialism and symbolism. Others will have none of that. They are for simplicity, plainness, unadorned service and sermons. These things that have been the causes of our separation cannot now be the power that will bring us together. But love will do it. Love will find a way. Those who were privileged to breathe the atmosphere of the meetings of the Presbyterian and Methodist Episcopal commissions in Pittsburgh were hardly able to believe their senses when they saw barrier after barrier fall before the onmarch of love. Love is saying:

It ought to be done,
It can be done,
It will be done.

The Christ of the Upper Room now enters our lower rooms. The love that imparted fragrance to that upper assembly now gives power to our human longings. Badge of badges, mark of marks, symbol of symbols, sign of signs, test of tests: By this ———— *that ye love one another.*

The Making of a Commentary

By Edwin Lewis

Professor in Drew University, Madison, New Jersey

THIS is a brief account of the making of the recently published Abingdon Bible Commentary. The executives of The Abingdon Press had long considered the proposal to publish in one volume a Bible Commentary which should fit into the aims and purposes of the modern religious education movement. The difficulties involved in such an enterprise were, however, very great; the initial expense would be heavy; and whether the sales would be sufficient to warrant the expenditure was, of course, a question.

Eventually, in the spring of 1926, the decision was definitely reached to proceed with the work. The selection of editors was naturally the first question to be settled. The choice of Dr. Frederick C. Eiselen, of Garrett Biblical Institute, was a foregone conclusion. Why I was asked to be the other is a question I have never yet been able to answer. My professional work lay in the field of religious philosophy and theology rather than in the field of Biblical scholarship, and I did my unsuccessful best to persuade the publishers to look elsewhere.

It happened that I had already arranged to visit England in the summer of 1926. This fitted admirably into the plan to have the commentary represent the scholarship of both sides of the Atlantic. I was empowered to secure in Great Britain such collaborators as I could, Dr. Eiselen generously giving me a free hand, except that he suggested a few Old Testament men, all of whom I secured. But how to approach the scholars whose help we desired, how to convince them that the proposals were *bona fide*, and how to persuade them to do their work according to the general plan of the commentary—these were matters which I confess troubled me. It is a pleasure to say, however, that I was uniformly received with the greatest courtesy. I found that Dr. Eiselen's name was well known among the Old Testament men, and I found that it was a distinct advantage that I could describe myself as a colleague of Dr. Robert W. Rogers, who was, as usual, spending the summer at Oxford. Indeed, "I do remember my sins this day," for I assured several men that Dr. Rogers was to be a contributor, when, as a matter of fact, he had not yet been asked! My consternation can therefore be imagined when at a later stage of the preparations I went to Dr. Rogers with a proposal only to hear him say that it would be impossible for him to help. But I kept after him with a persistence and a tenacity which, if he sees this article, he will now understand; and if the reader of the commentary will turn to Dr. Rogers' splendid treatments of Isaiah and Ezra-Nehemiah, he will see how richly I was rewarded.



ard, of Handsworth College, who had spent a term with us at Drew in 1919 as visiting professor of New Testament Greek. Professor Howard not only agreed to do First and Second Corinthians for us, but he gave me invaluable suggestions as to the men best adapted for other New Testament books. He advised me, for example, to consider

Professor F. B. Clogg, of Richmond College, for the Revelation of John. I took his advice, with the result that we have in Professor Clogg's work the best short commentary on Revelation that I have ever seen.

I was also fortunate to meet, early in my visit, Professor Theodore H. Robinson, of Cardiff, Wales, one of the ranking Old Testament scholars of Great Britain. I still have the most happy memories of the afternoon I spent with him and his gracious wife, and I should like to include in this acknowledgment similar visits with Professors J. E. MacFadyen, of Glasgow; W. F. Lofthouse and C. R. North, of Handsworth; F. J. Rae, of Aberdeen; Herbert T. Andrews, of Hackney and New College; Herbert G. Wood, of Selly Oak; J. Vernon Bartlet, of Oxford, and many others, who went out of their way to be of service to a stranger. Professor Robinson personally introduced me to Professor W. O. E. Oesterley, the great Anglican scholar in Judaistic subjects, who agreed to do Judges; and to Professor W. L. Wardle, the colleague of Dr. A. S. Peake at Hartley College, Manchester, whom I persuaded to undertake Ezekiel.



Professor Robinson himself undertook Genesis, besides the article on Hebrew and Jewish History, and Bishop McConnell has singled out the Genesis commentary for especial praise. Scholars of almost every denomination—Anglican, Presbyterian (both English and Scottish), Congregational, Quaker, Wesleyan Methodist, Primitive Methodist, Baptist—expressed themselves in terms of warmest commendation of our enterprise. The idea of a commentary which should be thoroughly modern in its scholarship, evangelical in its emphasis, and sufficiently simple in its expression and arrangement to be available to "the rank and file," appealed to them.

The result was that I returned to New York with agreements of collaboration from twenty-five outstanding English scholars. Included among them, in addition to those already mentioned, were Professors C. Anderson Scott, of Cambridge; D. C. Simpson, of Oriel College; G. R. Driver, of Magdalen College (son of the great Driver); C. H. Dodd, of Mansfield College; A. E. Garvie, of Hackney and New College; H. Wheeler Robinson, of Regent's Park College; J. Alexander Robertson, of Aberdeen; James Moffatt, of Glasgow (he has since come to New York); J. A. Findlay, of Headingly College; N. Micklem, of Selly Oak College (he is now at Queen's Col-



Scholars Cordially Co-operate

I was also greatly assisted in securing New Testament men by an old friend of my own, Professor W. F. How-

lege, Ontario); and Adam C. Welch, of New College, Edinburgh.



Breadth of Scholarship Represented

Dr. Eiselen had agreed that we could make no final arrangements with contributors on this side until after my return. He had, however, done a good deal of preliminary work respecting possible Old Testament contributors. I myself proceeded at once with arrangements in the New Testament section, and before the end of the year we had between us completed the allocations. The same high standards were followed that had determined us in the British assignments. We gathered the writers from many different denominations and from all parts of North America. They extend from Professor W. Y. Watson, of Halifax, Nova Scotia, to Professors Lindsay B. Longacre, of Iliff, and C. C. McCown, of the Pacific School of Religion; from Professors J. F. MacLaughlin and John Dow, of Toronto, to Professors W. A. Shelton, of Atlanta, Ga., and W. F. Tillett, of Nashville, Tenn. We went as far as Australia for the venerable master of Queen's College, Melbourne, who sent us a careful and illuminating exposition of James; and as far as India for Professor J. F. MacFadyen, formerly of Queen's College, Ontario, who did the article on "The Life of Christ." We also took the step (and I claim the credit for the suggestion) of recognizing the solid work being done by women in Biblical scholarship, and Professor Laura H. Wild, of Mount Holyoke, sent us a graphic and adequate treatment of English Translations of the Bible.

Of the more than 2,450 pages of the commentary, some three hundred pages are devoted to articles dealing with specific subjects bearing on Bible study. The editors gave a great deal of attention to the selection of both the subjects and the authors. For example, Bishop F. J. McConnell wrote on "The Christian Approach to the Scriptures"; Dr. S. Parkes Cadman on "The Use of the Bible in Preaching"; Professor A. T. Robertson on "The Transmission of the New Testament"; Professor Ernest F. Scott on "The New Testament and Criticism"; Professor A. C. Knudson on "The Old Testament Conception of God"; and Canon G. H. Box, an Anglican scholar of special achievements in the late Jewish and early Christian periods, on "The Historical and Religious Backgrounds of Early Christianity." I select the names and subjects haphazard; it is impossible to mention all of the sixty-three different authors and their contributions.



Trials of An Editor

We soon found, however, that securing contributors and assigning subjects was by far the easiest part of our task. Every scholar ought to edit a commentary once—so as to have sense enough not to attempt it again!

Imagine yourself confronted with over 1,200,000 words in manuscript or typescript, and upon you the dire necessity of working through it all with painstaking care, revising, adding, deleting, and rearranging, verifying references and quotations, and giving the whole mass some semblance of unity.

Dr. Eiselen and I, of course, shared this toil together; but even with the division, what either one of us did was a back-breaking task. I myself went through the entire Commentary from end to end four times, and through much of it five times. By a special arrangement, I undertook the verifying of the Scripture references, the insertion of the numerous cross-references, and the preparation of the index, which runs to fifty double-column pages, and the amount of time this consumed, to say nothing of the mental effort involved, was simply incredible. As to the proofreading, the sooner we can forget that, the better! The manuscripts themselves came to us in all sorts of conditions. I still remember the despair with which I looked at one of them, typed on the flimsiest kind of rice-paper with a machine which had long since ceased to function smoothly. Another was written in pen and ink on both sides of sheets of paper torn apparently from an exercise book, and it was impossible to do anything with it until it had been laboriously transcribed and typed. Still another was typed without spacing between the lines and without margins of any kind, and it was necessary to paste each sheet on a larger sheet before the editorial work could be done. Dr. Eiselen could add a good deal to this part of the story on his own account!



But it has been a piece of service which we were glad to render, and it has been done without the least editorial friction—which, I understand, is not always true of such enterprises. I have been repeatedly impressed with the range and accuracy of Dr. Eiselen's scholarship, and it has been a privilege to work with him.

In the editorial arrangement, Dr. Downey was to act as general adviser to the editors, but he gave so fully of his time and counsel that we felt it only proper that his name should be coupled with our own. It was largely due to his initiative and courage that the project was undertaken, and I am glad to have had a part in the work which is the fitting crown of his long and brilliant editorial career.

The staff of The Abingdon Press have co-operated with us to the last man. The production of a book of this kind involves a vast amount of mechanical labor of which the outsider has but the faintest conception. The commentary has been almost three years in the making, and without the skill and fidelity of scores of men and women, whose names are mostly unknown even to the editors, the work could not have been done.

There are other one-volume commentaries, and they all have their excellences. I would not write a single word in disparagement of any one of them—for I am more charitable than I was three years ago! But I believe that we have succeeded in producing a commentary of which it can be truthfully said that it is more *usable* by a large number of people than any similar book.

Miss Flora Mitchell

AN APPRECIATION

THERE are times when one cannot express oneself in written words. To-day, I find myself lost for words to write concerning the beautiful life and character of our beloved Miss Flora Mitchell. She has passed on. Her's was a life of good will, kindness of spirit, and firm character. She was such a beautiful example that all the gentle virtues came into full blossom. She was loved by everyone.

Miss Mitchell's life was a benediction to the womanhood of our race. She ministered so carefully and tenderly to the scores of young women who were fortunate enough to come under her supervision at Thayer Home, in Atlanta, Ga.

"The girls" of Thayer Home, as she was wont to call us, all over the country will feel the pang of her death. Her's was a noble service, molding and fashioning the lives of young women for all walks of life. Lest I seem ungrateful, I wish to say she was a veritable mother to me, and was responsible for the channel into which my life has been turned.

I received a letter from Miss Mitchell's nurse the last of January. She stated in detail her condition. I could not forget her, and although I knew she was not able to write me, I kept in touch with her through her nurse. How I wished that the privilege could have been mine to soothe her during her continued illness, as she did many of us when we were sick.

Miss Mitchell will never die as long as a Thayer Home girl lives. Her sterling qualities of character have left an indelible impress on those whose lives she touched.

As long as I shall remember anything, I shall remember her virtues and her kindness.

I join with her other friends in mourning her death most sincerely.

The intimations of a future life shall some day be realized, and we shall see and know those whom we have "loved and lost awhile."—Mrs. Ada Mitcham Jenkins, 305 South Graham Street, Charlotte, N. C.

Oklahoma District Holds Successful Group Meeting

By Mrs. E. J. Hardiman

THE district group meeting of the Oklahoma District, Lincoln Conference, was held at Muskogee, Okla., April 4, and, in our judgment, it was a meeting of great importance in the life of the local church of to-day. Nearly every church in the district was represented, Boley having the larger number of delegates, which were six, including their pastor, the Rev. R. M. Hardiman.

The services were conducted, in an interesting manner, by our own district superintendent, the Rev. J. H. Ellis. The Rev. R. M. Hardiman, of Boley, opened the meeting at 10 A. M., the district superintendent presiding, and presented the group-meeting program in a few short sentences, viz.: (1) The Program of the District; (2) The Program of the General Church; (3) The Program of the School in the Jurisdiction of the District. The Rev. Ellis then introduced Dr. Morris, who gave us a very timely lecture which brought to us in detail the connection

of the general church with the local church in its World Service relation. With the many other good things he told us, we will remember that we should not beg for things we need, but pay for them.

President Taylor, of Philander Smith College, presented by the Rev. Ellis, gave another soul-stirring message on "Our Relation to Philander Smith College," and laid, with interest upon our hearts, our duty and responsibility in regards to its growth and development. Out of President Taylor's lecture we hold this thought with others, that to become strong and more active we must have a "big job" upon which to work. After a few brief summarizing remarks by the district superintendent, Rev. J. H. Ellis, we adjourned for dinner. The Rev. Leroy Fields, pastor of our church at Muskogee, his good wife and members prepared and served us a very palatable dinner. Their hospitality shall never be forgotten.

The afternoon session began at 3 o'clock, with the Rev. Ellis presiding. Dr. Morris came before us and led us again into the details of the financial plan of the general and local church. Each charge represented worked out the plan for itself. The program was very pleasing. The local church cannot help progressing under the direction of such men as Dr. Morris. The district superintendent related to the group some of the plans on which he is working for the interest of the district. They were received with much interest and enthusiasm. At the evening service, the house was packed. President Taylor gave another interesting address on "Religious Education and Its Worth to Our Group." The choir rendered splendid music. The Oklahoma District enjoys a great privilege in having Superintendent J. H. Ellis at its head.

The program was ideal in its worth and encouraged the hope of the local church and the Negro race. We feel sure that those who attended the meeting will agree that the Rev. Leroy Fields and his good people really know how to entertain a group meeting, and their hospitality will loom largely in the memory of the pastors of the Oklahoma District.

Anna Consuelo Spellman

AN APPRECIATION

By the Rev. Daniel Lyman Ridout

DURING the happy years of the writer's career as a teacher at Princess Anne Academy, it was his privilege to form many valuable friendships; friendships that were more than professional; friendships that were deeply personal, lasting, and true. And of these none was more beautiful than that which existed between himself and the Spellman sisters—Consuelo and Madeline.

These girls were products of a Methodist parsonage, and they typified the best that the parents of a Methodist parsonage can offer. Musical, poetic—purely artistic in temperament—classical in culture, lovable in nature, and with a devotion for each other that was excelling, they reminded one of two famous sisters of literary history—Alice and Phoebe Cary.

The enduring friendship between this humble—then—teacher and these earnest, but ever happy, students was inevitable. (I wonder if real friendships are not made in heaven anyhow, and all that we of earth have to do is to gratefully accept them!) Music was their passion, as it was his. He gave his best to them because they gave

their best to their work. When the history of the music department of Princess Anne Academy is written, the names of these two sisters will be put down among the names of those who made this department one of the great contributing factors in the school's development.

(There were many others, too. I wish I could mention every one of them—the members of the famous male quartet, for example. Some day, when I shall have just put a new ribbon on my typewriter, I am going to write the glories of them all!)

In the spring of 1927, when the writer responded to the overpowering call of the itinerant ministry, Consuelo graduated from the high-school department of the academy. One of her last expressions of appreciation for her music teacher was the effort to have faculty and students tender him a testimonial in honor of his services to the institution. I am free to admit that I did not merit any such consideration, but the spirit of the faithful soul who first thought of it was strengthening and encouraging.

Twenty-one months from that time I stood at the bier of this girl and wept. She was not dead, I knew. She was asleep. And what a peaceful sleep it was! There was that smile that had cheered a thousand hearts. There was that countenance of joy and serenity which only the children of God can possess. I looked at those fingers—silent, still—in death? No; there was life in them! I could hear the soul of Beethoven being poured out again under their touch. I remembered telling her how the great German master expressed the hope that he would die on Good Friday, so that he might meet his Lord and Saviour on the day of His resurrection. And here, on the eve of Easter, I knew that she had joined them there!

I do not know why God took her so soon. I do not know. It is not ours of earth to know. She was but twenty years of age. But hardly anyone, in twenty years, has radiated more sunshine or gripped more hearts and held more friends. Making others happy was a part of her life. I am not surprised that this Spirit crowned her period of living. Her last night on earth her father was given a surprise birthday party, the plans for which were laid by herself, weak though she was. It was like "Consue." It was this that made everybody love her.

Anna Consuelo, the daughter of the Rev. William T. and Mrs. Julia A. Spellman, was born at Lincoln University, Pa., and fell asleep on March 17, 1929, at Denton, Md., in the parsonage of the John Wesley Methodist Episcopal Church. She was the first of the five children whom God has sent to bless this home. The family has long since been regarded as a model one. The companionship of parents and children is fascinating and inspiring. Mother and father threw around their children the best influences—educational, artistic, religious. The tree has been known by its fruit.

In the fall of 1927, Consuelo entered the freshman class of the junior college at the academy, but was compelled to leave before commencement the following spring, due to failing health. Her "Prayer for Africa," written a few weeks before she left school, to return no more as a student, was awarded the grand prize in the high-school division by the Stewart Missionary Foundation for Africa, and appeared in the Southwestern Christian Advocate last spring. I have a copy of the poem before me, written in her own hand, with this note: "Please type-write a copy and send it to me at once. I will pay you when I am rich."

On March 10, Hubert, the second child of the family,

who was Consuelo's classmate at the academy, and Madeline, the inseparable sister, already referred to, were summoned to the bedside of their loved one. Ten days later, Hubert and I stood alone beside all that was mortal of the older sister beautiful. "I cannot understand it," he said. "No, my boy," I replied, "you never will." I wish I could have said more. I wish I could have helped. But I could not!

The funeral services were held in beautiful John Wesley on the lovely afternoon of Wednesday, March 20. The Rev. F. H. Quinn, of St. Michaels, was in charge. Fellow ministers and their wives, friends from far and near, teachers and students from the academy were there to help mother and father, sisters and brother bear a burden that seemed too heavy for any human heart. The academy quartet sang the writer's "Prayer," which Consuelo had herself sung a hundred times in the school female sextet, back in the days the memories of which are sweet—and sacred.

Yet, in the midst of so much sorrow, there was a triumphant note. A mighty victory had been won. Death had been conquered. Everybody felt as never before the power of the life that had been lived. Everybody knew that it was better to have loved and lost such a one than never to have loved her at all.

Longfellow has said it well:

"There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.

"She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our poor protection,
And Christ Himself doth rule."

WILMINGTON, DEL.

The Rev. Clement C. Gill, B.D., Passes

By the Rev. E. A. Love

THE Rev. Clement C. Gill, pastor of the Calvary Methodist Episcopal Church, McKeesport, Pa., died at the McKeesport Hospital, Sunday afternoon, March 31, after a brief illness. Funeral services were held Wednesday afternoon, at 1 o'clock, in Calvary Church. The following took part in the services: The Rev. G. F. Williams, pastor of St. Paul African Methodist Episcopal Church, McKeesport; the Rev. J. E. Dotson, a former pastor of Calvary Church and now pastoring in Frederick, Md.; the Rev. C. Y. Trigg, organizer of Calvary Church and now pastoring Metropolitan Church, Baltimore; the Rev. J. R. Saunders, of Zion Baptist Church, McKeesport; the Rev. E. A. Love, of Wheeling, W. Va.; the Rev. W. H. Dean, of Pittsburg; remarks on behalf of Calvary Church were given by Mr. Sylvester Clarke; solos were rendered by Mr. Forrest Arnett and Mesdames Callie Walker and Ethel Nickols. Other ministers present were: The Revs. C. A. Brady, of Pittsburgh; B. P. Jordan, of Pittsburgh; M. F. Hayling, of Cumberland, Md.; M. F. Gregory, of Avery African Methodist Episcopal Zion Church, McKeesport; and Mary J. Small, widow of the late Bishop J. B. Small, of the African Methodist Episcopal Zion Church.

Dr. E. A. Haynes, superintendent of the Charleston District, had charge of the services and delivered the eulogy. Dr. Haynes based his remarks upon 2 Sam. 3. 38, "Know ye not that there is a prince and a great man fallen this day?" He characterized the Rev. Gill as "an unselfish, conscientious, and devoted pastor, a church organizer and church builder, a scholar, and a fine preacher."

The Rev. Gill was born in Georgetown, Barbadoes, British West Indies, in 1881. He came to the United States in 1902 and prepared for the ministry at Howard University. He joined the Washington Conference in 1906 and served faithfully for twenty-three years. The beautiful church in Fairmont, W. Va., was built by him against tremendous odds. He was sent to McKeesport just one year ago to the date of his death, and finding the church without a parsonage, he secured one at a cost of \$7,500. Also, during the year, he completely renovated the interior of the church. With the passing of the Rev. Gill, McKeesport loses an energetic and devoted pastor, and the Washington Conference one of its most promising young members. He is survived by his faithful widow, Mrs. Susie Gill. The body was laid to rest in Staunton, Va., the home of Mrs. Gill.

"He was one who never turned his back, but marched breast forward,
Never dreamed, though right were worsted, wrong would triumph;
Held, we fall to rise, sleep to wake, are baffled to fight better."

WHEELING, W. VA.

Ministerial Contest Successfully Closed

By Dr. A. R. Howard

Secretary Colored Work, Board of Temperance, Prohibition, and Public Morals

THE ministerial contest conducted by the Board of Temperance, Prohibition, and Public Morals, under the Department of Colored Work, for the purpose of disseminating more general information, emphasizing law observance and moral reform, and encouraging our pastors to participate in the educational program of the board, has been successfully terminated.

The Rev. C. W. Prothro, a member of the Savannah Conference, and the Rev. O. Blassingame, of the South Carolina Conference, vied with each other and tied for the first prize of \$150. The Rev. Malachi Rasin, of Crisfield, Md., a member of the Delaware Conference, won the second prize of \$75. The Rev. B. F. Smith, of Detroit, Mich., a member of the Lexington Conference, won the third prize of \$50, and the Rev. D. E. Thomas, of Florence, S. C., a member of the South Carolina Conference, won the fourth prize of \$25.

The Rev. J. H. Wood, of the Washington Conference, and the Rev. P. W. Webb, of the Lincoln Conference, received honorable mention. All of those winning prizes, with the exception of the Rev. O. Blassingame, donated to the board one half of the amount received. The Rev. Blassingame donated ten per cent of the amount he received.

On behalf of the Board of Temperance, Prohibition, and Public Morals, we desire to express our appreciation to all of the ministers in all of the Conferences who contributed to the success of this contest.

A large number of the pastors preached temperance sermons, presented the pledge cards, and sent a donation for the furthering of our work. We congratulate the winners in the contest and express to them our appreciation for their personal gift.

Reaching Methodist Men

DISTRICT MEN'S COUNCILS in thirty districts of the Methodist Episcopal Church, thirty-one cities and seven Central Western States, will be held during April and May, under the auspices of the Men's Work Commission. Eleven leaders in the work of the church will address these gatherings. They are: Dr. Lorenzo H. King, New Orleans, La., editor Southwestern Christian Advocate; Signor Mario Cappelli, New York City, well-known Italian-American tenor, formerly member Pope's Cathedral choir, Rome, Italy; Dr. W. S. Bovard, Chicago, corresponding secretary Board of Education, formerly executive secretary Methodist Brotherhood; Dr. Ralph A. Ward, Chicago, executive secretary World Service Commission, twenty years missionary to China; Dr. Charles A. Tindley, Philadelphia, Pa., pastor Tindley Temple, world's largest Negro church; Dr. Merle N. English, Chicago, secretary Division of Religious Education; Dr. Albert E. Kirk, Chicago, secretary Division of Educational Institutions, formerly president Southwestern College; Dr. Bert E. Smith, Chicago, executive secretary of men's work, president interdenominational council on men's work; Dr. Orrin W. Auman, treasurer of World Service Commission, Chicago; Dr. Roy L. Smith, Minneapolis, Minn., pastor Simpson Methodist Episcopal Church; the Rev. J. M. M. Gray, Detroit, Mich., pastor Central Methodist Episcopal Church; President G. Bromley Oxnam, Greencastle, Ind., DePauw University.

Cities and dates of these men's councils are as follows:

April 18, Oskaloosa, Iowa; April 19, Osceola, Iowa; April 20 and 21, Des Moines, Iowa; April 22, Villisca, Iowa; April 23, Fairbury, Nebr.; April 24, Aurora, Nebr.; April 25, Alma, Nebr.; April 26, Scottsbluff, Nebr.; April 27 and 28, Denver, Colo.; April 29, Lexington, Nebr.; April 30, Council Bluffs, Iowa; May 1, Fort Dodge, Iowa; May 2, Cherokee, Iowa; May 3, Algona, Iowa; May 4 and 5, Rochester, Minn.; May 6, Waterloo, Iowa; May 7, Dubuque, Iowa.

As Seen By Others

(Continued from page 300)

zation. Then Jesus shall reign in the world because His teaching and spirit, proving effective among some men, will draw all men by the practical fruitage it shows.

Christianity is far from being the world's chief religion in point of age and of adherents. Against it stands always the heart steeped in evil imaginations. Likewise it is opposed by the brood of pagan faiths that grip the imagination and loyalties of millions of every land. Add to the facts the emotional attitudes of opposition on national and racial grounds, and the result is not clear sledding for Christianity adown the years. What counts in recruiting is not what we think of Christianity so much as what we are able to constrain others to think of it. To many Christianity looks bad in practice.

Attack On the Hoover Administration

The Rev. Harry Earl Woolever
Editor of *The National Methodist Press*

THE overwhelming majority which elected Herbert Hoover to the presidency and the very favorable impression made by his first weeks as Chief Executive have been taken as omens of a public support and an executive leadership which assure a constructive administration. However, there were those who closely followed the campaign—in which not only great moral issues were involved, but in which the supporters of the Democratic candidate raised the issue of Romanism—who, even before the inauguration, declared that a plan was on to discredit Hoover and hamper his administration. These stated in confidential circles about the capital that the wets and the Romanists would endeavor by indirect attacks and subtle methods to undermine the President's efforts and to dispel public confidence in the Chief Executive. It was not thought that the attack would be launched so early in the administration as has been the case.

ROMANIST ASSAILS HOOVER'S PROGRAM

What is doubtless the most vicious attack yet made against national prohibition and President Hoover's leadership in the cause of law enforcement was broadcast over this country at the end of the first month of the new administration in an article written by Father John A. Ryan, professor of moral theology and industrial ethics at the Catholic University of America, and director of the Department of Social Action of the National Catholic Welfare Conference, which has its headquarters in Washington. This attack is the most un-American and harmful which has been made against the Constitution of the United States since the ratification of the Eighteenth Amendment. The destructive effect of the attack is due to the facts that Father Ryan has a great influence with the large Roman Catholic population, and that his article is aimed at the very foundation of respect for the laws of the nation. It was this same writer who was the authorized spokesman of the hierarchy in setting forth the attitude of the Roman church toward the state.

Mr. Ryan, who has often been the agent of the Roman hierarchy in various matters before the Government, now charges that President Hoover is "reckless" in his statements, and implies that the Chief Executive makes "false propositions." He goes on to say that the statement in which the President declares that "The worst evil of disregard for some law is that it destroys respect for all law" is a very considerable exaggeration.

Just at a time when throughout the country there is a general response to the President's call upon the citizens to aid in upholding the law by refusing to buy liquor or give other encouragement to the criminal bootlegging traffic, Father Ryan, who is considered a "moral leader" in his church, comes out in the public print and claims that the provisions of the prohibition law "never had a shadow of validity in morals." He thus endeavors to break down all the moral force of one of the most important laws of the nation. The statement of this professor, whose moral ideals must be those of the Roman church, for certainly they are not American, would not be of such moment if they had appeared only in the Roman Catholic journal, which carries a full, three-page attack upon the President, Senator Borah, and those who support the dry laws of the nation. But the substance of this article, with cleverly prepared headlines, was disseminated in the secular press across this country with such statements as this: "Theoretically he (the home brewer) may be in wrong with the law of the State, but he is violating no fundamental ethical law binding upon conscience." Father Ryan provided the nulli-

ficationists with the kind of propaganda for which the liquor interests are willing to pay large sums.

Father Ryan, by his derision of our constitutional processes, will mislead millions of Roman Catholic citizens and condone and inspire further violations of the laws of the United States. With the clever sophistry of Jesuitism, he creates disrespect for law, and by indirection tries to give validity to the falsehood of the wets by inferring that the Eighteenth Amendment was not passed by the majority of the people. If Father Ryan does not know the fact—which nearly everybody else does know—that this amendment was ratified by the largest majority ever given to an amendment, he ignorantly not only does a great wrong to the country in which he lives, but outrages the very spirit of democracy. The Roman Catholic leaders are raising a far-reaching issue which is quite aside from sectarianism. The basis of democratic government is being assailed, and the question becomes one of morals and patriotism.

HOOVER AND BORAH OR RYAN

President Hoover said in his inaugural address: "The duty of citizens to support the laws of the land is co-equal with the duty of their Government to enforce the laws which exist. No greater national service can be given by men and women of good will—who, I know, are not unmindful of the responsibilities of citizenship—than that they should, by their example, assist in stamping out crime and outlawry by refusing participation in and condemning all transactions with illegal liquor. Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support."

Senator Borah said: "What is contained in the amendment is right under our form of government, until the people in the same way revise their judgment," and that "the highest evidence of morality in a republic or a democracy is to observe the law which the majority have written."

Father Ryan says: "The distinguished senator from Idaho . . . denied the right of the individual to disregard a law which that individual believes to be wrong. . . . The ethical propositions laid down by Senator Borah to the effect that it is never right to violate a civil law, that a constitutional amendment is always morally right and morally binding until it is repealed, are false propositions." Father Ryan continues, "President Hoover subscribes to these propositions, at least by implication."

President Hoover: "If citizens do not like a law, their duty as honest men and women is to discourage its violation; their right is openly to work for its repeal."

Father Ryan, in commenting on this statement of the President, says: "What he (the President) seeks to do is to convey the impression that 'honest men and women' are under some vague and general constraint of civic decency to refrain from purchasing or consuming intoxicating liquors. In view of the origin and nature of the Eighteenth Amendment as described above, one is justified in refusing to accept this assumed obligation of civic decency. If someone objects that thirsty citizens are under moral obligation to refrain from co-operating with those who illegally sell liquor, the sufficient reply is that the law does not impose upon them even the legal obligation of such self-denial."

President Hoover holds that to buy liquor increases crime, for it encourages crime by promoting bootlegging. Father Ryan condones the promoting of crime by encouraging people to patronize the bootlegger, and he denies that there is civic indecency in buying illegal liquor, which of course encourages the criminal. Prof. Ryan knows that one

cannot buy liquor except from a lawbreaker, and thus the buyer participates in the illegal act.

Senator Borah, in speaking before the Senate, had in mind men of Father Ryan's type when, on February 18, he said: "We have a class of individuals in this country, learned gentlemen, . . . who are engaged constantly in attacking the first principles of free government."

"Who determines in this country whether a law is right or wrong, and how is it determined? Do individuals determine that question?"

"The fathers were too wise for that. They provided that the Constitution could be amended in a certain way, and when it is amended, that is a determination that what is contained in the amendment is right under our form of government until the people in the same way revise their judgment and determine another course; and a man who teaches that an individual has the right to determine for himself is a traitor to the institutions framed by our fathers and maintained by our forebears. I do not care what his standing may be—lawyer or professor—or for whom he may presume to speak, he is disloyal to American institutions."

"Are you surprised," continues the senator, "that the ordinary bootlegger, looking up to those of learning, perhaps able to read the literature of the day, finds that he is pursuing a course marked out by those who assume to speak with authority?"

UPHOLDING THE PRESIDENT AND THE LAW

President Hoover was elected in a campaign in which the Eighteenth Amendment and its enforcement was the principal political issue. He gave this same subject the major emphasis in his inaugural address. The success or failure of his administration will depend largely upon his accomplishments in this field. On the other hand, there has grown out of the campaign and the election a world-wide Roman Catholic resentment to the Administration, as is clearly shown by statements in the Romanist journals from various countries. While these attack the President for his Mexican policy, and for not appointing Colonel Donovan, a Roman Catholic, in his Cabinet as Attorney-General, the principal attack seems to be centered on thwarting the President by blocking his major program of law enforcement, and especially its effect upon national prohibition.

A TIME FOR FORCES TO RALLY

With the present outspoken attitude of Roman officials against the prohibition law, and the giving of their moral support to those who oppose this American principle, it is becoming more and more evident that this is not a mere sectarian issue, but rather a question of public morals and governmental integrity. While the Protestants seek to uphold prohibition and to support the Government and the President in maintaining the integrity of the Constitution, Romanist officials encourage disregard of prohibition and criticize the Constitution and the President.

It is well to see where the line is drawn and to know who can be depended upon. The President says: "Our whole system of self-government will crumble if . . . citizens elect what laws they will obey," while those who attack the President regard the Eighteenth Amendment "to be a thing for scorn," according to Prof. Ryan.

Americans, as in the past when great moral issues have been before the nation, will have to decide what attitude they are to take. It will not do simply to stand and wait. Action is necessary. The spokesman who has made this insidious attack upon the President's leadership has called for a "great crusade" against the ideals which are fundamentally American. The citizens of this land who believe in a saloonless nation, in democratic government, in maintaining the integrity of the Constitution, are challenged to defend their ideals. This is one of the most vicious and dangerous attacks which has been made against American institutions in a generation. It is not church against church. It is Americanism against un-Americanism.

WASHINGTON, D. C.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE SUFFERING SERVANT OF JEHOVAH

SECOND QUARTER. LESSON IV. APRIL 28

Scripture Lesson—Isaiah 52. 18 to 53. 12.

Prediction and Prophecy. We remarked in our last lesson that the comfort passage in the book of Isaiah is a prophecy, but not a prediction of Christ. But what is the difference between a prophecy and a prediction? Etymologically they mean the same—the former being of Greek and the latter of Latin derivative. They are used loosely with the same meaning. But in more technical discussions they usually have different meanings. A prediction is a foretelling of an event, or a telling of it before it takes place. When the event takes place it fulfills the prediction in the same sense in which the predictor expected it to be fulfilled. A prophecy, on the other hand, is a drawing of an eternal lesson from present experience—a sort of philosophizing on present experience—in a sense, a universalizing of a present truth. It is closely related to the proverb, which is a simple statement of the lesson treated more in detail by the prophecy. It may be fulfilled in the present. And it may be fulfilled over and over again in the future, though not necessarily in identically the same way every time, as we say, "history repeats itself."

The Suffering-Servant Passages Were a Prophecy of Christ. It is the judgment of most modern scholars that the suffering-servant passages in the book of Isaiah came from the same author as the comfort passage of our last lesson, and were not so much a prediction of One who was to come and suffer on behalf of the people; but that the text in which they occur was a sort of memorial sermon or discourse on an outstanding hero from Hebrew history who had experienced the suffering and death idealized in the discourse with such serious and pathetic beauty. But who this hero is there is no general agreement. Some say one man, and some say another. And some even say what appears to us to be the ridiculous. A conviction of mine is that if he is a historical hero he is Gedaliah, the governor of the remnant of Jews left in the country at the time of the Babylonian captivity (see Jer. 40. 1 to 41. 18; 2 Kings 25. 22-26).

When reasonable allowance is made for the idealizing which usually goes with eulogy, the experiences of Gedaliah are quite the same as those of the suffering-servant whom the prophet memorializes. Through his father he was in close friendship with Jeremiah, and, of course, was highly esteemed by the true prophets (Jer. 26. 24; 40. 6). He was of an upright character, and was trusted by Jews and Chaldeans alike. Well might he have been considered ordained of God to raise up the tribes of Jacob and restore the preserved of Israel (Isa. 49. 5, 6); for many Jews who had fled into other countries, when they heard that he had been placed over the remnant, returned and rallied around him to help strengthen the bond of national life (Jer. 40. 7, 8, 11, 12). He might well have been considered a light to the Gentiles (Isa. 49. 6); for Chaldeans also dwelt under his governorship in the land. Because of his office he was a teacher who, unlike the prophets, did not lift up his voice in the streets (Isa. 42. 1; 49. 2; 50. 4, 5); he was necessarily a judge and adviser of the people under him; and he gave them essentially the same advice as Jeremiah had given them (Jer. 29. 1-7; 40. 9). As servant of the Babylonian king he could well have been considered a servant of rulers (Isa. 49. 7). Probably because he was loyal to Babylon, and undoubtedly because he was not of the royal line, he was despised by some of the Jews who cruelly murdered him and threw his body into a pit with other common men whom they had also murdered (Jer. 41. 7, 9). Thus "they made his grave with the wicked." Though it could easily be done, it is not worth while that we continue the details further which show that a prophet may

well have eulogized Gedaliah in such strains as we find in the suffering-servant passages.

But whether or not this was a memorial eulogy, and even though it may have been Gedaliah or some other hero memorialized, the discourse gets its truer meaning, not when applied to a person of the past, but only when applied to a person of the future. Whoever this hero may have been, the author predicted that his death, considered as sacrificial, would atone for the sins of his people, and would be the means of bringing in the messianic age to them and to the world. Probably Zechariah was speaking of the same martyr in 12. 10. If so, he, too, interpreted his death sacrificially, and expected the messianic age to result from it when the people should accept his death as atonement for their sins. But all that was prediction and not prophecy. Prediction is not prophecy. One may predict the fulfillment of a prophecy; but one never prophesies the fulfillment of a prediction. The prophecy of the suffering servant is that "The unrighteous are saved and blessed by the suffering of the righteous." Now this does not mean that whenever a righteous man suffers the unrighteous are always blessed, but that God has so ordained it that the sacrificial death of one will save the many. The prophet was bold enough to announce that the salvation of his people would come in that way.

Jesus Christ, and only He, has fulfilled that prophecy as it pertained to the world. To Jesus Christ, and only to Him, can the ideal characterization of the servant who suffered be really applied. And from the life and death of Jesus Christ, and only from His life and death, have flowed blessings to the world which are anything like an approximation to the blessings which the prophet expected to result from the life, and especially the death, of his suffering servant. Certainly this prophet proclaimed to the world an ideal of service which could be fully realized only by the Best whom God could produce—extreme loyalty to righteousness regardless of the outcome to self, and extreme self-sacrifice for the salvation of many others. Others, as the first Isaiah, may have proclaimed a Messiah who would suffer because of the past sins of his people; but to this prophet alone belongs the distinction of first proclaiming a

Messiah who would suffer in order to redeem His people and the world from sin! This was such an imposing idea that we are not at all surprised at his wondering inquiry: "Who hath believed our report?" etc. Great faith is required to believe it!

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 28, 1929

"He was despised and rejected of men"

(By D. D. Martin, D.D.)

No one can read the text of this lesson without discovering the missionary element in it. Its first utterance, "Who hath believed our message?" brings the sad story of earth's coldness toward the heart message of the Christ. It took Robert and Mary Moffatt a long time to get converts enough for a communion service. Jesus came to a world which did not accept Him, the living message. "He was despised and rejected of men." Thus are many of those He has sent forth.

Many true servants of Christ in all lands have been living illustrations of this language. Those who will live Godly in Christ Jesus shall suffer in the manner here described. Every missionary or humanitarian worker in some measure meets this description. For some there are who will say of every true missionary or disciple of Christ, "Surely he hath born our griefs and carried our sorrows." Great souls are patient like their Lord, and with Him will ultimately win friends and followers, though in a popular way they may be "despised and rejected of men."

Like their Master, every true missionary of the cross "shall see of the travail of his soul, and shall be satisfied." Success in Christian service cannot be counted by attitudes and popularity. "When Zion travaileth she shall bring forth," and all who are the truly called do not fail of their purpose. Jesus came to redeem the world. This He did, and whatever the attitudes of men, He is the world's Redeemer, unique, alone, and triumphant. Every bearer of His message has the only message of the world's hope, and all who are saved must accept and rejoice in it.

This whole lesson is clothed with meaning and majesty when made a part of the Gospels, for it is the good news of the world's hope in that its every word and figure is fulfilled in Christ. He fulfills its every description, for He is both in the Old and New Testament as the Saviour of mankind, and is the same in appearance and character wherever you behold Him. Our ambition should be that just as human needs require, we would be like Him.

GAMMON SEMINARY.

Epworth League Topic

APRIL 28

By A. H. Beardsley

MAKING OUR FRIENDSHIPS CHRISTIAN

IV. THE BASIS FOR A LIFE COMRADESHIP

(1 Cor. 13. 4-8a)

A life comradeship is for a long time, and if it is to endure as a blessing to all concerned, must have a basis that will stand the strain and stress of ordinary everyday living. This basis must have such enduring qualities that time will not affect it, that circumstances will not alter it, and that adversity will not cause it to crumble away. The fact that so many life comradeships are snapped asunder is ample proof that the basis on which they were built was faulty, or has in some way been destroyed.

On what do we find life comradeships being based? It is not unknown for at least one party to a life comradeship to marry for money, for position, for the honor it brings by the social or family alliances made thereby. Some worship beauty and marry a beautiful face. All of these seem most desirable on the surface, but they do not make people long-

suffering and kind. Rather they are founded at base on selfish motives, and true comradeship is never selfish. A common interest in some field of knowledge or skill is the principal factor in forming some life comradeships. It is a good starting point from which a comradeship may develop into a life comradeship, but in itself is not sufficient. Mere congeniality is not enough. A life comradeship should be comradeship plus love. This love is not to be confused with natural attraction one for the other. The love that is to endure throughout life is something far deeper than the mating instinct, though it includes it. This love has within it the element of sacrifice one for the other.

"Love Envieth Not." In a true life comradeship one never worries whether each is getting a "square deal" of their share of the income for personal needs, but each in

honor prefers the other. The opposite of this is one of the rocks on which many a life comradeship is wrecked. The husband being unable to support the wife in the style which she demands loses heart, debts accumulate, faultfinding begins, love wanes. Or it may be the husband who uses more than he should of the income and in evil ways which marks the beginning of strained family finances and relations, and the home begins to fail. Love never makes its demands; it is concerned with giving.

"Love Is Not Puffed Up." Whenever one party to a life comradeship begins to feel puffed up, a little superior to the other, a strained relation exists. Whole-hearted love has in it nothing of the condescending air; neither has it an inferiority complex. "Love doth not behave itself unseemly." It is not untrue or indecorous, is not given to outbursts of temper, or any other behavior that

is out of accord with the spirit of love. "Love is not provoked, taketh no account of evil." Love is not enraged or embittered, and does not hoard up wrongs which it has sustained. It is hurt, but never embittered. Love is not suspicious, but always eager to believe the best, and so draws out the best. It is a great encouragement to know that there is One who knows our faults, yet loves us still, and rejoices in our efforts to overcome these faults. In a life comradeship it is a great art to be charitable, to keep quiet, and to note only the best. Likewise is it a great art to take honest criticism as it is meant, and in a good spirit profit by it.

A life comradeship, founded on such love as the apostle Paul describes in First Corinthians, the thirteenth chapter, will grow richer and richer as the years pass. It will not be perfect, but it will be moving toward perfection.

Little Stories of Achievement

What the Churches Are Doing

Walthalla, S. C.—We raised for World Service in our Easter collection, \$21. The following members paid \$1 each: Mrs. S. Jackson, Bro. R. T. Skelton, Mrs. Gertrude Baker, Misses Ruby Austin, and Lugenia Dupree. The Rev. S. Jackson paid \$2. May the Lord bless these good people.—Reporter.

High Springs, Fla.—Sunday, March 17, was a high day in this city. Superintendent Selmore was at his best. The sermons which he preached will live long in our memory. Pastor Wooten is here to stay. Our church is the lighthouse for this side of the city. Collection for the day, \$46; for the quarter, \$264. God bless the Revs. Selmore and Wooten.—B. M. Williams, Reporter.

Dallas, Texas—St. Paul Methodist Episcopal Church has made a wonderful record for raising the World Service fund. We had a mock Conference, and each district had to raise a certain quota. On Monday night, April 1, the Conference met and each district made its report. The annual report was \$1,070.26. Pray for St. Paul to continue in their struggle.—Miss Carrie L. Gallimore, Reporter.

West Enterprise, Miss.—Sunday, March 31, was a grand day at Friendship Methodist Episcopal Church. Easter was fittingly observed. We had with us the Rev. M. Doby, of Stonewall, Miss., who preached an able sermon from Matt. 28: 6. The spiritual tide was high. We raised for World Service on that day, \$22.50. May the Lord bless us. The Rev. W. M. Webb, our beloved pastor, is striving to put the program of the church over this year.—S. S. Mack, Reporter.

Macon, Miss.—On March 20 our pastor, the Rev. L. V. Kinard, invited the New Hope Methodist Episcopal Church choir to sing for him. The same night, to his great surprise, a storm struck the parsonage and left many pounds of choice groceries and a cash purse. The storm was led by the writer, Sisters Mollie Allen, Julia Frierson, Eliza Patterson, and others, who marched in singing, "If Jesus Goes With Me I'll Go." We are going to stand by our sick pastor.—M. A. Frierson, Reporter.

Crystal Springs, Miss.—The Rev. B. J. Cooper preached an able sermon at St. Mary Chapel Methodist Episcopal Church, Bridgeville charge, on Easter, assisted by the Rev. R. H. Smith. A splendid program was also rendered. Our captains rallied for the goal with all their might. Total raised, \$62.75. The reports were as follows: Mrs. Cora McNeill, \$14.45; Bro. A. T. Thlgpen, \$12.40; Bro. G. T. Thlgpen, \$9. The leaders raised the balance. We are praying that this will be the greatest year in the history of St. Mary's Chapel.—Mrs. Bertiel McClaurin, Reporter.

Stringer, Miss.—Easter was a grand day with the members and friends of Oak Grove Methodist Episcopal Church. In the absence of the pastor, the local preacher, Rev. G. M.

Griffin, conducted services. The sermon was preached by the Rev. L. Brown. The Holy Spirit burned in our hearts. A nice program was conducted by Sister Lettie Mosley. Oak Grove is small, but it is progressing rapidly. We thank the bishop for this wonderful man, the Rev. A. B. Britton, pastor. Collection for the day, \$23.45. Pray God's blessings on this small, struggling body.—Argel Preston, Reporter.

Brooker, Fla.—On March 17, Sunday school was opened at the usual hour by the able superintendent, Bro. M. Hill. The lesson was beautifully taught by the Rev. Bethea, of South Carolina. The Rev. B. E. Hail, our pastor, reviewed the lesson in well-chosen words. Morning and afternoon services were splendid. Most of the members partook of the Holy Sacrament. At 4.30 P. M. Bro. James Gaskins opened the League with a very nice crowd in attendance. This young man is to be given much credit for his untiring service. The collection was good during the entire day.—L. M. Hill, Reporter.

Brentwood, Tenn.—Brooks Chapel Methodist Episcopal Church: We are proud to say that March 10 was a high day in Brooks Chapel. The Rev. I. Jordan preached in the afternoon and the sum of \$23 was raised. On Monday, March 11, The Woman's Home Missionary Society met at the home of Sister Lillie Wigfall. The meeting was called to order by the president. The business was conducted in harmony and was enjoyed by all members and friends present. The sum of \$8 was raised. After the close of the meeting a delicious menu was served.—The Rev. T. B. Blackman, Pastor; Thomas Wigfall, Reporter.

Laurel, Miss.—Easter was observed at Wesley Chapel Methodist Episcopal Church, with Mrs. E. Jones in charge of the program. She had the children well trained and spared no pains in making the exercises worth while. Amount raised for World Service was \$15 for Wesley Chapel; Oak Grove, \$5; Hayes Chapel, \$2. Total amount raised, \$22. Space will not permit us to mention all who paid in this drive, but a number of the members paid \$1 each. Bro. C. H. Cooley, Sunday-school superintendent, paid \$5.30. May God bless these faithful people. The church is taking on new life.—The Rev. A. Bivins, Pastor; Nan Wright, Reporter.

Attalla, Ala.—Antioch Methodist Episcopal Church: We are very thankful to the bishop and district superintendent for sending us the Rev. N. H. Redrick as pastor. When he came to us our church was low in spirit. He took up the work, covered the parsonage, organized the church, three Ladies' Aid Societies, one Woman's Home Missionary Society. They are all at work. The Easter drive was on with two captains—Sister Sallie Tate, No. 1, and Sister Matilda Corbin, No. 2. We raised \$72.50 in the drive. Dr. E. M. Jones preached for us Sunday night and was entertained at tea at the parsonage by the Ladies' Aid No. 2, Sister Sallie Bell Ray, president.—Mrs. Rose Hightower, Reporter.

Reddick, Fla.—Splendid services were held at Mt. Zion Methodist Episcopal Church on Easter Sunday. After Sunday school the Rev. Miles preached a short sermon; subject, "He Is Risen," which was enjoyed by all. Collection, \$6.50. At 8 P. M. the members went to Debose Chapel and enjoyed a fine service. A short sermon was delivered by their pastor, the Rev. J. F. Sanchez, of Ocala. The program and sermon were enjoyed by all. Collection, \$11.20. At 7.30 P. M. the program at Mt. Zion was rendered to a packed church. Collection for the entire day at Mt. Zion was \$47.28.—The Rev. A. Miles, Pastor; K. L. Simmons, Reporter.

Jonesville, Fla.—Pleasant Plain Methodist Episcopal Church: Sunday school was well attended March 31, conducted by the assistant superintendent, W. M. Mack, Jr., with all teachers and officers present. We had with us the Rev. J. S. Cameron, of the South Florida Conference, who helped us to put the program over. Easter was a success in every way. Sunday school raised \$1.03, and the collection for church services amounted to \$50.50; grand total, \$51.53. We pray that the Lord will pour out his blessings upon us that we may do a great year's work. We are very grateful for the return of our pastor, the Rev. G. R. Niblack.—W. M. Mack, Jr., Reporter.

Waxahachie, Texas—We are happy to say that the Waxahachie circuit is still on the forward march. We have completed the church at Lancaster, the papering and painting, which makes it one of the neatest frame churches in a radius of fifty miles around. We have been visited by the flying squadron of the Dallas District, which was of much benefit. Our second quarter was on Easter Day. Paid the quarterly assessment of \$25; also raised our entire World Service quota, \$100, and a large amount on other claims. The tide is running high on this work this year. We solicit an interest in your prayers.—Mrs. Ida B. Westbrook, Reporter.

Luthersville, Ga.—Clark's Chapel Methodist Episcopal Church: Easter was a high day at this charge, and the following reports were made by the clubs: No. 1, A. M. Godfer, \$60.20; No. 2, Mrs. Marcus, \$34.80; No. 3, Joe Wortham, \$18.85; No. 4, Miss Terrell, \$5.90; total raised, \$129.75. Under the leadership of our pastor, the Rev. J. W. Strickland, this church has taken on new life. He knows no failure, and succeeds wherever the Conference sends him. We are proud to have him, and as long as he lives to preach God's Word we want him to remain at our charge. We are looking to the future and are planning to raise all our assessments. We feel that success is ours under the leadership of the Rev. Strickland.—A. M. Godfer, Reporter.

Bridgeville, Del.—March 17 was a high day at Mt. Calvary Methodist Episcopal Church, being the twenty-third anniversary of the Ladies' Aid Society. Prof. H. R. Moore, principal of the high school, and the pastor, Rev. B. B. Carson, together planned a State's rally in connection with the Ladies' Aid anniversary, which was a success. Total collection was \$260. We thank everyone that helped to make it a success. Too much praise cannot be given the members of the society. Pray for us that we may ever have the spirit of service and work together, as the greater part of happiness depends on our disposition. Mrs. S. A. Puckman is president; Lorla Cook, secretary; Lillie Burbage, treasurer.—The Rev. B. B. Carson, L.S.B., Reporter.

Deerfield, Fla.—The pastor preached a very inspiring sermon at 11 A. M., March 31. St. Paul had a great day. Sunday school was conducted at 9.45 by the superintendent, Bro. J. L. Miller. At 8 P. M. the Easter program was rendered under the leadership of the Sunday-school superintendent and his co-workers. The play was very much enjoyed by those present. Prizes were awarded by Bro. J. L. Miller and Bro. J. W. Parris to the children acting best their part. They were won by Atlanta J. Warren, first, and Evelyn Ross, second. Each is seven years of age. We thank God for these little talents. We raised \$25, which is just half of our quota for the year. We will strive hard to raise

the remainder. Pray that we may be able to go over the top.—Ethel M. Warren, Reporter.

Bay Springs, Miss.—A fine program was rendered at Warren Hill on Easter. Collection, \$25. A delightful program was also rendered at Stringer, and the collection there amounted to \$23. Bay Springs seems to have been at her best. A fine program was rendered under the direction of Miss Evelena Rhodes. Miss Alma Britton presided at the organ. The church was organized into clubs and reported as follows, in the order named: G. W. Quincy, \$5.30; Obbie Crosby, \$8.55; Mrs. Betty Coulter, \$4.10; Mrs. D. A. McClaurin, \$8.50; Mrs. S. Jones, \$12; Mrs. Phyllis Laster, \$7.50; Mrs. M. Britton, \$14; Miss E. Rhodes, \$18.40; Mrs. A. B. Quincy, \$25.25; Mrs. Cherry Hughes, \$28.10; grand total for all purposes, \$190.—The Rev. A. B. Britton, Pastor; Miss Evelena Rhodes, Reporter.

Columbia, Miss.—Easter was a grand and successful day. Columbia Valley Church had a well-formed program and well rendered for the time spent in preparation. Clean-up Week was observed as usual. The following members worked hard and made their report Sunday night: Mattie McGee, \$31.85; A. Baccus, \$31; Laura Bridges, \$17; E. Armstrong, \$15.75; Lettie Avrett, \$15.66; C. B. Brooks, \$12; Armetta Marshall, \$5.50; total, \$142.56 for the day. Too much praise cannot be given to these good women of the church, who are ready at all times to move at marching orders. The pastor wants to thank all the good members of the Baptist, African Methodist Episcopal, and Sanctified Churches for their unstinted support in this drive over the top.—J. B. Brooks, Reporter.

Ailey, Ga.—Sunday, February 10, was a high day at Nepsie Chapel Methodist Episcopal Church. At 11 A. M. we were favored with a soul-stirring sermon by the Rev. J. Wright, the pastor of the African Methodist Episcopal Church. At 8 P. M. our beloved pastor, the Rev. F. F. Mungin, preached the funeral of one of the oldest members of the church, Bro. Will Horn. At 7.30 P. M. a Lincoln Day program was rendered, under the leadership of the Sunday-school superintendent and the Rev. D. G. Greer. It was a real treat to Ailey, the best ever witnessed here. Our church has taken on new life under the leadership of the Rev. F. F. Mungin. We see no failure this year under his wise leadership. Collection for the day, \$20 for pastor and \$10 for World Service.—C. Wiggs, Reporter.

Sparta, Tenn.—The Court of Calanthe had their annual celebration Sunday, March 24, at the African Methodist Episcopal Church. The Rev. F. H. New, of Cookeville, Tenn., delivered the sermon. At 3 P. M. the O. E. S. Chapter had their services at Kynett Chapel Methodist Episcopal Church, at which time a splendid program was rendered. The Ladies' Aid Society of Kynett Chapel met Wednesday afternoon at the home of Mrs. Gertrude Irvin. The debate on "Which is the most beneficial, money or education?" was postponed till the next meeting on account of inclement weather. The next meeting will be held at the parsonage. Collection, \$1.65. There were four visitors present, among whom was the Rev. Daniels, of the African Methodist Episcopal Church. A delicious menu was served.—Reporter.

Oakwood, Texas.—St. Mary's Methodist Episcopal Church: Sunday was a high day, with the Rev. Allen delivering to us a wonderful message. It was greatly enjoyed by all present. We have a small number, but we are working hard to put Methodism on top in this place. We have begun buying a lot on which to build our church. Our Quarterly Conference convened April 13 and 14. The Rev. Bounds, our new district superintendent, is putting new life into the whole district. Sunday being Easter, we raised for World Service, \$13. The Rev. G. M. Steward, our pastor, is working hard. The winter has been so severe, and there has been so much sickness, we have not been able to do very much. But spring is here and we hope to go over the top along all lines. Our Sunday school, Epworth League, class meetings, Ladies' Aid Societies must all get busy now. Amount raised to apply on lot was \$8.05; total raised during the day, \$21.05. Pray

that the Lord will give us more laborers in this place.—Mrs. Marie McQueen, Reporter.

Westminster, S. C.—The Rev. C. F. Ferguson, of Rock Hill, S. C., was one of our most distinguished and interesting visitors recently. On Monday night the Rev. Ferguson preached at John Wesley Methodist Episcopal Church, using for his subject, "The Power of Christ." He was royally entertained during his stay in our town by the Rev. and Mrs. S. Jackson and several other friends. On Wednesday night, March 27, the Rev. Ferguson was invited to Walhalla, in company with Misses M. Wright and L. Franklin, and our honorable pastor and wife, the Rev. and Mrs. Jackson. They were delightfully entertained in the lovely home of Mr. and Mrs. Allen Green, who served a delicious supper. Wednesday night a wonderful sermon was delivered by the Rev. Ferguson at Walhalla. He used as a subject, "Searching the Scriptures."—Miss Lillie Franklin, Reporter.

Muskogee, Okla.—We have just closed a very successful revival, from the 6th to the 15th of March, through which the church has been benefited spiritually and souls saved and added to the membership. The Rev. T. B. Oville, evangelist, kept an intense interest to the close of the revival with profound and stirring sermons and his extraordinary evangelistic powers. We look forward to a time when we may have his service in another soul-saving campaign. Total receipts for the ten days were \$178 and a large quantity of choice groceries by members and friends to assist in the entertainment of the evangelist. This revival has been felt throughout the city, and comments are heard on every hand. Spencer Memorial is coming into the limelight after nine years of embarrassment and handicap of no adequate place to hold service since the burning of their former church.—LeRoy Fields, Pastor.

Picayune, Miss.—Weems Chapel Methodist Episcopal Church: We are grateful to the Lord for His blessings in permitting us to raise our World Service quota on Easter and successfully going over the top. We had a soul-stirring service throughout the day. Our district superintendent was with us on Sunday. Pilgrim Bound Baptist Church rendered a splendid program for the benefit of Captains 1 and 2. Bro. G. Abram, Captain No. 1, \$37.01; No. 2, D. Abram, \$19.15; No. 3, Bro. S. Abram, \$23.05; No. 4, A. McElroy, \$14.80; No. 5, J. Gillispie, \$13; No. 6, Sister E. Abram, \$26.70; No. 7, Felix Abram, \$6; No. 8, Sister Lillie McElroy, \$22.25; No. 9, Sister L. V. Knight, \$20; total, \$181.46. The Lord has blessed us with a wonderful pastor in the person of the Rev. A. J. Thompson. We are looking forward to much success in our District Conference to be held here in July.—H. J. Johnson, Reporter.

De Kalb, Miss.—St. Mark Methodist Episcopal Church: The pastor preached a splendid sermon on Easter Sunday morning at 4 o'clock. He preached from John 20:18; text, "I have seen the Lord." A splendid program was conducted at New Hope by Sister Roxie Hull, a willing worker for the church. The following reports were made: Carrie Cole, \$9.35; Parolee Clark, \$10; Virdee Clark, through the Sunday school, \$5.10; I. V. Brown, \$10; L. Overstreet, \$3.75; Robert Love, \$6.60; D. Burrage, \$4.50; J. Love, \$4.50; G. W. Adams, \$9; S. S. Clark, \$7.73. Bro Clark had the constituency of the church. St. Mark's program was conducted by Sister Cora Love. It was very timely and greatly enjoyed. Alberta Lewis reported \$13; Carrie Holton, \$6; Mark Crawford, \$2.10; Elvira Lee, \$5; Doll Gully, \$9; Calvin Neely, \$10.25; Mary Hull, \$8.35; Will Horbourn, \$9; Zack Samuel, \$5; Lewis Jack, \$5; Minnie Jack, \$9.50; Cora Love, through the Sunday school, \$7.60; George Fox, with the constituency of the church, \$4.75; grand total, \$160.—Mrs. A. L. Bohannon, Reporter.

Hufsmith, Texas.—When our new pastor, the Rev. Charles Wofford, called his first board meeting and outlined his program for the year we were convinced that the Conference, under the leadership of Bishop R. E. Jones, had sent us a pastor who, by training and experience, is able to lead us to the goal of success. We are glad to report that our church is on the upward move materially,

financially, and spiritually. The parsonage has been repaired, and the Ladies' Aid Society is furnishing and papering the same, which we will not regret. Our pastor's wife is very neat and tasteful. She believes in a place for everything and everything in its place. On March 26 we had a very appreciable surprise for our pastor and wife. We then began on our drive for the over-the-top mark which closed on Easter Sunday night, March 31. We are very much indebted to our teacher, Mrs. Eric D. Yates, who stood by this cause so nobly. We wish for her much success in life. Raised for World Service, \$70; pastor, \$38.40; church, \$38.40; other expenses, \$14.75; grand total, \$161.55.—M. A. Pryor, Reporter.

Opelousas, La.—Palm Sunday and Easter Sunday were high days at St. Mark in point of number, finance, and spirit. Palm Sunday ushered in Holy Week, which was observed in a fine way; the early evenings of Holy Week found us cleaning up our church and surrounding property. Our early morning service on Easter was largely attended; possibly 500 persons listened to and enjoyed the wonderful sermon delivered by our pastor, the Rev. J. A. Williams. The acclaims of "Amen" and the shouting which lasted long after the speaker had taken his seat were attestation of the high spiritual tide which was ours. Two persons were happily converted to Christ. Our church school entertained at 7.30 P. M. with pageants entitled "Resurrection of Lazarus" and "Resurrection of Christ," which evoked praise from a large and audible congregation. Total collection for our Easter drive was \$375. This was our second financial effort for this Conference year, and as a result we have been rewarded with a sum total of more than \$800. Under the sane leadership of Pastor Williams, our work moves steadily on.—Samuel Augustus, Reporter.

Marietta, Ga.—Union Chapel Methodist Episcopal Church: We wish to state to Methodism of the wonderful success that came to us through our well-planned Easter drive. We were all in very high spirit; the program was carried out very nicely, after which we had the reports from each captain. They reported as follows: Captain No. 1, Sisters Katie Jackson Porter, \$42.15; Captain No. 2, Mamie Williams, \$40.75; Captain No. 3, Bessie Williams, \$18.39; Captain No. 4, Margie Hunter, \$20.21; Captain No. 5, Estella Ramsey, \$30. The local World Service treasury was called for and the amount reported was \$13.03. Every church was represented by its pastor and good members with a soul-stirring sermon each night leading up to Easter. The total amount raised was \$164.52. We are proud that we have with us such a progressive heart-stirring pastor, the Rev. T. H. Fortson, for through his loyal service we have made great progress. We wish that we could keep him always, for we feel it would mean much to our future church. We are small in number, but great in the work for the Master.—The Rev. T. H. Fortson, Pastor; Mrs. Katie Jackson Porter, Reporter.

Gadsden, Ala.—The Gadsden Sweet Home Church, under the wise and safe leadership of its worthy pastor, the Rev. J. R. Taylor, goes over the top one hundred per cent on Easter. This was a great day with us. On Sunday morning, Dr. E. M. Jones, representing the Board of Pensions and Relief, was with us and preached an able sermon to a packed house. The Rev. J. R. Taylor, our efficient pastor, deserves great credit for his untiring and successful leadership that he is exhibiting at this charge. He is master of the situation and handles all of the affairs so as to bring about untold success. We again thank Bishop Jones and cabinet for sending us such a splendid man as this for pastor. The membership is exceedingly pleased with him and is rallying to his support at every call. The affairs of the church are placed before the people in an understanding way each Sunday, to the extent that the congregation has taken on new life and renewed their vows and efforts that Old Glory may not fail. Sunday night an interesting play, dramatizing the resurrection of our Lord, was rendered before a crowded house, conducted by Miss Gaynell Redrick and Mrs.

J. R. Taylor. Easter collection, \$640.89.—J. H. Redrick, Reporter.

Nashville, Tenn.—Monday night, March 11, Gordon Memorial put on their annual soul-saving meeting and was blessed by having the Rev. T. H. Blackman, of Brentwood, to carry on this wonderful meeting. He is one of the men who is really working for the Master, because he carries the message out into the vineyard just as it was sent. The Rev. Sister Lula Allen took great interest in this meeting, as she does every year, and conducted an afternoon prayer meeting. This meant much to the other services. We were thankful for twenty-four new converts and thirty-three additions to the church during the ten-days' meeting. On Easter morning we were proud to have our district superintendent, the Rev. W. B. Crenshaw, in Sunday school with us. He was here throughout the day. The fifth Sunday being set apart for the junior church, a wonderful Easter program was rendered by them. Mrs. Ruby Fitzgerald was in charge. Easter Sunday is always set apart for our World Service drive. Bro. H. B. King was chairman of this effort. We are proud to say the committee did nicely and reported \$203.02. We are hoping to complete this part of the year's program by or before Conference, as we have always done so far. The various departments are busy making ready for their spring rally, looking forward to the building of the new church.—Mrs. Georgia Williams, Reporter.

Kosciusko, Miss.—The Kosciusko charge, of which the Rev. J. P. Watson is pastor, is doing wonderful work for the year 1929. The Easter exercises were a success at all points, beginning with Palm Sunday. The pastor delivered a sermon on "The Triumphal Entry Into Jerusalem," and Passion Week was observed with services each night. The membership was divided into ten groups, known as the "Bird Contest." At Wesley, Mrs. P. L. Bullocks, "the nestling bird," and her little folks, led in the offering, raising \$50.10. A picture was made of the group. Mrs. J. P. Watson, "red bird," and her group raised \$36.31; Mrs. Emma Watts, "canary bird," and group, \$35.35; Mrs. Lula Pressley, "blue bird," and group, \$26.15; Mrs. Alice Coleman, "dove," \$21.40; Mrs. Sarah Cain, "humming bird," \$26.35; Mrs. Dora Ashford, "wren," \$23.28; Mrs. L. Loyd, "thrush," \$21; Mrs. C. V. Heffner, "jay bird," \$18.35; Mrs. Ida McGee, "blackbird," \$10.96; Mrs. Georgia Clark, "white bird," \$8; total amount raised, \$284.12. At Mt. Vernon, Mrs. W. P. Ashford, the blue bird, and her group led all the other groups with \$46; total amount raised, \$146.95. At Buffalo, total amount raised, \$43; grand total, \$474.07. The members and friends are elated over their success. It seems that our pastor's trip to New Orleans put new life into him, and he has injected new life into the people. This charge is alive, both spiritually and financially, under the leadership of the Rev. Watson, as never before. Mt. Vernon is planning the building of a new church.—L. Lloyd, Reporter.

Meridian, Miss.—Haven Chapel: Our Easter drive was a great success. Twelve ladies were appointed leaders of the twelve tribes into which the congregation was divided. Everyone worked harmoniously together, with the following successful result: No. 1, Mrs. M. Edwards, \$34.85; No. 2, Mrs. H. Roberts, \$63; No. 3, Mrs. Beatrice Lewis, \$40; No. 4, Mrs. S. Burnette, \$34; No. 5, Miss E. Hines, \$56.55; No. 6, Mrs. Martha Rhodes, \$33.73; No. 7, Mrs. Hannah Walk, \$18.91; No. 8, Mrs. E. Spencer, \$26; No. 9, Mrs. C. Wilson, \$34.45; No. 10, Mrs. Willie White, \$27.25; No. 11, Miss N. Thomas, \$45.23; No. 12, Mrs. Edith Bryant, \$38.50. Grand total from all sources, including Sunday school and our many liberal friends, \$457. Under the wide-awake and inspired leadership of our pastor, the Rev. G. W. Hawkins, the work has taken on new life and everything is going forward. The Rev. Hawkins came to us in the midst of the influenza epidemic, and was compelled to start the year under the most unfavorable circumstances. Being a man who radiates cheer and confidence, everyone soon caught his forward step and followed him, and have found him a man

worthy of their confidence. This quarter we have been able to free our church from debt, pay our World Service quota, and are now in better spirit than in years to put over the whole church program. For the quarter the following amounts have been raised: Ministerial support and local expenses, \$230; for church debt, \$125; for World Service, \$332. Grand total raised during the first quarter, \$687.—Reese Jlmerson, Reporter.

Goliad, Texas—The World Service rally held on Easter Sunday at the Methodist Episcopal Church met with success. The meeting was opened on Thursday night with general class meeting in memory of "The Risen Christ." On Sunday morning at 5 o'clock the resurrection sermon was preached by the pastor, Rev. R. W. Allen, which seemed to get everyone in an attitude of service. At each service during the day the house was crowded. The junior choir, under the direction of Miss Velma Bland, rendered some very sweet music which was enjoyed by all. The program, which was directed by Miss Ozella Whitby, was rendered very nicely, and

the Bible drama, "The Resurrection," was beautifully carried out. There was a contest on between the Sunday school, Prof. J. B. Whitby, superintendent, and the junior church, Mrs. Charity Bland, president, in which the junior church won by raising the highest amount of money and was awarded the prize of a \$5 gold piece. The total amount raised for the day was \$129.45. We went over the top, as our quota was \$115. We are delighted to say that the church seems to be moving on nicely, and that the spirit of love, peace, and harmony is existing, which is an assurance of success. We find our pastor, the Rev. R. W. Allen, a resolute leader and an ideal, moral minister, who is going forth in a spiritual way, doing whatever is in his power for the upbuilding of the church. He has labored hard since being with us, and to-day shows no signs of fatigue. Let us stand by him and make this a banner year in Methodism in Goliad. We also hope to go over the top during the Quarterly Conference, which is in connection with the World Service Council.—Earlene Saperter, Reporter.

District Activities

District Rounds

LAKE CHARLES DISTRICT

Third Round—Jeanerette, April 27, 28; Oliver Ct., 29, 30; Patoutville, May 1; New Iberia, 5, 6; St. Martinville, 12-14; Lafayette, 18, 19; Briggs, 23; Crowley, 24-26; Welch, June 1, 2; Eola, 4, 5; Melville, 8, 9; Waxia Ct., 12, 13; Leesville, 14-16; Oakdale, 17; Spring Creek, 18; Washington, July 6, 7; Opelousas, 7, 8; Lake Charles, 14, 15.

Dear Brothers: You have run well. May God ever bless you. Let us renew our strength now for a good revival. Let every pastor bring what he owes on Conference Journal to St. Martinville, May 15. The District Conference will convene at Jennings, June 26-30. Don't forget the Southwestern. W. J. Hampton, Dist. Supt.

PALESTINE DISTRICT

Third Round—Bryan Ct., May 11, 12; Bryan Station, 10-12; Hearne Ct., 18, 19; East Calvert Ct., 25, 26; East Mexia, June 1, 2; Teague, 1, 2; Fairfield, 8, 9; Streetman, 8, 9; Normangee, 15, 16; Jewett, 22, 23; Buffalo, 29, 30; Thornton, July 6, 7; Bethlehem, 6, 7; Oakwood, 13, 14; Palestine Station, 20, 21; Jacksonville Ct., 20, 21; Leona Ct., 27, 28; Lovelady, August 3, 4.

Dear Brethren: The District Conference will convene July 10-14, at Butler, on the Oakwood circuit. We have done well, yet there is room to do more. Don't fail to come to the District Conference with a round report. It will take hard work to succeed. We want to go over the top on Wiley Night, Friday night, with \$1,000. We ask that every member of your charges help you. Remember the Southwestern Christian Advocate; bring in your full quota.—J. F. Barnes, Dist. Supt., 311 McClellan Street, Palestine, Texas.

TUSCALOOSA DISTRICT

Third Round—Bessemer and Reeder, May 9-12; Akron and Jackson Chapel, 17-19; Marion, 24-26; Clinton and Mt. Moriah, 31-June 2; Mantua and Union Grove, 7-9; Oak Grove and Walthal, 14-16; Selma and Simpson, 20-23; Newbern, Pine Grove, Marietta, 18, 19, 23; Tuscaloosa, 26-30; Gordo, 27-30; Mt. Sterling, July 5-7; St. Paul Ct., 12-14; Gainesville Ct., 19-21; Eutaw and Springfield, 26-28; Toxie and Lisman, August 3, 4.

My dear Fellow Workers: I rejoice with you in our success in the great Easter drive for World Service. I congratulate you for the fine work done thus far, and yet we did not do all we had hoped to do, and so the Master calls for continued and renewed service. Now that the Easter drive is over, let's make ready for the District Conference which will convene July 31-August 4, 1929, with the Oak Grove Methodist Episcopal Church, Clinton, Ala., eight miles west of Eutaw, on the Tuscaloosa and Meridian Highway. We are asking that each pastor bring up the following claims in full to the District Confer-

ence: Conference Claimants, Episcopal Fund, Area Council, and district expense, and the pastor bringing the largest number of subscriptions to the Southwestern Christian Advocate will get a nice prize. Let us observe Sunday, July 14, as Southwestern Day on the Tuscaloosa District, and let each pastor give himself over to the task of soul-winning. I stand ready to serve when called. Yours sincerely, F. W. Williams, Dist. Supt.

VICTORIA DISTRICT

Third Round—Alloyton Ct., April 27, 28; Columbus Ct., May 4, 5; Columbus, 11, 12; Weimar, 11, 12; Garwood Ct., 18, 19; Schulenburg Ct., 25, 26; Oakland Ct., June 1, 2; Hallettsville, 8, 9; Breslau, 8, 9; Sublime Ct., 15, 16; Wharton Ct., 22, 23; Yoakum Ct., 29, 30; Edna Ct., July 6, 7; Cologne Ct., 13, 14; Victoria, 27, 28.

Dear Brethren: I want to thank and congratulate you for the hard work you did in trying to raise your World Service money, for I know that many of your people are farmers and had not ready cash; but the Lord was with you. Now let us not stop until we go over the top with everything. Our Epworth League and Sunday-school institute is to be held July 23-28. Let us meet there with good reports for all causes. May the Master bless you and your good people. There is no stronger hand than His.—W. M. Ellison, Dist. Supt.

Quarterly Conferences

AILEY, GA.

Our first Quarterly Conference was held at Ailey, Ga., February 23, 24. The Rev. S. D. Bankston, district superintendent, presided. Saturday, February 23, the business session was held, which was quite a success. All officers were present with written reports. Every department seems to be alive. The superintendent was well pleased with the work done by our new pastor, the Rev. F. F. Munglin, since he has been on the job. The first thing our pastor did was to adopt the budget system, which the superintendent commended to the highest. We have raised since the Annual Conference, December 16, moving expenses, \$30; pastor's salary, \$82; World Service, \$12; grand total this quarter, \$124. On Sunday, February 24, our beloved district superintendent preached two inspiring sermons. At 3 P. M. a lively Sunday school was conducted by the superintendent. The Rev. Bankston taught the Bible Class. At 7.30 P. M. he brought us another great message. We were also favored with the presence of one of our ex-pastors, the Rev. P. W. Rock, who is now serving on the Vidalia charge. District superintendent was paid in full, \$24.—C. Wiggs, Reporter.

DURANT, MISS.

Our second Quarterly Conference was held March 18, with our district superintendent,

the Rev. C. V. Heffner, presiding. Quite a few of the officers were present with good reports. Others were ill and could not attend. The district superintendent gave a timely talk on the World Service program and Rust College claims. He left us with a burning message which was enjoyed by all. Amount raised for the quarter, \$24. We were favored with the presence of the Rev. J. H. Wesley, district superintendent, Greenwood District, and the Rev. J. H. Everett, pastor of McCool. Each of these made some very inspiring remarks. We are always glad to have our visiting pastors drop in on us. Come again, brethren.—Mrs. J. H. Everette, Reporter.

INTERLACHEN, FLA.

Our first Quarterly Conference was held at Richardson Chapel Methodist Episcopal Church, with the Rev. F. E. Welch in the chair, March 17. At 11 A. M. he preached a very strong sermon from Matt. 25, 15-17, to the delight of his hearers. Several friends were present from the African Methodist Episcopal and Baptist Churches. We are few in number, but we are still standing for the church. The superintendent was paid in full. We are grateful for the return of our pastor, the Rev. C. H. Thomas.—Dora R. Carroll, Reporter.

LITTLE ROCK, ARK.

White's Memorial is still moving ahead with a full program. On March 24-26 the first Quarterly Conference was held, with the district superintendent, Rev. W. C. Rivers, presiding. He preached Sunday morning to a large audience, and his message brought cheer to all who heard him. Reports were rendered from all departments of the church. In spite of sickness and death, we have held our own. Three deaths have occurred during this quarter, and there have been three accessions. We manage to keep up with our debts and look after World Service. Easter was a great day. We began our service at 4.30 A. M. with a large attendance, and at 11 A. M. the pastor preached. A program was rendered by boys ranging in ages from five to twenty, under the direction of Mrs. Dozier and Mrs. Johnson. We raised for World Service, \$42. With one more effort we will be ready for Conference. We have the Home Department in the Sunday school. The young people are busy in the League and other departments of the church and are loyal to the pastor. At the last quarter a young man in Rust College, who finishes college this term, was granted license to preach. This is the writer's fifth year at White's Memorial, and from all indications this will be the best. Not long ago we had the great pleasure of having Dr. M. J. Holmes and Bishop Clair preach for us. The Methodist churches in Little Rock are in better shape to give service than ever before. Dr. Brower has Wesley marching to the front.—S. McDonald, Pastor.

LOTTIE, LA.

Our second Quarterly Conference was held at Wiley Methodist Episcopal Church, March 23 and 24, with the Rev. Charles Anderson in the chair. All officers were present with written reports. The business was dispatched in his usual systematic way. The Rev. Anderson spoke strongly on "World Service and Its Needs." After dispatching the business of the Conference, the Rev. Anderson preached a strong sermon from Psalms 34, 7, "The angel of the Lord encampeth round about them that fear him." Paid superintendent \$18.50.—A. Noel, Reporter.

OLD FORT, N. C.

Our second Quarterly Conference was held Saturday night, March 30. Dr. N. J. Pass, district superintendent, was present. All officers rendered good reports and the superintendent was paid in full. Easter was a high day on the Old Fort charge. The Easter sermon was preached by the Rev. N. J. Pass, to the delight of all who heard him; subject, "He Was Not There." At 3 P. M. the Rev. Pass went to the Glades and preached. Sunday night the Easter program was rendered at Old Fort, under the direction of the pastor's wife, Mrs. N. T. Robinson. The program charmed the audience, which filled Bynum's Chapel Church. Total raised for the day, \$35. We are now looking forward to the Epworth League and Sunday

School Convention, which will convene here May 22-26, 1929.—Miss Willie Dixon, Reporter.

REDDICK, FLA.

Sunday, March 25, was a high day at Mt. Zion Methodist Episcopal Church. The district superintendent, Rev. F. E. Welch, held his first Quarterly Conference at this time. Sunday school was conducted at 9 A. M., and the Bible Class was taught by the district superintendent, Rev. Welch; collection, \$2.56. The Rev. Welch preached an able sermon at the morning service; collection, \$21.20. At 5 P. M. the Quarterly Conference was held and all members were present to answer to their names. Epworth League was held at 6.30 P. M., and at 7.30 P. M. the Rev. Welch delivered another soul-stirring message; subject, "I Will Arise." Collection for the day, \$28.28.—The Rev. A. Miles, Pastor; K. L. Simmons, Secretary.

SMITHLAND, TEXAS

The second Quarterly Conference of the Smithland circuit, Marshall District, was held Saturday, March 30, 31, 1929, at Gethsemane Methodist Episcopal Church. The business session was held Saturday, at 10 o'clock, with our district superintendent, the Rev. A. J. Newton, presiding. It was a good session and quite a few of the officials were present. The pastor, Rev. C. L. Hill, had things well in hand on Sunday, and the Rev. Newton preached at 11.30 A. M. to a large congregation. His subject was "World Service." At 3 P. M. the World Service contest was held. Little Lucinda Crowe, six years old, of Logan Chapel Methodist Episcopal Church, won the prize for having raised the largest amount for World Service. The pastor offered the consecrating prayer and the World Service roll was called. District Superintendent Newton led with \$5, \$10 having been reported at the first quarter; \$37 reported at this quarter, making a total of \$97. By the District Conference, April 18, 19, 21, we will be able to go over the top on all claims. We paid our district superintendent \$40; raised for World Service, \$87; total raised for ministerial support this quarter, \$160.10; total raised for this quarter, \$247.10. We are working and praying that this will be the greatest year in the history of the Smithland circuit. Our pastor believes in an organized church, with every department functioning. We had a splendid Easter program Sunday night. Our pastor will carry his full quota of Southwestern subscriptions to the District Conference.—Ellen M. Clark, Reporter.

WHITE OAK, GA.

Our second Quarterly Conference was held at New Bethel Methodist Episcopal Church, March 16, with the district superintendent, Rev. S. D. Bankston, presiding. On the 17th, the Rev. Bankston was at Clinch Chapel, the largest church of the charge. We had with us the Rev. and Mrs. R. M. Thomas, of the South Florida Conference, who thrilled our hearts with joy. Sunday school was conducted at the usual hour, at which time the superintendent gave many helpful points to the teachers on instructing the young minds. The Rev. Thomas also made inspiring remarks. The regular eleven o'clock service was conducted, the sermon being delivered by the Rev. Bankston. He took for his text, "Son of man, can these bones live?" found in Ezekiel 37, 3. The Rev. Thomas preached a great sermon at the evening service. This day was greatly enjoyed by all.—The Rev. T. S. Collis, Pastor; M. B. Chance, Reporter.

District Conferences and Conventions

The Monroe District Missionary Convention, Louisiana Conference, convened Wednesday, April 3, at Mt. Nebo Methodist Episcopal Church, the Rev. Cornelius Spears, district superintendent, presiding. The devotional service was conducted by the Revs. S. Robinson and A. Taylor. Remarks were made by the district superintendent, which were encouraging to all who heard him. Welcome address, in behalf of the Sunday school, was made by Beatrice Watson; in behalf of the church, O. B. Chestnut; of the Baptist

Churches, the Rev. A. L. Carpenter; response in behalf of the Monroe District, the Rev. A. Booker, after which the roll was called. Collection for World Service amounted to \$1,192. The Rev. Anthony Taylor brought to us an inspiring message that set our hearts afire. The afternoon devotions were conducted by the Revs. A. B. Harris and Hames Sudds; discussion was led by Mrs. S. Robinson and the Rev. A. Booker; papers by Miss Rosetta Williams, Mrs. Lucille Howard, Mrs. M. L. Whitlow, Mrs. C. E. Williams, Mrs. Pearl Dorsey, Mrs. A. B. Harris, Mrs. Maggie Young, Mrs. C. Spears, Mrs. Dr. Miller, Mrs. I. Evans; general discussion was led by the Rev. J. L. Jackson. The sermon was delivered by the Rev. Richmond Brown. At 7.30 P. M., devotions were conducted by the Rev. J. L. Jackson and W. R. London; sermon by the Rev. I. H. Lodge, who brought us a burning message from the book of Exodus, 33, 14; text, "My presence shall go with thee, and I will give thee rest." The Rev. A. Booker extended the invitation and nine persons came forward.—Reporter.

McCOMB, MISS.

The Brookhaven District Convention of the Sunday school, Epworth League, The Woman's Home Missionary Society, the Ladies' Aid Society, and Brotherhood were held at St. Paul Methodist Episcopal Church, November 16-18, 1928, the Rev. G. W. Coleman, district superintendent; the Rev. P. R. Stephen, pastor; the Rev. J. C. Crisler, president; Miss Nathilee Cyrus, secretary; Miss Mary Reid, treasurer; the Rev. Cain, of Crystal Springs, Miss., president of the Brotherhood; L. D. Frank, convention speaker. In the city of McComb we had an excellent convention, under the leadership of the Rev. P. R. Stephen, who had everything lined up to its right place for business, and every pastor and delegate was appreciated, and all the McComb's doors were open to the convention. The district superintendent spoke on the interests of the convention. Many good remarks were made by the district superintendent, the Rev. G. W. Coleman. Mrs. E. L. Smith and Miss Nathilee Cyrus gave timely talks on The Woman's Home Missionary Society. A local program was rendered by St. Paul Methodist Episcopal Church, McComb. Mrs. E. L. Gordon spoke and delivered a wonderful speech on Sabbath observance. Sunday school was conducted by Mrs. Beulah Smith. The Holy Communion was given by the district superintendent.—Committee: the Rev. H. E. Morgan, Chairman; the Rev. P. R. Stephen; Mrs. Beulah Smith, Secretary; Mrs. Mae Sipp, Reporter.

Obituaries

THE REV. KING G. GAY

King George Gay was born in Fayette County, Ga., in the year 1859, and died March 1, 1929. In his early life he was united in holy wedlock with Miss Catherine Billingsley, daughter of Mr. and Mrs. Benj. Billingsley. This union was blessed with several children, of whom eight survive, viz.: Bertha, Mary, Alice, Rossie, Corrine, George, Rufus, and Heaser.

During the period of reconstruction, following the civil conflict, King George was chosen as school teacher in Harris County, Ga. In this calling he made remarkable success, promoting strong friendly ties among both races. In later years King George, as he was familiarly called by many who knew him, came to Atlanta, following a call to preach the gospel of Christ. He lived in this city for the past twenty-five years or more, as a faithful local deacon.

Brother Gay, as he is affectionately known by all in this community, was known for his industrial habits. His occupation being that of carpenter and contractor, brought him in touch with some of the best people of the community and adjoining towns. He was always busy, and supported a large family.

Bro. Gay was known as much, and possibly more, by the younger set than by many of the veteran churchgoers. As a lover of the Sunday school he had no peers, all things being considered. As a member of Central Methodist Episcopal Church and local preacher who could be depended upon, we have lost a true and tried friend and coworker.

We attribute his buoyant personality to Bro. Gay's constant contact with the youth of the church in the Sunday school and especially in the men's Bible class, of which he was a devoted member. Bro. Gay's view of life may be summed up in the following verse from the "Iron Gate," dedicated to a well-known author, viz.:

"I come not here your morning hour to sadden,
A weary pilgrim, leaning on his staff;
I who have never deemed it a sin to gladden
This vale of sorrow with a wholesome laugh."

Bro. Gay leaves to mourn their loss a devoted wife, several sons and daughters, a beloved sister, grandchildren, and a host of relatives and friends. Peace be to his memory, and may the God of peace and love delight to dwell with his beloved family and friends.—E. W. Hatchett, Reporter.

BAILEY—Bro. Reuben Bailey, born March 2, 1840, died March 4, 1929. Bro. Bailey joined Alexander Chapel Methodist Episcopal Church, Mason, Tenn., under the pastorate of Rev. T. B. Blackman, and was a consistent member as long as he was able to attend. He married a second time, a Mrs. Leatha Banks, wife of the late John Banks, who died during the pastorate of Rev. J. O. Dixon. The second marriage was a happy one. Though stricken with a long illness, his wife stuck by him until the end came on March 4, 1929. He leaves a wife, two grandchildren, and friends to mourn their loss.—Samuel G. C. Cobb, Reporter.

BELL—On March 21, 1929, death took from our ranks Bro. D. Bell, a loyal and faithful member of the Methodist Episcopal Church for forty years. He was trustee, class leader, and district steward of the charge. His funeral was largely attended by the many friends who knew him. The services were conducted by the pastor, Rev. P. B. Gates, and the Rev. Robert Allen, of the Baptist Church, and others. Many friends are left to mourn his passing.—Reporter.

CONWAY—Mrs. Olivia Conway, aged twenty-nine, of Shreveport, La., died March 5, 1929, at the home of her parents, Mr. and Mrs. William Warpool, on Hollywood Avenue. She was an active member of the Fairfield Methodist Episcopal Church and Sunday school until death, and faithful, honest, and true to her church and many friends. She is survived by her parents and four brothers. Funeral services were attended by the pastor, Rev. T. A. Hampton, who was assisted by the Revs. P. D. Dabney, K. Key, and W. M. Robinson.—Reporter.

DIXON—Mrs. Classie Dixon died Monday, January 28, 1929, in Escatawpa, Miss., at the age of sixty-three. She was a faithful, energetic member of Summerville Methodist Episcopal Church for many years. Funeral services were held at the Methodist Episcopal Church, Tuesday, January 30, 1929, conducted by the pastor, Rev. Frank Smith, who preached the sermon. Short eulogies were delivered by Sister S. V. Bardwell, her class leader; the Rev. P. W. House, pastor of the Baptist Church, and the Rev. Jas. Gaddis. She leaves to mourn their loss, three sons, one daughter, and several grandchildren. A kind, loving mother, a true friend, devout Christian, has gone to rest.—Mrs. G. A. Gaddis, Reporter.

DUVALL—Mrs. Josephine Duvall, a faithful member of Clark Methodist Episcopal Church, Kansas City, Mo., departed this life Sunday morning, March 24, 1929. She was converted when quite young and lived a consistent Christian for more than fifty years. She was loved and respected by all who knew her. Funeral services were conducted by the following ministers: L. Woolrich, M. L. Mackay, J. H. McAllister. She leaves four daughters, one son, three sons-in-law, one granddaughter, one daughter-in-law, and other friends and relatives to mourn their loss.—James Thirkles, Reporter.

VAUGHN—On March 15, 1929, death claimed Sister Allie Vaughn, of Bremen, Ga., a faithful member of Crawford Chapel Methodist Episcopal Church. She was class leader

and teacher of the first Bible class, also fourth vice-president of the Epworth League, and Sunday School Convention of the Rome District. She will be greatly missed on this charge. Funeral conducted by the pastor, assisted by the district superintendent, Rev. Dr. C. L. Johnson.—Reporter.

Crescent City Note

Phillip Memorial—Easter Sunday was celebrated with very impressive services. At 2 A. M. the church was crowded; at 4 A. M. the choir marched in singing "Holy, Holy, Holy." The pastor took for his text Matt. 28. 6, "He is not here, he is risen as he said." The Rev. Cooper was at his best. Fourteen persons have been added to the church. At 11 A. M. the Rev. H. A. Sorrell preached the baptismal sermon with ease and dignity. One person was baptized. At 7:30 P. M. Mrs. C. Ezeb, directing, the young people rendered a beautiful program. The church was beautifully decorated by the Sunday-school superintendent, A. Ezeb. World Service was raised; also Area Council expense paid in full. The Southwestern is being looked after. One dollar per member for Flint-Goodridge Hospital is our goal.—The Rev. T. B. Cooper, Pastor; Josh Matthews, Reporter.

Marriage

CHENETT—LOCKETT. On Wednesday, March 13, 1929, Mr. Adam Chenett and Miss Margaret Lockett were united in marriage at Mt. Zion parsonage, Crawford, La., in the presence of relatives. The Rev. I. E. Badie performed the marriage ceremony. We wish for them a smooth sail over life's sea. Both are residents of Glencoe, La.—Mrs. I. E. Badie, Reporter.

Woman's Column

Dear Sisters of The Woman's Home Missionary Society of the Baton Rouge District: The time is fast approaching for our district convention, which will be held in Scotlandville, La., at Camphor Memorial Church, May 17-19, 1929, the Rev. G. W. Carter, pastor. Let us make this our banner year. Come with a good report along all lines. Let us pray for a successful meeting.—Mrs. M. E. James, District President.

To The Woman's Home Missionary Society of the Little Rock Conference: Dear Sisters: Our Conference meeting will convene in St. James Methodist Episcopal Church, Pine Bluff, Ark., May 31-June 2, 1929. I am depending on each Conference, district, and local officer to help make it a success. Come with good reports from each department. We must have an increase, so let us pray for God to bless our efforts. Sisters, I am depending on you. Faithfully yours, Mrs. Winnie Nunn, Conference Corresponding Secretary, Hunter, Arkansas.

Special Notices

The address of the Rev. W. R. A. Palmer is changed from 64 Howard Street, Buffalo, N. Y., to 116 Pine Street, Bridgeton, N. J.

The third Quarterly Conference will be held at Knoxville, East Vine Avenue, May 19, 20. Through error this item was omitted in the district round published in the issue of

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April 4.—The Rev. F. D. Johnson, Dist. Supt. Knoxville District, East Tennessee Conference, Box 202, Morristown, Tenn.

ON THE JOB

The Laymen's Association of the Atlanta Conference, in order to create greater co-operation, and to arouse the laymen to larger service, will hold a series of conferences during the year. The first conference was held at Warren Memorial Church, Atlanta, Ga., on Sunday, April 14, 1929, at 8 o'clock P. M. All laymen were invited to be present. The following program was rendered:

Song, "Be Strong," No. 407; invocation, the Rev. S. M. Miller, pastor Warren Memorial Church; selection, choir, Warren Memorial Church; remarks, G. T. Gaither, president Laymen's Association, and presentation of master of ceremonies; remarks, master of ceremonies, J. C. Arnold; "The Qualification of the Laymen in the Program of the Methodist Episcopal Church," Dr. A. M. Wilkins; selection, choir; "The Place of Religious Education in the Local Church," A. M. Carter; "Evangelism, the Keynote of Success in the Modern Church," Miss Lavinia Russell; selection, choir; "Building Stewardship Conviction," S. Cunningham; "The District Superintendent's and Pastor's Responsibility to the Laymen's Association," the Rev. D. H. Stanton; selection, choir; address, "The Laymen's Movement and World Service," Dr. R. N. Brooks; selection, choir; benediction, the Rev. N. J. Crolley.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, APRIL 25, 1929

HARLEM

Is Harlem different than the "Drive"
In aught else save the shade of skin,
Or opportunity's scant gifts
That shut out some, let others in?

Did not the same God make us all,
With needs that cry out for relief?
Does He with color line divide
The gambler, mothers, saint or thief?

In Harlem, dusky babies cry,
Homes are there, folks come and go,
The vision of God's image shines,
Vice, the same that white men know.

Harlem and the "Drive" are one
In the fullness of God's plan;
Skin may many colors show,
God receives the full-orbed man.

—RALPH WELLES KEELER.

Seventy-first Congress in Session

Congresswomen Reach Record Number

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE Seventy-first Congress, in response to President Hoover's call, is now in special session and is engaged in handling two difficult legislative subjects—farm relief and tariff revision. This is the first extra session of Congress since 1922.

PRESIDENT HOOVER'S MESSAGE

President Hoover did not appear before a joint session of Congress as did his immediate predecessors, but sent his message for reading. It was one of the shortest messages of its kind and dealt very specifically with the two subjects for which Congress was specially called at this time.

In his analysis of the need for farm relief he showed an unusually comprehensive knowledge of the various factors which have produced the present problem. With an engineer's bent for surveying carefully all obstacles to be overcome and results to be desired, he mapped out what he believed to be the most constructive course. He followed a similar method in dealing with the needed revisions in tariffs and their administration. In this discussion he expressed his interest in sustaining the high wages prevailing in the United States and his belief that a proper tariff might overcome present unemployment.

Although the President indicated his desire to have Congress confine itself, principally, to these two major problems, he opened the way in his closing paragraph for consideration of three other measures—the decennial census, reapportionment of congressional representation, and suspension of the national origins clause in the Immigration Act of 1924. These questions promise as much interest in the forthcoming debates as do those for which Congress is sitting in special session.

A CHANGE IN LEADERSHIP

Each Congress which comes in with the election of a new President has marked changes from the one going out with the previous administration. Such is peculiarly the case in this Congress, both because of President Hoover's decided election carrying many into office with him, and also because the floor leader of the Upper House in the past two Congresses is now in the chair as president of the Senate. Vice-President Curtis is the first senator to become president of that body in over two decades. For a precedent one has to go back twenty-four years to the time when Charles W. Fairbanks, a member of the Senate, was elected Vice-President, at which time Theodore Roosevelt was elected to the presidency. But not even in that case did the president of the senate come from the leadership of that body.

Vice-President Curtis occupies the chair of the Senate with peculiar ease, as he administers rules under which he labored for twenty years and many of which he helped to formulate. Furthermore, his address, upon being sworn in, indicates that he believes in these rules, whereas his famous predecessor, Charles Gates Dawes, was an aggressive advocate of changes in the Senate rules.

The Vice-President watches with peculiar interest the direction of affairs of the Senate by his former colleagues. His place of floor leadership is now filled by Senator James Ell Watson, of Indiana, who has been a member of the Upper House since 1916, previous to which time he had served twelve years in the Lower House. He is an experienced public official and is thoroughly familiar with all the rules of his new position. Sitting just in front of Vice-President Curtis is his old-time "friendly enemy," the leader of the minority, Joseph T. Robinson, of Arkansas. "Joe and Charley" are great personal friends, although they have been for years partisan opponents, even to running on the opposing major party tickets for the same office, the

Vice-Presidency. The blood of the proud Indian chiefs, which courses through the veins of the President of the Senate, must rise in glad vindication that here at last a son of the native Americans presides in the great council chamber in which the representatives from every commonwealth of this nation regard him as the chief of the legislative power.

A REPUBLICAN SENATE

Vice-President Curtis looks out over a legislative body much to his liking, as it has a sufficient number of Republican members to promise what the politician calls a "working majority." In the Senate are fifty-five Republicans, thirty-nine Democrats, and one Farmer-Laborite. There is one vacant seat, which belongs to the State of Pennsylvania. It is claimed by William Scott Vare, of Philadelphia, member of the House from 1912 to March 4, 1927, on which date he presented his credentials as Senator from Pennsylvania. Governor Gifford Pinchot, in sending word to the President of the Senate regarding Vare's election, refused to "certify that he was duly chosen" and even spoke of votes having been stolen. The Senate refused to administer the oath without an investigation, which has never been acted upon. Therefore, since 1927 one seat in the Senate has been unoccupied. This special session will give consideration to the Vare contest, and it is to be hoped that it will be closed. Pennsylvania has been deprived of half its representation in the Senate for over two years.

Among the new Senators is Henry J. Allen, appointed by the Governor of Kansas to take the place of Charles Curtis, who resigned the day before he was sworn in as Vice-President. Mr. Allen is a widely known publicist and well known in Methodist circles. He and the Vice-President, although of the same political party, had not been politically friendly since the Bull Moose days, when Allen split with the "regulars"; but since the new Senator's coming to Washington there has been a reconciliation.

THE HOUSE OF REPRESENTATIVES

The House presented no exceptional changes in its leadership. Representative Nicholas Longworth, of Ohio—whose wife, daughter of the former President Roosevelt, is often seen in the gallery of House or Senate—continues as Speaker. His successor as floor leader, Representative John Q. Tilson, of Massachusetts, retains that influential post. On the Democratic side is a new leader. Congressman John Nance Garner, of Texas, has succeeded Finis J. Garrett, who headed the minority party for the past six years until his resignation.

The cosmopolitan aspect of the House has been somewhat broadened this session. For year there have been members who have had the marked linguistic and physical characteristics of the German, the Italian, the Irishman, the Scandinavian, the Pole, and the Jew; but now again, after a lapse of a quarter century, a Negro centers the membership. This new Representative is the Hon. Oscar De Priest, who comes from the First District of Illinois, located in the heart of Chicago. He succeeds the late Hon. Martin B. Madden, who, as chairman of the Committee on Appropriations, was one of the most valued members of Congress. He died last year while at work in his committee room.

The division along party lines in the House reflects the November elections more pronouncedly than does the Senate, where only a third of the body was elected at that time. Here in the Lower Body are 268 Republicans, 164 Democrats, and one Farmer-Laborite. There are two vacancies owing to deaths. One of those, classed as a Republican, is Fiorello H. LaGuardia, as active champion of Italian interests. He became

a member of the House as a Republican in the Sixty-Fifth Congress. To the Sixty-Ninth he was elected as a Socialist, and he entered the present body as a "Republican-Progressive."

The House Republican majority is larger in this Congress than in the last one by sixty-two seats. However, it is not as great as in the Sixty-Seventh Congress, which came in with Harding's defeat of Wilson. Then the Republicans had more than twice the Democratic seats, 301 to 131, where now the majority is 104.

WOMEN IN CONGRESS

Never were so many women seen in the House of Representatives as now. There have been in the history of the House only twelve women members, eight of whom are in the present session. They represent every section of the country. Three of these Congresswomen—Mrs. Florence P. Kahn, of California; Mrs. Edith N. Rogers, of Massachusetts; and Mrs. Mary T. Norton, of New Jersey, the first woman to be elected to Congress by the Democratic Party—are entering upon their third term. Mrs. Kahn and Mrs. Rogers were both first elected to fill the un-

(Concluded on page 335)

Personal and General

—The twenty-seventh annual commencement of the Okolona Industrial School will begin May 10 and continue through May 15. Bishop R. E. Jones, of the Methodist Episcopal Church, New Orleans, will deliver the commencement sermon on May 12, and Dr. J. B. F. Shaw, president Haven Teachers' College, Meridian, will deliver the graduating address May 15.

—Only one of our colored Conferences and no white Conference has voted negatively on the Central Conference legislation handed down by the recent General Conference to be voted on during the year 1929. We are proud of this fine showing on part of the Conferences to date. We think the legislation will be approved with practical unanimity by all the Conferences of our world-wide Methodism.

—Dr. J. W. Golden, the noted pioneer evangelist, has recently conducted one of the most attractive and successful evangelistic campaigns of southern Texas in the St. Paul Methodist Episcopal Church, San Antonio, of which the Rev. Dr. J. W. Warren is pastor. This energetic, efficient pastor and this ideal evangelist proved to be a real team with a practical method of personal, educational, and mass evangelism, from which resulted sixty conversions and accessions to our church and \$712.10 cash collections. We take pleasure in announcing that Dr. Golden is again with the Board of Home Missions and Church Extension, working in connection with the Department of Evangelism.

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By Any Method That Works

ON THE Honor Roll" for having passed through the year 1928 without perpetrating a lynching, is the award made to forty-three States of the nation by the Federal Council of Churches of Christ in America. Such a procedure seems a bit like invoking child psychology in dealing with adults. But it is perfectly legitimate, and seems to be bringing results. The States seem to respond to it. In 1927, only forty-one States were on the honor roll; in 1926, just thirty-eight had attained the distinction of not having disgraced themselves and the nation by one lynching or more within their borders during the year.

Large groups are quite like children in that they move impulsively rather than with reason in the direction of their dominant interest or desires. It is possible that knowledge of this method of human behavior may be used to fine advantage in bringing all the States eventually to seek the honor roll as its motive for suppressing lynchings. The following tabulation would indicate steady progress in that direction:

States that have never had a record of a lynching: Massachusetts, Connecticut, New Hampshire, Rhode Island, and Vermont—5.

States that have no record of lynching since 1886: Maine and New Jersey—2.

States that have no record of lynching for the past twenty-five years: Delaware and Wisconsin—2.

States that have no record of a lynching for the past twenty years: Michigan, Nevada, Indiana, and Iowa—4.

States that have no record of lynching for the past fifteen years: Idaho, Maryland, Pennsylvania, and South Dakota—4.

States that have no record of lynching for the past ten years: Arizona, New York, North Dakota, Montana, Oregon, and Wyoming—6.

States that have no record of lynching for the past five years: California, Colorado, Kansas, Minnesota, Nebraska, North Carolina, Washington, and West Virginia—8.

States that have no record of lynching for the past two years: Alabama, Oklahoma, Ohio, Illinois, Utah, Georgia, Florida, South Carolina, and Virginia—9.

States that have no record of lynching in 1928: Arkansas, Kentucky, and Tennessee—3.

The above facts indicate that these horrible un-American outbreaks are perpetrated chiefly in sections most thickly populated by Negro Americans, where racial prejudice ranges high, and where there is the absence of a thoroughly aroused public conscience, and where traditions of lawlessness are popularized. That these appeals to their sense of civic honor are being met favorably by these States is matter for rejoicing by all patriotic Americans. To be Christian, America must be a lynchless land. A Christian President and a Christian Congress must co-operate to bring to bear all of their influence and power to make these United States a safe section of the world for men of all races and types to live in.

Besides being an inhuman thing, the lynching institution fosters the spirit of general lawlessness. It tends to create in society a class of criminals, such as "yeggs," gunmen, bomb-throwers, to do the community's killings illegally. More than thirteen billions of dollars are required to cope with such criminality in the United States each year. Every lynching gives added impetus and increased volume to crime of this sort.

Moreover, lynchings reflect on the local community. Its sense and capacity for individual and social restraint

are at a low level. And its respect for law and order finds herein a serious indictment. Where human life is held cheap and men are not secure in their persons or properties, it is not a safe place to settle and attempt peaceable pursuits or to build up one's fortunes. Family life is unsafe there. Industry cannot thrive there. Labor cannot be contented there. Religion must hide its face in shame and impotence if it is not able to enhance respect for human life.

Lynching is an injustice to the innocent. The Southern lynching habit has caught up into its nets numbers of innocent men, even those not accused of any crime, men, women, and children, and has taken their lives; because mob passion and the spirit of revenge must find that on which to spend its force. Such an attitude is usually assumed toward the defenseless and innocent ones of the hated group. It is not infrequent that the mob, baffled in attempt to seize one member of a family for slaughter, turns upon other members with violence. Frequently likewise, when some crime is committed in the community, or alleged to have been, even by some unknown person, the Negro is suspected and made the victim, though not even having known what he was being lynched for. White men have been known to have blackened their faces and committed crimes, and to have been detected only after some Negro entirely innocent had been lynched for the same crime.

Lynching is not an antidote or corrective even for the alleged evils for which it is invoked. The whole gamut of excuses has been run by those who seek to justify it on plausible grounds. Yet these same things are going on every day in this country as though there had never been a lynching. It is preposterous and foolish to talk about arresting human impulses to wrong-doing by inflicting cruel and barbarous torture illegally. Even legal execution of men for the crime has not stopped murder during all the centuries. Nor will the indefensible savage lynching habit stop anything for which it is invoked.

As men indict the enforcement laxness of the nation toward prohibition enforcement, so it is equally an indictment of the judicial system of the nation that lynching should be permitted to continue in vogue. Its practice is a monumental reminder of the nation's remissness in failure to utilize the civic and moral reserves of the country to prevent nullification of the Constitutional provisions guaranteeing to Negro Americans immunity in their estate of citizenship. Life and liberty, security of person and property, the right to labor, all are his and, as long as the nation connives or tolerates any infraction of this right by lawless mobs, the judicial system and procedure stand indicted by the lynching habit.

Of these facts, the church, herself becoming somewhat, though tardily, aware, is seeking now to arouse awareness of the lynching States by honor-roll motive appeal. Better this than no way at all. Whatever the motive, by all means the nation must get rid of lynching, and the Christian church must regard itself as the agent to do the thing.

The Washington Annual Conference

Meets in Its Sixty-Sixth Session

By Robert M. Williams

Pastor Leigh Street Methodist Episcopal Church, Richmond, Va.

TUESDAY, March 19, 170 preachers journeyed from the beautiful azure waters of the Ohio in West Virginia, the fruitful waters of the Chesapeake in Maryland, the seething political cauldron of Washington and the Old Dominion to Baltimore, Md., the Methodist preacher's Utopia, where they made their annual report. These *beau esprits* greeted each other with a happy enthusiasm characteristic of them. Dr. Ernest Lyons, the witty little Napoleon of the Conference and the Ames Memorial Church, were hosts to the great gathering. With only two months in which to prepare for the Conference, they had everything in readiness.

The sudden demise of Dr. Ernest Williams, Saturday, March 16, shrouded the Conference in a coverlet of sadness.

The Tuesday evening session was given over to the anniversary services of the Board of Epworth League and Sunday School. Dr. A. J. Mitchell presided. Drs. W. E. Jefferson, F. H. Butler, and M. F. Hayling addressed the Conference.

Wednesday, March 20, Bishop Robert E. Jones, the first Negro bishop to preside over the Conference, called the Conference *aux armes*. After organization the bishop, with his soothing, musical voice, addressed the Conference from the theme, "The Presence and Being of God." He warned against placing money, lodges, and material things above God. There was just a touch of sadness in it. His classmate and chum through the years, Dr. Ernest Williams, failed to answer the roll call, but had departed to make his report to "the Bishop of Souls." After the administration of the Lord's Supper, Dr. C. H. Mathews called the memorial service to order. Dr. R. W. S. Thomas delivered the address from the theme, "What Meaneth These Stones?" The Ames Memorial choir provided music.

Wednesday, 1 P. M., the funeral services of the late Dr. Ernest Williams were held at Metropolitan Church, of which he was pastor. Bishop Jones presided. The spacious building was jammed three hours before service. Thousands unable to gain entrance to the building were milling the streets about the church, requiring a cordon of police. Eulogies were made by Mr. George Owens, representing the church; Dr. W. A. C. Hughes, representing the Conference, and Bishops W. F. McDowell, Jones, and Clair. Each speaker was a personal friend of the deceased, and spoke in the highest terms of him as administrator, gospel singer, and pastor. Following the eulogies the Masons and Elks performed their ritual. Dr. Williams' death followed that of his wife by four months, and just one week after the unveiling of a memorial window honoring her.

Dr. C. R. Howard, of the Temperance, Prohibition, and Public Morals Board, addressed the Conference at its evening session. Dr. N. E. Davis represented the Board of Hospitals and Deaconesses.

Thursday morning the Conference considered the proposals sent out from the last session of the General Con-

ference empowering it to organize Central Conferences and the admission of laymen to the Annual Conference. Drs. A. J. Mitchell, Ernest Lyons, M. H. Hayling, and M. J. Naylor led the fight for the proposals, and were opposed by Drs. W. A. C. Hughes, C. Y. Trigg, and R. F. Coates. After two hours of filigree oratory, the proposal was lost, with one hundred and forty-one against and twenty for the proposal. The proposal to admit laymen to Annual Conferences was adopted unanimously.

The laymen in special session, unlike their ministerial brethren, adopted the proposal authorizing the General Conference to organize Central Conferences.

Thursday, 3 P. M., The Woman's Home Missionary Society held its anniversary. Mrs. F. D. Carroll presided, and Dr. W. A. C. Hughes delivered a strong address.

The Thursday evening session was addressed by Dr. L. O. Hartman, editor of Zion's Herald, and Dr. L. H. King. Both speeches were masterpieces and were received with thunderous applause. Immediately following this service a banquet was served in the cafeteria of the Douglas High School, and music was provided by the Commonwealth Band.

Friday afternoon The Woman's Foreign Missionary Society held its anniversary, and the Home Mission Board in the evening. Drs. C. R. Oaten, C. H. Matthews, George B. Dean, and W. A. C. Hughes addressed the session.

At the Sunday morning service, after a spiritual love feast, Bishop Jones delivered a masterly sermon from Heb. 12. 1, which was received with the greatest satisfaction. Dr. C. S. Harper delivered an able ordination sermon in the afternoon, and Dr. A. Hall Whitefield the evening sermon.

Bishop Jones, in his closing address Monday afternoon, exhorted them to stand loyally behind Morgan College, which was ably represented by Drs. J. O. Spencer and A. J. Mitchell, and offered some practical advice. After reading the appointments, Monday, 6 P. M., the Conference was adjourned to meet in Huntington, W. Va., March, 1930.

Among the visitors at the Conference were: Drs. D. D. Turpeau, C. H. Stepteau, George D. Bragg, R. D. Johnson, T. S. Donohue, J. S. Stowell, R. Brooks, F. H. Clapp, Goucher, and Bishop A. L. Gains.

Dr. D. A. Hayes, for fifty-five years a minister in the Methodist Episcopal Church, gracefully retired. The Conference presented him with a purse.

The Conference lost four of its ablest men: two by death—Dr. Ernest Williams and Dr. C. C. Gill—whose funeral was held at Staunton, Va., Dr. A. Hall Whitefield delivering the eulogy, Thursday, April 4—and Drs. G. R. Bryant and Levi Miller, who withdrew from the Methodist Episcopal Church to organize independent churches.

Notwithstanding the veil of sadness which shrouded the Conference, the nestors proclaimed it one of the best. Bishop Jones directed the affairs of the Conference im-

(Concluded on page 329)

The Contributing Editor's Page

From One Major Task to Another

PROGRESS in the study and understanding of growing children twenty-five years ago gave to the church a new conception of the purpose and task of the Sunday school. It was in December, 1901, that the International Lesson Committee issued its first special Beginner's Course for little children in the Sunday school. Six months later the International Convention at Denver requested the Lesson Committee to expand this course to cover two years. Thus was begun the concerted interdenominational movement which resulted finally in the present rich variety of curriculum materials and teaching literature for all age groups and departments of the church school.

Since the first reorganization of Methodist Sunday-school interests in 1908 the editor, who previously also had been the corresponding secretary, has been free to devote his entire time to the preparation of courses of study and literature. This division of labor has been of great advantage to the present editor of Church School Publications, whose administration (1914-1929) has included the difficult period of the World War and the period of readjustment which followed and which called for a general reappraisal of religious and educational values, materials, and procedures. These post-war years have again been years of rapid change in the field of religious education. Some of these changes have been in the nature of ventures of faith in a changing world. During the longer period since 1902, however, certain more fundamental principles in religious education have emerged as permanent gains.

AMONG these gains must be counted the general acceptance of the historical approach to the Bible. In the child-centered curriculum the Bible is presented to children and young people as the great source book of the Christian religion. So interpreted and used it becomes increasingly effective in religious teaching. In it are preserved certain records of the experience of men in their search for truth and for God, which parallel individual human experiences to-day at various levels of religious growth. This progressive revelation of God culminates in Jesus, whose teaching and example transcend all earlier revelations of the character and the will of God. And since God is still present in His universe revealing Himself in myriad ways to the minds and hearts of men, Christian teachers are learning to interpret the Bible reverently but confidently in the increasing light of modern knowledge. With this new understanding of the Bible there has come a more consistent application of the teachings of Jesus to all human relationships in the family, the community, the world of industry and business, and to problems of national and international life.

DURING this same period there has come a clear recognition of the fact and earnest inquiry into the laws of spiritual and religious growth in the individual. This insight into the nature of the unfolding religious life has led to the more careful selection and graded use of Biblical materials in the work of religious instruction. Consequently, pupils in the church school during the successive periods of their religious growth are led to study, in the main, those Biblical materials best suited for their

understanding and use. This has led to the general acceptance of the principle of gradation in all of the better courses of religious instruction for children and young people. It has led also to a renewed emphasis on personal religious experience and to a more careful selection and use of curriculum materials and to changes in teaching methods with a view to safeguarding, stimulating, and guiding the developing religious life of the pupil.

These encouraging results are not the isolated achievement of the Methodist Episcopal Church. They have been attained through the co-operative effort of intelligent and consecrated leaders in many churches and characterize the best study courses and literature of all Protestant evangelical communions. Such are the principles, for example, upon which are built the new International Graded Lessons, to mention only the latest standard interdenominational product in curriculum and literature production. A letter just received from the pastor of a small midwestern suburban church bears eloquent testimony to the superior quality of the *New Graded Lessons* as an effective tool for the nurture and training of the religious life. The pastor writes:

I have long wanted to express my deep appreciation of the work which has been done in the Graded Study Courses for the church school. For the last two years I have been my own superintendent. On Palm Sunday we had a powerful manifestation of the working of God's Holy Spirit. Thirty-eight of our Junior and Intermediate children, mostly boys, came to the altar making a definite decision to follow the Jesus Way of life. There was no intense evangelistic effort, but during the year the teachers had been faithfully presenting Christ and His claim upon young lives, and the results were far beyond my most sanguine hopes. Had I never before seen the results of the Graded Lessons, I would have become a convert after such an experience.

Progress, however, has not come without opposition and misunderstanding, most of which has been sincere and in the interest of preventing the rash exchange of old and familiar interpretations and ways of service for new. Opposition was not unexpected. It has been met sympathetically and has in large measure disappeared. It lingers where local leadership in pulpit and classroom lags.

FORTUNATELY for the Methodist Episcopal Church, the present organization and executive leadership of our Board of Education and its Department of Religious Education in the local church is such as to inspire confidence in the more rapid extension of competent and effective supervision of religious education throughout the church. In my judgment there is no enterprise in which the church is engaged that deserves in larger measure our wholehearted, liberal, and continual support.

Nevertheless, there are those, including myself, who have felt for some time that the creative development of fine curriculum materials for the church school was advancing more rapidly than field promotion and the training of leaders to introduce and supervise the use of better materials in local churches. If this be true the present most urgent need throughout the church is for an adequate and adequately trained leadership. Under these circumstances the invitation that has come to me to become Dean of Boston University School of Religious Education and Social Service, with the opportunity that this position affords for the training of young people comes as a call to service where service is most needed.

HENRY H. MEYER.



Admitting the Laymen

By Leonard Garver, Jr.

IN PASSING upon the question of the admission of laymen into the Annual Conference, one naturally divides the subject into two parts.

First, it is the desire of the clergy and laity that the latter be admitted into the sessions of the Annual Conferences.

Second, if their admission is desirable, should the proposals sent down by the General Conference to the Annual Conferences and Lay Electoral Conferences for approval, be adopted or defeated?

When one considers the large amount of publicity this proposal has received in recent years, not only in the religious press, but among the Conferences, both annual and lay, one is not surprised at the statement that it has caused more agitation among Methodists for the last fifty years than any other problem which has affected our church. The vote in favor of the plan at the last General Conference was so large that if we may assume that the delegates accurately reflected prevailing sentiment, there is an overwhelming desire on the part of the church for some participation by the laymen in the Annual Conference sessions. As the question of the approval of their admission will again be before the Conferences for vote, a study of some of the reasons in favor of this proposition may not be out of place.

For sometime now the call has sounded that laymen should be admitted in some degree to sessions of the Annual Conference. Since the 1928 session of the General Conference, the writer of this article has traveled through about half of the States of the Union, and conferred with many laymen, and also with a considerable number of pastors and other church officials. With a remarkable degree of unanimity, the consensus of opinion at this time seems to be that it is highly desirable to admit to some extent laymen into the Annual Conference sessions.

Laymen in the General Conference

Many years ago when the question of the admission of laymen into the General Conference was being discussed, there was much doubt expressed as to the wisdom of making a change, whereby they might be admitted. Finally, after much debate, the change was made, and in spite of the dire prophecies of disaster made by some at that time, no great catastrophe has followed upon their admission.

In order to prevent either order from "dominating" the affairs of the General Conference, its rules wisely provide that upon proper demand a vote may be taken by "orders." Since the admission of laymen the two groups have worked with such harmony at sessions of the General Conference that it is very rarely that a demand for a vote by "orders" is made, and only once or twice, possibly, has it been that it has been actually necessary to take such a vote. No one would for one minute urge that the General Conference return to its old system, that the membership thereof consist merely of the clergy.

The last General Conference recognized the spirit of the age and very wisely passed the necessary legislation, so that upon approval by the various Annual and Lay Conferences, the "Central Conferences" may elect their own bishops. If this legislation is wise (and few will assert that it is not), how much wiser will it be to admit, to some degree at least, laymen into the Annual Conference, not for the purpose of supplanting the pastors, but to permit the laymen to secure better insight into those problems which so seriously affect the welfare of our beloved church.

If the Laymen Enter the Annual Conferences

One naturally inquires as to the benefits which will accrue should the change be made. They may briefly be summarized as follows:

In the first place, the joint sessions will furnish opportunity for a greater co-operation on the part of the laity. They will be able to see for themselves and at first hand those questions which challenge the attention of the clergy at their Annual Conference sessions.

Then, second, there will be no more divided responsibility, no longer can either the pastor or the layman throw the blame for the failure of any program or plan upon the shoulders of the other.

We must also remember that better first-hand information can be given. How often has a pastor wished that his laymen could have heard some brilliant lecture or some inspirational sermon which profoundly affected him while attending an Annual Conference session!

Fourth, we must consider the great saving of time that will be effected. If a bishop desires to get some message over in his area at Conference, both the clergy and laity can be reached at one time.

Some of the readers of this article were privileged to be present at the session of the Ohio Conference at Springfield last September. The presiding bishop arranged a meeting which, while perhaps not strictly legal, furnished a good example of what such a joint session would consist of were such a plan in effect. And although some criticism might have been made as to certain details, nevertheless most everyone present agreed that after the plan "got to working smoothly," the system would be a good one.

Shall We Approve?

Feeling that the admission of laymen is desirable, the other question to consider is whether the present plan should be approved or not. Due to the hurry and confusion of the closing days of the Conference, and the adverse circumstances under which the committee having the matter in charge had to work, the present legislation is not set forth in as accurate a manner as it would have been if sufficient opportunity had been given to edit the same. A plan has been proposed for correcting the amendments adopted, and it provides briefly that the present plan should be voted down as printed in Section 614 of the Discipline of 1928, and in lieu thereof that the various Annual and Lay Conferences adopt by a count vote the corrected amendment, which has been prepared with a great deal of study and which it is earnestly believed

will not only safeguard the security of the pastors in the Annual Conferences, but will also give the laymen as wide a participation in the Annual Conference as they would care to have. If this corrected amendment is adopted by the required majority of the members of the Annual and Lay Electoral Conferences, it will become effective as soon as approved by the requisite majority of the General Conference of 1932, and needed statutory enactments can then be passed. These proposals will be printed in full in all the Advocates and other church papers.

It is a pertinent inquiry as to why, with all the dis-

cussion at Kansas City and previously thereto, the plan evolved should require any corrections or additions. A brief study of United States history will undoubtedly furnish an explanation. One must remember that although the Constitutional Convention which prepared the United States Constitution convened on May 25, 1787, and was in session for about five months, nevertheless the work was so incomplete that the very first Congress on September 25, 1789, proposed ten amendments to that important document.

CINCINNATI, OHIO.

The Kind of Preachers Needed To-day

By Charles E. Jefferson, D.D., LL.D.

IN MY judgment the kind of preacher which the world needs in our day must be first of all a builder. He must have a creative mind. He must have a talent for construction. His genius must be architectonic.

We live in a wrecked world. I do not say a demolished world, but a wrecked world. When you speak of a wrecked railroad train, you do not mean that the train has been completely obliterated. It may be that parts of it have been damaged only a little, other parts have been injured more seriously, while other parts have been smashed into splinters or twisted completely out of shape. The train as a whole is wrecked. Our world to-day is a wreck. It was wrecked in the World War. We are only a few years away from that world-shattering catastrophe, that immeasurable disaster, that heart-breaking tragedy, and the wreckage lies piled up before our eyes.

The physical wreckage does not stare at us in this country, but in Europe it stabs the eyes and the heart, but the physical wreckage is as nothing compared with the wreckage which war leaves in the world of the spirit. Here are losses which cannot be computed. Here are damages which run beyond our calculations. All the moralities go down in war. Sex morality goes down first. There is a side of war which is so unsavory that no one dares speak about it and but few venture to write about it. War brings the animal side of life to the front. Ever since the war we have had a deluge of sex, sex plays, sex novels, sex conversation, sex psychology. We have specious philosophies built upon sex, and mounting statistics of divorce and fantastic theories of marriage and degrading practices of which barbarians would be ashamed.

The Reign of Lawlessness

The sanctity of human life has been scaled down. A cubit has been cut off of man's stature. We have never had so many homicides as now. In war there is nothing so cheap as life. We think nothing of the death of 10,000 men or of 50,000 or of 100,000. When we count up the losses of a year they aggregate it may be a million, but that does not daunt us. The next year will mean the loss



possibly of two million more, but that prospect does not cause us to turn back. What is human life that we should be so squeamish about it? But if it is of scant value in war, why should it be counted precious in peace? Why be sentimental about life? And so to-day human life is cheap. There are plenty of men in America who would kill a man without a twinge of remorse. If Christian statesmen think nothing of butchering ten million men, why make an ado about the killing of one man or ten men or a hundred men? Human values are down low.

The sacredness of property has depreciated. In war, taking the property of others is necessary and commendable. There is to-day an unprecedented orgy of stealing. The robbers are on a hilarious carousal. Have you examined the statistics setting forth the extent of our annual stealings? Billions of dollars are stolen in this country every year.

The sacredness of truth has faded. In war men lie without compunction. You cannot win a war if you speak the truth. All lies are white in war. In the World War we were fed systematically and scientifically with lies. Every day the art of mendacity was cultivated and practiced with enthusiasm and astounding success. Expert liars gulled us without mercy, and the distinction between truth and falsehood well-nigh faded out. Read Arthur Ponsonby's book, "Falsehood in War Time." The official liars have told us just the methods by which we were brazenly deceived. The judges of our courts are now complaining about the appalling increase of perjury. It is a growing scandal in all our courts. Multitudes of men and women think nothing of swearing to a lie. What is truth?

I need not dwell on the reign of lawlessness. The papers tell us the direful story day after day. We know it by heart. War breaks down all the laws. The old adage says, "In war the laws are silent." Every war is followed by a period of demoralization and reckless defiance of established customs. There are stupid people who imagine that our present lawlessness is due to the Volstead Act. Without the Volstead Act we should probably have had ten times more lawlessness than we have

had. Mr. Rosenwald, of Chicago, is right when he says that the lawlessness which has for several years been disgracing Chicago is largely the aftermath of the World War. You cannot, he says, transfer a million from military to civil life without a widespread restlessness and a recklessness which makes havoc of law and order. We are in the age of the gangster and the bandit and the thug.

The World War is over, but the spirit of destruction is still in the air. War is a fury, and it does not die down in a day or a year. It burns on for years, and it is burning everywhere to-day. Groups of men are abroad bent on destruction. The weapons of their warfare are not carnal. Some of our most popular writers rip everything up the back. To be a cynic is to give evidence of intellectual superiority. To tear things to pieces is the mark of a highly educated man.

Now the preacher, if he be sensitive to atmospheric influences, will be sorely tempted to fall in with this prevailing mood. If he has the instinct of pugnacity in him, he will rush at once into the fight. He also will want to make the fur fly. He will pull the hair of the critics and cudgel the backs of the scoffers and scalp the craniums of the cynics. He will plunge headlong into the melée. He will, unless he holds himself in, become a chronic faultfinder and professional censor. He will uncover the running sores of the family and hold up the youth of the land to scorn. He will kick the board of aldermen and cuff the State Legislature and slap Congress and scourge the Senate and sneer at the politicians and damn the Government. He will slam the press and jump on society and knock the schools and chew the churches to bits. It is a favorite pastime of some preachers, chewing up the church.

The Problem of Reconstruction

Has the time not come when we ought to be asking ourselves, What does the world now need? The world seems to be going to pieces. The home seems to be disintegrating. One divorce out of every seven marriages is surely ominous. City government seems to be going to the dogs. The experience of Chicago is astounding. The condition of Philadelphia is appalling. The state of things in New York is no better. In many an American city the situation is desperate. In no large American city is the future bright. The church seems to be going to pieces. Family worship has gone. The Sunday evening service has gone, or in many places is going. The mid-week service has gone, or is going. The Sunday school is in many quarters shrinking. Even the Sunday morning service is in a multitude of churches dwindling. We used to find encouragement in our rural churches. They encourage us no longer. The rural situation is even worse than that

in the city. The country church seems to be in a state of decadence.

There are prophets who tell us that national government all over the world is going to pieces. Democracy has failed. Dean Inge is not the only man who says that. The forces of dissolution are working mightily everywhere, and anarchy stands waiting at the door.

The problem before the preacher now is the problem of reconstruction. We preachers are ordained to reconstruct a shattered world. It is not a time for negations. If a man has nothing positive to say, let him keep out of the ministry. Destructive criticism is to-day an impertinence and a menace. Goethe used to say, "If a man speaks to me, let him speak positively; I have enough of the problematic in myself." Every man has in him an enormous stock of questionings and doubtings and confusions and bewilderments, and there is no room for a preacher who is incapable of affirmations.

The Preacher as Builder

The Christian preacher ought to sit at the feet of the first great Christian builder—Saul of Tarsus. He ought to give heed to Paul's exhortation to the church in Corinth, "Let everything be done with a view to building up." "Let everyone be careful how he builds. One can build of wood and hay and stubble, or one can build of gold and silver and precious stone." These are wholesome words for the preacher in our generation. Let the preacher form the habit of looking his every completed sermon in the face and asking, "Are you a sermon which will build up? Whom will you be able to build up? What in the soul will you build up?" Let the preacher, as he sits down to write his sermon, say to himself, "I must do my best to build." Let him fill

all his people with the constructive spirit. What better slogan for a church to-day than—"Let everything be done with a view to building up?"

Let us sit at the feet of Simon Peter, for he, too, was a builder. He loved to think of Christ as a living stone, and of all followers of Jesus as living stones to be built into a spiritual house. That experience of his at Caesarea Philippi fixed forever in his mind the idea of building. It is a builder who writes, "Add to your faith virtue, and to virtue knowledge, and to knowledge self-control, and to self-control patience, and to patience goodness, and to goodness brotherly kindness, and to brotherly kindness love." Every Christian is by virtue of his calling a builder, and the preacher is, to use St. Paul's expression, a "master builder," a builder whose business it is to train others in the art of building.

Let us sit at the feet of Jesus, the supreme builder of history. He pulled down, but the down-pulling was only incidental, a preparatory stage in the great enterprise of reconstruction. He struck evil again and again, but



Love Lives!

BY WILLIAM L. STIDGER

*Time is itself a restless dream,
A swallow's flight across a stream:
Life's dawn and twilight comes so soon;
The dusk of evening nudges noon;
A flash, a flame, a flickering;
The flutter of a weary wing;
A pitcher broken at the well;
A whispered word, a muffled bell;
But ah! the gods are good to me:
Love lives through all Eternity!*

He struck it as the lightning strikes. It was a stroke swift and instantaneous, clearing the air. He loved to think of Himself as a builder. "Do not think I have come to destroy," He said. "I am not come to destroy, but to build up. I have come to coax the buds into blossom, and to lift winter into summer, and to fill all the goblets at the banquet full. I am come that you might have life, and have it more abundantly."

It was His mission in the world to build men up in faith and hope and love. He came to build a brotherhood against which the forces of death should nevermore prevail. He looked upon all men as potential builders. Life is an edifice to be erected. If a man builds on right principles, that man builds on rock; but if he refuses to build upon right ideas, he builds on sand, and the winds and floods will sweep all his work away. Every follower of Jesus is called to work on the rising walls of the city of God.

This is a good motto for every preacher, "Knowledge puffs up, love builds up." Let every preacher say, "I am a builder, and my supreme task is building. I am going to help my people build the church; I am going to help them build the town; I am going to help them build the nation; I am going to help them build a better world. And when Sanballat and his noisy crowd fill the air with criticisms, let the preacher say, 'I am doing a great work, and I cannot come down.'"

Curing Souls

The preacher needed by our day must be a physician. His work is the work of healing. His job is the cure of souls.

The world is sick. It always has been sick. In the days of Isaiah it was sick. This is his description of his own nation: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and fresh stripes." In the days of Jeremiah humanity was sick. The disease had progressed so far that a cure seemed quite hopeless. The prophet summed up his conception of the situation in his famous saying, "The heart is deceitful above all things, and desperately sick."

The world was an invalid in Jesus' day, and Jesus looked on it out of the eyes of a physician. One of His proudest titles through sixty generations has been, "the great Physician." Himself a physician, He sent His disciples out to heal.

The world to-day is in sore need of a doctor. Fourteen years ago it fell among robbers who stripped it, and wounded it, and departed, leaving it half dead. Humanity to-day is fearfully sick, sick in body and in mind. Men everywhere are showing the effects of shell-shock. Society in many sections is anæmic. The blood is impoverished. The vitality of the central organ is reduced. There are muscles which are paralyzed. Many a nerve is unstrung. Civilization is like a man affected with a high fever. It tosses restlessly on its bed. It is occasionally delirious. Now and then it is plagued by hallucinations, and disturbed in its sleep by frightful dreams. Sometimes it raves and foams as though seven devils had entered into it. Its spiritual condition is distressing. Its faith has been shattered. Its hope has been darkened. Its love has been cooled. Multitudes are confused and bewildered.

The world is indisputably and dangerously sick, and what shall the preacher do? His temptation is to make a diagnosis, and stop with that. Making diagnoses is a

favorite pastime in our day. The patient lies before us, and our scientific bent of mind makes us curious to look into his symptoms. The description of a disease may have all the characteristics of a work of art. Many a preacher never attempts to do anything more than portray the symptoms and stages of social disease. If a preacher has the gift of pictorial speech, he can make a thrilling sermon out of a diagnosis. Nothing is easier than to picture the degradation of the political world, or the foibles and follies of the world of fashion, or the hypocrisies and shams of the religious world. He is a clumsy sermonizer who cannot write a fascinating discourse on the symptoms of social degeneration or make a profound impression by learnedly tracing the intricate and obscure workings of economic disorders.

How Are Men To Find Health?

A physician who makes diagnoses and stops there, is no physician at all. What would you think of a doctor who, after a thorough examination of your physical condition, declared you to be a very sick man and then dismissed you without telling you what you were to do? You do not go to a physician to be told you are sick, but to be cured. If the physician should say, "I am a diagnostician, I have no remedies for diseases, I make the examination and then pass the patient on to other hands," you would spurn him as a disgrace to his profession and think of him as a humbug. A good physician is a man who is able to make you well. It is not enough to tell men they are sinners. They know that already.

It is one of the tragedies of the modern church that the average preacher talks about diseases in general, but does not prescribe remedies in particular. He pictures, for instance, the tyranny of appetite and passion, but does not point out the way in which the power of any particular appetite or passion may be broken. He rails against an ugly disposition, but he gives us no instructions as to the method by which that disposition may be improved. He denounces the sin of worry, but he does not make it clear to the man who is harassed by worry how he can shake off his besetting sin.

There is a man or woman in the parish sunken in the depths of sorrow. Death, it may be, has come. There is a vacant chair. The heart is bleeding. But there is no word from the pulpit which will stop the flow of the blood; no information in regard to the steps which a soul must take toward the fountains of peace. There is someone in the church who is tortured by remorse. He has done something which can never be undone, or he has left something undone which can never be done, and the days are black and the nights are interminable. But the preacher brings no relief. Like Macbeth, the victim of remorse asks the preacher:

"Canst thou not minister to a mind diseased;

Pluck from the memory a rooted sorrow;

Raze out the written troubles of the brain,

And with some sweet oblivious antidote

Cleanse the stuff'd bosom of that perilous stuff

Which weighs upon the heart?"

Three Processions

And when the preacher goes on chattering generalities and abstractions, the disappointed man cries out, "Throw preaching to the dogs, I'll none of it," and out of the church he stalks to consult, perhaps, the Witch of Endor.

The Witch of Endor is doing a prosperous business in our day. Incompetent preachers have thrown a lot of business into her hands. She is immensely popular, and the reason is that she has a specific answer for each individual who consults her. Or the disappointed church member may find his way to Simon the Magician. Simon is doing to-day what he did in the days of Peter and John, he is giving out that he is "some great one," and it is surprising how many are giving heed to him. He holds forth in the parlor of a fashionable hotel, or he hires a theater, or he sets up a sanctuary in a private dwelling, and multitudes throng him because he promises to communicate to them the power of God. The multitudes are sick, and they are seeking help. They are so frantic in their search that almost any quack can take them in, if his jargon has a learned sound. Or the disgusted Christian falls in with Elymas the Sorcerer. Now Elymas is full of all subtlety and all mischief, a veritable child of the devil, but he is plausible, and his following is great. He is a healer, and what people want first of all is healing. The modern preacher too often knows nothing about healing. He does not know how to heal the broken-hearted, or to preach deliverance to the captives, or to give sight to the blind, and this accounts for the three processions which are an outstanding feature of our day—the procession to the Witch of Endor, the procession to Simon the Magician, the procession to Elymas the Sorcerer. The preacher which our world needs is a physician.

"What will you that I shall do unto you?" That was the first question of the greatest Physician this world has ever known. The preacher of our day must be a skilled physician, an expert in the pathology of the mind. He must know the nature and causes and symptoms and the stages of progress of the diseases of the soul, and after the fashion of the great Physician, he must bring to each sick heart that influx of divine power which makes whole.

Building By Teaching

The preacher needed by our times must be a teacher. Our generation is in desperate need of instruction. As a people we are densely ignorant. We have more schools than all the other countries of the world put together, and more colleges and more professors and more students and more college graduates than all the other sixty-four nations of the earth combined. And yet we are ignorant. We have a smattering of scientific knowledge, but in moral and spiritual knowledge we are woefully deficient. We have freedom of thought, and that means in most cases freedom from thought. We have freedom of speech, and that means a reproduction of Babel. We have freedom of printing, and that means a deluge of assumption and hypothesis and speculation and conjecture and sophistry and erratic notions and half-baked opinions, and fifty-seven varieties of muddled thinking. We live in a confused and confusing time. The air is filled with the discord of clashing opinions. The hubbub and uproar of the self-appointed teachers deafen the ears of the mind. What the world needs is instruction. They are for the most part ignorant; what they most need is knowledge.

They are ignorant of the Bible. Almost any adult church member will confess to you that he knows nothing of the Bible. Our young people are even more ignorant than the old people. Dr. Cairns in his volume on "Religion and the War," brought out the fact that the young men of Great Britain know little of the Bible. They are not more ignorant than are the young men of America.

We have tested groups of our young people again and again when they have asked admission to our colleges, and in every case we have been shamefaced to discover how little of the Bible they know. They came from our best homes, our finest Christian homes, but at eighteen they knew almost nothing of the Bible.

Here is the golden opportunity for the preacher. Let him become a teacher—a pulpit teacher, a pulpit Bible teacher. What an opportunity to teach a world that has been recently wrecked the cardinal ideas of the three greatest of the apostles, Peter and John and Paul, the last two of whom are among the greatest constructive thinkers of all time. What a privilege and honor to be called to teach the cardinal ideas of the Prince of Glory, the greatest teacher of the ages, the man whose name is above every name as a teacher, the man who spake as no man before Him had ever spoken, and whose speech has not been matched by any teacher who has come after Him.

Common Neglect of the Bible

What a tragedy it is for a preacher to neglect the Bible. It is the most up-to-date book in all the world. It has more fire in it than any other book ever written. If a man wants to kindle his mind and kindle other minds, let him study the Bible. It is not obsolete. It is old, but it is not obsolete. The multiplication table is old, but it is not antiquated. The alphabet is aged, but we use it every day. The law of gravitation is not novel, but the stars still obey it. The Bible is old, but it is still a light to men's paths and a lamp to their feet. The decalogue has not been erased from the lawbook of the world. When the question is asked, "What doth the Lord require of thee?" we give the same answer which a Judean prophet gave long ago, "Do justly, and love mercy, and walk humbly with thy God." "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and thy neighbor as thyself"—we know that is still the great commandment. "Love one another even as I have loved you"—that is as new as it was when it dropped from the lips of Him who makes all things new.

This, then, is the kind of preacher which in my judgment the world just now needs—a man who can build and heal and teach. I do not say that the world *wants* him. The world never wants the preacher. Saul of Tarsus once had a dream. In his dream he saw a man of Macedonia beckoning him to come over from Asia into Europe, beseeching him to help. The apostle obeyed the invitation, but when he arrived in Philippi that man was nowhere to be seen. Paul was not wanted in Philippi. He was needed, but not wanted. The first man who took any notice of him whipped him and put him in jail. Macedonia needed Paul, but it did not want him. It was the needy soul of Macedonia which had taken the shape of the man who had appealed to Paul in his dream. It is the need of the world which comes out to plead with us in our highest dreams. Builders are needed everywhere. So are healers, so are teachers.

Christ was a builder, but men did their utmost to tear down what He attempted to build up. He was a physician, but the world doubted His wisdom and rejected His remedies. He was a teacher, but men cried: "He is crazy. He has a devil. We will not have this man to rule over us." The world's greatest builder and healer and teacher was crucified between two robbers, but His spirit is still abroad in the hearts of His preachers, building and healing and teaching.

Central Missouri Conference Proceedings

THE forty-third session of the Central Missouri Annual Conference was held April 10-14, 1929, in the Centennial Methodist Episcopal Church, Kansas City, Mo., the Rev. M. L. Mackay, pastor; the Rev. E. W. Hannah, district superintendent. Bishop M. W. Clair, D.D., LL.D., of the Covington Area, presided.

On Wednesday morning the Conference opened with a devotional address delivered by the bishop from the fifth chapter of the Gospel of St. Matthew that was inspiring and uplifting. The Lord's Supper was administered to a large number of participants by the bishop and district superintendents. The secretary of the last Conference called the roll and sixty-five members answered present. The Revs. W. C. Ellis, F. D. Avant, Robert Woods, and T. J. Jones had answered roll call above. The Rev. W. L. Lee was reported withdrawn.

The Conference organized by electing B. F. Abbott, D.D., secretary; A. L. Reynolds, J. C. Jackson, E. A. Graham, assistants; F. S. Bowles, treasurer; C. Glaspie, J. R. Guyton, E. L. McAllister, assistants; W. H. Huston, statistician; C. W. Sims, E. M. Madden, James McKnight, and H. W. Harrison, assistants.

Bishop John A. Gregg, D.D., LL.D., bishop of the Fifth Episcopal District of the African Methodist Episcopal Church, brought the greetings of his district to the Conference. Addresses of welcome were delivered on behalf of the public schools of the city by Prof. W. H. Harrison, principal of Attucks School. The Rev. F. D. L. McDonald represented the United Ministerial Alli-

ance of Greater Kansas City. Dr. W. C. Hanson welcomed the Conference on behalf of the Methodist Preachers' Alliance of Greater Kansas City, and Mr. Horace Conway the local church. The Rev. F. S. Bowles, in a very pleasing way, responded to the words of welcome.

The reports of the district superintendents and pastors were made in such a way as to aid in the dispatch of the business of the Conference. Representatives from the following boards were present and addressed the Conference: Dr. B. F. Butler, field secretary of the Epworth League; Dr. E. M. Jones, of the Board of Pensions and Relief; Dr. A. R. Howard, of the Board of Temperance, Prohibition, and Public Morals. Prof. R. H. McAllister spoke to the Conference on the Southwestern Christian Advocate. Dr. D. D. Martin spoke to the Conference in the interest of Gammon School of Theology.

On Saturday morning the Conference was delighted to have with us Bishop Charles L. Mead, who brought to us the greetings of the Denver Area.

Sunday morning love feast was conducted by the Revs. J. P. Bishop and D. J. Mitchell. Bishop M. W. Clair preached an excellent sermon on the life of Joseph (Gen. 41. 40). Memorial services were held for the deceased ministers and deceased ministers' wives at 2.30 P. M. J. D. Hester was ordained deacon and John R. Guyton and Alfred Clay were ordained elders. The bishop read the appointments and Conference adjourned *sine die*.

The Conference will be known in the future as Central West Conference.—LeRoy Woolrich, Reporter.

Delaware Annual Conference

The Sixty-Sixth Session, Held at Tindley Temple, Philadelphia, Pa., April 2-8.
Dr. C. A. Tindley, Host; the Rev. E. G. Richardson, Bishop

APOSTLUDE often escapes attention, suffers mild interest amid the confusion of moods and movements incident to the departure and dispersion of the crowd, following an intense and gripping program. After an Annual Conference all seek much-needed relaxation.

But after a few weeks, even those whose appointments were received rather as disappointments may not be averse to an aftermath, a "second cropping" of green and not unpalatable offshoots of reflection and appraisal. For the present lyric we prefer the "Fantasia," since it expresses not merely what we feel, but what we feel when aspiration follows inspiration. Moreover, it is most fitting that for this purpose the major and not the minor chords shall be employed. Life is what we will that it shall be.

All that is usual, essential, and Disciplinary with regard to a Conference took place. But this was done with unusual precision, promptitude and economy of time. On the first afternoon was the examination of candidates for admission on trial; the check-up by districts, the pastors working together with their district superintendents to bring all reports up to last-minute receipts and figures; thus was facilitated the work of the Conference treasurer and statistician, with their assistants. At evening Bishop E. G. Richardson, who is also resident bishop of the Phila-

delphia Area, met the Conference on the occasion of the delivery of the historical address, by Dr. J. H. Scott. No one seemed to enjoy this rare retrospect more than did Bishop Richardson. His subsequent address was an assurance, a prophecy of a pleasant session which was duly and happily fulfilled.

On Wednesday, April 3, the Conference was formally organized by the calling of the roll and the confirmation of the officers previously elected at the Conference of 1928. A new feature of the memorial service was the memorial address delivered by Dr. S. J. Horsey, which took the place of the usual series of memoirs. The deceased elders were: G. W. Downs, I. J. Brittingham, J. C. Bantam; also D. R. Shockley, supply. All memoirs are published in the Conference journal of the year. The morning session concluded with the Holy Communion. The statistical session was held at 2 P. M., and was followed by the anniversary of The Woman's Foreign Missionary Society, Mrs. Maude Thompson, presiding.

The emphasis on evangelism given at this Conference is notable. Each evening at 7 to 8 o'clock an hour was given to soul-winning. The anniversary of the Board of Temperance, Prohibition, and Public Morals closed the night service, the Rev. A. R. Howard, speaker. Dr. Howard succeeded in exposing several false assertions concerning the Eighteenth Amendment, and brought forward

a program of education for combatting the foes of prohibition.

Thursday saw the beginning of the reading of the reports of the district superintendents. This was concluded Friday. The Rev. J. W. Jefferson, of Easton District; the Rev. J. E. A. Johns, of the Salisbury District; the Rev. T. H. Woodley, of the Wilmington District, were, respectively, given an affectionate leave-taking by representatives of their districts, which consisted of excellent addresses of appreciation, followed by the presentation of purses. Doubtless the return of district superintendents to the pastorate, to be succeeded by other pastors in that official work, makes for a comradeship that would not be possible under a diocesan or fixed status. Our system permits laudable aspiration. To be an elder is to be at work among one's peers, and there is no finer view of the Christian ministry than in this divine sense of brotherhood.

The missionary sermon, delivered by the Rev. D. G. Waters, had the merit of being non-speculative, and possessed the positive factor of sound doctrine united with the fervency and rapt optimism of a flaming spirit. Three thousand people throbbed and thrilled under his moving message, presented in clarion notes of eloquence. The anniversaries of the Philadelphia City Missionary Church Extension, and of the Board of Home Missions and Church Extension marked the evening session. Each morning (with one exception) Bishop Richardson delivered a devotional address of richness and inspired thought.

An executive session was held Friday morning, at which the following were received on trial: James W. Elbert, J. P. Adams Martin, Charles C. Thomas; elected and ordained elder on Sunday, J. H. Hubbard; local elders: Howard Hayes, Robert S. L. Price; deacons: Fred O. Barton, Chas. C. Thomas, S. G. Fullman, S. E. Proctor, Daisy Travis. Granted the retired relation were: Abraham Chase, R. N. Davis, E. E. Parker (the last had served in the pastorate fifty-one years). W. H. Horner was transferred from the Delaware Conference to Buffalo, in the Genesee Conference. He was exchanged with Dr. W. R. Palmer, who returns to the Delaware Conference. Three men were received and three retired. Mrs. Daisy N. D. Travis is the first woman to be ordained a deacon in our Conference. The bishop observed that her preparation for her work was far above the average among men seeking the same place in our ranks.

The vote in the Conference on the two amendments touching Central Conferences and on the admission of laymen to membership in the Annual Conference was almost unanimous in favor of both. We rightly regard our position in the Methodist Episcopal Church as equally secure with that of any other group, and are not the last to appreciate legislation looking toward progress.

A great hour in the Conference session was reached when, on Saturday morning, the representatives of the Lay Conference were received by the Ministerial Conference. They came in a body, led by Dr. W. W. M. Henry, newly-elected president of the Laymen's Conference. In a speech characterized by a brilliant survey of the advance of the laymen to an equitable share in the administrative life of the church where laymen are concerned, and in language as chaste and restrained as it was eloquent and ambitious, Dr. Henry pointed out some things objectionable from the laymen's point of view touching the appointment of pastors, etc. The bishop in his reply was equally democratic and even humble; but he said:

"There is not one iota of consecration for the minister that is not equally required of the layman. The minister is not to be better than the layman. All are expected to be entirely good. Ministers give more time to a particular work, but the quality is the same for both." What more timely word could be spoken to the Methodist laymen, standing upon the threshold of a new privilege entailing a corresponding increase in responsibility and efficiency?

Friday afternoon was marked by the anniversaries of The Woman's Home Missionary Society and the Board of Hospitals, Homes, and Deaconess Work. Mrs. Hattie R. Hargis resigned as president of the Delaware Conference Woman's Home Missionary Society, to pursue her new work as superintendent of the Friendship Homes of the Methodist Episcopal Church. She is a member of the board of trustees of the national organization of The Woman's Home Missionary Society.

Friday evening was made memorable by the anniversary of the Board of Epworth League. There were special demonstrations from large groups of young people representing a dozen churches in the vicinity of Philadelphia, Miss Florence G. Wilson, directress. The address by Dr. F. H. Butler was truly modern in its tenor, yet without radicalism. His emphasis on a liberal attitude toward youth, together with a certain fine stress on Christian character, carried his audience with him up the heights. No such reception to youth has ever before been given on our Conference program. Horizons are being lifted, viewpoints are being extended.

This session closed with the address by Dr. L. O. Hartman on anniversary of the Board of Foreign Missions.

On Saturday evening the anniversary of the Boards of Education and Morgan College Crusade was held. The speaker was Dr. M. J. Holmes.

Sunday saw a lofty climax to the doings of the week. At the love feast, at 9 A. M., people crowded the ample auditorium of Tindley Temple until it overflowed with them. The sermon at 10.30 A. M. by Bishop Richardson found the people ready to receive a unique message coming from the heart of a true man of God. It left all in that exalted mood which is the grace of true worship.

The ordination sermon was preached by the Rev. J. N. Bullen at 3 P. M. It was a thoughtful exhortation to the junior pastor to face the trying life of the modern ministry with conscious fellowship with God.

At 8 P. M. a sermon of sagelike erudition and heart-searching appeal was preached by the now venerable Dr. P. O'Connell, professor of philosophy at Morgan College. He exalted Christ in a manner hard to match by any other man. That he could hold a large and restless audience on this last night was due to his years of development as a master of the forum.

The Conference closed Monday morning at 11 o'clock with the reading of the appointments. Gravely the bishop assumed entire responsibility for the appointments, nevertheless declaring that the utmost endeavor of the cabinet had been to hear every counsel available. Not a murmur of complaint followed that final report.

We dare say that the last man in the Conference believes that our bishop is strong, steadfast, sure, utterly reliable as far as it is humanly possible to be so. He thinks for himself, but he allows you to do the same.

The next Conference will be held at Cambridge, Md., in 1930.—R. B. T.

Funeral of Norman Thirkield

By Ralph B. Parks

FUNERAL services for Norman Thirkield, youngest son of Bishop and Mrs. Wilbur P. Thirkield, were held at the old family home at Franklin, Ohio, on the afternoon of April 7, 1929, the Rev. Dr. F. W. Stanton and Pastor Hoffman officiating. His brothers (Gilbert Haven and Wilbur Gammon) and his cousins were the pallbearers, and the interment was in Woodhill Cemetery, where four generations of the family are buried.

The day following his sudden death, even on short notice, over 100 of his friends met at Trinity Chapel, Buffalo, for a service conducted by the Revs. Drs. Cameron J. Davis and Bruce S. Wright, of Asbury-Delaware Avenue Church.

Many testimonials from bankers and business friends witness to his attractive personality, his integrity, and nobility of spirit. He was the Buffalo representative of the Bonbright Company, New York, investment bankers. He was a graduate of Wesleyan University, and served as first lieutenant throughout the war.

God Plucks an Easter Lily

A BRIGHT shining Easter lily was plucked from God's flower garden in his youth. Henry Edward Burns, Jr., son of the Rev. and Mrs. H. E. Burns, who are pastoring the South Atlanta Methodist Episcopal Church, Atlanta, Ga., died March 28, 1929. He was born in Newnan, Ga., February 19, 1907, and baptized and dedicated to God in his infancy by Dr. C. L. Johnson. He spent his life in Christian service.

After finishing public school in Newnan, Ga., he became a student at Clark University, and at his death was specializing in music, in which field, having a special talent, he planned his life work. From the age of eight he rendered musical services in the home, church, Sunday school, Epworth League, District Conferences, and conventions. Upon accompanying his father to his new field of endeavor Edward began his services, rendering music for God and humanity at any time and anywhere. It was his greatest pleasure to serve in any capacity. He was a good boy, kind, polite, and benevolent to everybody, especially to those of mature age, and was loved by everybody who knew him.

He served for many years as Sunday-school teacher. He loved his Bible, and committed many passages of Scripture. He found solace in the 19th Psalm, which he could be heard repeating night after night before retiring.

He was a member of the Ancient Free and Accepted Masons and the Improved Benevolent Protective Order of Elks of the World. He was faithful to his home, school, church, and societies until death. It is not how long we live, but how well we live that counts. The twenty-two years, one month, and nine days that he lived were well lived in service.

God wanted a musician in heaven so He took Edward unto Himself. He bore his illness with patience, and said he was ready to die if his mother would not worry. He leaves to mourn his death his mother and father, a sister and a brother, a grandmother, and a host of relatives and friends. Funeral services were held in the South Atlanta Methodist Episcopal Church, the principal address being delivered by the Rev. D. H. Stanton, superintendent of

the Atlanta District. The ministers of the Atlanta Conference attended in a body. The Clark University quartet rendered a selection, "Peace, Perfect Peace." Other musical selections were rendered by the Criterion Quartet and Montgomery orchestra. Five-minute speakers were: Mr. J. T. Amy, Miss Sadie Westbrooks, Dr. C. L. Johnson, the Rev. E. G. Newton, Dr. M. S. Davage, the Rev. Middleton, the Rev. M. S. Miller, Prof. Frederick Hall, Mr. J. F. Middleton, the Rev. J. F. Demery. The floral offerings, which were beautiful and numerous, were presented by Miss Grace Arnold.—John J. Seabrook, Jr.

Watch This Subscription Corner

AMONG the local charges sending in more than one subscription recently are as follows:

Rev. B. F. Smith, Detroit, Mich., 30; Rev. W. H. Wallace, Oberlin, Ohio, 5; Rev. H. M. Carroll, Chicago, Ill., 10; Rev. J. E. Burton, Columbus, Ohio, 3; Rev. J. W. White, Beaver Dam, Ky., 3; Rev. E. E. Hamblen, Richmond, Ky., 3; Rev. J. B. Redmond, Chicago, Ill., 8; Rev. N. D. Shamborguer, Louisville, Ky., 2; Rev. D. D. Turpeau, Cincinnati, Ohio, 2; Rev. G. W. Sherrard, Flemingsburg, Ky., 3; Rev. R. S. Mosby, Chicago, Ill., 2; Rev. T. L. Ferguson, Springfield, Ohio, 2; Rev. Thos. H. Parrish, St. Louis, Mo., 6; Rev. W. H. Wheeler, Moberly, Mo., 6; Rev. G. W. Adams, Forest, Miss., 15; Rev. M. C. Pulliam, Ripley, Miss., 3; Rev. K. W. McMillan, Fort Worth, Texas, 10; Rev. T. M. Thornton, Forest City, Ark., 2; Rev. B. C. Jackson, Kingstree, S. C., 2; Rev. A. D. Jacques, Austin, Texas, 2; Rev. W. L. Mills, Montrose, Miss., 2; Rev. J. W. E. Bowen, Jr., Jackson, Miss., 3; Rev. E. N. Rogers, Enterprise, Miss., 2; Rev. E. J. Mil-sap, Jackson, Miss., 2; Rev. S. F. Moss, Camden, S. C., 2; Rev. W. A. Payton, Mexico, Mo., 2; Rev. H. L. Over-ton, Des Moines, Iowa, 2; Rev. H. W. James, Sioux City, Iowa, 2; Rev. C. C. Brown, Eastport, Md., 12; Rev. E. M. Mitchell, Martinsburg, W. Va., 3; Rev. R. E. Burnett, Hamilton, Va., 6; Rev. T. N. Austin, Harrisonburg, Va., 2; Rev. R. M. Williams, Richmond, Va., 8; Rev. H. A. Brooks, Laytonsville, Md., 5.

Every charge in Methodism can do something to help increase the mailing list.

Forget promises. Do away with the many resolutions. Stop talking about it. Let us send some subscriptions to the Southwestern Christian Advocate and it will greatly help your district win the Southwestern banner.

Washington Annual Conference

(Continued from page 320)

partially and to the complete satisfaction of the majority of its members. Though he stated he may never hold the Conference again, it hopes he will be with it again before the next session of the General Conference.

Too much credit cannot be given Dr. Lyons and Ames Memorial Church for the fine way they entertained the Conference on very short notice. One hundred and seventy preachers left the Conference with the words of Frances Ridley Havergal upon their lips:

"In full and glad surrender we give ourselves to Thee,
Thine utterly and only and evermore to be.
O Son of God, who lovest us, we will be Thine alone,
And all we are and all we have shall henceforth be Thine
own."

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

WHAT HILKIAH FOUND IN THE TEMPLE

SECOND QUARTER. LESSON V. MAY 5

Scripture Lesson—2 Chron. 34. 1-83.

Hilkiah Found Deuteronomy in the Temple. Deuteronomy means "second law." In this case, "law" does not mean merely one law, but a body of laws, as we might speak of British laws, American laws, etc., etc. The first law is the body of laws incorporated elsewhere in the Pentateuch—in Exodus, in Numbers, and especially in Leviticus, which is entirely a book of laws. The second law is comprised in chapters 5-26 of Deuteronomy.

But why would we have a second law from the same lawgiver? Wherever this happens it must be that the second law is concerned with matters not dealt with in the first law, or deals with the same matters in a different way. In the former case the second law is an amendment to the first, while in the latter case it is either a revision or a setting aside of the first. If the first law is amended it is because of the felt necessity of condemning other evils not condemned by it, as is the case with the various amendments to our Federal Constitution. And if the first law is set aside it is because it is found to be either impossible of enforcement or inadequate to get the desired results. The relation between the law of Moses and the law of Christ is a good illustration of a more adequate setting aside a less adequate law, no matter how adequate the law of Moses might have been in times past.

Deuteronomy Is a Second Law in Being Both an Amendment and a Revision of the First Law. One who thoughtfully examines the second and first laws of Moses comparatively will see that in some respects the second law amends the first one (1) in condemning other evils not condemned by it. One illustration of this is Deut. 17. 14-20. Teaching on this matter is not to be found in the first law. Or (2) it amends it in justifying certain conduct not popularly held as binding. A good illustration of this is Deut. 18. 15-22. The first law left the people free to believe that the last word on conduct for them had been spoken by Moses; and if anything new should be taught in the future it may not be held as the teaching of God, and, therefore, binding on the people. But the second law makes provision for the appearing of new teachers who would teach new teachings to meet the requirements of new times. Thereby progress in the knowledge of God as new situations arose was made possible. The first law had made provisions for priests, but not for prophets. And in other respects the second law revises the first in being a sort of commentary on it and giving it applications to conduct not originally specified. One good illustration of this is Deut. 19. 16-21. The statement in verse 21 is not applied to the same evil as in Exod. 21. 23, and Lev. 24. 20. But the second does not revise the first law in its entirety, of course; it revises only those parts which were thought to need revision to correct certain grave evils prevalent in the day in which the revision was made.

Deuteronomy Became the Handbook of the Reformation of Josiah. The fact that Deuteronomy was an amendment and revision of the first law does not say anything definite as to the time of its composition. That fact alone would not prevent us from holding that it was produced in the same general period as the older law. But for this fact and for others which we do not need to state here it is the judgment of most modern Biblical scholars that this book was produced in the same period of its discovery—after the reign of Hezekiah. Two kings ruled during that period—Manasseh and Amon—both of whom were religious reactionaries in the bad sense of the term. They used the influence of their office to lead the people back into the religious conditions and practices out of which Hezekiah had used the influence of his office

to elevate them. For seventy-five years after his death the reformation of Hezekiah was dead. And when the youthful king Josiah had about attained unto manhood he was presented with Deuteronomy as a guide for the remainder of his administration. If the book was produced in this period it must have been produced during the reign of Amon or the earlier part of Josiah's reign.

One serious problem with which the prophets were faced in getting their teachings accepted and followed was the problem of authority. The true prophets spoke in the name of God; but so did the false ones also. How was anyone to be sure what was what or that was that? Moses was the only religious authority generally accepted as such. But how was anyone to be sure what interpretation or what application of Moses' teachings was the correct one? Of course Christian leaders to-day are faced with a similar problem of authority when it comes to interpreting Christ's teachings, or applying them to new situations that arise from time to time. The militarist shows Christ a militarist; the pacifist shows Him a pacifist; and, forsooth, the bootlegger shows Him in favor of strong drink! So when the religious teachings of the great prophets were found to have the authority of Moses back of them—rather were believed to be the actual teachings of Moses—nothing less than a religious reformation in greater harmony with the prophetic teachings could result. This is what discovery of Deuteronomy did.

Hezekiah's reformation was due largely to the personal influence of Isaiah over the king; and for that reason it passed away with the passing of this king and prophet. It was regarded by the successor of this king as only a state policy of Hezekiah which he was by no means in duty bound to accept as the policy of his administration. It was the prerogative of a king to formulate the policy of his administration. Amon accepted the policy of Manasseh. But the youthful Josiah, and probably much because of his tender youth when he came to the throne, came more directly under the influence of the priestly and prophetic classes. Early in his administration it seems that he showed a decided

leaning away from the policy of his predecessor. And when Deuteronomy was discovered his reformation resulted. This reformation had the influence of Moses back of it, and so was based upon the law of the land. SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 5

"All that was committed to thy servants they are doing"

(By D. D. Martin, D.D.)

The story of Israel is so very human as to make us feel perfectly at home with them. Kings and people alike fall into backslidings, and God, in His infinite mercy, brings forward a new leader in king or prophet who institutes reforms and brings the people back again with repentance and good works. Josiah is a good king following a corrupt father. Thoroughgoing reforms are instituted, and his heart is cheered by the reports that all his wishes are being carried out.

The careful application of reform brought out the real reason of the decline. Someone had hidden the book of the law which God had made known through Moses. No wonder the church declines when God's law is obscured by whatever means and purpose! Humans are quick to feel they are no longer under restraint, and the church loses that correctness in the life of its members so necessary to the conversion of the world; for when that is true all that God committed to His servants is not being done.

The heathen world is such because they have lost the book. One of the greatest missionary agencies in the world is the American Bible Society which, through its force of consecrated workers, is carrying the Word of God into all lands, and translating it into all languages. That the Bible may be of fullest value we need to have an open eye to read its truth. Many have their understanding darkened by strange faiths, and need someone to teach them. The Bible in heathen lands requires the missionary to give it full value.

The real work of the preacher or missionary is to make the Bible understood. A Sunday-school teacher is of value in living and teaching the Bible. The biggest thing that happened in the reforms of good King Josiah was in finding the Bible and giving the interpretation thereof. This was done because the king's servants were faithful in their work. It will be done in this and every land if we are all loyal to our task.

OAMMON SEMINARY.

Epworth League Topic

MAY 5

By the Rev. J. W. Haywood, D.D.

INSTITUTE SUNDAY

(John 1. 8-7)

Well, here we are again face to face with the time to make ready for the institute. Have these institutes paid for themselves? I am intensely interested in this Epworth League matter. This interest is the explanation of my contributing the discussion of the League topics to the columns of the Southwestern. And recently I have been making, among the preachers, a little check-up on the value of institutes as measured by their influence upon the League work of those who attend. I have asked many preachers if they felt that it was worth while to send delegates from their charges to these institutes. In almost every case the answer has been an unhesitating "yes."

The preachers tell me that the young people who attend these institutes not only come back with more knowledge of what the League work is "all about," but with increased zeal for the work, with larger visions of the opportunities for Christian service which the League offers them. I didn't see how it could be otherwise. I have been close to the institute held here at Morgan, and it has always

seemed to me that the young people, and old ones, too, for that matter, ought to be tremendously helped by that week together. They study, they sing, they pray, they play. And I submit to you any one of these activities by itself would be greatly worth while.

The study of League methods and plans is an invaluable thing for our League workers. We have somehow gotten the idea that all one needs to be a leader in church work is religion and zeal. Well, we are learning more and more that it takes some knowledge, too. You think, perhaps, that a week is a short time. It is. But a fellow who studies a week knows a deal more than one who doesn't study at all. A great deal can be learned in that time about the sources from which information can be secured on various phases of League work. If I were a pastor I'd see to it that my League had the largest possible representation in the League. These delegates will prove heaven not only to the League, but to the whole church.

MORGAN COLLEGE.

Central West Conference Appointments

(Names of Supplies in parentheses)

KANSAS CITY DISTRICT

E. W. Hannah, District Superintendent,
2205 Wabash, Kansas City, Mo.

Armstrong, A. C. Poston. Blackburn Ct., A. Gamble. Bowling Green, E. T. Carrington. Glasgow, H. T. Reeves. Glasgow Ct., L. F. Payne. Independence, Alfred Clay. Kansas City: Centennial, M. L. Mackay; Clark, LeRoy Woolrich; St. Mark, Jordan Ray. Lexington and Wellington, F. S. Bowles. Marshall, W. F. Walker. Moberly, W. H. Wheeler. Montgomery, J. H. McAllister. Mexico, W. A. Payton. St. Joseph, B. R. Booker. Slater, R. H. Young. Sturgeon, H. J. Harrison. Wellsville (J. C. Grady).

OMAHA DISTRICT

Spencer Ray, District Superintendent,
Omaha, Neb.

Central City, Neb., to be supplied. Concordia, Kan., to be supplied. Council Bluffs, Iowa, to be supplied. Des Moines, Iowa, H. L. Overton. Grand Island, Neb., K. B. Byrd. Lincoln, Neb., C. W. Glaspie. Marshalltown, Iowa, H. C. Shaw. Mason City, Iowa, J. C. McGinty. Mitchell, S. D., to be supplied. Norfolk, Neb., to be supplied. Omaha, Neb.: Clair, A. H. Higgs; Union, to be supplied. Ottumwa, to be supplied. Sioux City, Iowa, H. W. James. Waterloo, Iowa, to be supplied.

SEDALIA DISTRICT

E. F. Pate, District Superintendent,
213 W. Morgan, Sedalia, Mo.

Beaman Ct., to be supplied. Butler Ct., C. C. Reynolds. Carthage, A. D. Eiggs. California Ct., C. D. Hester. Clinton, D. J. Mitchell. Dresden Ct., A. M. Somerville. Fayette, W. B. Curtis. Fulton, S. H. Johnson. Greenfield Ct., W. H. Huston. Georgetown Ct., C. C. Cato. Joplin, E. A. Graham. Knobnoster, A. Saunders. Lebanon, W. D. Rivers. Neosho, R. M. Colder. New Bloomfield, S. L. Deas. Osceola, to be supplied. Rollo, A. C. White. Sedalia, C. S. Webster. Springfield, E. L. McAllister. Sweet Springs, J. W. Terrell. Versailles, W. A. Phillips. Warrensburg, J. R. Guyton.

ST. LOUIS DISTRICT

G. D. Hancock, District Superintendent,
St. Louis, Mo.

Clarksville, L. C. Dawkins. Davenport, Iowa, to be supplied. De Soto, J. C. Guyton. East St. Louis, J. C. Jackson. Elsberry, A. C. Smith. Farmington, A. E. Miller. Festus, Monroe Denny. Foristell, A. J. Williams. Fort Madison, Iowa, J. E. Tunstall. Fredericktown and Ironton, L. W. Smith. Hannibal, Badie Ray. Jacksonville, Ill., F. D. Woodford. Louisiana, C. N. Wright. Lovejoy, Ill., to be supplied. Malden (H. T. Littlejohn). Netherlands, Printer Dautzler. Peoria, Ill., E. M. Madden. Poplar Bluff, M. D. Giles. St. Charles, J. H. Boone. Springfield and Buffalo, A. M. Todd. St. Louis: Ashury, Thos. Parrish; Howard Place, W. W. Goff; Kinlock Park, C. W. Sims; LaSalle, Ernest Scott; Samaritan, H. L. Reynolds; Union Memorial, B. F. Abbott, L. E. Vincent; Webster Groves, A. L. Woolfolk. Troy, James McKnight. Truesdale, G. W. Wehr.

TOPEKA DISTRICT

Alexander Talbert, District Superintendent,
Topeka, Kan.

Alma, A. G. Russell. Arkansas City, to be supplied. Burlingame-Waubunsee, G. C. Cooper. Burlington, to be supplied. Topeka: Ashury, E. J. Moore; Mt. Olive, H. G. Kirkpatrick. Chanute, A. J. McAllister. Coffeyville, E. T. Anderson. Caldwell, to be supplied. Chetopa and Oswego, W. M. Meals. Clay Center, J. H. Streeter. Colorado Springs, Colo., G. F. Tipton. Emporia, Kan., to be supplied. Denver, Colo., J. W. Thomas. Dunlap and Osage City (E. J. Turner). Fort Scott, Kan., G. T. Saxton. Hutchinson, to be supplied. Independence, Walton Brown. Kansas City, Kan.: Grace and Bonner Springs, T. B. Oville; Mason Memorial, L. T. Grant; Wesley, A. A. Tolson. Lawrence, to be supplied. Leavenworth, T. C. Butler. Manhattan, J. B. Walker. Mound City, (A. W. White). Newton, to be supplied. Parsons, J. O. Murphy. Pueblo, L. C. Williams. Salina, P. A. Morrow. Valley Falls (J. E. Williams). Wichita, W. C. Conwell. Winfield, to be supplied.

Enterprise, Miss.—The Rev. E. W. Rogers preached at Little Zion Methodist Episcopal Church on Easter Sunday morning. The collection amounted to \$205.83. At 8 P. M. a program was rendered at Zion Chapel Methodist Episcopal Church, Stonewall, Miss. Collection, \$165.85. At 7.30 P. M. the three churches came together at Wesley Methodist Episcopal Church and a special program was rendered. Collection, \$129.07. Little Zion Church was rewarded the \$2.50 gold piece for faithfulness. Those who received prizes were Miss Addie May Wainwright, of Little Zion, who raised the largest amount. She received \$2.50 in gold; Mrs. Irene Piguese, of Zion Chapel, at Stonewall, received \$2.50 in gold. Grand total raised for the day, \$500.25.—The Rev. E. W. Rogers, Pastor; Willia Buckley, Reporter.

Potts Camp, Miss.—March 31, Easter Sunday, was a high day at St. Mary Methodist Episcopal Church. At 5.30 A. M. the district superintendent, the Rev. A. G. Cole, preached a wonderful sermon and administered the Lord's Supper. At 10.30 A. M. a splendid Sunday school was conducted, and at 11.30 the Rev. Cole preached another sermon to the young people. His text was "The Resurrection." A large and appreciative audience was present to hear both sermons. A beautiful program was rendered by the young ladies and children, the title of which was "The Eternal Light." Mrs. Jackson directed the program. Total collection for the day was \$26.21. May God's blessings rest upon our pastor and superintendent that they will do more and better work throughout this year.—Lucille Street, Reporter.

Hattiesburg, Miss.—St. Paul: The reports from the Easter drive were quite pleasing. In spite of the fact that this people have been struggling for some time to get in the new church, they came and laid on the table the following amounts: Mrs. J. O. Wheaton, \$60; Mrs. M. L. Williams, \$99.50; Mrs. L. Britton, \$28.50; Mr. E. W. Hall, \$60; Mr. E. D. Trigg, \$63; Mrs. M. V. Hails, \$50.75; Mrs. N. Ware, \$65; Mrs. L. Ward, \$31.25; Mrs. L. Smith, \$56.15; Mrs. C. McCarty, \$61.25; Mrs. I. Richardson, \$53.35; Mrs. J. Brown, \$42.35; Mrs. L. G. Coleman, \$54.93; Mr. J. S. Parker, \$35.50; Mrs. D. A. Randall, \$35.75; Mrs. F. C. Love, \$24; Mrs. A. O. Dudley, \$42; Mr. E. Strickland, \$47.45; Miss E. Berry, \$17.20; the Ladies' Aid, \$128.52; the Sunday school, \$125; Epworth League, \$5; Junior Epworth League, \$20; Queen Esther girls, \$5; total, \$1,210.75. The pastor, Rev. J. D. Wheaton, is very grateful to God and his people for this success.—Mrs. L. G. Coleman, Reporter.

Shelbyville, Tenn.—Easter was fittingly observed at Scott Chapel Methodist Episcopal Church. The church was decorated with potted flowers and cut flowers and other decorations in keeping with the spirit of Easter. Sunday morning found a large number of young people in church school, filled with the Easter spirit. The superintendent, Bro. T. B. Bledsoe, was in his place with things well in hand. At 11 A. M. the pastor, Rev. D. T. Burch, brought the Easter message, which impressed everyone present with the truth of the resurrection as never before. We shall never forget that message. At 7.30 P. M. the church was filled to its capacity to witness the program, "Easter Gates Swing Wide," rendered by the church school and young people, under the direction of Mrs. Annie V. Burch, wife of our beloved and able pastor. Too much praise cannot be given our pastor's wife for the splendid program rendered and the valuable service she gives in all the activities of the church. We trust we may have them with us many years. Collection, \$22.—Miss Sarah E. Dean, Reporter.

East Decatur, Ala.—Sunday, April 7, was a high day at Jones Methodist Episcopal Church. At 11 A. M. the Rev. Jas. Carter, pastor, preached a soul-stirring sermon. This was Rally Day with the members and friends, and at 3 P. M. the Rev. Dillard Williams preached to a large and appreciative audience. Those responding to the call for aid were (members): Bros. Greene Shelby, \$30; Wm. Toney, \$20; F. Jones, \$15; Wm. Martin, \$10; B. Shelby, \$9.05; C. Toney, \$5; A. Toney, \$1; Sisters: C. Harris, \$15; N. Toliver, \$15; E. Orr, \$12.30; H. Taylor, \$10; B. Martin, \$5;

Little Stories of Achievement

What the Churches Are Doing

Cottonport, La.—The Easter drive was a success. We had the early morning sermon by the pastor, who also preached at night. Old Zion Baptist Church worshiped with us at the evening service, and its Sunday school was out in full. Mrs. G. A. Lashington, our Sunday-school superintendent, rendered a fine program at night to a packed house.—J. C. Clark, Pastor.

Quitman, Miss.—Our Easter exercises was carried out at each of the four churches. Here at Mt. Zion the exercises were grand, led by Sister Annie L. Blakeney. The collection for the different churches was as follows: James Chapel, \$20; Zion Chapel, \$22; Mt. Olive, \$30; Mt. Zion, \$35; total, \$157. We are over the top.—The Rev. J. McCree, Pastor; Thos. Blakeney, Secretary.

Rio, Miss.—An Easter program was rendered at Liberty Methodist Episcopal Church Sunday, March 31, which was enjoyed by all present. After the program was rendered the Rev. I. R. Kersh, our beloved pastor, preached an able sermon to the delight of all. Unit leaders' collection, \$14; public collection, \$5; total collection, \$19.—The Rev. I. R. Kersh, Pastor; V. M. Donald, Reporter.

Shellmound, Miss.—Passion Week services were held at St. Paul Methodist Episcopal Church, which resulted into \$90 on building. Our Easter collection was \$68; total for the drive, \$142. Our World Service drive was conducted at Mt. Nebo Methodist Episcopal Church April 1-5; collection during the drive and on Easter, \$114.80; grand total for the circuit, \$256.97. Paid on World Service, \$118.—D. D. Shelly, Pastor.

Moorhead, Miss.—The great rally given at the Haywood Chapel Methodist Episcopal Church was quite a success. There were four sermons, and a packed house at each service. Dinner was served on the grounds. Raised during the rally, \$100.15. This amount was applied on World Service, church build-

ing, and pastor's salary. Four members were received into the church, one for baptism. We are ascending the peak.—Rev. R. L. Howard, Pastor.

Crawford, La.—On Easter Sunday our pastor, the Rev. I. E. Badie, was at his best. He preached a sermon that will be long remembered by all who heard him. The spiritual tide ran high, and we had a glorious meeting. We also closed our revival with six members added to the church; three persons were baptized; total added to the church this Conference year, ten. Collection for the day was \$60. We do not intend to stop until we reach the goal. Pray for us.—Mrs. I. E. Badie, Reporter.

Pickens, Miss.—Easter was a high day on the Pickens and Sallis charge. The program was carried out nicely at all of the churches: 11 A. M., at Barlow; 8 P. M., at Springridge; 7.30 P. M., at Union. At the last-named place the program was carried out together with a pageant. Bro. L. H. Brown, Sunday-school superintendent, was in charge, assisted by Mrs. Etta Brown, his wife. Mrs. Clara Scott, wife of Bro. J. E. Scott, presided at the organ. She and the efficient choir rendered fine service. Collections: Barlow, \$30.11; Springridge, \$27.10; Union, \$49; total, \$106.21.—The Rev. W. C. Hilliard, Pastor; J. W. Scarborough, Reporter.

Liberty, S. C.—The Rev. Q. V. Manning, pastor of Pickens charge, preached a soul-stirring sermon at Roberson Chapel Methodist Episcopal Church, April 7, after which the trustee rally was conducted. The reports were as follows: Club No. 1, Mrs. Pauline Boggs, \$5.50; No. 2, Mrs. Savannah Byrd, \$18; No. 3, Mrs. W. L. Simpson, \$22.58; No. 4, Mrs. Jodie Lemons, \$21.43; No. 5, Mrs. Lucille Johnson, \$12; No. 6, Mrs. Tecora Rosemond, \$10; No. 7, Mrs. Pearl Andrea, \$19.07; No. 8, Mrs. Pearl V. Anderson, no report; No. 9, Mrs. Savannah Donaldson, \$14; No. 10, Mrs. Fannie Manning, \$12.85; No. 11, Miss Janie Chester, \$2.50; pastor's salary, \$19.04; Sunday school, \$4; total for the day, \$155.89.—Frank Lemons, Reporter.

S. Johnson, \$6.35; A. Jordan, \$6.10; M. Toney, \$5.80; S. Matthews, \$5; F. Patrick, \$4; M. Matthews, \$3; M. H. Alexander, \$2; Frances Beadle, \$1; friends: Bros. H. Tate, \$1.50; J. Skinner, \$1; Wm. Martin, \$1; Ed. Harris, \$1.25; E. Johnson, \$1.25; Messrs. H. R. Johnson, J. Toliver, C. Taylor, Mrs. F. Whitaker, \$1 each; Miss O. Toliver, 65 cents; Miss Frankie Toliver, 65 cents. There were other friends who gave smaller amounts. Total raised was \$254.10. We extend sincere thanks to all who came to us in our hour of need. Pray for us as we strive to go forward with the completion of our church.—Reporter.

Roscoe, Texas—St. Mary's Methodist Episcopal Church celebrated Easter in grand style, beginning Saturday with an observance of Good Health Week. We had a general clean-up of house and grounds. Sunday at 4 A. M. the members and friends of St. Mary's Church listened to a sermon by the Rev. Jonah Handley, which was very fitting for the occasion. He also preached at 3 P. M., and at night the Rev. James Huntsman, of Pilgrim's Rest Baptist Church, and some of his members and a few members of Mt. Zion Baptist Church, were with us. The Rev. Fisher and the Rev. Jesse Huntsman also rendered valuable service. We had an excellent lecture by Attorney Betts, of Kansas City, Mo., on the value of business co-operation. A very interesting Easter program was carried out in the evening, consisting of choruses, solos, Easter recitations, lectures on origin of Easter, and the gift of flowers and birds. Some very timely remarks were made by Bro. Davies, of Prairie View College, Texas. The churches that made it possible for us to raise our quota were: St. Mary's, \$15; Pilgrim's Rest, \$5; Mt. Zion Baptist, \$4; total, \$24. We are rejoicing that we are over the top.—Mrs. H. M. Davies, Reporter; the Rev. Dee Tucker, Pastor.

Winona, Miss.—We looked forward to Easter Sunday with profound interest, as on that day we had planned to go into our New Haven Memorial Methodist Episcopal Church; also to raise every cent of our World Service money. We therefore could see nothing but success. All of the auxiliaries of the church, under the direction of the Ladies' Aid Society, united their forces together, the result of which showed wisdom. The New Haven Memorial Church was opened for service at 4.30 A. M. A large number of members and friends gathered for praise service. At 11 A. M. Pastor J. W. Winbush preached the first sermon in the new church. At 7.45 P. M. the program, "The Eternal Light," was rendered; V. L. Lester, Sunday-school superintendent; Mrs. Ideila Ike, daughter of District Superintendent Wesley, general manager. Amount raised, \$547. The following ladies were the leaders of the financial campaign: Mesdames A. Simmons, S. Vaughn, G. A. Lester, A. Grissom, W. Harper, and F. Johnson. One of the recent financial drives of the Winona charge was known as the Red, White and Blue Bud Rally, which was under the direction of the following ladies: Mrs. W. Harper, \$6.80; Mrs. A. Simmons, \$6.75; Mrs. Maggie Haywood, \$6.62; Mrs. G. A. Lester, \$8.06; Mrs. C. T. Vaughn, \$13.07; Miss C. M. Winbush, \$8.40; public collection, \$6.80; total, \$56.69. The Rev. A. L. Hill, pastor of Campbell Hill M. B. Church, preached a most excellent sermon to a large congregation.—J. W. Winbush, Pastor.

Maysfield, Texas.—Milam Grove: The Maysfield circuit is going forward under the leadership of the Rev. R. L. Palmer, our new pastor. The Rev. Mr. Palmer planned his World Service drive, and Easter was our red-letter day. At 4.30 A. M. we gathered at the church for the morning watch, and at 5 A. M. the Rev. Palmer took charge of the pulpit and selected for his text Matt. 28: 6: "He is not here, he is risen." It was indeed a great message. At 11 A. M. the Rev. Palmer motored to Port Sullivan, where he delivered another great sermon, and at 3.30 o'clock he was back again at Milam Grove to hear the reports of his unit leaders, and at night we made our final report, which resulted in \$100, our full quota for World Service. The following Wednesday night we began our service prefacing our second Quar-

terly Conference. The Rev. W. M. Knapp, of the Baptist Church, delivered the sermon. Thursday night the Rev. Whiting, of the Baptist Church, brought to us an able message. On Friday our good Rev. Taylor, of Providence Baptist Church, failed to appear, and our pastor filled the pulpit. On Saturday night the Rev. A. D. Sadler, of the African Methodist Episcopal Church, filled the pulpit. This brought us to Sunday, when we all motored to Port Sullivan, where we had a spiritual feast. At 11 A. M. the Rev. J. W. Down, our efficient district superintendent, preached a very wonderful sermon, and at 3.30 o'clock the Rev. J. W. Williams, of the African Methodist Episcopal Church, brought the message. Sunday night we closed, with a collection of \$61.88. Pray for our success.—E. T. Smith, Reporter.

Austin, Texas—It was our very great privilege to have the eminent Dr. Harvey Reeves Calkins in the city of Austin April 4 and 5. A very splendid program was arranged for Dr. Calkins. He spoke to a large group at the college chapel service Friday noon. Thursday afternoon he spoke to a group of churchmen at Wesley Tabernacle. The Wesley-Simpson Sub-district "Outlook Conference" was timed so as to take the advantage of Dr. Calkins' presence at these sessions. The study periods were well attended, and we believe that a healthy sentiment was cultivated towards the World Service program. Thursday evening Dr. Calkins delivered a very helpful and inspiring address upon the subject of "Friendship." A World Service offering was taken. Friday afternoon he spoke on the subject of "Heathenism." Friday evening at Wesley Dr. Calkins delivered a great address upon the subject of stewardship. We are happy that we were blessed to have this rare-souled man to visit Austin Methodism. We wish to express our thanks to Bishop Jones and the Board of Foreign Missions for sending Dr. Calkins to the Austin District. Easter services at Wesley were "tip-top." The choir was at its best in its renditions of Easter selections. The pastor lifted us to realms of new life and new vision when he delivered the Easter message at 11 o'clock Easter morning. Plans are just about complete for the new building which Wesley hopes to erect soon. Pray for our success. We intend to entertain the next session of the West Texas Conference in our new edifice.—The Rev. Walter Lee Turner, Pastor; Mrs. C. E. Whitaker, Reporter.

Philadelphia, Pa.—Mt. Zion Methodist Episcopal Church has just closed what is considered the best year in her history. She sent her pastor to the sixty-sixth session of the Delaware Annual Conference with all benevolent claims and the salaries of bishop, district superintendent, pastor, and Conference claimants in full. She reported eighty-five accessions to the church, forty-five conversions, and fifty-four read in as full members. In the early part of the Conference year a challenge was given by the Board of Home Missions and Church Extension that upon the raising of \$750 by the church to meet pressing claims, a donation of \$350 would be granted.

The little band of loyal workers accepted. In a concerted drive, and in the eleven weeks allotted them, they placed on the table \$1,100. Mt. Zion church is in a part of the city fast becoming inhabited by Negroes. Many are Methodists, and as there is no other Methodist church near, she has a great mission. Her greatest handicap is the lack of an adequate building with modern equipment to care for the social as well as the spiritual needs of those who crowd her doors. Mt. Zion is well organized, with far-seeing and capable leadership. Among those who make up her officiating in the capacity of presidents, are: Chas. Gross, the trustee board; Hattie Green, steward board; Lavenia Wilmore, Helping Hand; Dorothy Goud, Sunshine Club; John Jackson, ushers; Herbert Mitchell, church school; James Winters, Epworth League; Charity Willson, Ladies' Aid; Emma Bryant, Fiorai Circle and Pastor's Aid. At the last board meeting of the year the pastor was presented with a suit for Conference, and the lady of the parsonage with a purse of \$5 by the church and Helping Hand Club. Mt. Zion hopes for a greater report this year. The Rev. H. R. Coleman is the pastor.—Viola Gould, Reporter.

East Mexia, Texas—Holy Week was observed on the East Mexia circuit, beginning with Launza Chapel, March 25, with preaching each night by the city pastors, who came each night with their loyal members at the call of the pastor. The congregation increased each night until the close of the meeting. Three persons joined the church. The members of East Mexia charge are all smiles over their success on Easter. The Rev. Lawrence, of Sweet Home Baptist Church; the Rev. J. S. Burto, of Little Zion Baptist Church, and the Rev. J. R. Minor, D.D., of Antioch Baptist Church, preached strong sermons during the meeting. Co-operation is our motto. The pastor visited each of the three charges on Easter. He preached at 5 A. M. and 12 M. at Whiten Chapel; at Wilson Chapel, 7.45 P. M. The drive closed at Wilson Chapel on April 3. The Rev. James Clark, of Normangee circuit, preached for us on Tuesday night; the Rev. S. Grayson, of the First Baptist Church of Teague, preached for us on Monday night. The captains reported as follows: Mrs. M. Rollin, \$5.50; Mrs. R. Collins, \$6.15; Mrs. Minnie Dobin, \$8.58; Mrs. Bessie Jackson, \$7.16; Mrs. E. Demus, \$3.85; Mrs. L. Busby, \$3.20; H. B. Thomas, \$2.20; W. Collins, \$10.50; Mrs. E. Baker, \$10; Mrs. E. Mayes, \$2.85; Mrs. M. Milier, \$10.07; Mrs. A. Busby, \$10.40; T. Mayes, \$3; Mrs. V. Steen, \$9.45; Mrs. L. Humphry, \$23.18; Mrs. C. Houston, \$22.12; Mrs. I. Ransom, \$16; Miss D. McConico, \$17.75; Mrs. E. Davis, \$10.25; Mrs. I. West, \$14.03; Mrs. M. Thomas, \$21.81; grand total for all causes, \$217. We are now preparing to start a big drive for the Southwestern Christian Advocate. We are asked to put thirty subscribers on the charge this year. Wiley College will not be forgotten in our drive. Pray for our success. Ten people have joined the church this year so far.—The Rev. A. L. Gabriel, Pastor; Mrs. Ideila Ransom, Reporter.

District Activities

District Rounds

NAVASOTA DISTRICT

Third Round—Navasota Ct., May 4, 5; Navasota Station, 5, 6; Bedias Ct., 11, 12; Madisonville Ct., 18, 19; Anderson Ct., 25, 26; Richard Ct., June 1, 2; Bellville Ct., 8, 9; East Hempstead, 15, 16; Hempstead Station, 16, 17; Sealy Ct., 22, 23; Caldwell Ct., 29, 30; Hufsmith Ct., July 6, 7; Stoneham Ct., 18, 14; Millican Station, 20, 21; Brenham Ct., 27, 28; Brenham Station, 27, 28.

May I ask all pastors and laymen of the Navasota District to get ready for the Sunday School Institute which will convene in Bellville, Texas, June 5, 1929, and also prepare for the District Conference in Brenham, July 24-26, 1929, at which time all benevolences will be paid for the year 1929?

I am, yours for the cause, T. X. Pryor, Dist. Supt.

ROME DISTRICT

Second Round—Austell, April 27, 28; Cave Springs, May 4, 5; Douglassville, 11, 12; Cedartown, 18, 19; Summerville, 25, 26; South Rome, June 1, 2; Rome, First Church, 8, 9; Bremen, 15, 16; Adairsville, 22, 23; Cartersville, 29, 30.

Dear Brothers and Sisters: I am sure that we will show ourselves workmen of God that needeth not be ashamed to meet the cash roll call after Easter. Remember the \$5 gold prize. The bishop will be here to call the cash roll April 29. Let us keep the evangelistic fire burning on every altar. Remember our Southwestern Christian Advocate motto, namely, "A Cash Yearly Subscriber in Every Family." Let the officers lead in this. Yours for the cause, C. L. Johnson, Dist. Supt., 189 Vanira Street, Atlanta, Ga.

QUARTERLY MEETING APPOINTMENTS OF THE MONTSEERRADO DISTRICT, LIBERIA CONFERENCE

Second Round—Careysburg, May 4, 5; Crozierville, 11, 12; Millsburg, Harrisburg, and White Plain, 18, 19; Sass Town, Fendell, and Robertsville, 25, 26; Clay-Ashland, June 1, 2; Children's Day, 9; New Georgia, Bushrod Island, and Gardnersville, 14; Caldwell, Same date, Cape Mount and Talla, 15, 16; Vlrinia and Bensonville, 21; Paynesville and Johnsonville, 22, 23; Quarterly Conference at Patten Memorial, Kroo Town, 28; Monrovia, Same date, Marshall, and Owensgrove, 29, 30.

Third Round—Careysburg, July 6, 7; Bensonville and Crozierville, 18, 14; Millsburg, Harrisburg, and White Plain, 19; Clay-Ashland, 20, 21; Caldwell, 26; Virginia and Brewerville, 27, 28; New Georgia, Bushrod Island, and Gardnersville, August 10, 11; Johnsonville and Paynesville, 17, 18; Quarterly Conference, Patten Memorial, Kroo Town, 27; same date, Marshall and Owensgrove; Sass Town, Fendell, and Robertsville, 31 and September 1; Monrovia, same date Cape Mount and Talla, 28, 29.

Fourth Round—Careysburg, October 5, 6; Bensonville, 7; Millsburg, White Plain, and Harrisburg, 12, 13; Sass Town, Fendell, and Robertsville, 17; Clay-Ashland, 18; Caldwell, 19, 20; Vlrinia and Brewerville, 26, 27; Marshall and Owensgrove, November 2, 3; Cape Mount and Talla, 9, 10; Johnsonville and Paynesville, 16, 17; District Conference convenes in Bensonville at 10 A. M., 20-24; Quarterly Conference, Patten Memorial, Kroo Town, December 20; Monrovia, 21, 22.

N. B.—The members will please be in attendance on the first day. Remember it is the King's business that demands your presence.—Rev. R. Van Richards, District Superintendent.

Quarterly Conferences

CRYSTAL SPRINGS, MISS.

The second Quarterly Conference was held in New Zion Methodist Episcopal Church, April 6 and 7, with our district superintendent, the Rev. G. W. Coleman, presiding. The officials were all present with good reports. This charge has made wonderful progress along all lines. On Sunday Dr. Coleman preached two great sermons to the delight of all who heard him. The district superintendent was paid \$83. Collection for the day, \$39. World Service collection Easter Sunday, \$221. Crystal Springs charge is spiritually alive. One subscription taken this quarter for the Southwestern Christian Advocate.—H. E. Morgan, Pastor.

DEERFIELD, FLA.

March 26 was another date of long remembrance in St. Paul Methodist Episcopal Church, because our new district superintendent, Dr. D. W. Demps, held his first Quarterly Conference. The pastor and the majority of the membership and all officers were present. Reports from pastor and officers were good, with which the district superintendent was well pleased. The Rev. Demps spoke to us concerning the conditions of the Atlantic District, and all duties that are to be performed. He read the Scripture lesson from Matt. 4. 1-11. May God bless this messenger of the Lord to live long to preach His gospel. The reports to the Quarterly Conference showed that the church has taken on new life. We are proud of our new district superintendent, and also our pastor, the Rev. A. T. McCaskill, who has served us for five successive years. The superintendent was paid in full, the sum of \$12. We are asking the prayers of everyone that we may grow stronger to do more for the Lord and be able to meet all our claims.—Ethel Mae Warren, Reporter.

EAST MEXIA, TEXAS

The second Quarterly Conference convened at Whiten Chapel Methodist Episcopal Church, on the East Mexia circuit, March 2, 8, at 2.30 P. M., with the Rev. J. F. Barnes in the chair. Devotional service was conducted by the Rev. A. L. Gabriel, the pastor. With fitting remarks the superintendent, the Rev. J. F. Barnes, was introduced by the

pastor, and in his usual way of handling things took charge and dispatched the business in a very satisfactory way. A large number of officers were present and made good reports for the quarter. Sunday was a great day with us all. Two men joined the church. The Rev. Barnes preached a great sermon from the text, "I, if I be lifted up, will draw all men unto me" (John 12. 32). Total raised during the quarter, \$152.95. Our plan is to put the program over this year. We have sent in one cash subscriber to the Southwestern; the Old Folks' Home and Gulfside will be looked after in our collection. We are praying for a great year's work. Fifty-eight persons bowed at the communion table at the close of the morning service.—The Rev. A. L. Gabriel, Pastor; Mrs. Viola Steen, Reporter.

MOUNT OLIVE, MISS.

Our second Quarterly Conference was held at St. James Methodist Episcopal Church, March 30, 31, with our district superintendent, the Rev. E. A. Wilson, in the chair. All officers were present with very good reports. On Easter Sunday morning the Rev. Wilson preached a soul-stirring sermon on the subject, "The Lost Christ," and in the afternoon his subject was "You Must Be Born Again." The Lord's Supper was administered. Raised during the Conference, \$18.51. Pray for our success.—Lessie Donald, Reporter.

SEALY, TEXAS

Sealy circuit held its second Quarterly Conference April 6, 7, with the Rev. T. S. Pryor, district superintendent, present. The superintendent toured the circuit with San Filipppe as the starting point. Our pastor, the Rev. A. A. Frank, preached at 11 o'clock to an appreciative audience. We then went to Wesley Chapel, where we found awaiting our arrival a large number of members and friends. The superintendent was at his best and the hearts of the people were made glad. Finally we reached Sealy, where the superintendent reached the zenith, and the people declared they will do better along all lines, especially for World Service. Total for the day, \$70.60; paid superintendent in full, \$35; pastor, \$22.60; World Service, \$13. We thank our friends who helped us to put the program over. We also thank Mrs. Annie Laura Brown, Mr. and Mrs. Kidd, who prepared supper for the superintendent and pastor. We also wish to state that A. A. Frank, Jr., received baptism at the hands of the district superintendent, the Rev. T. S. Pryor.—Reporter.

SHELLMOUND, MISS.

Our second Quarterly Conference was held at Mt. Nebo Methodist Episcopal Church, March 23, 24, with Dr. C. W. Butler presiding. The Conference was very well attended and the church is progressing. Sunday was a high day. Dr. Butler was at his best. He preached two of his soul-stirring sermons, one to each church. A goodly number communed. Paid the district superintendent in full, \$40; raised during the quarter, \$184.—D. D. Shelly, Pastor.

District Conferences and Conventions

KNOXVILLE DISTRICT WORLD SERVICE COUNCIL

The Knoxville District World Service Council met at Boyd's Chapel Methodist Episcopal Church, Jefferson City, Tenn., March 14, with the Rev. F. D. Johnson, district superintendent, presiding. He conducted the opening devotions and outlined the purpose of the meeting. He gave us a glowing account of the meeting at Evanston, Ill., and said it was the inspiration for this meeting. Mrs. F. S. Holland was elected secretary and timekeeper of the council, and the Rev. L. N. Hamilton, reporter to the Southwestern Christian Advocate. The various World Service agencies of the church were ably discussed by the following ministers: Board of Foreign Missions, the Rev. A. F. Shockley; Board of Home Missions and Church Extension, the Rev. H. S. R. Dykes; Board of Prohibition and Public Morals, the Rev. S. Downs; Board of Pen-

sions and Relief, Dr. J. A. Pickett; Foreign Missionary Society, Dr. J. C. Sberill; American Bible Society, the Rev. J. E. Harris; Board of Education, the Rev. L. N. Hamilton; "The Immediate Future," Rev. J. G. McBrossi; "The Monthly Payment Plan," Rev. J. S. Buess. Quite a few of the laymen were present and took part in the discussion, and assured the brethren that they would support the program whole-heartedly. The following persons were introduced: Rev. J. E. Bailey, president Nelson Merry College; Rev. G. W. Nance, pastor of the Baptist Church, Morristown; Miss Ophelia Goins, home economic agent for Cocke and Jefferson Counties; and Mrs. J. E. Bailey. All addressed the Conference and expressed pleasure at being with us. At night the superintendent preached to an appreciative audience. The Rev. Harris and his people spared no pains in caring for the council, which was demonstrated by the elaborate dinner spread in the church for the delegation. We thank them for their hospitality.—Rev. L. N. Hamilton, Reporter.

NAVASOTA DISTRICT COUNCIL

The Navasota District group meeting and World Service Council was held in Lee Tabernacle Methodist Episcopal Church, April 8, with the Rev. T. S. Pryor, district superintendent, presiding; the Rev. J. C. Stripling, pastor. The Rev. S. M. Adams, of Brenham, Texas, conducted the devotion, after which the Rev. Pryor, in his usual manner, outlined the purpose of the meeting. All the ministers of the district were present except the Rev. J. L. Blue, who was absent because of death in his family. Each pastor gave an outline of his work and stated how he had succeeded in building the kingdom of God, and advancing the program of the church in his own field. Total amount raised for World Service, \$1,409; amount reported for Wiley, \$235; paid on other claims, \$389.07; grand total raised and reported at this meeting, \$2,433.07. Quite a few laymen were present and made short talks, expressing their relation to the church and its program. At 2 P. M. the ladies of Lee Tabernacle prepared a feast of good things in the basement of the church, which was enjoyed by all. Thus closed one of the greatest meetings of the Navasota District.—J. C. Stripling, Reporter.

OCALA DISTRICT WORLD SERVICE MEETING

On April 1, the Ocala District held its World Service at Rochelle, Fla. The devotional service was conducted by the pastor, Rev. J. S. Lee, who then introduced Dr. F. Welch, district superintendent. Dr. Welch, after a brief talk, went into the business of the meeting: Sister E. B. Reese, Bro. A. C. Kelly, and the Rev. Miles were elected secretaries; Mrs. Maude Bradley and Mrs. Mattie Gamble, recorders; Mrs. Maude Bradley, reporter to the paper; the Rev. Hurst and Bro. Wilson, treasurer and assistant. The reports from the district were made as follows: the Rev. A. Williams, Cotton Plant, \$15; the Rev. Hall, Waldo and Free Cannon, \$16; the Rev. J. Bell, Freedom, \$3; the Rev. G. M. Hurst, of Laurel and Fairfield, \$36; the Rev. W. M. McCloud, New River and Sterrick's Chapel, \$13; J. S. Lee, Rochelle and Micanopy, \$58; S. K. Wilson, Ocala, \$61.50; A. Miles, Reddick, \$45; J. E. A. Keeler, Starkes, \$133; W. M. Franklin, New Bell, \$57; the Rev. Young, of LaCrosse, \$22; P. R. Dukes, Santos, \$9.22; J. W. Robinson, Hawthorne, \$40; J. J. Williams, Pleasant Grove and Lottie, \$19; Ladies' Aid, \$3; grand total, \$541.72. Dr. Welch was well pleased. The meeting closed with a palatable dinner served by the Ladies' Aid, Mrs. Helen Bradley, president. The pastor and members of Hall Chapel wish to thank the members of the Bethel Baptist Church for their splendid co-operation with us on that day.—Reporter.

WICHITA DISTRICT WORLD SERVICE COUNCIL

The World Service Council of the Wichita District, Lincoln Conference, was held at Coffeyville, Kan., April 2-4, the Rev. D. G. Franklin, district superintendent, in charge. The following papers were read and discussed: "Why We Are Here," by the district superintendent; "The Pastor's Responsibility to World Service," the Rev. A. Talbert; "An-

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Obituaries

Texas, where she taught primary methods and high-school Latin. She died Monday morning, March 4, 1929, in Los Angeles, Calif., just in the bloom of life. A very large number of friends was present to show their respect to the deceased and to express sympathy to the bereaved family. The floral offerings were many. The funeral was conducted by the Rev. S. E. Blacknell, assisted by the pastor, Rev. B. A. Byars.—Miss J. L. D. Reagan, Reporter.

DAVIS—Master Nathaniel Plaine Davis, the son of Mr. John T. Davis, was born April 14, 1917; departed this life March 21, 1929, being eleven years, eleven months, and seven days old at his death. He bore his illness bravely, and on the Monday night before he died bade farewell to his sister and cousin with a kiss. Just before the dawn of day at 4.45 o'clock the death angel carried him away to that celestial city, as his grief-stricken father, brothers, sisters, grandmother, and other relatives and friends stood by his bedside. He leaves to mourn his passing, father, three sisters, two brothers, and a grandmother. The Rev. N. H. Redrick, pastor, attended the funeral. His remains were laid to rest in the Attalla (Ala.) Cemetery beside his mother.—Mrs. Ophelia Stone, Reporter.

HORN—On February 8, 1929, Brother Will Horn, a loyal member of Nepsie Chapel Methodist Episcopal Church, Ailey, Ga., died in full triumph of faith. He leaves a loving wife, eight children, and many friends to mourn his death. The church and community have lost a loyal brother. The funeral was conducted by the Rev. F. F. Mungin, pastor.—C. Wiggins, Reporter.

HITE—Mrs. Susie Hite, wife of Moses R. Hite, passed away at her home, 5909 Lafayette Avenue, Chicago, Ill., Sunday, January 6, at 4.25 P. M., after a lingering illness of three years. She was a native of New Orleans, La., and moved to Chicago in 1917. The funeral services were held from St. Mark Methodist Episcopal Church, Fiftieth Street and Wabash Avenue, Wednesday, January 9, 1929. She leaves to mourn their loss a husband, four daughters, two sons, fourteen grandchildren, and a host of friends.—The Rev. J. B. Redmond

JACKSON—The entire community of Crystal Springs, Miss., Bridgeville charge, is profoundly saddened by the death of Mrs. Clara Jackson, which occurred Sunday, March 18, 1929. She was forty-nine years old at her death. Sister Jackson was a faithful member of Little Rock Methodist Episcopal Church, a loyal friend, and a beloved mother. She leaves to mourn her passing, a husband, one son, two daughters, seven brothers, three sisters, and a host of relatives and friends. The funeral services were conducted by her pastor, the Rev. B. J. Cooper. We feel that our loss is heaven's gain, and bow in humble submission to His will.—Mrs. S. E. Rice, Reporter.

SMITH—The Rev. W. M. Smith, one of the best pastors and preachers of the Greenville District, South Carolina Conference, died March 21, 1929. He was pastor at Belton, S. C., at the time of his death. Bro. Smith gave twenty-three years of his life to the ministry, during which time he served Camp Othello, six years; Ninety Six, seven years; and Belton, ten years. He was ambitious, successful, and faithful. His funeral was largely attended at Spartanburg on Monday. The following participated in the services: Drs. Williams, Gregg, Thompson, Jenkins, the Revs. McRay, Wright, Robinson, Manning, Littlejohn, Fridle, Jackson, Stewart, Jones, Lawton, Browning, and Bethea. He leaves a wife, sister, two brothers, and friends to mourn his passing. A great and good man has fallen.—The Rev. J. E. C. Jenkins, District Superintendent.

I desire to thank the members of the Methodist Episcopal Church, Flynn, Texas, for the nice box of groceries sent to me on March 21. Come again.—The Rev. James Clark, Pastor.

We wish to thank the friends for their kindness and floral offerings, and also Drs. Towns and Coffee for their faithful service during the illness and death of our loved one, Nathaniel Davis.—John T. Davis and Family.

I wish to thank the kind people of Oak Grove Methodist Episcopal Church, Newbern Ala., for the great surprise given me on March 20. A crowd came marching in, singing, "The Foolish Virgins," and with them they brought about \$5 worth of select groceries, which were highly appreciated. The party was led by the following people: Bro. Willie Knox, Sister Sarah Sanders, Gillie Williams, and Bena Henton. God blesses the cheerful giver. May His blessings shower upon these good people. Many thanks; come again.—The Rev. and Mrs. A. Callahan.

On April 4 the members and friends of Crofford Chapel Methodist Episcopal Church stormed the pastor and family with a real surprise party. A crowd came in the door singing, "God Will Take Care of You," and laid on the table fifty pounds of choice groceries. Those taking part in the storm were as follows: Misses Clara B. Dukes and Marie Greenwood, Mesdames Rebecca Dukes, Mary Eider, Fannie Greenwood, Rhodelia Former, Josie Norris, M. L. Waddell, Mr. and Mrs. Charlie Byas, Mrs. Lois Edmerson, Mr. Wash Springer. After the storm a few remarks were made by Mrs. Rebecca Dukes; invocation by Mr. Charlie Byas. The pastor, wife, and daughter take this method of thanking these good people of Bremen, Ga., and at the same time invite them back again.—The Rev. and Mrs. P. B. Gates.

We take this opportunity to thank the kind members and friends of St. James Methodist Episcopal Church for their thoughtfulness of us during the recent illness of the pastor. Their kindness was especially demonstrated when a suggestion that originated in the stewardess board, of which Mrs. Mary Perkins is president, resulted in a "tornado" which struck the parsonage on the 6th of March. After prayer meeting a large group came over from the church singing "Bringing in the Sheaves," led by Bro. M. C. Butier. When they had completed the procession around the dining room the table was laden with choice groceries amounting to more than 150 pounds. This was indeed a delightful surprise. As the pastor was ill in bed, Mrs. Pierson gave words of thanks and invited them to return as often as they desired. We ask God's choicest blessings upon these friends whose kindness "in a needy time" will never be forgotten.—The Rev. and Mrs. C. H. Pierson.

Marriage

WILLIAMS—BYRD. Mr. W. H. Williams and Mrs. Julia Byrd were quietly married March 11, 1929, at St. Luke parsonage, Hub, Miss., in the presence of their intimate friends. Mrs. Williams is a resident of Hub, Miss., and a member of Zion Ridge Methodist Episcopal Church. Mr. Williams is from Florida, and a member of the Baptist Church. We wish them a happy voyage over life's sea. The Rev. L. T. Jones officiated.—Mrs. L. T. Jones, Reporter.

Woman's Column

To the Members of the Meridian District Woman's Home Missionary Society: The convention will convene in May, and we wish all members to report over the top. All presidents should be busy bees and be ready with over-the-top reports.—L. C. Hardy, Secretary.

To the Several Districts of the Atlanta Conference Woman's Home Missionary Society: This will be visitation season, and some Conference officer will visit each district in their annual meeting preparatory to the regular meeting in June. Our slogan is 100% gain in membership and magazines, and an auxiliary in every church. Please make your Lenten report to Mrs. E. C. Stanton, 47 Ashby St., S. W., Atlanta, Ga.—Mrs. P. H. Travis, President; Mrs. D. B. Whitaker, Corresponding Secretary.

At the recent session of the Delaware Annual Conference, Philadelphia, Pa., the Minis-

ters' Wives Association elected the following officers: President, Mrs. Jennie C. Tindley; vice-president, Mrs. Mayme P. Johnson; recording secretary, Mrs. Rosa C. Cheers; corresponding secretary, Mrs. Rella Fassett; treasurer, Mrs. Cassie Hubbard; chairman of Ways and Means Committee, Mrs. J. E. Jefferson; chairman Publicity Committee, Mrs. Mayme P. Johnson; Hospitality Committee, Mrs. Jennie C. Tindley.—Mayme P. Johnson, Chairman Publicity Committee.

To the Woman's Home Missionary Society of the Brookhaven District, Mississippi Conference—Dear Sisters: This is to remind you that our district meeting will convene at Pleasant Valley Methodist Episcopal Church, the Rev. N. Scott, pastor, May 31, June 1, 2, 1929, at Foxworth, Miss. We are looking forward to meeting all the auxiliaries at this meeting with full reports on all lines. Do not fail to raise your full quota for national pledge. Remember our pledge, thankoffering, Lenten offering, and mite box. Let us do all we can to raise our apportionment. I also ask the pastors on the Brookhaven District, as many as will, to come and be with us. Yours in His name.—S. A. Dukes, District President.

Durant, Miss.—To The Woman's Home Missionary Society of the Upper Mississippi Conference, Greetings: Dear Sisters: The year is moving on at rapid pace. The work in our department is not up to the required standard. We have not met our obligations in the major and minor projects. Pray, let us awaken, arise, and get on the job. Now is the time to lay aside our Lenten offering, gather up our contingent fund and dues. The call for the district meetings will be issued some time in May or June. Let each auxiliary president see to it that we have our membership dues and pledges. Every woman a worker; every woman a subscriber to Woman's Home Missions. For Christ and in His name, Mrs. Nettie B. Rooney, Corresponding Secretary.

Special Notice

The Ministerial Union of the Methodist Episcopal Church is now holding its sessions every Tuesday at 11:30 A. M. in the assembly room of the beautiful new Central Methodist Episcopal Church, West Mitchell St., S. W., Atlanta, Ga., just three blocks from the Terminal Station. Every minister of the Methodist Episcopal Church in and around Atlanta is urged to attend these meetings regularly and become an active member of the union, and we extend a hearty invitation and a cordial welcome to ministers and laymen of our church everywhere who are passing through Atlanta, or visiting, to come and be with us at our meeting.—The Methodist Episcopal Ministerial Union, E. G. Newton, President; S. M. Miller, Secretary.

Seventy-first Congress in Session

(Continued from page 318)

expired terms of their late husbands. Two other women entered the Seventieth Congress. Mrs. Katherine Langley, of Kentucky, succeeded her husband when he was sent to the Federal Penitentiary for violating the Volstead law. A second Democratic woman member entered the House when Mrs. Pearl Peden Oldfield was elected to succeed her late husband. All five of these Congresswomen retain their seats in the present Congress and are joined by three more. Mrs. Ruth Baker Pratt, of New York City, succeeds W. W. Cohen. Mrs. Ruth Bryan Owen, of Florida (the third Democratic woman to be elected), is the center of much interest owing to the fact that her father, the late William Jennings Bryan, held such a conspicuous place in the political life of this nation. Her father took his place in the House of Representatives just thirty-eight years before his daughter.

The other new woman member of the House, Mrs. Ruth Hanna McCormick, also brings to mind interesting episodes in our national life. Her father was the late Senator "Mark" Hanna, who was the recognized "Republican Boss" in the McKinley administration, and her husband entered the House

in 1917 and the Senate in 1919, where he served until his death in 1925.

The women who are in the House of Representatives are not without political experience, at least at second hand. What they may yet do is an unwritten story, but to date they have no notable accomplishments to their credit. There has never been a woman elected to membership in the Senate. Mrs. Rebecca Latimer Felton was a member

for a brief period in the Sixty-Seventh Congress to fill out the term of the late Senator Thomas Watson. She attended only two days' sessions. She was given this courtesy appointment by the Governor of Georgia. The wheels of the extra session of the Seventy-First Congress are just getting into gear. What may be the grist which will be ground out by midsummer no one is able to predict.

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One gives regularly and systematically to Missions and Benevolences.

(One-third of Methodists in 1928 gave to World Service \$9,160,000. What could the other two-thirds add to this sum?)

The Census of 1929

IN May will be taken the World Service Census of 1929. It will bring to the two-thirds the meaning of World Service.

From all, the Census of 1929 will obtain pledges of interest, of prayers, and of money for World Service. Tell your pastor you will help.

Why not enlist the ***other two?***
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THE SOUTHWESTERN
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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 2, 1929

MOTIVE

MOTHERS' DAY awakens sufficient motive for subscribing to the *Southwestern Christian Advocate*, when we recall this is the home paper—for edification of the family—and how mother, of whom we are thinking on this Mothers' Day, used to read the *Southwestern* around the fireside.

To subscribe for the *Southwestern* is to keep a living link in our memory with mother and the days of long ago. She may have crossed into the Great Beyond, but the coming of her favorite religious journal, the *Southwestern*, into the home will be a constant testimonial of her interest and wisdom, while she lived, on behalf of the inmates of the old home.

Mother and the Southwestern

Observations from Capitol Hill

Former Vice-President Ambassador to Great Britain

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

CONGRESS had a rather difficult time in settling down to a consideration of the business for which it was called. President Hoover, in his opening message to Congress, referred only to the two major problems for which Congress was called—farm relief and tariff revision—and to three minor questions, or rather, questions whose consideration should require but a short time. Despite the President's desire to limit the field of legislation and thus reduce the time during which Congress must stay in session, there were over six hundred bills introduced in the Lower House at the opening of the special session, and others have continued to come in with the succeeding days. These deal with a great variety of subjects; most of them have no chance of consideration; and many of them are introduced for "home consumption"—that is, a Congressman presents certain measures dealing with problems of special interest to groups of his constituents. These feel that he is active in their behalf, whereas the legislator realizes there is no possibility that his measures will receive serious consideration by Congress.

BILL DEALING WITH LIQUORS

Upon no other subject were there so many bills introduced as upon questions having to do with the national prohibition law. The wets introduced bills to modify the law, and even made an attempt at repeal. The dries countered with bills looking to a more effective enforcement. Two interesting bills were presented by Senator Blease, of South Carolina, who neither looks like, acts as, nor claims to be a dry personally, but who votes dry because his constituency is for the dry law. His measures touch upon some of the most interesting aspects of prohibition, which recently have caused considerable public comment. One of his bills would specifically declare it illegal to sell liquor on board any ship flying the American flag upon the high seas. This was brought up by the announcement made by the new owners of the "S. S. Leviathan" of their intention to sell liquor on board when outside the twelve-mile limit from our shores. This vessel since the war has been operated by the Government under the United States Shipping Board, and did not sell any liquor. It was recently sold to private operators. There will be very general sympathy with any measure, if a further law is necessary, to prevent the sale of liquor upon any vessel or territory which claims the protection of the United States flag. The flag stands for prohibition, and the conduct on any property or of any individual claiming its protection should comply with its standards.

FOREIGN DIPLOMATS' IMMUNITY

The other bill introduced by Senator Blease has to do with diplomats accredited to this country exercising the right to import, possess, and serve liquor in their legations and embassies. This situation was recently brought to wide public attention by the considerable importation of liquor by the Siamese Legation. Arrests of those transporting the liquor were made by peace officers, and much discussion of the subject was raised in Washington diplomatic circles. It brought Siam more to public attention than anything that has occurred in years.

Siam is a small nation of less than ten million people, with which the United States has an export trade of less than two million dollars. They have in Washington a legation with an official personnel of six. However, their importation of a truck load of liquor caused as much attention to be called to little Siam as would a similar incident in connection with a major nation.

One of Senator Blease's bills deals with the practices in some of the embassies, as follows: "That each and every foreign nation be requested to send to this country as their rep-

resentative only persons who are willing to abide by the Constitution and laws of this country, and who will not serve intoxicating liquors to any American citizen."

This bill closes with a clause, the intent of which will receive hearty approval: "That the President of the United States be respectfully requested to instruct all representatives of the American Government in foreign countries

To Our Pastors

Just to remind you that Sunday, May 12, is Mothers' Day, and that Mothers' Day is designated *Southwestern Christian Advocate* Day.

Letters giving full information have been mailed to you. The plan is simple and workable. Don't let your charge fail. The *Southwestern* needs you, and you and your members and friends need the *Southwestern*. Please send at least ONE subscription, Monday after Mothers' Day. Thanks in advance.

Subscriptions count in helping your district win the *Southwestern* banner.

not to serve intoxicating liquors in the American embassies and consulates."

It will be generally agreed that no representative of this Government should conduct himself in a manner which does not conform to the Constitutional standard of the nation for which he speaks.

CONFUSION AMONG THE FARMERS

At this stage of consideration of farm relief in Congress, it is not possible to predict what will be the outcome. The bills under consideration in the House and in the Senate are not identical, and some sharp differences of opinion are sure to arise. One feature of the Senate bill which has caused considerable speculation is called the "debenture clause." By this provision, exporters of agricultural commodities would be given certificates of credit which could be used in paying duties on imports. These would doubtless be sold to importers, who would use them in making payments to customs officials. The Federal Farm Board which would be created by the bills before Congress, would have power, according to the Senate bill, to apply this debenture scheme to all or any farm products exported.

The farmers—there are six million engaged in independent agriculture operations—and the farm organizations are not of a unanimous opinion concerning any specific farm relief measure, although it is hopeful to note that there seems to be greater approach to unanimity than at any previous time.

President Hoover has rightly refused the responsibility of forming a measure to deal with farm relief, holding that such is the duty of the legislators. Some of the members of Congress would like to have the President take a definite stand, which, in case of failure, would permit them to say, "We did the best we could under the circumstances." The President does, however, point to the principal difficulty in enacting an early method of relief—lack of unanimity. Mr. Hoover said concerning this hindrance to immediate action:

"I regret to see that some farm organizations are again divided on measures of agricultural relief. One primary difficulty in the whole of this last eight years has been the conflict in point of view in the ranks of the

(Concluded on page 356)

Personal and General

—Dr. J. W. Wells, our popular pastor at St. Paul, Shreveport, La., was a recent visitor to our office. We welcome our friends at any time.

—Rev. F. D. Woodford, our pastor at St. Paul Church, Farmington, Mo., observed Passion Week with very profitable results. Bro. Woodford is one of our hustling pastors.

—Sunday, May 12, Mothers' Day, is Southwestern Christian Advocate Day. Let us talk Southwestern in connection with our Mothers' Day program, and secure subscriptions.

—Dr. J. N. Wallace, our pastor at Decatur, Ala., recently celebrated his fifth year as pastor at King's Memorial Church with a very fine and spicy program during the weeks of March 18-31.

—Mrs. H. A. Longdon has recently been appointed secretary of Good Literature for our church at Moberly, Mo. The Rev. W. H. Wheeler is the aggressive pastor. We look forward to a larger list of subscribers at Moberly.

—New Hope Methodist Episcopal Church, New River, Va., the Rev. A. S. Mitchell, pastor, will celebrate its fortieth anniversary in the month of May, beginning on the 14th and lasting through the 19th, at which time a splendid program will be rendered each night.

—Bishop Edgar Blake, resident bishop of the Indianapolis Area, presided over the Lexington Conference in their recent session held at Lexington, Ky. Reports coming from every corner of the Conference show satisfaction and delight. Bishop Blake was formerly of the Paris Area.

—District Superintendent Calvin, of Shreveport District, Louisiana Conference, writes that his district has large plans for the Southwestern Christian Advocate in the matter of subscriptions. Get busy, Louisiana Conference district superintendents, if you want the Southwestern banner!

—Robert Andrews Millikan, chairman of the executive council of the California Institute of Technology, Pasadena, Calif., will be the commencement speaker at Illinois Woman's College, Jacksonville, Ill., June 10. President Clarence P. McClelland will deliver the baccalaureate address on June 9.

—The 1929 spring quarter commencement for the Alabama State Normal School will extend from June 2 through June 5, according to the official announcement made by President H. Council Trenholm. The commencement sermon will be preached on Sunday afternoon, June 2, by Bishop W. C. Cleaves, of the Colored Methodist Episcopal Church. The regular commencement address to the graduating classes will be delivered on Wednesday morning, June 5, by Dr. John M. Gandy, president of the Virginia State College at Petersburg. The Rev. G. N. Noble, of Tuscaloosa, will make the alumni reunion address on Tuesday night, June 4. Class day programs on Monday and Tuesday afternoon by the senior high school and junior college classes respectively, and a play on Monday night will be paired with the final examinations to round out a rather full commencement week.

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DORR DIEFENDORF, Contributing Editor

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Mothers' Day

IT COMES again with all its wealth of memories of other days, Mothers' Day. With it come the mental pictures of the old home and the whole circle of loved ones, some of whom we have lost awhile.

But in that group of familiar faces around the hearthstone and fireside, mother's face is dearest, because her familiar figure was more meaningful to us. Things change; institutions and folks alike change. But mother, never. She remains the same to her boy, to her girl. She has for her mature son or daughter the same affectionate fascination she had for that same child when as a helpless infant she held it in her jealous arms, looking eagerly into its eyes and crooning joyously into its ears.

In a world of changing relationships, motherhood abides. In the nature of the case the biological fact can never be altered. This relation of mother to child continues the premier relationship of human experience. Processes of nurture and education and development of the child into manhood and womanhood may follow the dictates of social convention, but the privilege of motherhood remains woman's superb function in life. She is thereby the crowning piece of God's creative work. Motherhood therefore remains as the one distinctive fact of human relationship, creative in its value basis for the total range of relationships in human society.

Eternal likewise are those maternal instincts which have made the mothers of men ever blessed. The interest of mother in her offspring finds no parallel in any other human relation. Others are motivated by commercial or mixed incentives. Not so with mother. With her, interest in her child is from motives that are pure and disinterested. She finds it an instinct which, when normal, she cannot forego. Even when interest in her own child is antagonistic to her own, the mother subordinates her own to the child's. She goes even further. As related to her own child's, the mother's life is one sustained sacrifice of herself in order that the child may fulfill its life, full-orbed. In this sacrificial service motherhood finds, strangely, its chief joy and satisfaction. Such interest and sacrifice can find their explanation only in that emotional attitude which we call love. Because no-

body's love is quite like that of mother's, nobody's interest is quite so sincere in the child, and nobody's sacrifice quite so deep and meaningful. In the realm of human relations no love is comparable to that of mother for her child. Such love baffles description. Neither can it be weighed, measured, or analyzed. It is closest akin to the love of which it is affirmed, "God is love."

It were well that Mothers' Day should bring to the youth of the land afresh their sense of filial obligation for love like this—so pure and so lasting. Youth is not as considerate of parents these days as it should be. The filial attitudes of modern youth need rationalizing. The bantering and belittling attitude of modern youth toward established customs, relations, and institutions, must never be assumed toward the mothers of men. Consideration and respect for the mothers of the present day must be the reasoned attitude of those of us who are fortunate enough to have mothers living, and to the living mothers of others of our fellow men. If she is not ours, then she's somebody's mother. She may be old, and ragged, and shunned now by some, but let it not be by those of gentle breeding. The mothers of the world who have shown interest in, sacrifice for, and love of children, have a divine and an inalienable right to unstinted appreciation and reciprocal love on part of their own children, and as well of society which they have helped to recruit.

The lot of motherhood should be made more tolerable. Her burdens, wherever possible, should be made lighter, her nights less dark, the stars of hope in her sky made brighter by those she has benefited by her labors during feverish nights and anxious days. In part all, and wholly, the most of us are worth while because the love and sacrifice of some mother made us so. Softening the hardships of that mother as she goes down the winding pathway of the years is the most fitting thing that can be done by the son or daughter of any mother. Flooding their twilight hours with the golden glow of a worthy love, is the most sublime response that youth can give to those mothers whose fingers have grown toil-worn for us; those mothers with the silver shining through the hair on brows that are wrinkled with care. Let motherhood be honored increasingly.

That Census

EVERY one of the 17,000 of our Methodist pastors will be taking a census of the membership of their churches before the last of May of this year. This census-taking will be a far-reaching event in the Methodist world, inasmuch as it will concern directly more than 4,500,000 members of the Methodist Episcopal Church—the world's largest Protestant Christian denomination. It will likewise have significance for American Christianity, since, following the completion of the census, changes, and readaptations are bound to follow in Methodism's policy and procedure in future years.

Inasmuch as the census is to be taken or directed by the local pastor, rather than by outside agencies, it should prove to be precise and accurate in its results. It ought to reveal the true strength of our Methodism. While there are many straggling camp followers of the denomination, parading in the name of the Methodists, there are nevertheless hundreds of thousands of these who do not know what it is to face up to the obligations involved in being a good Methodist. This does not apply merely in the matter of the finances of the church, but in the attitude of general devotion to Methodist ideals, and in

loyalty to Methodist adventures in Christian living and conduct.

Methodism needs a Gideon's band who will reckon no cost too great to pay for winning one's own and the world's allegiance to Jesus Christ. This census will bring to a decisive focus in many a life their intentions of continuing with, or desisting from, accompanying Jesus in His triumphal march to enthronement in the world's life. Herein is involved not the attachment to the organization only, but heart attachment to Him who is the reason for the existence of the organization. A deep, underlying, vital experience is that which, after all, conditions our attitudes toward the church and its enterprises. While not always conclusive as such, it nevertheless is strong evidence that men's attitudes of disaffection and disloyalty to the church and her objectives generally indicate a defective inner experience and life. By the same token, when men are thoroughly devoted to Him, finding their chief values in Him, they are more inclined to support that institution which best represents Him in society.

Thus the object of the census of Methodism becomes clearly evident. It is to disclose what proportion of our total membership is sufficiently in league with Jesus spiritually to share with Him whatever is involved for us in His adventure of saving ourselves and the world from sordidness and sin. Thus far the best agency for enlisting our support for this holy enterprise is the Christian church to which our allegiance has been declared. For us the Methodist Episcopal Church is that branch which channels our personal responsibility for the task. Thus the stewardship of personality and possessions becomes our obligation to God, through our church, for His purposes.

No sense of fear of financial pressure needs grip us concerning the census to be taken. One third of our membership are already contributing to the missionary objectives of the denomination. The census will but give these a further opportunity to increase their giving should they so desire. But two thirds of the total membership of the church are not direct contributors to our evangelistic and socially-serving Methodist enterprises. It is they whom the census is designed to reach with its helpful message of information as to what their church is endeavoring to do in its world-wide missionary field. Fundamental to the whole procedure is the purpose to deepen the spiritual experience of our total membership by bringing them face to face with the world's needs, and challenging us to answer within our own experience, whether Jesus, through such personal loyalty as we give Him, is able to meet the world's needs in any satisfactory and final way. Facing the needs as set forth in our World Service tasks, can we, as Christians, find place anywhere to refuse to respond with our heartiest and most enthusiastic co-operation. If Christians fail Jesus, He has revealed no other substitutes for assisting Him in meeting the spiritual needs of humanity.

There, too, are other multiplied thousands of folk who have grown up into the age of responsibility, and many others still who have, by shift of population, come into the community, and become a part of our Methodist constituency, who should be given opportunity to yoke themselves up with our enterprise for world betterment. These, many of them, would welcome the opportunity to enlist themselves with those purposes of the church sought through her census. The world's spiritual needs are not denominational; they are human. And when the proper

appeal is made to them and opportunity given, thousands of folk will be more concerned with the merits of that appeal in itself than about the name of the agency endeavoring to meet the need.

The Methodist census, then, will be largely a testing and recruiting process, disclosing the loyalty, or lack of willingness, of church folk primarily to go the full length with their Lord and Master, Jesus Christ, to the spiritual conquest of the world. It will make our millions of Methodists and others intelligent as to the meaning of "World Service" for the salvation and service of men; it will secure the personal pledge or payment of each Methodist and constituent to World Service for the current year of the Annual Conference; it will enlist each member in a spirit of intercessory prayer for World Service and the study of the Scriptures that he may better understand the purpose and commission of Jesus for the salvation of the world; it will mark the decision point where every Methodist will record for reflection during all future years the act either of withholding himself from full co-operation with the Christian enterprise or of flinging himself into the current of general abandon to the motive and purpose of the Master for beating down the forces of wickedness and sin.

A Letter to Epworthians

Dear Epworthians—

On Sunday, May 12, the Epworth League celebrates its fortieth anniversary. A program of worship, entitled, "A Day of Youth," has been prepared for the occasion. The programs may be obtained at any of our book depositories at the rate of three dollars a hundred.

Because of the big interest in the youth movement today, we ask every League to observe the anniversary day. Have the observance of the anniversary, even if your date is not as suggested.

And don't forget the anniversary offering. The Discipline of our church provides (Paragraph 505, Section 4) that an Anniversary Day offering shall be taken and sent to the Central Office for its support. Our need is greater than ever because now the central staff is planning for all the young people of the church. Since this offering will help support work for all the young people of the church, all the young people, their parents and friends, should have a part in it. An opportunity is given in the program for such an expression of interest.

I have in mind a League where each active member is making an effort to give forty cents in the offering—a cent for each year the League is old.

A rural chapter is planning to raise \$2 as an anniversary offering, or five cents for each year the League is old.

Another small chapter is planning to raise \$4, or ten cents for each year the League is old.

We are making up a list of the charges that observe the Anniversary Day and take and send in the offering. Be sure you are on the list. A World Service voucher, good on the regular church apportionment, will be sent you for the amount received.

With best wishes and earnest prayers that the youth Christian character building program may continue to progress, I remain yours in His name.—Frederick H. Butler, Central Office Epworth League, 740 Rush Street, Chicago, Ill.

The Contributing Editor's Page

The Citizen and His Army

IN DISCUSSING military appropriations for 1930, Congressman Ross A. COLLINS sets before the citizens of the United States facts of great importance.

The average citizen knows little or nothing of the rapid growth of our military establishment. Nor does he know of the organized attempt to spread the doctrine of "military preparedness" as that is held by the exponents of an outgrown type of patriotism. The speech indicates that this same average citizen has a great and urgent duty to perform if a subtle scheme of military propaganda is not to invade and capture the minds of many of our high-school and college students.

Just at the time we are trying to get rid of war and all its trappings, the efforts of those who have learned nothing from the most recent years of world history are being redoubled to fasten upon the country a military policy which rests upon the utterly false belief, as expressed by one of its stoutest defenders, "In this world of ours force is the ultimate power."

Mr. Collins points out that according to the provisions of the bill he is discussing about 60,000 civilians are "to be assigned to various activities of the army" to relieve the officers and enlisted men of much of the onerous work they would otherwise be compelled to do. This would give "the Regular Army a total strength of about 198,555."

Very ominous is the attempt of the promoters of military training to invade the high schools and colleges. "Military training is compulsory in about eighty-five colleges and universities, but is elective in about forty-five. In the high schools it is compulsory in about twenty cities and elective in about thirty-five." The Reserve Officers Training Corps numbers 127,141 "who will take toll out of this bill."

PERHAPS the military propagandists have taken a leaf out of the recent history of cigarette advertising, without imitating the vulgarity which is beginning to appear in some of the latter. At any rate, the "pretty girl" makes her appearance as the sponsor and the popularizer of military training in our schools. According to a story in the Boston Post as quoted by Mr. Collins, "The girl officer, according to modern training ideas, furnishes a liaison between the social and military life of the school. . . . The 'lady officers' are known as sponsors and are elected by the student body. Thus the most popular girls in the school are officially recognized in the Army organization."

The Congressman speaks of "a picture of eleven pretty little girls from the Ogden, Utah, high schools, all dressed in special military uniform. Under the picture is the quotation, 'Always filled are the ranks of the Reserve Officers Training Corps at Ogden. The photo shows the reason.'" Matron sponsors are also given the opportunity of boosting the military idea in a nation unequivocally committed to the outlawry of war as an instrument of national policy.

The Government very generously provides excellent riding horses for the use of the young men of the R. O. T. C. "Nearly 2,000 horses are furnished now by the Government to various educational institutions, and additional ones were provided for in the 1929 bill, and still more in this bill." Naturally the young men do not object to

having riding horses "furnished, fed, and equipped in a fine, splendid way by the United States Government."

THE Government also generously provides civilian rifle clubs with free supplies. The members of these clubs are of both sexes and of all ages. "There are some 1,600 of the rifle clubs enrolling over 110,000 civilians." As matter of course "the salaries and other general expenses of the Army officers assigned to this particular duty" come out of Uncle Sam's treasure box, constantly replenished by loyal citizens.

"We are confronted with the stern reality that there exists in the United States a military establishment numbering around 700,000 persons, and that it is growing rapidly year by year, and that it has the lawful, regular, legislative authority to grow. It is evident also that the time is near at hand when it will approach the million mark."

We agree with Congressman Collins in thinking that this growing military establishment is a menace that should be curbed without delay.

The worst feature of the whole thing is this: we are planting in the minds of our youth ideas of human relationships which are absolutely incompatible with the Christian way of life.

The attempt to create a constructive patriotism of peace on the basis of military preparedness is so incredibly futile, so clearly opposed to what the highest interests of the country require to-day, that we should resist it with every atom of influence and effort we can command.

MR. LLOYD GEORGE is reported as having recently said, "It is important to get the statesmen of the world into the mental habit of thinking in terms of peace instead of in pre-war terms."

There is something of even greater importance: to get the *citizens* of this country and of other countries of the world "into the mental habit of thinking in terms of peace." There is no hope of accomplishing this in the cases of many of our "elder statesmen." But we are guilty of neglect to perform a patriotic duty, a neglect which savors of perfidy, if we silently stand by and allow the makers of the world of to-morrow to be captured by a false interpretation of national honor.

Brass buttons, bands, parades, riding horses, rifles and ammunition, pretty girls and lady officers make a strong combination when it comes to getting the idea of military preparedness over to the minds of youth.

In addition there is the subtle suggestion that "the military game is the only man's game," and that no service that youth can give to the country is so genuinely patriotic as military service.

IT IS time for you, Mr. Citizen, to wake up and find out just what your representatives at Washington are doing to develop or to curb military policies and activities which do not serve the best interests of our nation in this new day to which we have come.

The churches must hear and heed a loud call to get busy creating a public opinion in harmony with the newer national and international ideas of human relationships which, because grounded in righteousness and co-operation, secure the peace of the world.

D. D.

The Rise of the Junior College

By Albert E. Kirk

Secretary of Educational Institutions of the Board of Education of the Methodist Episcopal Church

States, with over one half of the private type in the South, and the newer public type predominating in the Middle West.

Probable Future of the Movement

There are certain inherent limitations upon the establishment of junior colleges which, though unfortunately too often ignored in this early stage of the matter, will, in time, come to be quite strictly observed. To be efficient, a junior college must offer a fair variety of courses, high-grade instruction, ample laboratory and library facilities, an ample social life, and a genuine college spirit. These goals require considerable enrollment, and it is a mere makeshift to maintain a junior college with fewer than a hundred students. Again, the cost per student will range from fifty to one hundred per cent higher than in the high school, due to smaller classes, more specialized instruction, and higher-priced instructors. This calls for a careful consideration of the tax resources of the local com-

munity proposing to start a junior college, which, according to several estimates by leading authorities, should be at least \$15,000,000, and free from heavy-bonded indebtedness. Communities too small to maintain effective junior colleges might raise tax funds to defray expenses of their youth in attending such institutions elsewhere.

There is much in every way to commend such a course. The hope that the States will readily vote aid to local junior colleges is likely to meet with disappointment. The States have not aided the high schools, except in offering certain specialized courses, but have left them entirely to the local communities. A proposition to tax every community to support junior colleges in the comparatively few towns where their establishment would be justified can hardly be expected to find general favor. It would be more in harmony with our democracy, which should aim, and thus far has aimed, to equalize opportunity for all in the field of secondary education, for the State to aid students anywhere within its borders toward a junior college education to be taken in any accredited junior college.

Thus the need of sufficient enrollments and of adequate financial support will serve automatically to check a too rapid multiplying of junior colleges. Another limitation upon the movement is imposed by the uncertainty concerning its real educational goals. The movement is the result of a re-examination of educational objectives which has not yet finished its task, and which must go on to more intensive study of the functions of each type of institution. At present there is wide divergence of

THE world has never stood still, and in these times, with far-reaching changes in every major field of human concern, is in the least danger ever of so doing. The field of education has its full share of the larger aspirations, newer theories, and more promising organizational plans. The main efforts at reorganization in education center at two points, namely: the junior high school and the junior college. These efforts are prompted by a desire to do a better educational work, and should be guided, and to a measurable degree are, by sound educational theories. It is the purpose of this article to deal with the junior college, with special reference to its possible bearing upon the non-tax supported college; it will touch upon the junior high school only as such reference helps to a better understanding of the junior college.

The junior high school is a new and modified incorporation of the seventh and eighth grades, with a tendency to reach upward and take over the first or the first and second years of the high school. The junior college is a new alignment of the freshman and sophomore collegiate years, with a tendency in theory—to be followed probably increasingly in practice—to reach down and take over the last or the last two years of the high school. The enrollment in junior colleges in 1927 was 35,600, an increase of 121% since 1922. Of 325 junior colleges reported in 1927, there were only forty-one in existence in 1912. In fifteen years half as many junior colleges have been established as the total of four-year colleges and universities in the country. They are distributed rather generally over the country, being found in thirty-eight

opinion as to the desirable proportion of vocational and academic or cultural studies in the junior college. One group insists it should be chiefly vocational; another cultural. These matters can only be worked out slowly through experimentation, and until they are more clearly determined, wisdom would seem to suggest that the progress of the movement should be tempered by a reasonable caution and conservatism.

Unjustifiable Claims and Prophecies

It is not strange that some extravagant claims for the junior college should have found expression; nor that some direful prophecies of the speedy disruption and displacement of our colleges of liberal arts by the junior college movement should have been put forth. Most of these unwarranted claims and forecasts are the result of the fallacy of logical over-simplification, combined with the reasoning exemplified in the classical case of the tent and the camel's nose. Some "educators," observing that certain four-year colleges have become junior colleges, dismiss the matter from their minds with the conclusion that therefore all must do the same thing; others note the reaching up of secondary education and the reaching down of professional training and affirm the speedy disappearance of everything between; a few have found in the mere fact of the junior and senior college alignment of courses the sure seed of dissolution; and there are those who discover that in the junior college there is a chance to delegate all general education to the secondary schools, leaving the university to devote itself entirely to professional and advanced specialization, thus "coming up to" the European educational systems, and dismissing all other consideration and leaving the results to be somehow brought about as required by this logic, call upon all educationalists to cease further inquiry, and find rest for their weary minds.

The craving of the logical faculty for simplification,

for standardization, serves a great purpose; but life is too vital, too creative, too evolutionary simply to yield itself to such manipulation; and particularly is this so in its processes of education which deal immediately with its vital, creative, evolutionary springs. Until logical simplification has at least standardized all houses, all dresses, all of a hundred environmental factors, it can hardly commend itself to thoughtful minds as the finally deciding power in education. The forecasting of ultimate outcomes by indefinitely projecting certain temporarily observed tendencies is almost always worthless—swinging pendulums stop after awhile. For instance, the simply remarkable development of education by extension and correspondence courses does not mean the ultimate disappearance of the colleges and universities. To those tempted to set up European education as an ideal for America "to come up to," we commend a little reading in the field of educational philosophy against the background of actual history.

The claim is made that the junior college offers the high-school graduate an ample opportunity to come to riper maturity in the home community without the necessity of adjusting himself to the distractions of a new environment. The argument is not conclusive, for much has been said and can be said of the advantages as education proceeds of the student meeting new environments, new situations, new influences. A justifiable and significant claim of the college is that it is a "half-way house" for youth, ready for larger responsibilities than the home community necessitated, and yet not ready for the full autonomy of maturer life.

Akin to the above is the claim put forth by some that the junior college at last lifts the high school where it can obtain its objective, namely, the completion of adolescent education; for until now "it has helped the student for a considerable distance in his journey toward an education, but did not deliver him at a well-defined goal."

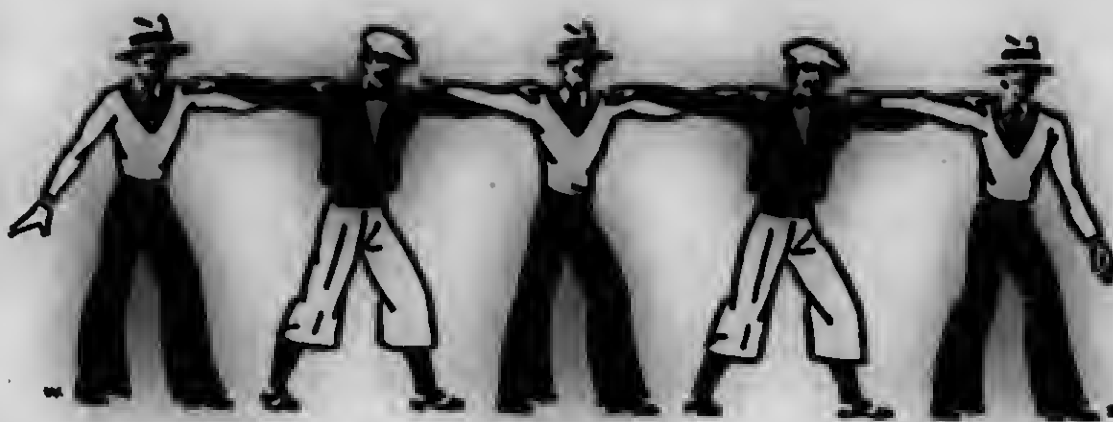


TENNESSEE WESLEYAN COLLEGE

It is not clear that the high school should have the objective just named, nor is it the showing of a modest spirit for high-school teachers to insist that youth upon peril of forfeiting possibilities of best progress must not leave the home town nor the home teachers. For the high school not to deliver the student at the ultimate destination may not be more of a misfortune than that a bus line should take a passenger part way, then deliver him to another bus for the completing of the trip; or, perhaps more accurately, deliver him to a train or an airplane for the last portion of the journey.

Some stress the claim that the junior college will be free from the traditions that have bound both the high school and the college, and will more readily adjust itself to changing needs. It must not be thought that the high school and the college have been static, that they do not adjust themselves to changing needs; the slightest acquaintanceship with the history of either forbids that. Consider, for instance, the steady and rapid enrichment of both in curriculums—the classics, the electives, the development of libraries and laboratories, survey and orientation courses, discussion and honors courses.

Whether the junior college will do better remains to be seen. Its action and reaction so far on such questions as vocation versus academic studies, preparatory versus finishing studies, separation from high school in plant, social life, and activities, or close alignment with it, would indicate it is to have the same educational problems to face, and that it has no other source than the common fund of experience from which to draw its wisdom. If tradition be used in its fuller sense of that which is rather fanciful and poetic, all that touches the heart as contrasted with the unimaginative, the dull, the



matter of fact, then no one who loves youth and the better to-morrow should aspire to have any division of education freed from it, and least of all the education that deals with idealistic and romantic adolescence.

But though these things are to be said, it is certainly clear that college administrators in their plans and calculations cannot afford to ignore the junior college movement. This movement brings the latest and thus far the most trying test for the four-year college of liberal arts. Those too weak to offer superior advantages have been having an increasingly difficult time, and surrounded by effective junior colleges, must either speedily find adequate resources or close.

It can all be put in this sentence: Four-year Liberal Arts Colleges must henceforth function splendidly if they are to survive. Our Methodist colleges must hasten to meet the reasonable standards of accrediting bodies such as their respective regional associations, State Boards of Education, and our own University Senate. Beyond these requirements of adequate plants and equipment and of living salaries, attention is being increasingly directed toward the gauging of an institution by its product. This development is the fulfillment of a hope long cherished by our institutions. Our claim has been that the well-organized Christian college is a unit of highest educational efficiency, and hence we shall welcome these new, more vital tests, confident they will bring a public recognition of our schools more in harmony with the merits of the situation. Meeting accepted material standards, capitalizing every inherent scholastic advantage, and exemplifying more and more fully the character-building qualities of the Christian element in education, our institutions have yet their greatest days before them.

The Pulpit Bible Speaks

By A. Parsons Penn

I HAVE occupied my present position longer than anyone in this hundred-year-old church. I was placed here fifty-five years ago by a kindly old lady in memory of her husband. But very few people pay much attention to me. Of course, I am only opened on Sundays, and often read from in pious, unnatural tones. I have noticed in recent years that some of my preachers do not like my style, for they use an unbiblical-looking book and read from what they call a modern translation. These translations often bring out some good thoughts in everyday language, but for beauty and dignity my style is best adapted to a service of worship. I may be prejudiced in this matter, but it makes me chuckle to think of Sunday-school teachers trying to teach children to memorize portions of Holy Writ from modern translations.

Have you ever heard the duties of a pulpit Bible defined? Usually I am placed upon the pulpit desk, and I am supposed to stay there all the time as a symbol of Protestantism—an unchained, open BOOK. I am found in the center of the sanctuary because I am a guide to faith and practice. The minister who stands behind the desk is obligated to me to preach the Word. I do not want him to proclaim it in any narrow, limited, bigoted sense, but he is the man of one Book, and I am supposed to remind him continually that it is an open Book.

I have never asked anyone to worship me—*bibliolitry*, I guess, they call it. I am against that, but I do like to be treated with reasonable respect and be given a small part in the worship service. I cannot begin to tell how annoyed I am when a preacher starts his sermon by closing me up, as if to say: "Get thee behind me, Bible; what have I to do with thee?" It makes me think that he is too independent and self-sufficient to give the impression that he is preaching from my pages. I am terribly upset also when a preacher shuts me up as he says, "And now I must close, and finally—lastly"—it doesn't give me a chance to hear the sermon through, and I have a faint suspicion that the people of the congregation do not listen after that, either.

This is my first sermon. I do not know that I have even been officially licensed to preach. I declare myself indispensable as a symbol of Christian freedom. I stand for a constructive type of preaching. I have a message that I want to go straight to the hearts of the congregation. I want to be given a chance to be heard when I am read in the public service. I desire to be treated courteously, no matter how smart the preacher may be, and regardless of what he may have in his own head. If I am given a chance I can help them to mount up with wings as eagles, to run and not be weary, to walk and faint not.

The Baton Rouge District Holds Successful World Service Council

THE Baton Rouge District World Service Convention convened at Wesley Methodist Episcopal Church, Baton Rouge, La., April 16, 1929. The meeting opened at 11 A. M., with the Rev. Charles Anderson, district superintendent, presiding. Devotional service was conducted by the Revs. W. H. Davis and R. B. Sandford. The superintendent made brief remarks touching the World Service activities, after which he introduced Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate, who delivered a very timely and inspiring address on the importance of supporting the Southwestern Christian Advocate, and securing more subscriptions for the paper. He emphasized the great value the paper is to the pastors and laymen as well, in helping them to put over their World Service program. Thereupon he presented his plans for the Southwestern campaign for Mothers' Day, May 12. Each pastor and laymen was urged to get one or more subscriptions, to be paid for by that date. On motion by the Rev. M. R. Walker, the convention voted that the entire district go on record as adopting this plan, and requested each pastor and layman to secure at least one or more subscriptions by that time.

The secretary, the Rev. G. W. Carter, called the roll for Area Council expenses. Total amount raised was \$70; amount paid on Minutes, \$34.40. Upon arrival of our honored and beloved Bishop R. E. Jones, the battle royal was set, and all faces were aglow with sunshine, while the bishop and district superintendent watched the World Service thermometer rise from October 21, 1928, to April 16, 1929. When they had finished calling the roll by charges, the thermometer stood 100%, registering \$2,114 for World Service, \$70 for Area Council expense, \$34.40 for Minute Fund, and \$86 for Gulfside, raised by choir contest, which made the grand total of \$2,304.40. The bishop delivered a strong and historical address to the men for their wonderful achievement. He

touched upon the business method of the convention. He lifted our hearts and inspired our minds as he arose in eloquence and enthusiasm. One could see his very soul was lifted to heights of joy, praise, and thanksgiving for the masterly way in which the Rev. C. H. Anderson was leading his men and district to victory. Under such gallant leadership as our young but invincible captain, with the Revs. J. B. Johnson, at Wesley; M. R. Walker, at St. Mark; G. W. Carter, at Scotlandville; A. C. Mitchell, at Port Allen; W. H. Davis, at Clinton, and every other pastor advancing, the line of battle was broken. Wesley and St. Mark alone had laid the foundation with \$500 each; Denham Springs had advanced twenty-five per cent over last year.

The climax was reached at 8 P. M., when the choir contest was conducted among the four city choirs: Neely, Scotlandville, St. Mark, and Wesley. Each choir showed that special preparations had been made for that august occasion. The following persons were selected as judges: Prof. T. W. Langston, of voice culture, Southern University; Mrs. M. R. Lawless, organist of Mt. Zion Baptist Church; Prof. Henry Baranco, of Bethel African Methodist Episcopal Church. After the program was rendered and highly complimented by the bishop, the judges rendered the decision in favor of Wesley, first award; St. Mark, second. The bishop was so favorably impressed with the Neely choir that he presented them a personal award. This ended the greatest World Service Council in the history of the Baton Rouge District, and the first choir contest ever held on the district.

The Rev. J. B. Johnson deserves special commendation for the royal way in which he and his loyal membership entertained the convention. A very palatable dinner was served, and the auditorium was beautifully decorated. All the auxiliaries of the church participated in this splendid entertainment of the convention.—The Rev. J. H. Thompson, Reporter.

Delaware Annual Conference

The Report of the Temperance Committee

By Caleb W. Johnson, Chairman

I. THE TEMPERANCE BOARD

THE board is the voice and arm of the church in defense of temperance and public morals. The board is "official." It is supported as a benevolence. It has a general secretary and general headquarters in the Methodist Building at Washington, D. C. It holds property for the church valued at \$1,000,000.

What it is doing: Its earlier methods were carried on by proclamations, propaganda, and periodicals. Its early history dealt with conditions then existing—preaching temperance to industrial, professional, political, and religious groups everywhere.

Periodicals from leaflets to book form were distributed and a research bureau later was established, furnishing the press and public institutions with facts, reference and

source material. Its co-operative contact is maintained with every temperance movement throughout the round world.

II. THE EDUCATIONAL ASPECT

Amateur opinion on the success or failure of prohibition is worthless. Why? Because it has a faulty basis. Incomplete evidence, hearsay, gossip, prejudice, imagination, and emotions form the basis of such opinions. Our educational program should include among its other features information concerning the enormous benefits derived industrially and economically. The on-coming generations must be informed of the telling facts and their implications, the possibilities involved in the promotion of an absolutely alcoholic-free civilization or its opposite.

Another aspect of our educational program should

be the direct appeal to the conscience of the nation, calling for obedience to rather than enforcement of the law.

III. LAW ENFORCEMENT

First, let us observe the law without apology; second, make law observance prerequisite to good citizenship; third, let law-abiding groups, as an example, set the standard. These three sources form the basis for our educational campaign, whose object is to secure the conquest of public opinion.

Back of lawlessness stands the corrupted public officer. Back of the corrupted public officer stands the illicit liquor syndicate. Back of the illicit liquor syndicate stands the booze runner. Back of the booze runner stands the bootlegger. Back of the bootlegger stands the citizen who buys the stuff.

The lawlessness of the liquor traffic forms a vicious circle, and at one point of that circle stands the citizen who buys the liquor. Our citizens are those who form the clientele of the bootlegger. Those citizens whose patronage makes illicit liquor selling profitable, who excuse, encourage, and abet the nullification of the law, are enemies within the gates. The issue is squarely between good citizenship and bad citizenship. Beware, a good citizen is not treasonable. Shall it be said, "If that be treason, make the most of it"?

President Hoover, in his acceptance speech, said: "I stand for the efficient enforcement of the laws enacted. Crime and disobedience of law cannot be permitted to break down the Constitution and laws of the United States." Voluntary personal abstinence from the use of alcoholic beverages is no less important than vigorous and efficient enforcement of the law.

This new orientation is the pledge which dries up the source of the stream. For effective law enforcement there must be better co-operation between State and Federal authorities; more efficient and adequate handling of prohibition cases by the present courts; curbing the abuse of permits for the manufacture and sale of commercial alcohol; use of the merit system rather than political pull in filling places in the prohibition units, and finding the important sources of liquor, and a direct appeal to the conscience of the nation from the President.

IV. PROHIBITION GAINS

1. The Jones-Stalker bill, which makes repeated violations of the Prohibition Act punishable by imprisonment from one to five years or a fine of one to ten thousand dollars, passed Senate February 19, and finally passed the House, March 1, 1929. The National Conference of Temperance Organizations directed their influence toward securing passage of this bill.

2. Juvenile delinquency has decreased.
3. Drug addictions are less.
4. Real estate values have increased.
5. Prohibition saves the country \$2,000,000,000 a year.
6. Improved credit of wage earners is due to prohibition.
8. People are living longer and possess better health.
9. Savings bank deposits are greater in number.
10. Insurance policies are multiplied.

V. FOUR BOARD OBJECTIVES

First, either retain prohibition enforcement control in the Treasury Department; or, if it is transferred to the Department of Justice, let that high tribunal install

a legal machinery that will clear its calendar files of the 10,000 cases now ready for trial.

Second, petition the State Department to make a treaty with the State Department of Canada against rum running across the border.

Third, educate public opinion and the public conscience.

Fourth, a total abstinence pledge-signing campaign among both races.

Interesting Facts Concerning Philander Smith College

1. Philander Smith College was established in 1877. It is therefore fifty-one years of age. More than ten thousand young men and women have actually been students within its walls during its half century of service. Many of those trained in the school have occupied, or are occupying, places of distinction and influence in the State, in the nation, and in the world.

2. Because of its long standing and distinguished service, it is well-known throughout the country, and its students need no other recommendation. It is, therefore, a very desirable place for young men and women to attend school, and should receive large support from all who believe in Negro Christian education. Its college department has shown marked increase each year, the increase during the last five years being more than sixty per cent.

3. Its location is especially fortunate, being in the city of Little Rock, the capital and metropolis of the great State of Arkansas, in which live one half million colored people. There is then every opportunity for expansion and service. Its site near the business part of the city enables its students to secure work and to earn money while attending school. Fully three fourths are wholly or in part dependent upon self-help.

4. Philander Smith gives full courses in the Liberal Arts, home economics, teacher training, and music, and gives preparatory courses in theology, medicine, and dentistry. All athletic activities are made to contribute to religious and scholastic work, emphasis being placed on justice and fair play. This year it won the Negro State College championship in baseball and football.

5. It has a well-edited student publication, and several student organizations supervised by faculty members. This gives wholesome outlet to student virility, and at the same time trains them in social, literary, and religious obligations and conduct. It is strong in debate, as shown by the fact that last year the Philander Smith College team defeated that of Fisk University.

6. The supervisor of colored schools of the State Department of Education says: "Arkansas has in its program of education among the Negroes a plan for training high-school teachers through Philander Smith College, providing it builds adequately and maintains a sufficient teaching force of the present high standard."

7. Religious and intellectual training is essential for our young people that we may have qualified ministers, teachers, and other leaders. Where but at Philander Smith College can they be trained? It is the only Negro college recognized by the Arkansas Department of Education, and it is our best equipped college in the area. However, it must have more room and additional equipment that it may do its work still better, and more adequately care for its increasing body of college students.

To this end a campaign is being launched, called the Philander Smith College Forward Movement, for a first unit of \$125,000 toward a fund of a quarter of a million dollars for building, equipment, endowment, and expansion.

Tabulation

Of Annual and Lay Electoral Conference Votes on Proposed Constitutional Amendments

(Reported to the Secretary of the General Conference to Date of April 25, 1929)

I. ANNUAL CONFERENCES

	1. Empower- ing Central Conferences, etc.		2. Admission of Laymen, etc.		3. Corrected Amendment Readmission	
	For	Against	For	Against	For	Against
Baltimore	176	0	—	—	112	0
Central Pennsylvania....	—	—	—	—	—	—
Central Missouri.....	49	8	0	59	0	59
Chile	22	0	23	0	—	—
Delaware	129	1	123	0	117	0
East German.....	30	1	0	31	27	1
Eastern Swedish.....	—	—	—	—	—	—
Florida	55	0	0	54	54	0
Kansas	174	0	0	173	—	—
Liberia	24	0	23	1	—	—
Maine	91	0	0	91	91	0
Mexico	28	0	0	28	28	0
Newark	144	0	0	147	126	23
New England.....	—	—	—	—	—	—
New England Southern..	59	0	0	44	58	2
New Hampshire.....	—	—	0	63	45	12
New Jersey.....	156	0	122	1	123	1
New York.....	109	4	—	—	101	9
New York East.....	193	0	0	181	184	5
North Indiana.....	—	—	—	—	—	—
Northern New York....	93	0	0	99	96	0
Philadelphia	186	0	179	0	181	0
South Florida	33	0	0	33	33	0
Troy	140	0	0	141	47	85
Vermont	45	0	0	45	40	0
Washington	20	141	117	0	117	0
Wilmington	111	2	24	100	72	45
Wyoming	124	0	0	126	—	—
Total.....	2,191	157	611	1,417	1,652	242

II. LAY ELECTORAL CONFERENCES

	1. Empower- ing Central Conferences, etc.		2. Admission of Laymen, etc.		3. Corrected Amendment Readmission	
	For	Against	For	Against	For	Against
Baltimore	119	0	—	—	92	22
Central Pennsylvania....	112	0	116	0	114	2
Central Missouri.....	18	29	48	0	48	0
Chile	23	0	10	6	—	—
Delaware	146	0	146	0	146	0
East German.....	27	0	0	27	19	6
Eastern Swedish.....	22	0	0	22	21	0
Florida	27	0	0	27	27	0
Kansas	127	0	11	74	2	69
Liberia	18	3	18	3	—	—
Maine	59	0	0	61	61	0
Mexico	17	0	0	17	16	0
Newark	92	0	1	71	86	16
New England.....	137	4	28	90	114	3
New England Southern..	—	—	—	—	—	—
New Hampshire.....	—	—	—	—	—	—
New Jersey.....	106	0	0	101	97	10
New York.....	66	0	0	61	59	0
New York East.....	139	1	0	134	140	2
North Indiana.....	151	0	0	166	135	14
Northern New York....	52	1	62	1	—	—
Philadelphia	159	0	183	0	183	0
South Florida	16	0	0	16	16	0
Troy	77	0	1	77	80	0
Vermont	—	—	—	—	—	—
Washington	93	3	—	—	128	0
Wilmington	126	0	88	20	93	20
Wyoming	116	0	0	109	96	16
Total.....	2,045	41	702	1,072	1,773	180

In the following cases the vote on the Central Conference Amendment was a dual vote, the proposal being divided and the ballot on the first part resulting:

Baltimore Annual.....	170	6
New England Lay.....	119	3
New England Southern Annual.....	63	0
New Hampshire Annual.....	56	0
Washington Lay.....	68	33
Total.....	476	42

Another Pastor Has Fallen

By the Rev. K. S. E. Henry

THE Rev. A. C. Crawford, a young man with but a few years of experience as pastor, was called from labor to reward April 5, 1929. Bro. Crawford was born and reared at Lodi, Texas, where he worked on the farm and attended the public schools and secured his training. The writer happens to be one of his teachers and knew him to be an ideal young man. He was quiet, respectful, a hard worker, and a conscientious student.

A few years before entering the ministry he was united in matrimony to Miss Luella Harper, daughter of the Rev. Elias Harper, of Lodi. They were happy, progressive, and prosperous. During my four years of pastorate of the Lodi circuit, Bro. Crawford applied for license to preach, so the writer issued him his first exhorter's license and bade him to go, and he went forth and was making rapid progress. His first appointment was St. James, on the Marshall District, and his second was Medill, on the Paris District, where he led the flock for two years. At the Annual Conference, Marshall, Texas, 1928, Bishop Jones assigned him to Marshall circuit. His people had not become fully acquainted with Bro. Crawford when he was suddenly stricken with acute appendicitis. The morning of April 5 saw him breathe his last in the Sheppard Sanatorium, Marshall, Texas. He leaves a devoted wife, who stayed by his side until the last; a loving mother, one brother, two sisters, and many friends to mourn. "Servant of God, well done."

Ministers officiating were: the Revs. G. L. Loud, G. E. D. Belcher, V. T. Hickman, J. P. Patrick, J. L. Tyler, W. H. Whiten, H. Johnson, K. S. E. Henry, and District Superintendent A. J. Newton in charge.

Why E. Stanley Jones Returns to India

INDIA and Hinduism have absorbed a great deal of Christianity. Christ is now one of many great and adored names in India. But we must teach that He is the one Name whereby all can be saved. We must insist on the uniqueness of Christ as Lord and Master and Saviour. It is to help do that that I am returning to India."

This was the core of Dr. E. Stanley Jones' final message to the American church and the American people before sailing for India on April 5. He was addressing a great meeting of Christian workers, representing many denominations and many mission agencies, in the chapel of The Methodist Book Concern, New York City, at noon on the day of his sailing.

"Never before in India," said Dr. Jones, "has the battle been more clearly defined, and never before has it been harder. We have taught India reverence and admiration for Christ; now we must teach India the realization and adoration of Christ. Jesus is set alongside of many; we must make Him supreme over all.

"Many leaders in India are saying there must be no conversion in religion. Gandhi says it, and Charles F. Andrews says it. But I take issue with such a statement. Andrews has been called a St. John to the East, but we need something in addition to St. John. We cannot escape the process of conversion if we have anything high and fine to present. Religion is the utmost to the highest.

There must be a survival of the fittest in religion. The way to live is either Christ's way, or it is some other way. Conversion cannot be escaped. As a matter of fact, Andrews, when he opposes conversion, is but trying to convert people to his idea of non-conversion. If you express an idea you cannot avoid the process of conversion.

"To-day the non-Christian faiths are asking for terms. They are ready to accept, but not yet ready to make Him supreme. We must insist on the inner conversion of the spirit as well as the outer conversion. The church that wins out must interpret Christ in every realm of human life.

"The grave danger in the American church is that people can be caught by the last immediate thing and the last obvious thing—the Main Street mentality. If Christianity is to be saved from this Main Street mentality it must rest back on the local situation, with the pastor leading. We must insist that missionary work is not something imposed from outside, but that it grows as a natural expression out of the local situation.

"We must lay the cause of missions on the soul of the local church so that the interest will be spontaneous. That cannot be done by boards or bishops, but by pastors. No church need fall down in its local missionary giving if the pastor does not want it to fall down."

Morgan College News

DRAMATICS

HAVING successfully presented three one-act Negro plays in New York at the Alhambra Theater on February 15, the Morgan College Dramatic Club will journey to New York again on May 10, to enter the National Little Theater Tournament. This is the seventh annual tournament, and the Morgan players will be the first Negro collegiate group to enter.

Twenty clubs from all over the country, and some as far as Scotland and England have been presented before by one-act plays. The Belasco cup, the grand prize to be held for one year, is given to the winning school, along with first prize of \$200. This cup is at present held in Scotland by a group of Scottish players.

The Morgan players will present "The Man Who Died at Twelve O'clock," by Paul Green, as their entry. This is a very popular play in the repertoire of the Carolina playwrights.

Just before going to New York this play, along with the "House of Sham," by Willis Richardson, and a farce comedy, "Sirlock Bones," by Randolph Edmonds, will be presented at the Royal Theater, in Baltimore, on May 7. These plays were the ones so successfully presented in New York. The Morgan players are under the direction of Randolph Edmonds, of the English Department.

DEBATES

Morgan College is taking a greater interest in debating this year. At present five debates are scheduled, as follows: On April 24 the freshman team met the Douglass High School team on the question, "Resolved, That the U. S. Should Recognize Soviet Russia." The debaters were James Dashiell, Irma Kellam, and Cecil Poag. They were coached by Miss Lula C. Gee, teacher of Freshman English.

The boys' varsity team debated the question: "Is the Firestone Interest in Liberia Detrimental to the Natives?" Howard Pindell, Jerry Williams, and Elmer Campher took

the affirmative side against Bluefield in Baltimore on April 25. Edward Carroll, Calvin Roach, and James Carr took the negative against Union in Richmond on April 26.

A chapter of the Mu Lambda, national debating sorority, has been established for the girls. They enter a triangular debate with Union University and Virginia State College. The subject is, "Resolved, That the power of the Supreme Court to declare laws unconstitutional should be abolished." Marian Amy, Edith Shepherd, and Devera Boston will uphold the affirmative side against Union in Baltimore on May 17. Veronica Woodward, Frances Male, and Anita Short will uphold the negative in Petersburg, Va.

ORATORICAL CONTEST

The Negro Intercollegiate Oratorical League Contest, which was held at Institute, W. Va., last year, will be held this year in Baltimore. The date will be May 16. Last year Howard University, Wilberforce University, West Virginia State College, and Morgan College were represented. This year it is hoped that the contest will be larger and will grow in interest.

Debating and the oratorical contests are under the supervision of Randolph Edmonds, with Professor Howard Cornish and Dr. Thomas I. Brown as assistants.

STUDENT CAMPAIGN

The students organized themselves into ten groups to visit every colored home in Baltimore and vicinity, and will solicit cash donations to assist in meeting the conditions of the General Education Board and the State of Maryland.

Four years ago the college accepted a conditional gift from the General Education Board of \$50,000, provided the college would wipe out its \$200,000 debt and raise an additional \$50,000. The State of Maryland offered \$125,000 for a science building if the college would raise \$100,000 by July 1, 1929. The debts have been paid in full. We need \$40,000 to complete the requirements of these conditional gifts. The balance needed must be in hand by June 30, 1929. The students have volunteered to raise \$10,000 of this amount.

LECTURES

Miss Edith G. Lenz, director of child health education of the Maryland Tuberculosis Association, delivered an illustrated lecture on health in the assembly hall on April 10.

Mrs. M. W. Smith, of the St. Louis Art Studio, who is making a specialty of visiting colleges, delivered an interesting lecture on Monday, April 22.

On Wednesday, April 24, the Rev. Dr. R. W. H. Weech rendered "The Taming of the Shrew."

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- A hard heart easily breaks.
 - Faith will clear the sky of doubt.
 - Living thoughts mean a thinking mind.
 - Profession is one thing, practicing is another.
 - The biggest business is minding your own business.
 - If you desire to walk with Christ you must go His way.
 - All the gold in the world would not satisfy the selfish man.
 - The fussing executive makes a lot of noise, but he doesn't get anywhere.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE EARLY MINISTRY OF JEREMIAH

SECOND QUARTER. LESSON VI. MAY 12

Scripture Lesson—Jer. 1. 1-10; 6. 10, 11; 8. 18; 9. 2; 26. 1-24.

After he has decided which path in life—the good or the bad—he will follow, the most momentous period in a young man's life is when he is called upon by some inner "drive" to decide once for always the career which he will choose for his life. Here he must frequently decide between the drawing of inclination and the calling of duty. Here he must choose between a life of social usefulness and a life of self-service. Here he must sit for a time as a disinterested neutral and watch the contest progress between himself and God, between his calling and his preference; and when the decisive moment comes he must cast in his lot with one of the contending sides, thereby winning the battle for it. Blessed is he if he casts in his lot with the right side.

With such a period in the life of Jeremiah a part of our lesson deals, and the part which we have singled out for our discussion. A thoughtless reading of the text leaves the impression that this period was of not more than a few minutes' duration—the call, the excuse, the assurance, and the acceptance all in the same setting. But this impression is probably left because of the customary prophetic vividness of description. In actual experience the whole drama probably covered a period of weeks or even months. The divine call wrought a tremendous change in Jeremiah. This change had two stages:

1. *Jeremiah's Self-Depreciation.* When he became conscious of his call to the ministry, a remarkable thing about Jeremiah was his self-depreciation in the face of the task which confronted him. Usually when a fellow of his age (for he was probably in his late teens) decides upon the life work to which he thinks he has been called, there is not the slightest doubt in his mind that when he enters upon this work he will revolutionize things if things need to be revolutionized. Somehow he comes to believe that the conditions which have been marking time or gradually growing worse throughout the ages have been waiting only for such a master stroke of ability to be reformed as he will bring to them. He will succeed, he thinks, even though all others before him and all others of his colleagues had failed or should fail. This characteristic optimism of youth is not a bad thing when it is not mixed too greatly with conceitedness. For one cannot throw himself wholeheartedly into an undertaking, doubting meanwhile his ability to succeed at it. Experience can more easily teach one soberness of hope where enthusiasm prevails than it can stimulate enthusiasm where nothing but doubt prevails. But usually this youthful optimism is largely the result of youth's ignorance of the situation, of youth's failure or inability to weigh the situation carefully and seriously.

Contrary to the rule of youth, this thing Jeremiah did. Even as a very young man he had learned to take life seriously, and to consider carefully the problems and their difficulty of the minister in his efforts to reform men's private and public life. He was sure that God had called him to this undertaking. But he felt equally as sure that he would fail in it. Accordingly, he seriously questioned God's wisdom and justice. Why should he be called to a task in which there was no possibility of his succeeding? What had he done to justify Jehovah in desiring to destroy his chances for a successful career? If God is really in earnest, why shouldn't He select someone for the task who may be able to put it over? Better for himself that he should be successful in a common walk of life—perhaps as a simple, unpretentious priest—and to die and be soon forgotten than to live in the memory of his fellow men as an ambitious upstart of a would-be reformer, whose brief career, cut short by an untimely death, had been a lamentable failure. What

had he done that he should be chosen to experience the inevitable mental suffering resulting from the ever-present fact of being engaged in spending his life in vain, even though in a noble cause? Why should he be chosen a target for the poisoned arrows of his countrymen? Why should the innocent be called upon to suffer by trying to save the guilty from suffering? Say what you please, it is certainly no great mental comfort to a serious-minded man to be passionate in a righteous cause which practically everybody else takes with either indifference or hostility, and is apparently successful in his hostility.

2. *Jeremiah's God-Appreciation.* Self-depreciation is not always a bad thing. It always is a bad thing when it stops there. It never is a bad thing when it leads to a greater appreciation of God. Accordingly, in spite of his serious weighing of the situation, and of his self-depreciation, Jeremiah came out of the contest as wholesomely optimistic as ever youth has been. His greater optimism was born of his greater God-consciousness. His self-depreciation made possible a greater God-appreciation. By himself he was sure to fail. With God he would not fail. His seeming failure, if such there should be, would be success disguised. Because he was thoroughly convinced that God had called him to the task, he likewise became thoroughly persuaded that God would be with him to help him to some extent to accomplish it; or, at any rate, to preserve him from the fury of the enemies which his prosecution of the task would create. Read again the inward assurances in Jer. 1. 8, 10, 18f: "I am with thee to deliver thee." "I have this day set thee over the nations and kingdoms to pluck up, to break down, to destroy, to overthrow, to build, and to plant." "I have made thee this day a fortified city . . . they shall fight against thee, but shall not prevail." With such conviction all timidity left him, and he addressed himself to the task expecting either to reform his people or, failing in this, to see doom come speedily upon them because of their evil.

So it happens in the life of each one of us—the more of self there is, the less of God there will be; and the less of self there is, the more of God there will be. In some men's life it is all of self and none of God; but in the man whose life comes most nearly up to the plan

and purpose which God has had for it, it is none of self and all of God. God first is a good beginning. The ending should be God all.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 12, 1929

"To whomsoever I shall send thee, thou shalt go"

(By D. D. Martin, D.D.)

Jeremiah was called to a hard task. He did not feel equal, and declared himself to be only a child. The call was enforced with emphasis to the effect that he should go where he was sent and should speak just the words he was told to speak, for God said, "I have appointed thee prophet to the nations." Moses, Solomon, and Jeremiah all felt themselves as little children when called to their life work. God strengthened each for his task, as He will you and me.

Jehovah told Jeremiah he was not a child, and that such an excuse would not pass. He must go where he is sent. There comes a time with each of us when we should put away child pretenses and excuses when Kingdom interests are involved. Paul says, "When I became a man, I put away childish things." It is well to be humble, and humility is often a mark of greatness, but it should not afford an excuse from service. There are times when we should put on our full strength, and never more than when we are to speak God's message.

Jeremiah became a true prophet, went where he was told to go, and spoke the word he was told to speak. The word was not well received, and the priests and people turned against God's prophet, and he suffered persecution. He is not alone in this. It is in the program of the church, and faithful ministers and missionaries have thus suffered in all the work of saving the world. A weakling has no business trying to do God's work. It requires courage and bravery. It calls for one who cannot be cowered or conquered; one who is concerned only to do his full part and duty in saving the world.

A true prophet is the best friend of all the people, and sooner or later the people of every land find it so. A true missionary will soon have friends in any land where he works—such as are willing to suffer with him, and if need be to die with him. And often when we seem to be alone,

"Standeth God within the shadows,
Keeping watch above His own."

No nation or people are ever safe in disregarding the true prophet's word. Many have gone to death who have not heeded the timely warning that in their faithfulness they gave.

GAMMON SEMINARY.

Epworth League Topic

MAY 12

By A. H. Beardsley

THE EPWORTH LEAGUE OF NATIONS

THE FORTIETH ANNIVERSARY OF THE EPWORTH LEAGUE

(Isa. 19. 23-25)

There are many leagues of nations. The one which we think about most is the political League of Nations, which grew out of the World War, whose aim is to unite nations more closely together in friendly and political relations, the better to avoid a repetition of the late catastrophe—the World War. Even before this there were ties binding nations together. There is a very definite world league in the sphere of science and discovery. The men of science know no national barriers. In 1806, when the Napoleonic war was being carried on, Sir Humphrey Davey, an Englishman, was awarded a prize by the French academy. In accepting it, he said: "Science knows no country. If the two countries are at war, the men of science are not. That would indeed be a civil war of the worst de-

scription. We should rather, through the instrumentality of science, soften the asperities of national hostilities." The works of art and letters are enjoyed by all nations, forming an international bond. The churches are bound by international ties. A world conference at Lausanne, having to do with faith and order, and one at Jerusalem on missions, have convened only recently. There is also another bond between nations, the growing league of the Christian youth of the world—in the words of our topic—the Epworth League of Nations.

The youth of the world have less to separate them than the older people have. The old men of Europe have camped against each other on numerous battlefields. They have hated. The older people of our nation have

been arrayed against each other in civil war, and its separative influence has not entirely died out. National hatreds have existed and the older people have, many of them, been a party to it. These hatreds have come over territory, trade routes, business advantage, raw material, markets, and even religion. Youth comes to world fellowship unhampered by these experiences, and without prejudice, except as we teach it to them or they acquire it through living and experience in contact with the world.

The Epworth League of Nations is a fellowship of youth having Christian aims and ideals. They dare to question things as they are. Everything must be put to the test, and their religious faith and belief is no exception. They accept no ready-made faith, but seek to

know wherein they believe. They dare to be real, finding help in only such ideals as they can, by effort, put into actual living. They have been seeking to know Jesus' program of living; they have found some of it. It appears to them as the true way for a Christian to live in the world. Youth is daring to launch out on Jesus' program of living.

The Epworth League had its beginning when several young people's societies in the Methodist Episcopal Church merged into one society. During the forty years that have elapsed since then, the Epworth League has spread its influence into many nations. By its purpose and its aim it becomes a bond, uniting the youth of many lands into a Christian league of nations, whose possibility is unfathomed.

tion, \$60, making a total for Easter on the Willis circuit of \$102.—Miss Fay Thelma Nelson, Reporter.

Dallas, Texas.—The Trinity Methodist Episcopal Church World Service rally closed Easter Sunday, and we are glad to say we went over the top. Our great success came through the great, able sermon the Rev. E. W. Kelley, of St. Paul Methodist Episcopal Church, delivered for us at 3 P. M., which was a great spiritual help to all. We raised \$93 for World Service, and we are all overjoyed at our success. We are also greatly thankful to the good people of St. Paul Methodist Episcopal Church and our other good friends for their help during the District Conference held at our church, April 9-14.—The Rev. J. A. Featherston, Pastor; Mrs. M. A. Adams, Reporter.

Waskom, Texas.—A splendid program was rendered at Waskom on Easter by the Sunday school, and the spirit was high during the service. The membership was divided into twelve teams, and each team was asked to raise at least \$10. Most of the teams did well; some did nothing. Bro. Garfield and Mrs. Allen headed the teams with \$19.34; Sister Erie Cooper and Bro. Stamps held second place, with \$12.86. Others did well. Total amount raised, \$100.12. World Service, Wiley endowment, area expense, and district expenses in hand. "Over the top" for the District Conference, and look for Waskom at the Annual Conference. Come on, brethren, we advertise by doing.—K. S. E. Henry, Pastor.

Biloxi, Miss.—Our Easter services at St. Paul Methodist Episcopal Church were the best that we have ever had in the history of the church. At 3 A. M. the church was packed from the pulpit to the door, and as many were on the outside. The resurrection sermon was preached by our pastor, the Rev. P. H. Rembert, and the Rev. Mrs. Berry, of Indiana, and we had a gospel feast. The eleven class leaders made splendid reports. Class No. 9, of which Mrs. S. A. Rembert is leader, reported the largest amount, \$61.02. The children's program at night was carried out to the letter. Mrs. C. L. Brown and her assistants put over a fine program. Our pastor knows what to do in a church. World Service and other claims raised in full.—Total collection, \$423.65.—Reporter.

Donaldsonville, La.—Easter was a high day at St. Peter Methodist Episcopal Church, beginning at 8 A. M. with holy communion under the light of the cross, at which time one hundred communed; after which the resurrection sermon was preached by the pastor, Rev. O. C. Daigle, from the subject, "The Resurrection of Jesus Our Assurance of the Future Life Beyond the Grave"; text, Rev. 1. 18; 2. 10. After the sermon the invitation was extended, and one young lady was converted and baptized. At 7.30 P. M. the Easter pageant by the Sunday school, conducted by Mrs. J. S. Brazier, was very beautiful under special lights. Title, "The Morning At the Tomb." World Service collection for the day, \$85. We are going over the top by May 30.—Mrs. Roena Gibson, Reporter.

Starke, Fla.—Easter Sunday was a great day at Mt. Moriah Methodist Episcopal Church. The program was rendered at 7.30 P. M., and was carried out beautifully. The house was filled to capacity. After the program the clubs reported, as follows: No. 1, Bro. Wm. Brown, \$26.65; No. 2, D. Dell, \$36; No. 3, J. Elson, \$25; No. 4, C. Thomas, \$28; Sunday school, S. F. McCoy, \$14.61; other collection, \$4.05; total raised for the day, \$134.81. We are proud that we have paid all of general church claims. If you wish to put the program over you must put God in front. We are doing a great work at this place under the leadership of our beloved pastor, the Rev. J. E. A. Keeler, and we are praying that God will pour out His blessings upon him.—Damon Dell, Reporter.

Dover, Tenn.—Carter's Chapel Methodist Episcopal Church: Our Ladies' Aid met recently and conducted a very nice session. Our Sunday school is still in good order, but we are sorry to report the loss of a faithful scholar, Bro. H. D. Payne, on February 22, 1929. He had been a great worker in the Sunday school, was superintendent for five or six years, a teacher for a number of years,

Little Stories of Achievement

What the Churches Are Doing

Jeanerette, La.—Easter was fittingly observed on this charge. The pastor preached an inspiring sermon at 4 A. M. Easter Sunday, to the delight of a large congregation. We went over the top with World Service, raising \$20.50. A cash purse was given to our pastor, the Rev. T. A. Bayley, by Sister Sadie Brown.—F. Alexander, Reporter.

Macon, Miss.—March 31 was a great day at Busy Bee Methodist Episcopal Church. We had with us our district superintendent, the Rev. D. Green, who brought us a great message. He preached on "The Resurrection of Christ." At night the program was conducted by Mrs. M. O. Cotton. Everyone present enjoyed it. Collection, \$22. We thank the Sunday-school superintendent and our district superintendent for their hospitality. We are always glad to have the Rev. Green with us.—M. Cotton, Reporter.

McComb, Miss.—We had a grand Easter at St. Paul Methodist Episcopal Church. The program was directed by Mrs. Addie Jones, and rendered to the delight of all. After the program was rendered, the heroic captains reported: No. 1, Mrs. E. Rembert, \$32.75; No. 2, Mrs. Laura Roberson, \$30.10; No. 3, Mrs. Rebecca Rogues, \$19; No. 4, Mrs. Bessie Tobias, \$20. Mr. Dave Huston paid \$5, which was given to Club No. 2; and Mr. Jim Warne, \$5, given to Club No. 1. We are praying for a great success.—A. D. Smith, Pastor.

Smithland, Ky.—The St. James Methodist Episcopal Church wishes to thank Bishop Edgar Blake for returning to us our pastor, the Rev. L. L. Scott. This historical church has been replaced among the leading churches of this Conference under the pastorate of this scholarly and efficient young man. Too much credit cannot be given to his efficient wife, who plays well her part in the development of the young lives of the city. Space will not permit us to give the names of those contributing in the raising of the \$110 on the last drive of the year.—Miss Dora Aydelott, Reporter.

Duck Hill, Miss.—Binford Chapel Methodist Episcopal Church observed Easter in a most fitting manner. The program was one of the best that we have had in years. It was rendered to a large audience. Each tribe made good reports; total amount raised on the entire charge, \$111.37. We are glad to have the Rev. J. H. Gaston for our pastor, and we thank the bishop for sending us this gospel preacher. We are proud of him, and we are determined to put the program over under his leadership. Where he leads us we will follow.—The Rev. J. H. Gaston, Pastor; S. J. Beck, Reporter.

West Point, Miss.—Sunday, March 31, which was Easter, proved to be a high day both spiritually and financially for St. Paul Methodist Episcopal Church. The student body of Mary Holmes Seminary worshipped with us, and with the members and friends of St. Paul, enjoyed the wonderful message on "Service" that was given by the Rev. J. W. Jones, pastor. At 7.30 P. M. the young people rendered a splendid program, including a pageant, "The Victory Dawn." The

collection for World Service amounted to \$140. Thus ended a "perfect day."—Miss Myrtle McLin, Reporter.

Old Town, Fla.—Our pastor and principal of our city school for colored children, Prof. J. H. B. Madison, was named and selected as the speaker for the interracial meeting held here March 31. Prof. Madison spoke from the topic given him on the spur of the moment, "The Origin of Easter and Its Relation to the Development of This Country and Its Citizens." The speaker did credit to himself and the race, and spoke to the delight of all who heard him. The occasion hardly has had a parallel south of the Mason and Dixon Line since the Emancipation Proclamation was issued.—Mrs. B. Moore, Reporter.

Montrose, Miss.—Our churches are once more on a boom, under the leadership of our beloved pastor, the Rev. W. L. Mills. On Easter Sunday an inspiring program was rendered at Spring Hill at 11 A. M.; at night a fine program was rendered at Mt. Zion. Under the captains—G. N. Moore, Bettie Tatum, Vina Donald, and W. D. Dent—\$119.50 was raised. It also might be of interest to know that our parsonage, being rebuilt into a six-room bungalow, is nearing completion. The Ladies' Aid Societies have purchased a living room suite for the living room. Pray for our success.—Mrs. E. Moore, Reporter.

Welsh, La.—Jones Chapel Methodist Episcopal Church is on the rise for a greater church. The Rev. W. S. Robinson has things well in hand. We thank Bishop Jones for sending us such an efficient leader. Our church owed \$200 when he came to us, but now the debt has been paid; World Service increased from \$61 to \$75. Now we are engaged in building a parsonage. The pastor says we must not stop until there is one on the ground. We are blessed this year with such leaders as the Rev. W. S. Robinson, our pastor, and the Rev. W. J. Hampton, district superintendent, who has the district at heart.—Wm. Jones, Reporter.

Corinth, Miss.—The Corinth circuit observed Clean-up Week March 18. As they had no church, the ladies came to the pastor's study, gave a general cleaning, and placed on the table many pounds of groceries and some cash. This circuit has been greatly neglected. No place of worship save two small schoolhouses for six or eight years. We are working very hard to make some showing. The membership is very small, less than fifty at both places. We hope to do something in the near future. Our Sunday schools are alive now, and we had one convert at Concord on the first Sunday. Our Easter was a success.—G. W. Hunt, Pastor.

Willis, Texas.—The early morning sermon was delivered on Easter by the Rev. B. F. Jackson, pastor, at 8 o'clock, from the text found in Rev. 1. 8, 9. The sermon at Danville at 11 A. M. was preached by the Rev. Jackson, who selected his text from John 11. 25, 26. World Service money raised, \$16. Services were held at New Home at 8 P. M. The Rev. Jackson delivered the sermon from 1 Cor. 15. 55-57. Collection, \$26. Easter Sunday night at Willis an excellent program was conducted by Mrs. R. Micheaux, Mrs. M. C. Davenport, and Miss F. T. Nelson. Collec-

and for the last year or more decided to be a scholar. He was sick only a short while with influenza, which developed into pneumonia. He died at the age of seventy-two years. We had a splendid Easter program in the afternoon, and the offering was used for World Service. Our church is planning a rally for the purpose of repairing the church roof.—The Rev. E. T. Ervin, Pastor; Mrs. Lovie B. Skinner, Reporter.

Strong, Miss.—We have just closed our evangelistic drive on World Service, which began March 8 and closed on the fifth Sunday with much success. The reports were as follows: Coleman—No. 1, A. Brait, \$25.50; No. 2, M. Cunningham, \$5.30; No. 3, Sister Gunns, \$5.50; No. 4, G. Cunningham, \$15.50; No. 5, Bro. Gillespie, \$9.72. Kings—No. 1, S. Moore, \$16.60; No. 2, M. Burton, \$12.77; No. 3, A. Baker, \$10.65; No. 4, M. Leatherwood, \$8.45; No. 5, A. Wright, \$5.50; No. 6, B. McClendon, \$1.64. Paine's—No. 1, T. Wards, \$17.45; No. 2, R. Carr, \$16.42; No. 3, M. Clay, \$15.40; No. 4, S. Harris, \$5; No. 5, C. Clay, \$15.55. Drakes, \$17; expenses, \$59; visitors, \$11; total, \$275. We thank the bishop for sending the Rev. S. S. Brown to us as pastor. We thank the good Baptist friends for their aid. Our World Service was paid in full.—G. B. Burton, Secretary.

Corpus Christi, Texas.—We are looking forward to our District Conference, which convenes with our church in July. We expect this to be a record-breaking Conference. We are here in the metropolis of Texas. In nine years the population has increased two hundred per cent. You will see a great shipping port and ships docked from all the foreign countries. We also have the longest sea drive in the world, 160 miles in length. Come and see beautiful Delmar, one of the finest spots on earth, with her underground lighting system, rivaling the great cities of the North. Come and go through our subway, leading from one of the finest hotels in the South. Come prepared to help a struggling church. Each minister, delegate, and visitor will be required to pay \$1 as registration fee. Bishop R. E. Jones and several prominent churchmen will be in attendance.—W. M. White, Pastor.

Philadelphia, Miss.—Steven Chapel Methodist Episcopal Church: A union rally was held March 31 with Goodway Baptist Church. The Rev. A. Nelson, our beloved pastor, preached the sermon from the text, "He is not here, but is risen as he said." The Rev. I. S. Morrison, of the Baptist Church, preached a wonderful sermon from Matt. 17:4. A splendid program was rendered by the Sunday school. Music was furnished by Mrs. C. L. Dobbs (white), in the absence of our pianist. The amount paid Mrs. Dobbs for her services was given over by her to the rally, which we appreciated very much. Total amount raised was \$126.87. Solos were rendered by Miss Fannie Jones and Miss Eunice Wilson; tableau led by Mrs. Hardy; quartet; Tommie Thompson, and others. The Rev. A. Nelson preached at 8 P. M. from Matt. 16. We thank the Conference for sending us such an efficient and energetic pastor.—L. C. Hardy, Reporter.

Newport, Ark.—It is indeed gratifying to note the steady progress of our church under the leadership of our pastor, the Rev. A. T. Stevens, and his good wife. They are good church workers and gain the love and respect of all who know them. They have been steady at work since they came to us, and are keeping the spiritual side of the church alive as well as the financial. Easter Sunday was a high day for us. A splendid program was rendered at 11 o'clock, and through the effort of pastor and members \$50 was raised for World Service. The pastor and his wife take part in all the departments of the church. The Sunday school is showing rapid progress. The assistant superintendent, Mr. H. C. Hurd, is making an interesting superintendent and doing good work. The unit leaders are also doing good work. Sister Maggie Dupins, one of the unit leaders, with her unit gave the pastor a storm recently. Many pounds of choice groceries and a cash purse were given to them. We feel that too much cannot be done for these good people. May they live long to be a blessing to humanity.—Mrs. Hattie Clark, Reporter.

Silsbee, Texas.—St. Vincent Methodist Episcopal Church is in high spirit after an observance of Holy Week. Our pastor, the Rev. R. R. Bailey, picturing so beautifully his sermon each night, our hearts were open to receive the resurrection sermon at 4 o'clock Easter morning. There were many visiting friends who came to worship with us on Easter morn. The message was well worth the occasion. The members of the church at Voth came up to worship with us, and at 11 A. M. we enjoyed another soul-stirring message by the pastor. The sacrament of baptism was administered to little Mildred and Samuel Hester, Jr., after which the World Service offering was given. The pastor had spared no time in explaining World Service and the work it is doing to help bring the kingdom of God nearer to men. The pastor is proud because he is ready to report in full his World Service quota. He is also receiving the co-operation of his members in putting the church's program over.—L. A. Hester, Reporter.

Blackshear, Ga.—April 14 marked a high day at Scott Chapel Methodist Episcopal Church. At 10.30 A. M., Mrs. Smith and Bro. Peter Tingle conducted the love feast. A good many were present. Excellent music was rendered by the choir. The trustees and members placed a nice piano in the church. At 11 A. M. the pastor, Rev. A. H. Jamerson, brought to us tidings of great joy. His text was taken from John 1, "Let not your heart be troubled." We witnessed the whole truth of this wonderful text. The Sunday school is still alive and is at its best. Owing to the disagreeable weather, only a few was present at the 8 o'clock service. The pastor has recently divided the church into four zones: Mrs. Ophelia Jacobs, No. 1; Mrs. Sarah Scott, No. 2; Mr. J. P. M. Lee, No. 3; Mr. W. Strickland, No. 4. These clubs are to make their reports the second Sunday in May. Each member is asked to pay \$1. Please don't fail. There are two prizes to be given to the ones raising the largest amounts.—Mrs. Ophelia Jacobs, Reporter.

Heidelberg, Miss.—On Easter morning at 4 o'clock the resurrection sermon was preached by our beloved pastor, the Rev. T. H. Johnson. There were sixty-eight persons present and the Holy Spirit was with us. At 9.30 A. M. Sunday school was well attended, and at the 11 o'clock service the sermon was delivered by Bro. L. B. Larkins, which was highly enjoyed by all. This service was also well attended and the Holy Spirit abided with all. At 3 P. M. the rally was on, and Bro. Johnson was filled with holy fire from above. We raised at that hour, \$259.67. We are thankful for such a man as the Rev. Johnson. He moves things and brings things to pass. At 7.30 P. M., Bro. Larkins was at his best, and the service was highly enjoyed by all. Total amount raised in the Easter drive was \$585.53. This concluded our program. Monday night a storm struck the parsonage to the surprise of our pastor, led by Sisters Annette Carraway, Mattie Husband, and Sister Riley and others, with seventy pounds, a cash purse, and a silk shirt. Prayer was offered by Sister Riley. Bro. Johnson was made to rejoice. Pray that we may continue on.—Samantha McDonald, Reporter.

Navasota, Texas.—We are pleased to report that Lee's Tabernacle Methodist Episcopal Church was blessed Easter morning and afternoon. People congregated from everywhere. Our able pastor, the Rev. J. C. Stripling, stirred the country as well as the town at 4 A. M. when he delivered the resurrection sermon. Every heart was made to feel uplifted. The sermon will live long in the minds of the people. Splendid services were held at 11 A. M., and a beautiful program was rendered at 7.30 P. M. The membership was divided into twenty-five clubs, with the following captains reporting: M. Beatty, \$52.35; L. B. Hall, \$36.86; I. Mitchell, \$32.62; L. McDowell, \$28.60; D. L. Harris, \$25; W. Corner, \$23; L. Morgan, \$20.85; R. Carter, \$19.50; L. C. Scourten, \$18.15; E. A. Brown, \$18; J. S. McGowan, \$17.75; W. M. Feaqua, \$17.50; M. A. Washington, \$17.35; A. Jackson, \$15.15; M. L. Dean, \$14.80; B. Parker, \$13; R. Blue, \$11.80; A. Williams, \$11.06; R. A. Burkes, \$10.75; P. Felder, \$10.25; B. Lewis, \$10; A. Sallie, \$10.05; M. A. David-

son, \$9.60; S. C. Benford, \$7.50; K. Thomas, \$6.25; Sunday school and public collection, \$12; grand total, \$481.65.—The Rev. J. C. Stripling, Pastor; L. B. Hall, Reporter.

LaGrange, Ga.—One of the greatest programs that has ever been rendered in LaGrange was rendered Sunday, April 7, at Leete Hill Methodist Episcopal Church, of which the Rev. J. J. Lewis is pastor. There was a singing contest among three Sunday schools: the First Baptist, Warren Temple Methodist Episcopal Church, and Leete Hill. The church was filled to its capacity with eager listeners to hear the young people demonstrate their abilities. The First Baptist Church succeeded in winning the prize. The collection, including the previous Sunday, was \$98.72. Much credit is due Sister Thomas, president of the Epworth League, and Sister Bowie, president of the Ladies' Aid Society, for training the children for the contest. Our dear beloved pastor, the Rev. J. J. Lewis, is putting the program over. He is a most excellent preacher of the gospel, a deep thinker, an orator, and a hard Christian worker. There is a great work to be done in LaGrange, and we believe that he was sent here by the Almighty to do this great task. He is not only loved by his members, but by the entire city. We pray that his stay here will be a long and successful one. We are getting ready for a soul-stirring revival. Pray for our success.—Sam Smith, Reporter.

Talladega, Ala.—Under the leadership of our pastor, the Rev. C. R. Perry, our church is progressing nicely. He has preached his way into the hearts of the people. The church has put on new life. Each Sunday the church is packed with eager hearers. One hundred dollars worth of furniture, art squares, and rugs have been put in the parsonage since he has been here, and four persons added to the church. The Epworth League is doing good work; Douglas Kirk is president. The Sunday school rendered its usual program Easter Sunday night. Mrs. Mary Biggins had charge of the program. The following persons paid their pledges for World Service: Mrs. Emma Esbel, Mr. W. Stephen, Rev. C. R. Perry, \$10 each; Mrs. Lizzie Kidd, Rev. T. G. Carmichael, Mr. C. Prather, \$5 each; Mesdames M. Penn, S. Bowan, \$3 each; Miss M. Gordon, Mrs. R. Gordon, Mrs. B. G. Kirk, \$2.50 each; Mrs. M. Miller, Mrs. M. Biggins, Mr. J. Davis, \$2 each; Mesdames O. Rathford, P. Thomas, N. Johnson, L. Wilson, Q. E. Bolden, V. Morris, Misses B. Spence, E. Stephens, Messrs. T. Kirk, D. Scott, Miss K. J. Stephen, \$1 each; Mrs. Mary Savage, Miss Marie Savage, Miss Willie Rob Savage, 50 cents each; Miss M. Prather, Mrs. S. Reeves, 25 cents each; D. Kirk, 35 cents; Miss L. Jackson, 10 cents; Mr. Buddy Lawson, \$1.50; Ladies' Aid No. 1, Mrs. E. Montgomery, president, \$3.25; Kidd Street, \$13; total collection for the day, \$103.—Mrs. Bernice G. Kirk, Secretary.

Baton Rouge, La.—The first annual choir contest of the Methodist Episcopal Churches of the city and vicinity took place at Wesley Methodist Episcopal Church, Tuesday evening, April 16. The church was packed to its utmost capacity, standing room being at a premium. Among the distinguished guests were Bishop R. E. Jones, of the New Orleans Area, accompanied by the Rev. W. C. Haywood, president of Thomy Lafon Old Folks' Home; the Rev. A. C. Wells, pastor of Bethel African Methodist Episcopal Church; Prof. T. W. Langston, instructor in voice culture at Southern University; Mr. Henry Baranco; Mrs. M. R. Lawless, organist of Mt. Zion Baptist Church; District Superintendent C. H. Anderson and wife, and many others. Choirs participating in the contest were: Neely, Camphor Memorial, St. Mark, and Wesley, Revs. Wm. Harrell, G. W. Carter, M. R. Walker, and J. B. Johnson, respectively. Prizes were awarded as follows: First prize, \$10, Wesley; second, \$5, St. Mark; third, \$5, Neely, the latter a personal gift of Bishop Jones. Judges were: Prof. T. W. Langston, Mr. H. R. Baranco, and Mrs. M. R. Lawless. "The choirs were well vested in garbs that would add dignity, refinement, culture, and poise to any audience in the area," said Bishop Jones. Program consisted of processional, anthem, spiritual, and recessional from each choir. Proceeds of

over \$100 was realized. The same was given gratuitously to Bishop Jones as a donation for Gulfside.—Mrs. H. A. Nelson, Reporter.

Atlanta, Ga.—Warren Memorial Church, Atlanta, has started with the most favorable circumstances for a successful year. The pastor, Rev. S. M. Miller, who is serving his second year very creditably, outlined his program at the first official meeting in January. He asked the church to pay its claim to the general church by July in full; pay the balance due on the church building to the Board of Home Missions; build a new parsonage; finish the basement; repair the church building; paint and recarpet the main auditorium; add 250 additional members to the roll; reorganize the units, and departmentalize the church school. In February a new men's organization came into being, "The Methodist Brotherhood." In thirty days after its organization it turned over the church treasury \$300 on the debt. By the first Sunday in May they expect to raise the balance of \$89.50 and free the church of debt. On Easter \$600 was realized. A revival during Holy Week and the time that has elapsed since our Conference met, about sixty persons have come in as members. A building committee is now at work studying plans preparatory to building the parsonage. While the budget for the year calls for \$6,500, already almost \$2,500 has been raised and only three and one-half months have passed. Warren expects to entertain the Annual Conference next December and to present a report replete with achievements. The various clubs are at work and the spirit of the church is fine.—Mrs. Dora B. Whitaker, Reporter.

Tampa, Fla.—On Easter Sunday morning, at 8:30 o'clock, Bowman Methodist Episcopal Church was crowded to overflowing to hear the Easter sermon delivered by the Rev. W. O. Bartley. For seventeen years the Rev. Bartley has been pastor of this church, and is now beginning his eighteenth year, and ever since his pastorate in Tampa he has always on Easter morning held these early services. The good people of Bowman and Tampa hunger for this service during the year. People were present from all over the State. The meeting began with an old-fashioned prayer meeting and praise service, conducted by some of the class leaders of the church. At 8 A. M. the Rev. Bartley took his place in the pulpit. The junior choir was robed in white, and entered singing, "The Lord Is Risen To-day," followed by the Stewardess Board. The pastor was ably assisted in the services by his local preachers and officers. Preceding the sermon a beautiful solo was rendered by Miss Lula Simpkins. The pastor's text was found in 1 Cor. 15: 20. The Rev. Bartley preached as never before. Two persons were added to the church. The Rev. Monroe, of the Bethel Baptist Church, was also present and made brief remarks. The little folk of the church played well their parts Sunday afternoon in the program conducted by the Sunday-school superintendent and his officers. At 7:30 P. M. the Rev. Bartley delivered his closing sermon for the day. His subject was, "Jesus Returning Home." Collection for the day for church purposes was \$307.28.—Clara Peterson, Reporter.

Jacksonville, Fla.—The religious educational program conducted by Dr. John W. Wesley, assisted by the Rev. G. F. Ponder and the local director, Mrs. Florence S. Carnan, was an outstanding success. The program as planned drew hundreds of people from the various sections of the city, and many are inspired to study religious education. Bishop Keeney's wisdom in the appointment of Dr. John W. Wesley to this new office was appreciated during the week's meeting just closed at the above-named center. Beginning Monday evening, the study which covered the week follows: Monday, 4 P. M., the young people were organized for Bible study; 7:30 P. M., religious educational address was delivered by Dr. W. W. Clemons. Tuesday at 4 P. M., Bible study; 7:30 P. M., sermonette by the Rev. G. F. Ponder. An interesting educational address was delivered by Bishop R. A. Grant. Wednesday, 4 P. M., Bible study; 7:30 P. M., address on religious education, "The Need of the Hour," the Rev. T. H. B. Walker; Bible study at the usual

hour on Thursday, with an address on religious education in its developed form, by the Rev. S. Populus Pratt, at night. The Rev. G. F. Ponder and Dr. John W. Wesley spoke on religious education and its objective on Friday night. New discoveries: out of the 150 young people registered during the week the following were discovered: eight wanted to be missionaries, five teachers, twelve farmers, eight musicians, eight trained nurses, twelve ministers. More than a score committed Bible verses. Saturday, 9:30 A. M., recreation, fish fry, general amusements, and games.—The Rev. G. F. Ponder, Pastor; Florence S. Carnan, Reporter.

Birmingham, Ala.—St. Paul Methodist Episcopal Church is wide-awake under the leadership of the Rev. E. O. Woolfolk, who is a splendid leader. We are very proud of him. He has done many things in the last three or four months that were very necessary. The membership has taken on new life. All of the auxiliaries of the church are alive and working with new zeal. The members are hopeful for a great year. A drive to raise \$5,000 has been launched for the second Sunday in May. Our goal is to finish our church building. Some of the things accomplished in the last few months are: Parsonage beautifully decorated inside and out, painted and papered, furnished cozily and comfortably; gas has been installed in two of the Sunday-school rooms; the pastor issues a church paper each week which has created a new interest in the church. All the announcements for the week are found in it. Easter was a great day at St. Paul, when the Rev. Woolfolk delivered the resurrection sermon at 4 A. M. Never before has such been witnessed in Birmingham. The public appreciated the opportunity of this early morning worship—so much so that they filled the church to its capacity. The choir rendered a cantata, "The King Eternal," at the 11 o'clock hour, which was highly enjoyed by an appreciative congregation. Eight babies were baptized at this hour. The little folk of the Sunday school rendered an excellent program at 7:30 P. M. The decoration for the day was artistic, with

many beautiful ferns, palms, and Easter lilies. Everything about the pulpit was white. The Sunday school, under the leadership of Prof. W. C. Davis, put on a financial drive to raise \$100 on Easter. We raised \$85. The Epworth League has taken on new life. Pray for our success.—Helen Lowe, Reporter.

Brooksville, Miss.—Easter was a decided success in this charge. A very thoughtful and soul-stirring sermon on the resurrection was preached by the pastor. Many seekers came to the altar for prayer during the week's service and renewed vows were taken by the membership. The Sunday school, under the leadership of Bros. L. Bundy, F. McDavis, and B. W. Tate, rendered a well-prepared program. Quite a number pledged to subscribe for the Southwestern Christian Advocate. Clubs' reports as follows: Mrs. A. Smith, \$6.50; M. Tate, \$5.25; M. Terry, \$3.10; J. Skinner, \$5.50; A. Tate, \$1.25; S. Jackson, \$8.01; A. L. Wayne, \$4; T. Steward, \$8.60; E. L. Bunday, \$6.50; R. McGee, \$4.35; T. Williams, \$1; E. D. McDavis, \$6; D. King, \$6.40; F. Rice, \$6.20; L. Wilkerson, \$2.50; A. Harris, \$3.20; E. L. Bryson, \$3.80; H. Clay, \$2.55; F. McDavis, \$2.40; M. Phillips, \$2.50; M. Moore, \$5.90; W. L. Moore, Jr., \$11.50; T. Dowd, \$11.87; F. Harris, \$17.50; S. McDavis, \$17.75; C. Ike, \$20; collection from other sources made a total of \$202.50. Mrs. Carrie Ike raising the highest amount, was rewarded a gold medal. The following received valuable prizes: Mesdames S. McDavis, F. Harris, T. Steward, S. Jackson, M. Sanders, Miss T. Dowd, Mr. W. L. Moore. The other leaders and all the followers deserve much praise for their efforts, for they all worked heroically to put over a successful program. This is our pastor's ninth year, and seemingly is his best year. Peace and harmony prevails and the membership is aroused as never before to do a big year's work, both spiritually and financially. Every department of the church is well organized, and the junior church is struggling to take the front ranks. Clean-up Week was a success, and more than 150 members took part.—Mrs. Sallie McDavis, Reporter.

District Activities

District Rounds

BEAUMONT DISTRICT

Third Round—Port Arthur, May 5, 6; St. James, 5-7; Silsbee, 8, 9; Orange (Salem), 12, 13; McCabe, 12-14; Liberty, 18, 19; Conroe, 25, 26; Willis, June 1, 2; Huntsville Ct., 8, 9; Huntsville and Trinity, 8-10; Camp Ground, 8, 9; Hemphill Ct., 15, 16; Jasper and Newton, 22, 23; Camilla Ct., 29, 30; Onalaska Ct., July 6, 7; Livingston, 13, 14; Corrigan Ct., 20, 21.

Your report for World Service was admirable. Come to the District Conference with every cent of your Wiley Endowment Fund by all means. I am going to expect you to report your area expense in full, for this is imperative, and no balances on it will be carried; and this is also true with your District Conference expense. Let's do our job in full. Yours for advancement, C. H. Pemilton, Dist. Supt.

SHREVEPORT DISTRICT

Third Round—Bonchest, May 5; Mansfield, 5-7; Grand Cane, 6; Frierson, 8; Daniels and Round Grove, 12-14; Jewella and Providence, 19-21; Keithville and Fairview, 25, 26; Thomas and Mt. Carmel, June 1, 2; Vanceville, 9; Belcher, 9; Dixie, 10; Curtis, 16; St. James, 16-18; St. Paul, 23-25; Cedar Grove, 23; Grand Bayou, 29, 30; Lake End Ct., 30-July 1; Arcadia, 3; Ada-Nelson, 4; Longstreet, 6, 7; Logansport, 7, 8; Minden, 10; Homer, 11; Bayou La Chute, 14; Haynesville, 16; Mooringsport, 17; Coushatta Ct., 19. The District Conference is to be held at Johnson Church, Shreveport, La., July 17-21, 1929.

Dear Brethren: Greetings to you and yours. I congratulate you upon the splendid reports made at our World Service Conference. Two thousand and two hundred cheers! It is hoped that every pastor on the district

will conduct his local World Service Outlook Conference, and then take the "Methodist Census" during the week of May 5-12, 1929. Send whatever World Service you have in at once, and strive to enroll every member and friend as a supporter of World Service, and send in every available dollar that can be collected before May 31. We march toward the District Conference. Let every pastor report his full quota of subscribers for the Southwestern. Let's keep the banner! Area Council expenses, Gulfside, Conference Claimants, and the other causes must be taken care of, but we look forward to a great report of new members. Leeway for evangelism! The Preachers' Meeting is to be held at Longstreet, La., Thursday, May 9, 1929. God bless you and your congregations.—J. C. Calvin, Dist. Supt., 1836 Hotchkiss Street, Shreveport, La.

Quarterly Conferences

BLACKSHEAR, GA.

The second Quarterly Conference convened at Scott Chapel Methodist Episcopal Church, April 5-7, with our superintendent, the Rev. D. R. Cooper, presiding. After opening in the usual manner, the officers made their reports. Each one showed much progress during these three months. Sunday the superintendent preached two sermons. The spirit ran high. At 8 P. M. his discourse was taken from Romans; subject, "I am not ashamed of the Holy Ghost." We raised \$17.96. We thank each member and friend who helped to put over our financial program for this quarter.—Mrs. Ophelia Jacobs, Reporter.

CLEARWATER, FLA.

Mt. Zion Methodist Episcopal Church: The second Quarterly Conference was held April 13 and 14 with the district superintendent, Rev. J. S. Todd, presiding. On Saturday

night at 8 o'clock the business session of the Conference was carried out in the best of spirit with pastor and some of the officers present with good reports. Sunday, April 14, was a high day. At 11 A. M. Dr. Todd preached a soul-stirring sermon from Rom. 8. 32. Everyone present enjoyed this wonderful message. Twenty dollars was raised for the superintendent. We hope to be able to pay him in full on his return to us. At 7.30 P. M. our pastor, the Rev. S. P. Rutledge, preached another soul-stirring sermon. We are indeed proud of our pastor; he is a great man. Although in poor health, we feel that under his leadership, and by God's help, we will be able to put the program over. We love him, and are praying that God will restore him to health again. On the fourth Sunday in March we completed what was called a Red, White, and Blue Rally. Mary Myers was captain for the Reds; Lucile Williams, the Whites; Annie Lynch, the Blues. The Reds raised \$67.50; the Blues, \$90; Whites, \$44; total amount raised for the day, including other collections, \$207. We feel that the Lord is on our side.—M. Myers, Reporter.

HARRISTON, MISS.

On April 12-14 the second Quarterly Conference was held at Mt. Pleasant Methodist Episcopal Church, with the district superintendent, Rev. J. R. Ross, in the chair. Most of the officers were present with written reports which showed marked improvements along all lines. On Sunday night the Rev. J. R. Ross took for his text, Psalms 50. 15, "Call upon me in the day of trouble and I will deliver thee." He preached as never before. All hearts were made to rejoice. Paid superintendent, \$20. One cash subscription was taken for the Southwestern Christian Advocate. Under the leadership of our loyal pastor, the Rev. P. S. Olive, and wife, we will not plead the cyclone destruction of property or life as an excuse for retrenching on the church and the Lord. You can count on everything in full for us this year. We are going to do the big thing, the generous thing, the beautiful thing, in meeting all our obligations, and we will not suffer our pastor or church to fall one dollar behind on that account.—O. L. Eddings, Reporter.

LAFAYETTE, ALA.

Under the successful leadership of our beloved pastor, the Rev. J. A. W. Usher, the second quarterly meeting was held at Bells Chapel Methodist Episcopal Church, March 23 and 24. We were proud to have with us our district superintendent, the Rev. Chuman. We raised for the quarterly assessment, \$42. Too much praise cannot be given our pastor and his good wife, who stands nobly by him. Easter Sunday was a high day in Zion, spiritually and financially. We raised \$60 for World Service. St. John is once more alive and on the upward march. We are thankful to Bishop Jones for sending us as pastor the Rev. J. A. W. Usher, a great leader. Lafayette circuit is struggling faithfully to go over the top. We ask your prayers for work and for souls throughout the year.—Dan Whitlo, Reporter.

LAUREL, MISS.

Our second Quarterly Conference of the Mallalieu charge was held in Smith's Chapel Methodist Episcopal Church, March 24, with our district superintendent, Dr. E. A. Wilson, in the chair. The officials were present with good reports. Dr. Wilson, as usual, gave some fitting remarks, after which the roll was called by Sister Evelyn Braggs, secretary pro tem. The superintendent was paid in full, \$28.50. At 7.30 P. M., Dr. Wilson was at his best and preached a soul-stirring sermon which was enjoyed by all present. Total raised for all purposes this quarter, \$285. We are proud of our district superintendent, and are going to stand by him in putting over all claims of the church.—Reporter.

MARTIN, TENN.

Sunday, April 7, Dr. L. A. Armstrong, district superintendent, was here to hold his second Quarterly Conference. He preached two great sermons. McCabe Temple Methodist Episcopal Church seems to be doing nicely under the pastorate of the Rev. J. W. Sebastian. Our district superintendent seems

to be the idol of his district. All the ministers and laymen are proud of him. We had a great Quarterly Conference Friday night, April 5. The Rev. Dr. Sebastian is putting his best self into this charge, and the Lord is giving us success, all things considered. Dr. Sebastian is a singer of wide reputation, singing for white and colored congregations upon request. He has put his great singing spirit into our church, and through him 100 song books were donated to his Sunday school and Epworth League. Dr. Jesse P. Price and his daughter, Mrs. M. M. Ransom, are great spokes in the wheel.—Reporter.

OCALA, FLA.

The Rev. F. E. Welch, district superintendent, Ocala District, held his first Quarterly Conference at Zion Methodist Episcopal Church, of which the Rev. S. B. Wilson is pastor. On Friday evening, February 12, all officers were present and their reports were encouraging. These reports were very satisfactory to the district superintendent, pastor, and all concerned, since they showed a renewed spiritual life and financial gain under the leadership of our new pastor, the Rev. Dr. Wilson. Two accessions, attendance increasing, total amount of money raised since the setting of the Florida Conference, just two months to the date of our first quarter, \$400; \$67.50 of this amount has been sent for World Service. At the end of the Conference session the district superintendent, pastor, and the pastor's wife and daughter, Miss Ruby E. Wilson, a graduate of Bethune-Cookman College, class of 1928, and principal of the public school at Orange Spring, Fla., together with the officials of Zion, were served with cream and cake by the good ladies of the church. The Rev. J. E. A. Keeler, ex-pastor, and the present pastor at Stark, Fla., were with us and shared luxuriously with us to the joy of all. The district superintendent thinks the ladies of Zion among the best on the district and in the Conference, and the pastors think they are the best. Sunday was a high day. The Rev. Dr. Welch preached two sermons, both of which were masterpieces. At 11 A. M. he

discussed "The Talents"; at 7.30 P. M., "The Sword of Gideon." Collection for the day, \$42. Having paid the superintendent his full assessment for the quarter, the recessional was sung and the benediction was given, marking the close of the first quarter, but the opening, we hope, of a greater year in church work.—Sarah Bell, Reporter.

PAULDING, MISS.

Our second Quarterly Conference convened at Oak Bowery Methodist Episcopal Church, April 13, 14, with the Rev. E. A. Wilson, district superintendent, at his post. Most of the officers were present with good reports. Sunday at 12 o'clock the district superintendent preached a soul-stirring sermon which carried us to a throne of grace. At 8 P. M. the superintendent preached at Leonia Methodist Episcopal Church. Every soul was revived. Paid the superintendent in full, \$33. Raised during the quarter, \$42.50.—The Rev. R. L. Tate, Pastor; Cora Jones, Reporter.

POTTS CAMP, MISS.

Allesville circuit: The second Quarterly Conference was held April 6 and 7, called to order by the district superintendent, Rev. A. G. Cole. All officers were present with good reports. Dr. Cole preached a soul-stirring sermon from Rom. 8. 36, after which the Lord's Supper was administered. Raised \$43.91. The message delivered by Dr. Cole filled all present with new inspiration.—The Rev. P. R. Jenkins, Pastor; Frank Blake, Reporter.

WASHINGTON, LA.

The second Quarterly Conference was held March 16, with the Rev. W. J. Hampton, district superintendent, in the chair. The reports were good. Sunday, the 17th, the Rev. Hampton preached an able sermon from Isa. 9. 6. All hearts were made to rejoice. The Rev. Hampton went away very much pleased with the condition of the church here. He was accompanied by his son. While here they dined at the parsonage, Mrs. McCain, hostess. The superintendent was paid in full, \$16.—Haman Hicks, Reporter.

Reports of District Conferences

VICTORIA

The Victoria District Conference met in its forty-ninth session April 3 and 4, with the St. John Methodist Episcopal Church of Yoakum, Texas, the Rev. L. L. Haynes, pastor. Tuesday evening preceding the opening of the Conference the various churches of the city turned out in large numbers in a welcome program for the delegates who had arrived, after which a turkey banquet was held. Excellent music was furnished by the local church talent, under the direction of Mrs. L. L. Haynes, the pastor's wife, and the Knights of Pythias band of the city.

The Conference opened Wednesday morning with the Rev. W. M. Ellison presiding. The Rev. D. F. Vance was elected secretary, with Miss Letha Freeland as assistant. The Rev. G. M. Mallory was elected treasurer for World Service, with the Rev. J. H. Marshall and the Rev. T. H. Bryant as assistants. The Rev. Geo. Waters was elected treasurer of District Expense Fund, with the Rev. G. F. Alexander, assistant; Mrs. Green, representative of the Southwestern Christian Advocate. The Conference will ever go down on record as the best of the district in years, because of the concise way in which the business was carried on, and the spirit of unity existing and the presence of the Holy Spirit, which was very much in evidence.

Great sermons were preached during the Conference by the following pastors: G. F. Alexander, G. M. Mallory, F. H. Bryant, J. H. Marshall, Geo. Waters, and J. F. Carper; also the Rev. H. M. Ratliff, presiding elder of the Methodist Episcopal Church, South, brought us a thrilling message on "The Abundant Life."

The financial interest of the church was cared for in every way and was far in advance of last year. Total raised for World Service, \$1,008. The following pastors went over the top: J. N. Hooey, G. F. Alexander,

Henry Harrison, Jack Caesar, and L. L. Haynes. Grand total for the district, \$1,338. The Rev. Haynes and his good people spared no pains in caring for the Conference in grand style. The Conference adjourned to meet in 1930 at Altair, Texas.—Reporter.

WASHINGTON

The Washington District of the Washington Conference, under the splendid leadership of the district superintendent, the Rev. R. F. Coates, closed up the Conference year very successfully, although there were many hindrances to the work during the year.

The death of the Revs. Walter Dorsey and William H. Howard cast a gloom over the district, and those congregations were handicapped for some time. The Revs. P. C. Butler and William Brown were compelled, on account of failing health, to give up their work, and it was necessary to have supply ministers to look after these churches.

The Rev. Coates kept steadily at the task and reported \$7,000 for World Service at the Annual Conference, thus leading all the districts of the Washington Conference.

The editor of the Southwestern Christian Advocate, the Rev. L. H. King, presented the banner for the largest increase of subscriptions in the Conference to the Rev. R. F. Coates.

On Tuesday, April 2, 1929, the district superintendent, pastors, district stewards, and World Service Council met at 11 A. M. in Ebenezer Methodist Episcopal Church, Washington, D. C. The Rev. Coates presided and gave a graphic account of the meeting held in Philadelphia and the importance of an every-member canvass.

The plans of work for the year were discussed and the laymen, as well as ministers, expressed their deep desire to make this the best year of the district.

In the afternoon session the World Serv-

ice Council met. The Rev. W. A. C. Hughes delivered the address. He told, in his forceful manner, the needs in our own country, giving a pathetic word picture of conditions in certain parts of the Southland.

The meeting was interesting, and everyone present was deeply impressed with their full duty to the church program and to World Service.

The Ladies' Usher Auxilliary of Ebenezer Church served an excellent dinner to all present.—Reporter.

MARION, S. C.

An excellent group meeting was held at Wyona, April 5. The meeting was opened by the district superintendent, Rev. R. F. Harrington, of the Florence District. Prayer was offered by the Rev. J. W. Jones. A short talk was made on the life, death, and resurrection of Jesus—our reason for being at this place and the blessings we are receiving. A paper was read and discussed by the Rev. J. W. Jones, "The Great and Pressing Need of Men and Women in Home and Foreign Missionary Fields." The Rev. D. S. Curry made an excellent talk on home missionaries. He defined thoroughly church extension, and urged the necessity of tithing throughout Methodism. The Rev. Jas. Stokes spoke on World Service task and the best method of getting the program over. The energetic pastors are those who get the program over. Sternness and effort on the part of the ministers insure success. The Rev. C. R. Brown made a stirring address on Pensions and Relief. He revealed the pressing necessity of assistance for the retired ministers and families. The men who build these churches and serve the people have a lifetime claim on them. A meeting was called in Orangeburg, S. C., April 23, for the purpose of establishing a subordinate Conference.—The Rev. John W. Jones, Reporter.

Crescent City Note

Williams Methodist Episcopal Church—Our World Service drive was a great success. We went over the top with ease; grand total, \$214.50. Our district superintendent, the Rev. J. D. David, preached for us at 11 A. M. The Rev. W. C. Hayward preached at 7.30 P. M. Two members were added to the church.—The Rev. J. Wesley Turner, Pastor; Miss E. C. Charles, Reporter.

Obituaries

FREEMAN—Bro. J. J. Freeman, a member, class leader, and trustee of St. Paul Methodist Episcopal Church, Birmingham, Ala., departed this life early Wednesday, March 20, 1929. He was a faithful member to his church. St. Paul has lost a pillar. He leaves to mourn his passing a devoted wife, three sons, and other relatives and friends.—Reporter.

HOUSE—Sister Morlah House, a faithful member of Columbla Valley Methodist Episcopal Church, Columbla, Miss., died keeping the faith. Sister House had many friends; she seemed to have known how to make them. She was sick for quite awhile, but bore her suffering with patience. She leaves to mourn her passing one sister, two brothers, and many friends. Sister House was about thirty years of age. The church and community will greatly miss this good servant of God.—The Rev. J. B. Brooks, Pastor.

HUTCHINSON—Mrs. Anne Hutchinson, aged 101 years, of Shreveport, La., passed away January 22, 1929, at the home of her son, Mr. James Hutchinson, on Leslie Street. She was an active member of Fairfield Methodist Episcopal Church until she became feeble a few years ago. Her entire life was spent in this community. She and her husband, Louis Hutchinson, who preceded her to the grave twenty-four years ago, were among the founders of the Fairfield Church. They were the parents of eight children and a host of grandchildren and great-grandchildren, many of whom now survive her. The Rev. T. A. Hampton, pastor, was assisted by the Revs. W. H. Jones, J. Wesley Wells, P. D. Dabney, T. Patterson, and the

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Lake Charles	Jennings, La.	June 26-30	W. J. Hampton
New Orleans	Bogalusa, La.	June 26-30	J. D. David
La Teche	Morgan City, La.	June 26-30	H. Daniels
Knoxville	Greenville, Tenn.	July 10-14	F. D. Johnson
Palestine	Butler, Texas	July 10-14	J. F. Barnes
Shreveport	Shreveport, La.	July 17-21	J. C. Calvin
Brookhaven	Tylertown, Miss.	July 18-21	G. W. Coleman
Vicksburg	Fayette, Miss.	July 24-28	J. R. Ross
Tuscaloosa	Clinton, Ala.	July 31 to Aug. 4	F. W. Williams

Rev. Franklin in the funeral services. The principal eulogy was delivered by the Rev. J. C. Calvin, district superintendent, Shreveport District.—Reporter.

JAMERSON—Sister Missouri Jamerson, the wife of the Rev. A. H. Jamerson, our pastor at Blackshear, Ga., was born in 1891, at Rockyford, Ga.; was converted and joined the church in 1908, and married the Rev. A. H. Jamerson in 1912. She passed to her reward at Blackshear, Ga., Saturday, March 23, 1929. She lived a faithful Christian and shared hardships with her husband for the uplift of humanity as they went from place to place preaching Jesus. She leaves to mourn a husband, one son—little A. H. Jamerson, Jr.—father, sisters, brothers, and a host of relatives and friends. The funeral service was held in Grace Methodist Episcopal Church, Rockyford, Ga. The funeral message was delivered by the district superintendent, Rev. D. R. Cooper, of the Waycross District, assisted by the Rev. J. T. Brady, the pastor; also the Rev. W. M. Hollybrook, African Methodist Episcopal Church pastor, and Prof. M. Q. Griner, principal of the public school, Rockyford, Ga.—Mrs. E. J. Jacobs, Reporter.

MATTHEWS—Mrs. Mary Savanna Matthews, formerly of Clinton, La., a faithful member of the Methodist Episcopal Church, converted many years ago under the pastorate of the sainted Rev. John Smalls, laid down her burden, Tuesday, March 19, 1929, in the city of New Orleans, La., and passed into the great beyond. Sister Matthews was ever a loyal and obedient member of our church, and stood by every pastor assigned there, in helping him to put over Methodism's program. The remains were taken to her old home in the parish of East Feliciana, La., and by request the funeral was attended by the writer, her ex-pastor, assisted by the Rev. S. M. G. Taylor, pastor of Mt. Carmel Methodist Episcopal Church, and the Rev. Tim Taylor, of the African Methodist Episcopal Church. Her body was deposited in Pineville cemetery beside the remains of her husband, the late Lee Matthews. She leaves several sons, daughters, and grandchildren to mourn.—B. J. Reddix, Reporter.

WALKER—Lena Elizabeth Thomas Walker was born in Jacksonville, Fla., July 8, 1876, and passed to her eternal reward from the Newman Memorial Hospital, at Emporia, Kans., March 2, 1929. Her parents died when she was very young; she then went to Daytona Beach, Fla., to live with an aunt, who raised her. She was converted when a child and practically lived her whole life in the church, and she knew the help which came from on high. She was a dutiful Christian and was always willing to do what she could. She had a cheerful disposition even when things were not at their best. On September 27, 1916, she was united in marriage to James A. Walker, at Winfield, Kans., a section foreman. They moved to Dunlap, Kans., November 4, 1917. She united with the Methodist Episcopal Church soon after arriving here. Her husband, a host of friends, and relatives are left bereaved. The funeral services were conducted by the district superintendent, Dr. B. R. Booker, assisted by the pastor, Rev. E. J. Turner. Her body was laid to rest in the Dunlap cemetery.—Reporter.

WARE—Bro. Richard Ware was born in December, 1865, in Newton County, Miss. He died suddenly, Sunday, March 24, 1929. He was a member of Union Chapel Methodist Episcopal Church, Lawrence, Miss., for

a number of years, and never shirked from any duty. He lived a consistent Christian and died in full triumph of faith. Our loss is heaven's gain. He leaves to mourn one son, three daughters, a host of grandchildren, and an overwhelming host of friends. The funeral was conducted by his pastor, the Rev. J. H. Hendrix, assisted by the Rev. S. L. Harrison, pastor of Newton and Hickory. The body was laid to rest in the Lawrence Cemetery.—Reporter.

WILSON—Mr. Henry Wilson, brother of Wright Wilson, of Webb, Miss., was born in Troy, Ala., about sixty-four years ago, and died April 3, 1929. He came to Webb, Miss., to live with his brother, in December, 1928. Bro. Wilson was a faithful Christian until death claimed him. He leaves to mourn his passing one brother. Interment in the family plot. The Rev. Mosely, of the Baptist Church, officiated.—Mrs. Lessie Jackson, Reporter.

Cards of Thanks

Mrs. J. H. Wesley, of Winona, Miss., wife of the Rev. J. H. Wesley, and Mrs. Idella V. Ike, of Philadelphia, Pa., the daughter of the Rev. Wesley, wish to take this method to express their thanks and appreciation to the ministers of the Upper Mississippi and Mississippi Conferences and their many friends for the interest which they manifested in their husband and father during his long illness. We are glad to say that he is up and able to resume his work on the district.

We wish to thank the young men of the Willing Workers Club of Escatawpa, Miss., who took us by surprise on April 5, when we heard them singing, "Bread of Heaven, feed me till I want no more," on the front porch. When the door was opened a host of young men came marching in, bearing a big box of select groceries, a nice purse, and a big bouquet of roses. Mr. Clinton Moffette was leader of this good movement. May God bless these young men. You are thrice welcome to come again.—The Rev. and Mrs. Frank Smith.

We take this method to thank the good members and friends of St. Luke for the storm that struck the parsonage Tuesday night, April 2, and left about 100 pounds of choice groceries and a purse for the comfort of the pastor and family. The party was led by Miss Julia Johnson, Mrs. J. Abram, Mrs. A. Sibley, Mrs. M. Johnson, Mr. and Mrs. O. W. Barnes, Mrs. N. C. Brewer, and a host of others. We pray God's choicest blessings upon these good people. You are welcome to come again.—The Rev. L. T. Jones and Family.

Marriages

CORNETT—WASHINGTON. Mr. John A. Cornett and Miss Essie May Washington were joined in holy wedlock Sunday, April 7, 1929, at the bride's home. Mr. Cornett is the grandson of one of our outstanding members of Longstreet Methodist Episcopal Church, Longstreet, La., in the person of Bro. John Daniels. A delightful reception was tendered the couple. The Rev. E. Freeman performed the marriage ceremony. We wish for them happiness and success.—Mrs. E. Freeman, Reporter.

GUYTON—CLARK. The Rev. John R. Guyton and Miss Cora Mae Clark were happily united in holy wedlock on April 8, 1929, at 5 P. M., at the Methodist Episcopal Church parsonage, Fort Madison, Iowa. The Rev. Walter C. Plank, pastor of the Santa Fe Avenue Methodist Episcopal Church, offi-

ciated. We wish for this couple long life and happiness. The Rev. and Mrs. Guyton may be reached at Warrenburg, Mo.—Reporter.

TROULLIAH—PORTER. Mr. Leonard Troulliah and Miss Mamie Porter were happily united in holy wedlock April 3, 1929, at Hartzell Methodist Episcopal Church, the Rev. T. P. Norris, pastor, officiating. Mrs. Troulliah is a high-school graduate of the Slidell (La.) Training School, class of 1926; Mr. Troulliah is one of the prominent young men of the community. The couple received many useful gifts. They will make their home at 2840 Annette Street, New Orleans, La. We wish for them a long and happy life.—N. P. Hyde, Reporter.

WILSON—ESTHERS. Mr. and Mrs. A. B. Wilson, Hattiesburg, Miss., announce the marriage of their daughter, Willie Mae, to Mr. Wilbur Esthers, March 18, 1929, at Ackerman, Miss. Mrs. Esthers is a graduate of Haven Teachers' College, and spent three years in Clark University. She is teacher and musical directress in the Junior High School at Ackerman. Mr. Esthers is a fine, Christian young man, and comes of a good family. He is the superintendent of the Sunday school of one of our leading Baptist churches in Ackerman. As soon as the school term is completed the couple will visit the bride's parents in Hattiesburg, and then visit Chicago and other points North.—Reporter.

Woman's Column

NOTICE

The Woman's Home Missionary Society of the Gulfside District will hold their annual district meeting at St. Mark's Methodist Episcopal Church, Gulfport, Miss., Friday, May 10, 1929. Each auxiliary is asked to report \$1. We trust that each president will attend, as we are planning a full day and need your hearty co-operation. Don't fail us.—Mrs. E. L. Smith, District President; Mrs. A. L. Holland, District Secretary.

Jeannerette, La.—Dear Co-workers of the Ladies' Aid: The World Service drive for the year is over, and we are nearing the District Conference. Let us be up and doing. Let us be working so as to have a good report. The harvest is great, but the laborers are few. Be workmen for God. Yours in the work.—Mrs. Frances Alexander, District President.

The Ladies' Aid and Similar Auxiliaries of the Knoxville District: Our meeting will be held in Morristown, Friday, May 10. We have in mind to do more this year than we did last year. We can do this by co-operating with the plans of the great church. I am expecting every charge on the Knoxville District to be represented at this meeting. I am thanking you in advance, for I know you will co-operate with me.—Nora Frazier, District President.

Laurel, Miss.—The District Convention of The Woman's Home and Foreign Missionary Societies of the Hattiesburg District will convene at Bay Springs, Miss., May 17-19, 1929, the Rev. E. A. Wilson, district superintendent, the Rev. A. B. Britton, pastor. Each auxiliary of both societies is asked to report and be represented with \$2; Queen Esthers, \$1; Mothers' Jewels and Home Guards, fifty cents; Standard Bearers, \$1; King's Heralds and Light Bearers, fifty cents. All ministers of the district are expected to visit the convention. Mrs. E. L. Smith will bring the message from the national meeting.—Mrs. L. G. Coleman, District President Woman's Home Missionary Society; Mrs. D. A. Huston, District President Woman's Foreign Missionary Society; Mrs. Lena Blalock, District Corresponding Secretary Woman's Home Missionary Society; Mrs. Lizzie Lyles, District Corresponding Secretary, Woman's Foreign Missionary Society.

Little Rock Conference.—A letter from the young people's Conference corresponding secretary, Woman's Home Missionary Society—Dear Young People: I hope you have been very diligent in Woman's Home Missionary Society activities during the past ten months, and that you have sent in your dues on time.

However, I have not heard from you. But I am expecting to hear from every corresponding secretary for young people in the Little Rock Conference within the next few weeks. I hope you noticed the letter in the March number of Home Missions, written by Miss Hannah Pennock Miller. She said that we are divided into three classes. Those in Class A are the ones who send in their reports on time; Class B, those who stay behind all the

time; Class C are those who are too indifferent, too busy, or too lazy to report at all. Now to which class do you belong? I am expecting a report right away from every district corresponding secretary for the young people in the Little Rock Conference. I cannot make my report if you do not make yours. If your auxiliaries have not reported to you, write them right away and get a report. You can give me the names of young people's corre-

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sponding secretaries on each district, if you cannot do more.—Mrs. M. F. Strong.

LINCOLN CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY

Dear Sisters: It has been the pleasure of the Conference corresponding secretary of the Lincoln Annual Conference to have Deaconess F. E. Gaither national field secretary of The Woman's Home Missionary Society, in the Lincoln Conference area since the national meeting of The Woman's Home Missionary Society, held at Wichita, Kan., who came to us at the Annual Conference at Kansas City, Kan. In making her visit, it was my very great pleasure to plan her itinerary through the Conference, the results of which are shown by the report: Number of auxiliaries, 8; membership, 102; number of Home Guards, 12; members, 164; Mothers' Jewels, 4; members, 23; Queen Esther circles, 6; members, 58; Woman's Home Missions, 43; Junior Missions, 20; honorary members, 9; Conference members, 6; collections taken, November, 1928: First African Methodist Episcopal Church, \$2; Ebenezer Deaconess Council, \$3; Mason Memorial, \$7.22; Centennial, \$2; Shepherd, \$2; Alma, \$2; Mt. Olive, \$1.15; Asbury, \$2; Wabounee, \$2.38; December, 1928: St. Mark, \$2.51; Caldwell, Kan., \$3.50; Independence, Kan., \$1.50; Fort Scott, Kan., \$4; Lincoln, Neb., \$6; Denver, Colo., \$3; Colorado Springs, Colo., \$4.24; Parsons, Kan., \$1; Coffeyville, Kan., \$6; Chetopa, Kan., 76 cents; Oswego, Kan., \$2; Grand Island, Neb., 50 cents; St. John Baptist, \$2; January, 1929: Scott Church, \$3; Wesley, \$10; Vanita, Okla., \$3; Eufaula, Okla., \$2.50; Morris Chapel, \$3; St. Luke, \$3.28; Chelsea, Okla., \$1; McAllister, Okla., \$2; Muskogee, Okla., \$5; February, 1929: Wewoka, Okla., \$6; Oklahoma City, Okla., \$3; Boley, Okla., \$2; Wlnnewood, Okla., \$2; Ardmore, Okla., \$5; Grant, Okla., \$3; Altus, Okla., \$2; Anadarko, Okla., \$6; Purcell, Okla., \$2; Davis, Okla., \$3; Hugo, Okla., \$3; Shaunee, Okla., \$3; Seminole, Okla., \$2; Lina, Okla., \$1; Holiness, \$1.80; Sulphur, \$4; Wellston, \$1.45; Chandler, \$1.40; Oklahoma City, Okla., return trip, \$7; from field department, \$10; from Conference contingent, \$20; from other sources, \$20; total, \$146.87; grand total, \$196.87. Meetings attended: Religious, 86; social, 7; Sunday school, 13; public meeting, 1; devotional, 21; missionary, 62; Christian Endeavor, 1; Epworth League, 6; Junior League, 6; Annual Conference, 1; Deaconess Council, 1; business, 6; Woman's Day, 1; auxiliary, 1; young people, 2; mass meeting, 1; rehearsal, 1.

Dear Sisters: The greater part of the year is gone; only two months lay between us and the time for our annual meeting. Let us rally as never before, using every opportunity in making an effort to reach the desired goal. Let every auxiliary send their financial report to the treasurer at once, and strive to get many new members and subscriptions. Do not forget the jubilee and mite-box collections. Mite-box collections must be reported in May. The auxiliaries that are delinquent with their thank and Lenten offerings, send in at once your offerings. Let us make this the banner year by sending in all claims. Let us take God into this account, let Him tell us what to do, then do it. I am sure if He leads us we cannot fail.—Mrs. M. L. Williams, Conference Corresponding Secretary.

Special Notices

The address of the Rev. C. L. Johnson is changed from 798 Martin Street, S. E., to 189 Vanira Street, S. E., Atlanta, Ga.

The Rev. H. G. Kirkpatrick, who formerly resided at 111 North 11th Street, East St. Louis, Ill., may now be reached at 1114 West 12th Street, Topeka, Kan.

The District Conference of the Brookhaven District, Mississippi Conference, will be held at China Grove church, Tylertown, Miss., July 18-21. Let us begin now to make preparations to report in full for all causes at the District Conference. Please see to it that the Sunday schools, Ladies' Aids, Woman's Home Missionary Societies, Epworth Leagues, and Brotherhoods be represented in the District Conference with \$10 each. Yours for service.—G. W. Coleman, District Superintendent.

Observations from Capitol Hill

(Continued from page 338)

agricultural organizations and the farmers themselves. . . .

"Without entering into the merits or demerits of any other suggestion at the present time, I can deplore that divisions in the ranks of the farmers themselves encourage those who oppose all farm relief and can at best only bring great delays and danger of entire failure. If after eight years of agitation and debate on a matter so vital to a large part of our people we are to succeed in putting the question out of politics and on the way to solution under economic guidance, we have need of unity in the ranks of the farmers themselves and the different groups which reflect their views in Congress. No great step in public action can ever succeed without some compromise of view and some sacrifice of opinion."

THE SENATE'S FIRST CONFIRMATION

The first confirmation on the part of the Senate of the Seventy-first Congress of a nomination by President Hoover was that of former Vice-president Charles G. Dawes to be ambassador to Great Britain. This appointment to the chief ambassadorial post within the gift of the President has met with general approval. It was also a fine compliment on the part of the Senate to give their former president their earliest and most prompt consideration.

General Dawes is fitted for this appointment to the Court of St. James as have been few men. He has had a broad experience in the industrial and business activities of our nation, has served with outstanding distinction in the World War and in international negotiations, is a gentleman of culture, and holds the honor of having been elevated to the vice-presidency by the people of the United States. When nominated to this important diplomatic post, he was in Santo Domingo heading a delegation which has been engaged in straightening out and standardizing the fiscal system of that republic. He has curtailed the length of his stay there in

order to return to the States and prepare for his early departure to London.

Despite the honor which has been his, Ambassador Dawes has ever remained human in his manner, never losing the "common touch," and his interest in philanthropic and religious endeavors has never been smothered by his heavy responsibilities and honors as an outstanding public official and national leader.

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Mother and the Southwestern

I Am a Reminder

Sunday, May 12, is Mothers' Day and has been designated Southwestern Christian Advocate Day.

Let me **Renew To-day** in honor of Mother, Brother Pastor—Here is My Renewal.

To

Southwestern Christian Advocate
631 Baronne Street - - NEW ORLEANS, LA.

Name

Box or Street

City and State

My Pastor

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 9, 1929

Dear Old Mothers

*I love old mothers—mothers with white hair
And kindly eyes, and lips grown soft and sweet
With murmured blessings over sleeping babes.
There is something in their quiet grace
That speaks the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outreaches all philosophy.*

*Time with caressing touch about them weaves
The silver-threaded, fairy-shawl of age,
While all the echoes of forgotten songs
Seem joined to lend sweetness to their speech.*

*Old mothers! as they pass with slow-timed step,
Their trembling hands cling gently to youth's strength.
Sweet mothers!—as they pass, one sees again
Old garden-walks, old roses, and old loves.*

—CHARLES S. ROSS.

United States Advances World Disarmament

Ambassador Calls for International Basis of Friendship

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE United States again sounds the call for peace among the nations. President Hoover's administration, while sounding the note for law observance at home, has issued a call for the nations of the world to look to law rather than force in the settlement of their differences. The address given by Ambassador Hugh S. Gibson, chairman of the United States delegation to the Preparatory Disarmament Commission in session at Geneva, Switzerland, sent a thrill around the world among all peace lovers and gave hope to armament-burdened nations.

President Hoover has opened wide the door for a drastic reduction of the present military and naval establishments of the various countries. His pronounced stand on this international issue is a noteworthy sequel to the General Pact for the Renunciation of War, which was the outstanding international achievement of the Coolidge administration. In fact, Ambassador Gibson based his disarmament proposal upon the Pact when he said: "Since our last meeting the nations of the world have bound themselves by solemn undertaking to renounce war as an instrument of national policy. We believe (and we hope that our belief is shared by the other nations) that this agreement affirming humanity's will to peace will advance the cause of disarmament by removing doubts and fears which in the past have constituted our principal obstacle."

In closing his remarkable proposal to the nations, he again referred to the Pact with these words: "It (my Government) feels that genuine disarmament will follow only from a change of attitude toward the use of force in the settlement of international disputes. It is for that reason that I venture to make this appeal that the countries here represented examine the whole problem afresh in the hope that they will find in general world conditions and in the solemn obligation they have taken among themselves a reassurance as to their security, and that they will find in this the confidence to enable them to dispense with the armaments which hitherto have seemed so essential."

PRESIDENT HOOVER DESIRES PROMPT ACTION

For all those who have worked for peace, and those who have paid the costs of war by the giving of life and the paying of burdensome taxes, the attitude of President Hoover is the promise of a new day. Ambassador Gibson states what he believes to be the mind of the Chief Executive: "It has recently been my privilege to discuss the general problem of disarmament at considerable length with President Hoover, who has always been an ardent advocate of peace and good understanding. I am in a position to realize, perhaps as well as anyone, how earnestly he feels that the Pact for the Renunciation of War opens to us an unprecedented opportunity for advancing the cause of disarmament, an opportunity which admits of no postponement."

UNITED STATES PROPOSALS

One of the most striking and significant characteristics of the new proposal made by this country is its straightforwardness and its emphasis upon our readiness to go to any length in disarmament to which other nations will agree. It is proposed that the term "limitation" be scrapped, for merely to set a limit to armaments may give sanction to existing armaments, or even open the way to an increase. It is only a negative measure, a "timid expedient." In its place the call is sounded for disarmament. "Fundamentally, our purpose should be to release large numbers of men from military service to produc-

tive effort; and, second, to reduce the heavy burden of taxation."

The American proposal calls for disarmament, and then, preserving the ratio fixed for each of the major naval powers, it permits a nation to build ships of such size under each category limit as may seem to each nation to be best adapted to its individual needs. The plan would also, by agreement

To Our Pastors

It may be that for one reason or the other you failed to get a letter explaining our plan for Mothers' Day. Sunday, May 12, has been designated Southwestern Christian Advocate Day.

Will you kindly observe Mothers' Day as Southwestern Day? *Thanks.*

Will you put forth a special effort to prevent your charge from reporting blank on Sunday, May 12? *Thanks.*

Will you please report at least one subscription on Mothers' Day? *Thanks.*

among the nations, permit a government to shift a certain percentage of its tonnage from one class of ships to another. Such provisions overcome the difficulty which wrecked the Disarmament Conference of 1927. The rating of the strength of each navy is not to be measured in tonnage alone, but in the relative fighting strength of each. The calculation for each navy would consider the factors of tonnage, age, and gun power. The value as a war instrument of any ship controlled by each nation would be calculated in measuring the naval power of that country.

UNITED STATES, ENGLAND, AND JAPAN

The three nations primarily involved are the United States, England, and Japan. It has often been pointed out in these columns that there is no possible combination of navy powers outside of these three nations which could seriously threaten any one of them. Therefore, if these nations would agree to relative reductions, each would be as safe then as now, and the burden of heavy armaments would be lifted. Ambassador Gibson has sounded this note before the world, and calls for a disarmament plan based on friendship rather than on the possibility of conflict:

"So long as the approach to the problem (of disarmament) is based upon old fears and suspicions, there is little hope of disarmament. The lessons of the old strategies must be unlearned. If we are honest, if our solemn promise in the Pact means anything, there is no justification for the continuation of a war-taxed peace. Great armaments are but the relic of another age, but they will remain a necessary relic until the present deadlock is broken, and that can be accomplished only by the decision of the powers possessing the greatest armaments to initiate measures of reduction."

Our representative declared the readiness of this Government to alter its present building program and its preference to reduce rather than augment. He said: "The willingness of my Government, I may even say its eagerness, to go to low levels, is based upon the fundamental belief that naval needs are relative, namely, that what we may require for our defense depends chiefly upon the size of the navies maintained by others."

CHALLENGE THE NATIONS TO PEACE

One of the striking declarations which the other nations will have to consider has the

ring of the real desire of the American people: "My Government has always felt that we need no exact balance of ships and guns which can be based only upon the idea of conflict. What is really wanted is a common-sense agreement, based on the idea that we are going to be friends and settle our problems by peaceful means."

The nations of the world must face this challenge. The timeliness of the announcement of the American desire for smaller navies, both in respect to the success of the

(Concluded on page 376)

Personal and General

—The Rev. D. H. Hargis, district superintendent, wishes to announce his change of address from 2249 West Oxford Street, Philadelphia, Pa., to 1208 Tatnall Street, Wilmington, Del.

—At the regular meeting of the executive committee of the Board of Home Missions and Church Extension, held in Simpson Hall, Wesley Building, Philadelphia, Thursday, April 18, an excellent oil painting of Dr. D. D. Forsyth by artist M. H. Kevorkian, of Philadelphia, was unveiled. An appropriate service was conducted in connection with the unveiling, which was attended by the members of the board's office staff and other friends of Dr. Forsyth. An appropriate address was made by Mr. E. L. Kildney, Scripture was read by Dr. John Thompson, and prayer offered by Bishop E. G. Richardson.

—Dean Robert B. Hayes, of New Orleans University, is having a busy opportunity to serve during the coming commencement season. He preached the commencement sermon for the public school at Handsboro, Miss., April 28. He will deliver the baccalaureate sermon at the Parish Training School at Bastrop, La., May 19; the commencement address at Pascagoula, Miss., May 29; and the Memorial Day address at the Chalmette Battlefield, New Orleans, May 30. Dean and Mrs. Hayes had as their guests recently Dr. L. F. Brooks and Mr. Mace Byrd, of Sedalia, Mo. Dr. Brooks met many of his acquaintances and schoolmates while here.

—Dr. R. M. Davis, our pastor at Tabernacle Methodist Episcopal Church, Galveston, Texas, is meeting with signal success. In five months this church added more than 125 members to the original membership. Financially this congregation, under the leadership of Dr. Davis, has raised \$5,000, and applied the same upon the bonded debts and its regular obligations. One thousand dollars was sent in for World Service, raising \$2,019.20 on Easter Sunday. Dr. Davis has just conducted and closed a successful revival, with 150 additions to the church. Recently a Southwestern committee was appointed, with Mrs. L. B. Ross, 2919 M Street, Galveston, Texas, chairman.

SOUTHWESTERN CHRISTIAN ADVOCATE

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DORR DIEFENDORF, Contributing Editor

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Making Our Lives Count

THAT there is an increasing number of folk thinking seriously upon the meaning of life hardly any one will question. While the scientist is endeavoring to define life in terms of biology and chemistry, the plain layman goes on living his life conscious of its concrete experiences for him in a world of universal relationships with things and men. Not waiting for, or conditioned by, any definition of itself, life for him moves on with prosaic reality.

Whatever else life may hold in store for him, man sees uncertainties for his future wrapped up in life's mysteries. Infinitely more remains to be known concerning this experience we call life than has ever been discovered, taken all together, during man's life on this planet. However much more man may discover concerning his world, it is wholly inconceivable that his limited mind will ever do more than stand, as did Newton, on the beach and pick up a few pebbles on the limitless shores of knowledge of the universe.

Man is likewise conscious of the lack of fairness and justice in the relationships that bind man to man. This fact may be observed in almost any aspect of life. Seeing and realizing such conditions, men are driven to question whether or not we have yet found the right formulas and theories of enduring social relationships; whether there does not need be a revamping of economic and political philosophies, even to the extent of restating and giving new interpretation of spiritual or religious truth and values.

Despite the advancement made in the field of medicine, humanity still is heir to ills of body with attendant physical suffering and pain, and that causes the age-old question still to be asked, "Why pain?" "Why suffering?" So likewise the whole brood of ills and misfortunes to which men find themselves subjected leads men to serious reflection upon life and on what it means to live.

Such reflection leads often to a cynical or negative attitude toward life. With all too many folk these stern circumstances of experience lead toward "Doubting Castle," if not to despair. For those folk who find life to be a baffling experience, there are at least three things which loom large as possibilities and as a challenge to noble living. No exercise could be more profitable to any person than that of *visualizing for one's self some adequate and noble life purpose*. Without this, any life will lack its necessary dynamic. For in such a life the spring of inspiration, the zest for living will be gone. In the final analysis, any worth-while life experience can validate itself only as through it runs the golden cord of a purpose befitting personal dignity and worth. To have such a worthy purpose one must have definite standards of measurement. By these must be weighed and compared the values which are to be sought and coveted for that life. Having established these values as most desirable, the individual must seek these by yielding himself to every claim which they make upon him. In short, it is necessary to any life experience worth its name, that

one organize one's thought life and whole conduct around some commanding noble purpose as the highest object of one's life. Though this involves the process of choice and elimination of many values that clamor for place and position in one's life, there is no possibility of making a life count most except as this process is set up as its basis.

Achievement of one's purpose thus fixed, or honest approach thereto, is the other great value to be sought by us, if we would make life an asset rather than a liability. It is a drab and worthless life in which there is no worthy purpose existent, no noble achievement recorded to its credit. An empty life is discreditable, and an ignoble life is at once a burden to him who lives it and menaces social well-being likewise. One who lives the purposeful life finds himself in harmony with the great universal purpose ramifying the universe, giving moral worth and grandeur to life. In this perspective of the whole his individual life finds its true dignity and worth. Herein also his life finds its deeper meaning in which what otherwise seems to mar and baffle finds its ample explanation. Here comes one's realization that "There is a Divinity that shapes our ends, rough-hew them as we may." In Him we live and move and have our being.

That in harmony with Him we have achieved some worthy, noble purpose is occasion inevitably for such joy and satisfaction of life as we can derive from no other cause. It is the joy that springs from not disappointing one's self—that is, from consciousness of maintaining personal integrity. Thus our self-respect is ministered unto as we become aware of fulfilling our highest purpose. Likewise we thereby add to the confidence which our neighbor rightfully maintains toward us. In a world of human relationships, faith between man and man is necessary as a basis of social behavior. When each achieves that type of character in harmony with the highest purpose for which life was created, it makes for enduring and stable social relationships, and society makes progress toward its divinely ordained goal.

There comes to such a life also joy in the sense of fulfillment of God's expectation concerning us. It matters most whether one has disappointed Him with one's life. The life out of consonance with God, because not fulfilling its life purpose, normally leads toward cynicism. For what doth it profit a man to gain the whole world and lose his own soul? For every life in which there is no adequate purpose deliberately set up and built upon there is vanity and vexation of spirit; there is defeat, often unconscious until too late; there is death, for only in Him is there light, and that light is the life of men.

Making the most of life comes through noble purpose, sacrificially pursued and achieved by the grace which He supplies. All else is vanity.

—Sweetness is known by the smile it wears.

—When a woman gambles she wist not what she does.

—Why pay the price of damnation when salvation is free?

Recommendations For Immediate Consideration

IN VIEW of the importance of maintaining throughout the year the high morale which was attained in the closing weeks of the World Service Campaign of 1928, and more especially in consideration of the greatness of our opportunity, and the needs of the awakening world, we recommend:

1. That early in the month of May, World Service be stressed in all our pulpits;
2. That in every local church a World Service Outlook Day be observed in May, the program to be based upon the World Service Data Book, the pastor to secure the co-operation of as many laymen as possible in the presentation of the several interests.
3. That during May there shall be a census of the membership of each church, with a view to the enlistment of every member as a contributor to World Service. Where the canvass has already been taken, the results should be checked over, and, if necessary, recanvass made in order that the field may be thoroughly gleaned, also that the "Thermometer Chart" be employed in every church to make the local situation plain to all.
4. That all World Service cash in local church treasuries be paid over to the treasurer in Chicago prior to May 31, 1929, the close of the World Service fiscal year.

To secure these results, which were the immediate objectives of the Evanston Conference, we, ministers and laymen assembled in Philadelphia, on the 9th of April, pledge our utmost endeavor.

Death Claims The Rev. John Wesley Bowlin

By Rev. H. E. Burns

THE REV. JOHN WESLEY BOWLIN, son of Mr. C. Y. and Mrs. Emily Bowlin, was born in LaGrange, Troupe County, Georgia, October 25, 1859, and died April 2, 1929. His father was a farmer and John worked on the farm and attended rural schools until he was about twenty years of age. His father then sent him to Clark University, Atlanta, Georgia. Here he took three years' study in the college preparatory course.

On October 18, 1881, he was married to Miss Addie Billingsley, of Carrollton, Georgia. To this union four children were born: Mrs. V. B. Smith, Miss Zetta L. Bowlin, Mrs. Claude Hood, and Mr. Paul W. Bowlin. Rev. Bowlin believed in Christian education, hence he worked, sacrificed, and educated all four of his children, thus preparing them to be real service for God and humanity.

January 30, 1890, Rev. Bowlin was ordained deacon of the Methodist Episcopal Church by Bishop Wm. X. Ninde, at Newnan, Georgia. Six years later he was given elders' orders, by Bishop Willard F. Mallalieu, at Griffin, Georgia.

He traveled and preached in the active work thirty-one years. He loved his work and made a splendid con-

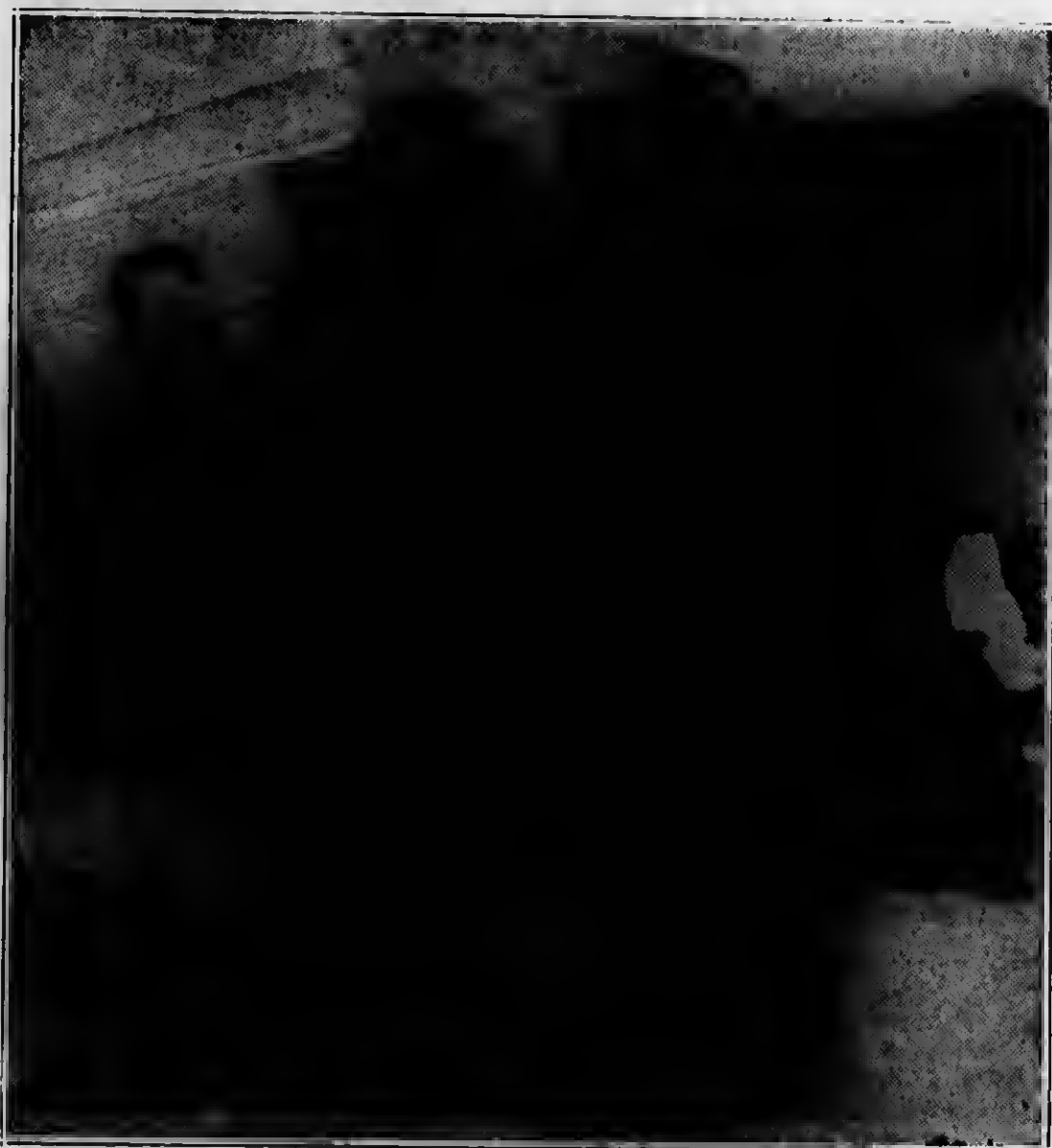
tribution to the work and people whom he served. He built Ladd Street Methodist Episcopal Church, in his later years, and this church is a beautiful monument to his credit. The Rev. Bowlin was a faithful, true, and trustworthy minister of the gospel. His character was above reproach. He never shirked duty, but labored for the Lord until death. On account of the age limit and poor health, he was retired from active work at a Conference session held at McDonough, Georgia, December, 1927.

This faithful pastor served the following charges: Marietta, Decatur, Austell, Cartersville, Battle Hill, Fairburn, Brooks Station, Buford, Jonesboro Circuit, East Atlanta, College Park, Ladd Street, and East Point.

The ministers and laymen of the Atlanta Conference attended his funeral in large numbers to do honor to this servant of God.

The following persons took part on the program: Ministers—Rev. W. B. Wood, district superintendent of Griffin District; Rev. J. W. Queen, pastor of Central Methodist Episcopal Church; Rev. N. J. Crolley, district superintendent of Gainesville District; Rev. D. H. Stanton, district superintendent of Atlanta District; Dr. C. L. Johnson, district superintendent of Rome District; Rev. H. M. White, retired minister; Rev. J. F. Demery, pastor Fort Street Methodist Episcopal Church; Dr. H. D. Canidy, presiding elder African Methodist Episcopal Church; Dr. H. W. B. Wilson, sub-agency, American Bible Society; and H. E. Burns. Laymen—Prof. L. J. Price, Mr. L. A. Cofield, Mrs. C. W. Perry, and Mrs. Knowles.

He leaves to mourn his death a wife, Mrs. Addie Bowlin, and children. His remains were buried in Southview Cemetery from South Atlanta Methodist Episcopal Church, Monday, April 8, 1929.



BISHOP RAYMOND J. WADE and wife have visited each country in the Stockholm Area with the exception of Russia. Because of ice in the Gulf of Finland and the inability to obtain visas for Russia they were compelled to use the airplane on March 5th from Reval to Helsingfors. The query has arisen as to whether this was the first airplane trip ever taken by the wife of one of our bishops while with her husband on episcopal visitation.

The Contributing Editor's Page

What Are They Doing?

IN THE First Methodist Episcopal Church, San Bernardino, California, four hundred and twenty-five new members were received Easter Sunday morning.

For the preceding six months a hundred men and women gave themselves whole-heartedly to the work of personal evangelism. This remarkable instance of lay co-operation shows what can be accomplished when the people have a mind to work.

The pastor, Rev. WALTER C. LOOMIS, was the versatile director and animating spirit of the enterprise.

All attempts at proselytizing were banned. The result was the entire city benefited by this religious awakening. The minister of one of the churches of another denomination received one hundred and twenty-five members as a by-product of the Methodist movement. All the other churches of the city were stimulated.

DR. CHARLES L. DEBOW, pastor of the First Methodist Episcopal Church, Cleveland, Ohio, became the voice of the civic conscience of that city when he demanded that the proper officials should enforce the laws which safeguard decency and moral order.

In a leaflet he pointed out "that while self-respecting citizens were fined for parking their automobiles sixty-one minutes on main thoroughfares, real criminals seemed to enjoy rather remarkable opportunities for escaping from the arm of the law."

He then compiled a list of "bootleg-joints, gambling dens, and houses of prostitution which he sent to the Director of Public Safety."

As a result the police got busy and clamped down the lid. "And it is still on."

In commenting upon this series of incidents a sympathetic citizen of Cleveland says, "The wise minister will refuse to turn policeman and set himself up as the judge of other people. But it is the privilege of the pulpit to serve as the mouthpiece of the common conscience. Dr. DeBow succeeded because he expressed what multitudes of people were seriously thinking. His courage cleared the atmosphere."

Cleveland was probably cleaner and more law-abiding than many other American cities before this courageous pastor spoke out in meeting. For many years the city has justly enjoyed an enviable reputation for civic spirit and progress. But in all our great cities the church has a heavy responsibility for moral conditions. Overt lawlessness and outspoken disrespect for moral authority constitute a major present-day problem which religious leaders dare not evade.

SEVERAL Methodist preachers in and about Pittsburgh have been very active in the recent civil liberties fight to get rid of, or at least limit, the scope of action of the now infamous coal and iron police, an institution unique in Pennsylvania. Pittsburgh dailies have recently come out against the institution. The thing came to a head after the murder on February 10 of a farmer-miner, JOHN BARKOSKA, by the police.

This tragedy did what the Civil Liberties group had failed to do by its educational program, thoroughly

aroused public sentiment in the State, including the governor, who had seemed indifferent.

The preachers and others took advantage of this and put their active influence behind the Musmanno bill, which would greatly restrict the activities of the coal and iron police. When the bill seemed slated to be killed in the Senate, quick and vigorous activity on the part of this group forced it back into consideration.

Unfortunately, reactionary forces seem to have gained the upper hand. According to our latest information the governor has signed a weaker bill dealing with this situation. While this is a serious setback for those who have worked so gallantly for justice, their militant spirit will not quietly acquiesce in present conditions. They will carry on until social justice is secured.

England Faces the Liquor Issue

POLITICAL forecasters predict that the liquor question is about to come to the front in English politics. For the first time in history it bids fair to play an important part in the approaching general election.

The Methodist Times recently reported the active interest of youth in this issue. A movement originating in the Wesleyan Methodist Church "is now extending to organizations of youth associated with Anglican and other Free Church denominations."

Political leaders have been addressed by these young voters and asked to define the position of their respective parties with regard to "(1) Local option, (2) Public control of liquor supply in clubs, and (3) Sunday closing of liquor bars."

According to the Sunday Express possibly 2,000,000 "voters will go to the polls pledged to temperance." From the same source comes the prophecy that on the day following some future election the country may wake up to discover that "a majority of members returned to the House of Commons are pledged to temperance reform."

The women voters, following the example of their American cousins, are said to be enthusiastically supporting the cause.

There is one little joker in what the Sunday Express reports. We read that "this imposing campaign is not regarded seriously by the liquor trade."

May we suggest to certain American members and former members of the latter fraternity that they read these words with proper emotion and then tell their English brethren that there was a time in the United States, and that not so very long ago, when they took the same cheerful view of the situation. But something happened. They should go on to confess that they were the most badly fooled crowd that ever misread the ominous signs of a movement which put them out of a legal and immensely profitable business and deprived them of their dominant power in politics.

D. D.

Coming Articles

May 16—New Wesley Letters by Rev. H. Ingham

May 23—"Sixty Years After"

by Evelyn Riley Nicholson



D. Warren Boyer, Westport Conn.

Mothers and Modern Sons

By Isobel Brands

IT IS rather odd but true that while one reads much about mother-daughter and father-son relationships in family life, there is little said about the mother-son relationship. By reason of some standardized notion in such matters, the child-relationship to parents is departmentized. To father is assigned the son, and to mother the daughter for particular attention.

As a matter of fact, as everyone who knows life understands, the mysterious alchemy of sex reverses this standardized plan. Fathers are just naturally drawn more especially to daughters, and mothers to sons. The mother-son relationship is one which has inspired the very heights of poetry and eloquence—although the practical aspects of it have never been very adequately discussed.

In my opinion the subject is enormously important, for two or three reasons which have come to the fore in recent years. First is the knowledge that character is "set" very much earlier in life than has always been supposed. This makes the mother the vital maker of her son's character, since young children are so especially under a mother's care. Orators have always raved about the important things men learned at their mothers' knees, but now in a very scientific sense we know just how and why.

Second, the exigencies of modern life in a "power age" have kept fathers from being very much with their sons. School years for young men have increased and

increased; and the industrial system has kept boys from knowing their fathers at their work-benches, or from being apprenticed to them. In other days when so many boys worked on the farm, they worked side by side with father, and they often did so even when he worked at a trade. To-day this is all changed. Even after a son comes out of college he does not, as was once the rule, go to work for his father, to be in line to take over his father's business. It is regarded as better for the boy to work for someone else; and, of course, nowadays most boys positively insist on doing something different from father anyhow! Every step of this development has been to keep fathers more and more from having contact with sons.

On the other hand, mother has had more and more to do with sons; not only during those crucial earlier years, but even during adolescence and young manhood. Mother has more time; and just naturally the filial conscience and emotion gravitate sons more toward mothers. It is therefore no accident and not to be wondered at that great numbers of sons grow up with an excellent emotional adjustment to their mothers, but an imperfect one to their fathers. It is a serious maladjustment, the more critical of which, the definite "mother-complex," we need not discuss for our purposes. Sufficient to say that mothers have upon them an excessively heavy burden of responsibility for their sons, one to which their wisdom and resources are by no means always equal. In fact, I fear

it must be said that they are practically always unequal to it; hence my article.

"Softer" Than Their Fathers

An article not long ago on "Hard Women and Soft Men" expressed the opinion, which has since been widely discussed, that our young men tend rather to be "softer" than their fathers, and young women to be "harder" than their mothers. The author suspects that our wealth and the widespread separation of father and son, of which I have spoken, have combined to make young men softer. I am in agreement on this point, and offer it as corroboration of the seriousness of the problem facing mothers to-day.

What can be done about it? True, fathers can and should make earnest efforts to participate more actively in shaping their sons' characters; but at best men of to-day are simply unable to meet this obligation beyond a limited extent. I consider it self-evident that mothers must take the situation in hand and prepare to meet it with greater skill and wisdom. Both fathers and mothers have been trusting to the school and college systems to do the job, but we are losing our excessive faith in this alibi. We know now that colleges are cracking under the strain of trying to mould character, while public schools offer even less recourse. Character is made in the home, and to a lesser extent at school and at play, from three to ten years of age, and every mother ought to look this fact in the face without dodging or flinching. The problems of sons between

ten and twenty are merely the same problems, elongated and intensified, that there were between three and ten. We talk about the problems of adjustment in boys as if it were some strange, sudden problem arriving at thirteen or fourteen, whereas it becomes a problem only if the pre-adolescence problems have been neglected.

I do not believe it is one bit of exaggeration to say that the business executive, the artist, or inventor or other valuable, important man of character and ability is made in the home in his early years. He assumes his basic attitude toward life, develops his capacity to adjust to its realities, hammers out the texture of his brain, and fixes the primary standards of his moral character in his early relations to his mother—since she is the person who creates, and is, the world about him. His mother can fix fear and cowardice in him and forever despoil his manhood among men, or she can make him strong and self-reliant beyond other men, all in the simple and apparently innocuous precincts of a nursery or a little cottage in the

suburbs. Any mother reading this should be assured that I am in no sense talking sentimentality or inspirational verbiage, but sober scientific truth.

The Mother's Greatest Sin

The mother's greatest sin toward her son is to transmit to him her own all-too-usual instability of temperament and softness; the defects of her virtues. There is a Spartan necessity upon us modern mothers, for the reasons I have above outlined. We are like Spartan mothers whose fathers were off to the wars; and we must be like Spartan mothers to a greater degree if we are not to have soft sons, because there is little to be done regarding the absence of fathers in our day, just as there was little to do about it in Spartan days. We must be mother, and in some degree father, to our sons; and this means that we must not be emotionally indulgent, sentimentally "easy," and uncritically lax in our relations to our sons. We must have standards, and hold our sons to them; drill them inexorably, expose them fearlessly, and freely place responsibilities upon them. We must stimulate their minds, provide outlets and opportunities for their energies; instill positive instead of negative virtues in them; tell them the truth and be inflexible, just, and cool with them, instead of dissembling, wavering, "easy," and emotional over them; overindulgent to-day, stormy and severe to-morrow. We must forego tears, babying, nagging, fretting, petting, and dandling. Above all, we must not become their emotional slaves and servants, and thus

give them a fatally false notion of what the world's attitude will be toward them; for to rear a real man you must start very early to ingrain the closely related sense of strength and of *giving* rather than of taking. Nature foreordained it in her physical design of the human race—indeed, of nearly all species of life—that the male must possess a surplus of strength and self-reliance because he will undoubtedly be leaned upon, at least for a time, by the female. It is inexcusably unfair to bring to adulthood a man who, on the contrary, has the ingrained sense of *take* rather than of give; and at the feet of mothers may be laid a great deal of the blame for this, unfortunately. It is such a condition which makes Dr. Watson, the behaviorist, venture the startling statement that children would be better off if their mothers were rotated. He knows that mothers can be cool and intelligent about other women's sons much more readily than about their own!

The way of a mother with a son may and should be

Mother Prayer

BY MARGARET WIDDEMER

"Lord, make my loving a guard for them

Day and night;

Let never pathway be hard for them;

Keep all bright!

Let not harsh touch of a thorn for them

Wound their ease—

All of the pain I have borne for them,

Spare to these!"

So I would pray for them,

Kneeling to God

Night and day for them.

"Lord, let the pain life must bring to them

Make them strong;

Keep their hearts white though grief clings to them

All life long;

Let all the joys Thou dost keep from them

At Thy will,

Give to them power to reap from them

Courage still!"

So I must ask for them,

Leaving to God

His own task for them.

From "Collected Poems".

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the very essence of melting tenderness in the infant years, but when a man-child's brain begins to unfold, that same mother love desperately needs to be tempered with intelligence and cool plan and pedagogy. The primitive brain and feelings of the child will be pure primitive cunning, and it will not discipline its rages and sulks and spasms if it discovers that they obtain what it wants. Many a young man of twenty to-day is precisely the raging, sulking, primitive animal that he was in his cradle—shockingly low in his "emotional age" as compared with his mental age. Our young criminals, even college educated wealthy young men, often come from this class. A recently completed book, "What Is Your Emotional Age?" gives a formula for determining one's "emotional age," and I have seen men of thirty-two come out of this test indicating a sixteen-year-old emotional age. We do not worry so much about a woman having a low emotional age, because woman is known to have a greater emotionality than man; but it is a grave handicap to a man, and is almost invariably his mother's fault.

"Still Her Babies"

I may seem conveniently to be permitting fathers to jump their responsibilities when I stress so hard the mother's responsibility; but I want to be practical, not theoretical. You cannot tell a father to open up a cobbler's shop in your basement in order that little Freddy may grow up with his father near to guide and influence him. One of the ways to prove that you are an adult is to face life as it is. I very earnestly urge fathers to give all possible attention to their sons, but the very best they can do is too little in view of the facts. Mothers inevitably must assume the heavier burden. With vast numbers of married women going to work nowadays, the problem is made still more difficult.

Speaking now of the sons when they are adolescent, I have never shared the idea that they then normally and suddenly become estranged from their mothers. They certainly will and should be if the mother persists in regarding them as "still her babies." What a curse a loving mother can put upon her sons if they happen to be too weak to resist this insidious idea of continuing the mother-baby psychology! A mother who is a weak, vacillating, sentimental, highly emotional, temperamental type should—if her brain can function at all and her love of her son



is strong enough—bravely face the fact that she is not good for her son. Indeed, she should face it even when he is but three years of age. If the father happens to be home a great deal and takes a special interest in his son, then she is safe; but if not, she would better be very sure that she is some way supplemented and aided by a cool, calm person, and uphold that person's discipline over her son. Public school is not likely to provide enough such contact; but plenty of young playmates will be an excellent substitute. This explains why "only sons" are a particularly hard problem, largely again because of the mother-only-son situation.

For the mother who constantly neutralizes a father's most earnest efforts to build his son's character, I have only contempt, and yet they represent many of the most tender, solicitous mothers! They secretly connive to thwart a father's disciplinary measures, forever misunderstanding a father's desire to build a strong, self-reliant man, even though he may use rather unfeminine blunt methods. But then life, too, is blunt; and the typical mother's constant desire to cushion her son from reality and from the rough contacts of life is one of the most fundamentally immoral things women do. Men who grow up cushioned from reality are not really men; they are women's male dolls, and only receive in due time the more terrific blows upon their thin skins. I believe—and an article in the February Harper's Magazine, by I. A. R. Wylie, on children strengthens me in this belief—that the time is now here to stop our transfer of responsibility for sons' characters upon school and college teachers, and assume them more fully ourselves, and in particular to have courage to permit contact with life itself to do more of the teaching at an earlier age. (This is the special plea of I. A. R. Wylie.)

We must clearly realize that there is only one sure principle for building a son's character, and that is to adjust him to life itself as rapidly as possible, with no silly sentimentality about "shielding him." Adjustment to life need not mean letting him shift for himself or rubbing his nose into dirt, but it does mean experimental contact with life under wise companionship and tutelage. It rests with mothers themselves whether they will make themselves competent for this companionship and tutelage of their sons. The making of men has always been a mother's glory; let us not now, under heavier responsibility and new and difficult conditions, fail our sons.

Sentence Sermons

By S. Stephen McKenney, D.D.

- No life is perfected except by discipline.
- The silences of Jesus were not less miraculous than His utterances.
- The security of the nation is in the family, and the sanctity of the church is in the home.
- Belief in a creed will not change a character: yet faith in the divine personality of Christ will revolutionize a life.

- A man's worth is not in what he has, but in what he is.
- True freedom is from within: it can only come by the knowledge of truth.
- Everything that serves serves at the cost of sacrifice, for sacrifice is the price of service.
- We are most impatient with the views of others because we have no wide and satisfactory views of our own: the most intolerant man is always the most ignorant.

World Goodwill Day

By Alvin C. Goddard

Executive Secretary World Peace Commission, Methodist Episcopal Church

WORLD GOODWILL DAY, May 18, anniversary of the first meeting of the Hague Conference, 1899, is observed with increasing interest and emphasis throughout the world. It should be observed this year with greater interest than ever, as the signing of the Kellogg-Briand Peace Pact has ushered in a new day for all questions of international importance. This Peace Pact, renouncing recourse to war, binds the nations to settle all international disputes by pacific means. If the intent and spirit of this Pact is ever realized among the nations of the earth, the spirit of goodwill must prevail. And it is my firm conviction that the great majority of mankind desire peace and are willing to sacrifice for it. The evil desire of man's heart and his bellicose disposition cannot longer be blamed for the presence of war. There is a rising tide in the interest of goodwill which denounces war as a national policy that must be reckoned with by those who direct the destinies of governments. International goodwill and a friendly attitude toward all people is, as a rule, the

natural desire of men in all nations. Here and there, of course, there is one who is pessimistic, doubtful, and vociferous in his demand that the nation be prepared in a military way to defend its honor and its rights, putting goodwill in second place; but such people, in my judgment, do not represent the underlying currents of human thought and hope.

Mr. Alanson B. Houghton, retiring American Ambassador to England, speaking in London, March 26, 1929, at a farewell dinner given in his honor by the Pilgrims, uttered a very timely word in speaking of the Kellogg-Briand Peace Pact. He said:

"This pact, I believe, is the embodiment of a deep-lying movement among the people. There are, of course, aggressive pessimists who claim it to be a mere platitudinous expression of goodwill which, in the face of actual events, will prove of no effect. I think they underrate and undervalue its significance. I believe with the British Prime Minister that the pact is an opportunity for a fresh

start. I believe it records a definite change of attitude and marks the opening of a new era.

"In that sense we in America signed the pact with every intention of keeping our plighted word. I am sure the other signatories are equally sincere. We have all condemned recourse to war for a solution of international controversies. The opinion and conscience of the massed signatories of the pact are mobilized against violation or threat of violation. Henceforth the nation which turns to the way of war breaks a solemn trust, and obviously does so at its peril."

Mr. Houghton reminded his hearers that there will always be problems among nations. No question can be settled forever. Should any particular question be settled forever several others would rise in its place. That we have international problems merely shows that we are alive. He spoke of the fact that we in America believe that if every nation had the same goodwill toward other nations that we now have there would be no more war. Continuing he said:

"This fact always interests me, for so far as I am

able to discover every civilized people feels the same way. You in Britain have the same sense of your own goodwill, and are equally conscious of the sincerity of your own desire for peace. So it is wherever one looks. I doubt if ever before the nations were quite so conscious of their goodwill."

The Hobgoblins

It is not enough for us to believe that we are exercising goodwill ourselves, but we must believe that others are as equally interested in world peace and international stability as are we. In speaking of those who are consciously or unconsciously creating distrust, he mentioned two mental hobgoblins: one existing in this country, and the other in Great Britain. I quote him again:

"In particular as between Britain and America, I confess I see only one reason for distrust; that is the existence of two mental hobgoblins. One of these hobgoblins appears from time to time in America to assure us that



Publishers Photo Service

THE HAGUE PEACE PALACE

Britain is a predatory power, cynically careless of right and wrong, indifferent of the interests of others, greedy, cunning, and waiting only a favorable opportunity to strike us down.

"The other appears from time to time in Britain to assure you that as America becomes more conscious of her gigantic strength she will inevitably become imperialistic, ruthlessly and brutally seeking to exploit others, and will use that strength merely to play the bully and become a danger and menace to the peoples of the world.

"If these two hobgoblins speak the truth the future is dark indeed. If the British and American peoples are fairly represented in their character and aspirations by what these two hobgoblins tell us, then serious trouble must be expected, and we both would do well to prepare again for the hell of war.

"But these hobgoblins do not speak the truth. There are no such peoples as those described. The real peoples are wholly different. They are made up of millions of kindly, decent, hard-working, God-fearing men and women who possess innate common sense, who are busy about their own affairs, who do not fear one another, who want to live in peace, and who mean, God willing, to do so."

Mr. Houghton here touches the most sensitive and dangerous international sore—misunderstanding. There is nothing fraught with so many possibilities of international tragedies as is misunderstanding among the peoples of the earth. Every nation believes its own goodwill would bring in world peace should the other nations permit it. And in every nation there is a large class who believe and loudly proclaim that there is evil intent and purpose among other nations; hence, they demand military preparation in order to defend themselves when these evil nations attack them. It is rather interesting to note that every nation that plans large armaments these days is doing it in self-defense. Not one is doing it for wars of aggression. The question might well be asked, Who are these nations preparing against?

One Per Cent Americans

Occasionally you hear someone declare in this country that he is one hundred per cent American, and when he explains what he means you are convinced that he is just about one per cent American, for his nationalism is narrow, exclusive, and bigoted. The time has come in the development of modern civilization when one hundred per cent Americanism means one hundred per cent understanding of and interest in every other people in the world. We are so interlocked with each other that no nation can come to its own unless other nations rise with it. Two things should ever be borne in mind when we think of international problems to-day. First, no nation can live unto itself. We are dependent one upon another. Modern means of travel and communication have created international commerce and trade to such an extent that national boundaries are giving way to trade lines and international co-operation. Secondly, international understanding is a modern necessity. We have come to a day when we must live and work together, not merely as a nation, but as nations, hence the necessity of understanding each other. We Americans believe that if other nations understood us they would neither fear nor be suspicious of us. May we not as truthfully affirm that if we understood other nations, we would not be afraid of them nor question their motives. We in America are in

great danger of becoming afflicted with what modern psychology calls the superiority complex. Our recently acquired gigantic strength can easily become our undoing if we insist upon strutting before the world and backing up our strut with an ever-growing military establishment. We are told that we are in danger of attack because of our coveted wealth, and that we must be able to beat back the hungry mob of nations that is surely planning to take our scalp. To avoid this attack and to scare off the bloodthirsty nations, we are told we must enlarge our military establishment and let the world know of our strength. We are abundantly able to stand our ground against the world, we are told, and the world will let us alone if we but show our strength. Such reasoning has been fatal to every nation that has adopted it.

How can we hope to escape? Preparation for war has always led to war. He that takes the sword has always perished by the sword. How can we hope to escape it if we take the sword and make large preparations for military conflict? "But," says someone, "we must be prepared to defend ourselves." To this we agree. But the best preparation is not armaments. All history bears record to that fact. Armaments never were security against attacks nor against defeats; but less so in modern times. In modern warfare there is no victor and no vanquished. The nation that wins in war to-day also loses. What, then, is our security and our sure defense? It is not in our strength, superiority, or armaments, but in goodwill. Not alone in goodwill which we feel in our hearts, but chiefly in the goodwill which we by our friendly attitude and international co-operation create in the thoughts of the peoples of the world.

Fear Causes War

Fear of what others may do is thought by many students to be the first cause of war. Certainly it is one of the major causes, and is a forerunner of large armaments. Let us therefore banish fear from our midst. If, for instance, we do not fear Britain, and Britain does not fear us, there can be no war between us. But if each fears the other, grave dangers are ahead.

Goodwill Sunday, the Sunday nearest World Goodwill Day, falls this year on May 19. It should be observed in all our churches. There is nothing that the church can do that is of greater value to the kingdom of righteousness and peace than to create, first among its own members, and through them among all people, goodwill and understanding. From a Christian point of view this is absolutely necessary; from the practical, defensive point of view it is the most valuable thing that can be done, of far greater value than navies, armies, and armaments of whatever kind. Now that the Peace Pact is signed and war is outlawed, we should begin in earnest to make it real by cultivating goodwill among ourselves, and so conducting ourselves as individuals and as a nation that other nations will believe in the honesty of our claim that goodwill is a part of our national life. We should also have confidence in the goodwill claimed by other nations.

Pastors, Sunday-school classes, and young people's organizations desiring to observe Goodwill Sunday, may secure a program free by addressing the World Peace Commission, Methodist Episcopal Church, 150 Fifth Avenue, New York, or the Missionary, Education, and Social Service Department, Epworth League, 740 Rush Street, Chicago, Ill.

World Service Outlook Conference

Of the Charleston District, South Carolina Conference

By the Rev. John C. Gibbes

GROUP meeting, World Service, and Outlook Conference of pastors and laymen convened in Old Bethel Methodist Episcopal Church, April 2, at 10 A. M., through 8.30 P. M. The district superintendent, Rev. C. C. Clark, with the minister of the church, Rev. J. A. Curry, and his competent members, had arrangements and plans completely in order for an enthusiastic, large, and successful conference.

The three periods of the day's gathering were well attended and intensely interesting and profitable. The brethren would could not be present sent legal excuses and substantial reports. The literary program was timely, cogent, enlightening, and inspirational. Each subject, discourse, address, and lecture bore upon some essential theme and phase of our great church life, and was discussed fully, wisely, and freely by the leader and the conference brethren. There was no discordant note, pessimistic sentiment, nor wail of failure in accepting and carrying out the Lord's program, handed down by our famous church, offered or expressed by those loyal and zealous Christian ministerial and lay leaders. "Enlist for Service" was made pre-eminent by our vigilant and zealous district superintendent, Rev. C. C. Clark. The addresses by the versatile and able president of Claflin College, Dr. J. B. Randolph, both at the noon and evening services, were in behalf of a greater, stronger, stabler, and more formidable Claflin. The clear-thinking Rev. F. H. Grant delivered a masterly speech on World Service. Pensions and Relief received eloquent and courageous treatment from the ripe, experienced pastor and veteran representative of the cause, Dr. M. M. Mouzon. The polished and impressive Dr. R. L. Hickson spoke forcibly and entertainingly upon the Christian stewardship.

Never has evangelism got a more definite airing and precise treatment than it received from the evangelistic clergyman, the Rev. L. C. Mahoney. "The Great Com-

mission" was largely urged by the talented Rev. A. S. Newman, of Georgetown charge. The Rev. John C. Gibbes spoke upon the topic, "The Necessity of the Claflin Expansion." The beautiful and delightful music was rendered by the Old Bethel trained choir.

The financial reports on World Service, Pension and Relief, and Claflin Expansion were exceedingly encouraging, stimulating, and satisfactory. The souls saved and monies contributed during Lent and Easter by the district surpassed all sanguine anticipations. The ministers and members were highly commended for the excellent work, unstinting service, and handsome results by the district superintendent, Rev. C. C. Clark.

The Ladies' Aid Society gave the preachers, laymen, and visitors a most sumptuous and palatable dinner. The committee on resolutions was not tardy in thanking the program participants, especially Dr. J. B. Randolph, president of Claflin College; the Rev. C. C. Clark, district superintendent; the Rev. J. A. Curry and members for their special and solid contributions. Mrs. P. M. Gibbes and Dr. C. S. Ledbetter were introduced and brought greetings and messages from The Woman's Home Missionary Society and the Congregational Church. The Committee on Findings reported the indispensable and righteous value of group meetings, cultivating gatherings, Outlook Conferences, World Service Commissions, missionary conventions, and ministerial and lay bodies, and urged that they be enhanced by our talent, means, attendance, and advertisement.

The World Service Data Book was also highly commended by this committee as a Methodist Episcopal member's literary reservoir of every item and information that the great church has released for her constituency in this mighty, marvelous, and illustrious century, and insisted that the book be perused and mastered as a pastor's textbook for the next quadrennium.

An Investment in Souls!

TO THE men and women of America who have money to invest, this is an unparalleled opportunity to place your money where the returns will be a thousand fold. Not one cent of interest will you ever receive, but your profits will come in the knowledge that every dollar you invest helps to lift the soul of some boy or girl out of the mire of ignorance and depression into the light of knowledge and truth. Every dollar you invest gives some boy or girl a chance to develop into a staunch, intelligent, patriotic, upstanding citizen—an asset to the community and a credit to the race.

Do you know the pitiable helplessness of thousands of Negro boys and girls in the South, each yearning for the chance to realize their ambitions, yet denied it through lack of funds? It is such as these that your dollar will help.

This college in Morristown, Tenn., during the forty-eight years of its existence, has enjoyed the co-operation

and assistance of many men and women of America who realize that in the education and training of the Negro youth lies the hope of the country. Education leads these boys and girls away from insidious influences that menace them every day in the year; it lifts their eyes to the stars, their hearts to the noble things of life, and their minds to a firm determination to contribute something to the world's welfare and progress.

BUT, EDUCATION COSTS MONEY!

The men and women of America realize this great fact, and they pour their millions into the coffers of the universities and colleges of the country. In our effort to raise an endowment fund of \$500,000, we hope to persuade them to divert a part of their humanitarian gifts to Morristown Normal and Industrial College, where every dollar means ten times what it means to those institutions backed by endowment funds running into the millions.

Morristown has no rich alumni to pay back to their alma mater the debt they owe. While they have given even to the "hurting point," nevertheless the raising of this \$500,000 depends primarily upon the generosity of those Christian men and women who are not directly associated with the college, but who want their gifts to go where they will do the most good.

This is truly an investment in souls—souls of boys and girls who are crying for a chance to develop—to make good; to contribute to the uplift of their race, and to the progress of the country.

Will you help? Will you invest in Morristown Normal and Industrial College? Will you contribute a part of the funds you have set apart for philanthropic purposes to a cause unquestionably worthy of your most serious consideration? We need your assistance and your money to place the college on a safe, sound, and secure financial basis.

Make all checks payable to The Morristown Normal and Industrial College, Judson S. Hill, President, Morristown, Tenn.

These Are They

KEEPING up the honor-roll habit, the following have sent in subscriptions recently as indicated. Some of these are veteran supporters of the Southwestern; others are enthusiastic converts to the increasingly popular idea of Southwesternizing their churches; that is, putting one Southwestern Christian Advocate at least into every Methodist home. These are they who are doing things:

The Rev. G. W. Adams, Forest, Miss., 15; the Rev. J. R. Ross, superintendent of Vicksburg District, 3; the Rev. B. W. Robinson, Hazlehurst, Miss., 2; the Rev. J. W. Thomas, superintendent of Birmingham District, 2; the Rev. J. J. Jones, Palmetto, Ga., 2; the Rev. C. L. Lindsay, Chappelle, S. C., 3; Chas. S. Arter, White Sulphur Springs, W. Va., 2; the Rev. C. C. Sapp, Bremond, Texas, 2; the Rev. J. W. Winston, Marvell, Ark., 2; the Rev. C. W. Butler, superintendent of Clarksdale District, 2; the Rev. A. G. Cole, superintendent of Holly Springs District, 2; Mrs. Florence Tollison, good literature secretary, St. Mark's Church, Chicago, 4; the Rev. K. W. McMillan, Ft. Worth, Texas, 4; the Rev. E. F. Douglass, Alamo, Tenn., 2; the Rev. W. H. Odum, superintendent of Waynesboro District, 2; the Rev. J. C. Hibbler, Vicksburg, Miss., 4; the Rev. A. D. Wright, Garlandville, Miss., 4; the Rev. M. C. Pulliam, Ripley, Miss., 3; the Rev. E. A. White, Indianapolis, Ind., 4.

Twenty-fifth Anniversary of Bethune-Cookman College

DAYTONA BEACH, FLA., MARCH 10 THROUGH 17, 1929

Sunday, March 10, mass meeting, college auditorium, 3 P. M. Addresses by Dr. William S. Bovard, corresponding secretary of the Board of Education of the Methodist Episcopal Church, Chicago, Ill.; Miss Nannie H. Burroughs, president National Training School for Girls, Washington, D. C.; Miss Josie W. Roberts, director of the Department of Music, Bethune-Cookman College, representing the faculty; Mr. Edward Rodriguez, Junior College '31, representing the student body.

Monday, March 11, business conference, members of the board of trustees.

Tuesday, March 12, annual bazaar, under the auspices of the advisory board.

Wednesday, March 13, annual trustee meeting, Cookman Hall living room, 10 A. M. Annual students' and teachers' rally and alumni program. Addresses by Bishop Frederick T. Keeney; Dr. Jackson Davis, representative General Education Board, Richmond, Va.

Tuesday, March 14, community night. Addresses by Mayor E. H. Armstrong, Daytona Beach, Fla., and representatives of clubs, fraternal and civic organizations and churches.

Friday, March 15, Founders' Day pageant.

Sunday, March 17, "All States" Day, mass meeting. Addresses by Dr. Hamilton Holt, president Rollins College, Winter Park, Fla.; Dr. J. R. E. Lee, president Florida A. and M. College, Tallahassee, Fla.; Dr. A. B. Cooper, president Edward Waters College, Jacksonville, Fla.; Dr. N. W. Collier, president Florida Normal and Collegiate Institute, St. Augustine, Fla.

Music for all sessions furnished by the college chorus, Glee Club, male quartet, concert orchestra, and band.

Report of Central Missouri Lay Electoral Conference

FOLLOWING a season of prayer and a veritable spiritual feast, the Central Missouri Lay Electoral Conference opened promptly at 10 A. M. in the church-school assembly room of Centennial Methodist Episcopal Church, Kansas City, Mo., Friday, April 12. Delegates from forty-nine charges responded to roll call and duly organized, electing Miss Arsanina M. Williams, of St. Louis, Mo., president, and Mrs. Olive Grear, of Sedalia, Mo., secretary. The charges were congratulated upon the splendid personnel of the delegation. Every delegate seemed greatly impressed with a sense of responsibility and ventured an expression of the urge for consecration to the task.

Dr. J. W. Madison, of Marshall, Mo., acted as chairman of the "Credential Committee." Prof. C. C. Hubbard, principal of Lincoln High School, Sedalia, Mo., was chairman of the "Resolution Committee." Mrs. Vonceal Cropp, of Des Moines, Iowa, chairman of the "George R. Smith College Advisory Committee"; and Mrs. Della George, St. Louis, Mo., secretary to the "George R. Smith College Advisory Committee"; Dr. M. J. Holmes, Kansas City, Mo.; Mrs. Rosa Oliver, Lexington, Mo.

Text of proposals numbers 1 and 2 to Amend the Constitution of the Methodist Episcopal Church was read, also the Corrected Constitutional Amendment for the Participation of Laymen in the Annual Conferences, and voting ensued with the following results: Proposition No. 1—Ayes, 0; Noes, 48. Proposition No. 2—Ayes, 0; Noes, 48. Corrected Amendment—Ayes, 48; Noes, 0.

Resolutions included appreciation for our splendid entertainment, also an appeal for the rebuilding of "George R. Smith College," and an urgent call to the laity to meet the great challenge of the church in the cause of evangelism, stewardship, religious education, and World Service obligations.

Dr. E. M. Jones, of Alabama, was introduced, and heard with profit and appreciation. After an offering was taken

to assist the Annual Conference Minutes Fund, the lay electoral formed a circle, symbolic of our Christian fellowship and pledge for united service, and sang our great World Service Hymn, "A Charge to Keep I Have," after which the president gave the closing prayer.

Calvary

By Edwin Arlington Robinson

In Southwestern Christian Advocate, March 14, 1929

Friendless and faint, with martyred steps and slow,
Faint for the flesh, but for the spirit free,
Stung by the mob that came to see the show,
The Master toiled along to Calvary;
We gibed Him, as He went, with houndish glee,
Till His dim eyes for us did overflow;
We cursed His vengeless hands thrice wretchedly—
And this was nineteen hundred years ago.

But after nineteen hundred years the shame
Still clings, and we have not made good the loss
That outraged faith has entered in His name.
Ah, when shall come love's courage to be strong?
Tell me, O Lord—tell me, O Lord, how long
Are we to keep Christ writhing on the cross?

THE REPLY

Until the hearts of men forsake their sin,
Attracted by the gentle love of God,
And get from Him the strength and love within,
To bear the stroke of His kind, chastening rod.

Until we know the fatherhood of God,
Until we know the brotherhood of men;
Until the love of greed and strength of pride
Lie dead. Killed by the love of man for man.

Until we do the whole of Christ's command
Down in the deep recesses of our hearts;
Until our love for God and fellow men
Prompts each of us to fully play our parts.

Until we fully pray our dear Lord's prayer,
That links each one into the other one;
Each day we kneel, and in our hearts do pray,
And say, "Father, Thy will, not mine, be done."

Then Christ will come down from the painful cross,
And reign within the bosom of each one;
And sin will have no place within our breast,
And Father's will within us will be done.

G. SHEPPARD LAWRENCE.

Rev. Robert Alexander Dowell Passes

By the Rev. D. T. Burch

THE REV. ROBERT A. DOWELL, who at the last session of the Tennessee Conference was appointed pastor of the Farmington Charge and later was relieved from the pastorate on account of failing health, passed to his reward March 22, 1929. Brother Dowell served the Dickson District as district superintendent one year, having been appointed to that position by Bishop M. W. Clair at Martin, Tenn., October, 1927. His health began failing during the second quarter, but

with an iron will, Rev. Dowell held on tenaciously until the last session of the Conference, when the Dickson District was merged into the other three districts, and he was appointed to Farmington, a relief charge. He was never able to go to his new appointment nor leave his room. He maintained great Christian faith and was conscious to the end.

Funeral services were held Wednesday afternoon, March 27, in Scott Chapel Church, Shelbyville, Tenn. The Rev. D. T. Burch, pastor of the church, had charge of the services. The following took part in the services: Revs. B. J. Meredith, pastor at Columbia, Tenn.; H. J. Jones, John Wesley Church, Nashville; F. N. Collier, Braden Memorial Church, Nashville; J. T. Patillo, district superintendent of Murfreesboro District; M. S. Johnson, Springfield Circuit; Dr. S. M. Utley, of Meharry Medical College; W. B. Crenshaw, district superintendent of Nashville District; and Prof. J. C. McAdams, who delivered the eulogy. Resolutions were read by Mesdames S. O. Bowen, J. C. McAdams, Misses Lillie Hill and Sara E. Dean.

Rev. Dowell was born March 13, 1866, and was sixty-three years of age. He was first married to Miss Julia Buckner. To this union seven children were born. On December 28, 1910, he was married to Miss Lavana Scales, with whom he lived happily for nineteen years. Brother Dowell joined the Tennessee Conference in 1866, and served faithfully for forty-three years and never failed to go where he was sent nor answer present at roll call.

With the passing of Rev. Dowell, the Tennessee Conference loses one of its most faithful members. He is survived by his faithful widow, one brother, one daughter, three sons, other relatives, and a host of friends.

Another Soldier Has Fallen

By the Rev. J. W. Byrd

THE REV. L. V. KINARD, pastor of Macon Circuit, Starkville District, Upper Mississippi Conference, passed to his reward April 16, 1929.

Brother Kinard served faithfully the following charges: Sand Creek Mission, Eupora Circuit, Maben, Hopewell, Wren, and Macon Circuit. At the latter charge he served nine years.

Funeral services were held April 18, the following persons participating: Rev. J. W. Byrd, master of ceremony; Rev. D. Green, district superintendent, made the opening address and sketched briefly the life of the deceased under his administration; Rev. D. D. Reed, pastor of Zion Franklin, read the Scripture lesson, and Rev. Goodwin led in a fervent prayer. Solos were rendered by Sisters Gandy, M. A. Frierson, and Dr. W. L. T. Howze. Eulogies were given by Rev. George, pastor of Shuqualak; Rev. C. I. Ashford, pastor of Longview Circuit; Rev. J. R. Nevels, pastor of Shuqualak Circuit; Rev. J. W. Jones, pastor of West Point; Rev. E. A. May, pastor of Starkville; Dr. W. L. T. Howze, pastor of Second Baptist Church, Macon, Miss.; Rev. G. W. Goodwin, Macon; Rev. Pegues, pastor of Macon Methodist Episcopal Church; also Brother Askew, of Franklin; and Rev. Murry, moderator of his district. Other friends of his boyhood days spoke of his early life. The funeral was ably preached by the Rev. E. D. Montgomery, pastor at Mashulaville. The deceased's last and favorite song was sung by one of his members, Sister Allen. Many relatives and friends mourn his passing. Brother Kinard was faithful to every charge and died in full faith and trust in God.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JEREMIAH CALLS TO OBEDIENCE

SECOND QUARTER. LESSON VII. MAY 19

Scripture Lesson—Jer. 7. 1-26.

Jeremiah received his call to the ministry about the same time that Josiah began his religious reformation, and about a half-dozen years before the more thoroughgoing reformation of Josiah caused by the discovery of Deuteronomy. He continued his ministry until after the exile some forty years later. He had a pretty long ministry, therefore.

One might ordinarily think that he would not have had much of anything practical to preach about from the beginning of his ministry until the national adoption of the Deuteronomic law, since the king, during this period, was already engaged in a religious reformation. And one might ordinarily think that he would have had nothing at all to preach about from the discovery of Deuteronomy until the close of the reign of Josiah, when the Deuteronomic law was no longer enforced. But this was not the case. If one imagines that it was, let him ask himself whether there has been any need for temperance sermons in this country since our national prohibition law went into effect. If one thinks that the Jews as a nation forsook idolatry during this period, let him ask himself if the American people have forsaken strong drink during the last decade. Law does not and cannot so easily break up long-established habits and customs. For the breaking up of these things nothing less than a regeneration of people is needed. And this regeneration comes not through even the most rigid enforcement of law, but, if it comes at all, only through teaching and spiritual persuasion.

Jeremiah knew that, accomplished perforce, the religious reformation of Josiah could not inwardly reform. But I do not believe that he had only a half-hearted interest in, if he was not indifferent to, this reformation. I believe rather that he held the same attitude toward the Deuteronomic reform as is held toward our national prohibition law by the rank and file of Protestant ministers who preach so enthusiastically on behalf of temperance. It is not to be passed over without notice that Jeremiah and Josiah began their religious work about the same time—the former striving to regenerate men's lives and the latter trying to reform men's conduct externally. It is not at all unlikely that either Jeremiah's early activities had some influence on the beginning of Josiah's undertaking, or Josiah's undertaking had some influence on the awakening of Jeremiah's consciousness of his call to the ministry.

I love to think that Jeremiah and Josiah were striving to supplement the work of each other. They were working toward the same end, though along different lines. One challenged obedience to God through obedience to the law, while the other challenged obedience to the law through obedience to God. Nay, rather he, as Jesus Christ later strove to do, would lift men above the law on statute books, by having a higher law of all righteousness written on the heart (Jer. 31. 33). Probably Josiah followed the more practical method; but no one will question which held the profounder view.

Jeremiah was a far-seeing man. He well knew—for the outcome of Hezekiah's reformation could have taught him that—he well knew that the outcome of this law would depend largely on the attitude and influence of whatever king should be ruling. He well knew that the good Josiah would not be ruling forever. And, if he knew anything about the history of his country, he must have known that God-minded kings did not succeed each other in any unbroken connection in Judah, but were few and exceedingly scattering. But the law of God was the same forever, and was to be everlastingly binding (Jer. 7. 22, 23). Thus he was trying so to

effect a regeneration of his people that they would be impelled from within to obey God rather than be compelled from without to obey the law. They would obey God, not because the law required it, and the king enforced the law, but because God required it, and was always the same God, no matter what manner of king should be ruling.

Besides, the reformation of Josiah, as all religious reformations must largely do, centered on the external religious forms and practices, practically ignoring the thousand and one religio-moral deeds committed daily by man against man. Why, after the religious reformation of the sixteenth century the externals of religion remained greatly changed. But men have continued to lie and to steal and to commit adultery and to oppress and to kill and the rest of it (Jer. 7. 4-11). These things religious reformations do not heavily touch. These things will not out by religious reformations, but only by religious awakenings that will keep awake. The religious awakening effected by Whitefield and the Wesleys did more to change the moral life of England than a dozen reformations of Henry VIII could possibly have done. Or the religious awakening produced by early Christianity produced a greater change in the moral life of eastern Asia and Europe than any number of religious reformations could have done. Religious awakenings do not always keep awake, of course. But they always do more good for the moral life of a people while they do keep awake than can be done by a mere religious reformation that remains permanent. Such a religious awakening it was Jeremiah's task to try to effect in the life of his people.

And it is just such a spiritual awakening that every Christian country of the world needs to-day. But none needs it worse than does our own country, and probably none needs it so greatly as ours. We have our Josiahs—men and statesmen who are deeply interested in having good laws passed, and who are equally as interested in seeing these laws enforced. And we have our Jeremiahs—men of God—prophets, preachers who are constantly and enthusiastically calling us to obedience to God, and who are trying to produce such a spiritual awakening in our life as will make our obedience joyful. But thus

far these present-day Josiahs and Jeremiahs have hardly been any more successful than those ancient ones turned out to be. Let us earnestly hope, however, that the outcome will not be so catastrophic.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 19, 1929

"The temple of Jehovah"

(By D. D. Martin, D.D.)

The prophet is called to stand in the gate of God's house. The temple is the symbol of His presence in any land or among any people. As was true with Israel, the people may worship the house or shrine and forget the presence of Jehovah. Jeremiah in this lesson is reproaching Judah for this very thing. They were shouting for the temple of Jehovah and practicing every form of abomination displeasing to God and inconsistent with the teaching of His house. The courage of the prophet carries his utterances into their everyday life with stinging rebuke for their Godlessness.

Every heathen land is full of temples and shrines, many of them the place of the most unhallowed orgies and even of the most depraved indulgences. Yet the house stands to announce to all the people there is a supreme Being whom they ought to revere and whose power is over them. Like the men of Athens to whom Paul preached, they need someone to stand in the gate of the temple and declare the unknown God. Even the most degraded of earth have their houses built to the unseen Power over them, and make this gesture toward Him whom they long to know.

No other house built by human hands will be what it should be until honored by the right attitude to God's house which should be in the midst. All earth's doings should be in reference to our relation to God's house; for "know ye not that ye are the temple of the Holy One," and that God is to dwell in us, and as the priests or prophets of God we are to stand in the gate of this living temple, guarding its sanctity and sending forth only the light and truth as revealed within?

Ancient temples were often profaned by being made dens for robbers. So may it be true with our modern churches if not held sacred to the work and worship of God. The minister or missionary may become only an hireling, a self or place seeker, and all that the temple stands for in his life or the community may be alienated from its purpose. God wants a dwelling place in each life and in the midst of the nations of the earth, and a priest or minister in His sanctuary.

OAMMON SEMINARY.

Epworth League Topic

MAY 19

By A. H. Beardsley

MAKING OUR LIFE CAREERS CHRISTIAN

I. OPPORTUNITIES FOR CHRISTIAN SERVICE

(Luke 4. 18, 19)

A great interest in vocational guidance is being shown in educational circles. Added to this attempt to find the right work for each person should be the guidance of the church in helping youth find the opportunities for Christian service that lie in these careers. Can their Christian life express itself through the work they do, or must it find some other channel of expression? These are problems before youth to-day. What help is the church ready to give along this line?

One thing which the church can do is to list the opportunities for Christian service, not just the opportunities in distinctly religious work, but to help youth to discover the opportunities that many lines of work offer for real Christian expression. This will take quite awhile to work out, but it is the basis

on which we must act, and is worth hard, honest effort. Interviews with men engaged in different businesses, an investigation of the whole industry, from raw material to consumer, a study of what sort of men this business develops as the years pass by—this will be a task just suited to Christian adventurers and their leaders. It will thrill them, and often surprise them, for careers, like things, are not always "what they seem."

As it is commonly known, people enter upon careers for many reasons. Their inherent interest in the work and the pay it will bring vie with each other for precedence. Some are not sure what they want to do, and are just trying this or that. Some never find the thing they want to do, and constantly are dissatisfied, perhaps compelled by force of economic circumstances to "stay put." But

behind every person who succeeds in his career is an urge, a motive that helps him overcome all difficulties and surmount all discouragements to accomplish this purpose. To one this urge is the making of money—he lives for it, he sleeps over it, he finds the way. He may—yes, does—have to sacrifice other things which are important to do this, but the urge carries him through. Then there is the scientist. He has an urge to make a discovery that is very helpful in scientific research. If you asked him to take a trip to the coast with all expenses paid, it is doubtful if he would accept. This urge has him fixed to the spot, and he would rather work at it than eat—probably often does. It is somewhat like this in Christian service. Jesus had just come from the wilderness experience. He saw some of the wrongs in the world that needed to be righted. It was a conviction with Him. He said: "The spirit

of the Lord is upon me, because he anointed me to preach good tidings to the poor, to proclaim release to the captives, to set at liberty them that are bruised." First our eyes have to be opened to the need. Here is where the church should be able to render very fine assistance to youth. As Christian young people come to see and to feel the wrongs to be righted in our day, as they see the chance to project Christian principles into industry, into politics, into the thinking of others, they will find the thing that comes to them with a special challenge. They, too, may feel themselves "anointed" for this certain work. This conviction, acted upon, will become an urge that will drive them through every difficulty, that a Christian thing may be accomplished as they work. Our task right now is to be a help to youth as they try to see the opportunities for Christian service that await their effort.

Griffin, B. A. Coleman, K. G. Hall, M. S. Smith, \$1 each; H. C. Heater, 50 cents. A fine paper was read by Mrs. Mary Stokes.—Mary Lewis, Reporter.

Clarksdale, Miss.—The pastor and members of Haven Methodist Episcopal Church are jubilant over their financial success on Easter Day. In spite of the many handicaps, the fifteen captains battled their way through, and placed \$1,001.17 on the table. This of itself shows the attitude of this church toward the program of the general and local church. Under the leadership of our very efficient pastor, the Rev. M. J. Stalling, we feel safe to say that this will be the crowning year in the history of the church. Thus far thirty persons have been added to the church, and the future bids fair for a steady increase. The church is alive in every department. Much credit is due Mrs. Beatrice Childress and Mrs. M. L. Cole for the splendid program of the day, which was greatly enjoyed by all. Pray for us.—Mrs. Mary Moore, Reporter.

Dublin, Ga.—Splendid services were held at Howard's Chapel Methodist Episcopal Church on March 31. At 10 A. M. the Sunday school was largely attended. At 11 A. M. the pastor, Rev. D. H. Martin, preached a very heartfelt sermon. At the evening service the Sunday school rendered a delightful program, conducted by Miss M. M. Robinson. Words of commendation were spoken by Deacon Simmons, of the Second Baptist Church; Mr. Griffin, of the Colored Methodist Episcopal Church; Prof. Ison, of the First Baptist Church and principal of the high school; also our beloved pastor, the Rev. D. H. Martin. A play was given, entitled, "The First Easter, and the Easter of To-day." The collection amounted to \$7. We are now looking forward to the rally for the purpose of covering our church, the second Sunday in May.—Miss Minnie M. Robinson, Reporter.

New River, Va.—New Hope Methodist Episcopal Church: Easter was a high day with us, spiritually and financially. On Sunday morning our pastor was at his best. He preached a wonderful sermon, "The Resurrection." Our rally for World Service and local expense proved to be a great success. The church was divided into clubs, and reported as follows: No. 1, Miss S. Saunders, \$32.40; No. 2, Miss Lottie Brown, \$27.45; No. 3, Miss Emma Travis, \$37; No. 4, Miss Modesta Prigmore, \$36.69; No. 5, Mrs. Sallie Black, \$12.25; Ladies' Aid Society, \$20; Epworth League, \$10; Sunday school, \$6; West Radford Sunday school, \$4.45; grand total for the day, \$188. The church is making splendid progress under the leadership of the Rev. A. S. Mitchell and wife. All departments are well organized. Our quota for World Service has been paid in full for the year.—Reporter.

Clinton, Tenn.—Asbury Methodist Episcopal Church was host to the many friends and admirers of their pastor, the Rev. A. F. Shockley, celebrating the anniversary of his birth. The guests were met at the door by Mesdames Shockley and M. E. Young. An impromptu program was given, with Mrs. Beulah Hayden at the piano. Prayer by Mr. John Porter; solo, Mrs. Roy Moore; the Rev. Shockley as a friend and advisor, Mrs. L. W. Neal; as pastor, Mrs. M. E. Young; as leader, Mr. Roy Moore; as a financier, Mr. W. T. Young; as a neighbor, Mr. Harley Jarnigan; greetings from the Baptist Church, Mr. A. Jarnigan; music; response, the Rev. A. F. Shockley. The guests were then invited to the annex, where a fine plate supper was served by Mr. Harley Jarnigan, assisted by Mesdames Tom Jarnigan, Cassie Weaver, Corsonia Hughes, Gladys Weaver. The Rev. Shockley was the recipient of many useful gifts. The guests expressed themselves as having spent a delightful evening.—Reporter.

Philadelphia, Pa.—Mt. Zion Methodist Episcopal Church has just started out in very good spirit on her working program for the year, with a \$1,000 rally, Sunday, June 30, as her goal. We have had six new members as a start; also three new clubs: The Woman's Home Missionary Society, with Mary Cooper as president; Queen Esther Circle, Viola Gould, superintendent; Carna-

Little Stories of Achievement

What the Churches Are Doing

Pelahatchie, Miss.—Ladies' Aid No. 2 of Little Zion Methodist Episcopal Church is progressing nicely. They are having splendid meetings in the members' homes, rendering nice programs, and at all times serving delicious menus. Mrs. A. L. Clayton is president; Mrs. E. B. Turner, vice-president. Under the leadership of Rev. J. A. Patterson and his beloved wife, we are making things go.—Reporter.

Paw Paw, W. Va.—We had with us Sunday, April 14, our pastor, the Rev. B. J. Pogue, who brought two wonderful messages to us, morning and evening. We also had with us his beloved wife. We thank the Washington Conference for sending us this beloved man. We hope this year will mean much success for Mount Olive and the Romney charge. We will stand by this good man of God. Pray for us.—Mrs. E. Fields, Reporter.

Crystal Springs, Miss.—Easter was observed as usual at Little Rock Methodist Episcopal Church. World Service money was raised by the class leaders without the presence of the pastor, who was on duty at our sister church. The stewards and leaders raised \$62 for World Service; St. Mary's Chapel, \$62.75; St. James, \$10.35; total, \$135. Balance due on quota, \$115. We are striving valiantly to raise the remainder.—Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

Handsboro, Miss.—Our Easter service was carried out according to the program. The pastor preached to a fine crowd at 4 A. M. Our World Service quota was \$208, which was raised in full. The Easter exercises at night were on a high order, conducted by Miss C. A. Peters, principal of the Handsboro high school. The following ladies reported: Miss Loia Hand, \$15.40; Miss L. Hammoc, \$12; Mrs. R. Boyd, \$50; Mrs. V. Hand, \$13; Mrs. H. M. Rankin, \$50; total raised, including other collections, \$208.—Edward Smith, Reporter.

Tuscaloosa, Ala.—St. Paul Methodist Episcopal Church: Sunday, April 7, was a great day at St. Paul. At 11 A. M. our beloved pastor, the Rev. P. H. Kelley, preached a soul-stirring sermon from Luke 16: 24; subject, "Following Jesus." The Lord's table was spread, and a large number communed. At 5 P. M. a special service was held. The Rev. Burke Culpepper, a white evangelist, preached to a large congregation. Ex-Governor Brandon was present and made some interesting remarks. Collection for the day, \$42.—Reporter.

Bazley, Ga.—Our services at New Hope on Sunday, April 14, were splendid. The Rev. Bryant came to us with a stirring message. At this time we organized the young people's meeting, which is composed of the following persons: Mr. H. E. Stripling, Jr., president; Mr. Nathaniel Stripling, vice-president; Miss Laura Mae Stripling, secretary; Miss Sarah Stripling, assistant secretary; Mr. V. S. Strip-

ling, Jr., treasurer; Mrs. Blanche Stripling, chorister. We also thank the other members from other churches who helped us to put the program over. We trust that the Rev. Bryant will live long to do active work.—H. E. Stripling, Jr., Reporter.

Philadelphia, Miss.—Sunday, April 7, was a high day at Hopewell Methodist Episcopal Church. Sunday school was conducted at 10 A. M., and at 11 o'clock the Rev. Nelson preached an able sermon. At 3 P. M., the Rev. G. W. Johnson, pastor at Union, Miss., brought us a burning message from 1 Cor. 3: 6. The sermon was enjoyed by all present. Money raised for World Service, \$100. Total amount raised, \$108. We will be able to finish our quota on the next drive. We have pledged ourselves to stand by our pastor and the program of the church. Pray for our success.—The Rev. A. Nelson, Pastor; Maggie Moten, Reporter.

Valdosta, Ga.—Sister Lizzie Beckum, a member of Trinity Methodist Episcopal Church, has worked zealously and presented a large Bible for our pulpit which was badly needed. The members and friends and pastor were made to smile when this valuable gift was presented. Too much praise cannot be given our devoted sister. Sister Jimmie James, one of the heroines of Methodism for sixty odd years, who holds her claim as a worker for the Lord, out of her big Christian heart gave the parsonage an organ for the use of the pastor and wife. May she live long to do much for Trinity Methodist Episcopal Church. The pastor and wife are very grateful to her for this surprise. May God bless both of these good women.—The Rev. H. W. Kimball, Pastor.

Laurel, Miss.—The Easter rally of St. Paul Methodist Episcopal Church was indeed a glorious success, and the various organizations of the church are to be congratulated for the manner in which they worked and the amount raised and reported by each. The Brotherhood reported \$162, Osca Williams, president; Ladies' Aid, \$156.18, Corene McGee, president; the Young Woman Matron's Church Aid, \$102.75, T. J. Barnes, president; the Sunday school, \$56.54, A. S. Riley, superintendent; Daughters of Conference, \$54.50, Clara Buckley, president; the Queen's Contest, \$37; the King's Daughters, \$30.05, Nancy Houston, president; from others, \$7.70.—The Rev. Smith, Pastor; Miss Nancy Houston, Reporter.

Carthage, Miss.—Wesley Chapel Methodist Episcopal Church: Our services on Easter were fine, and a nice program was rendered, conducted by W. M. Nolley and Miss Gladys Jackson. The following amounts were reported: Sister Annie Woods, president of The Woman's Home Missionary Society, \$6.60; collection for Passion Week, \$4.10; Young People's Auxiliary, \$8.74; Sunday school: A. Langston, \$2.04; H. Gill, \$1; Nancy Rushing, \$1.60; E. Jackson, \$1.52; E. Reed, \$1; G. Jackson, \$2.36; I. Lafore, \$1.25; M. Nolley, 50 cents; E. D. Gilmore, 50 cents; A. Whitehead, 80 cents; F. L. Woods, H. S.

For Vacation Church School Teachers

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THE METHODIST BOOK CONCERN

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tion Club, Julia Jackson, president. On Sunday, April 28, the pastor preached a very impressive sermon from Micah 2. 10; subject, "Arise ye, depart; for this is not your rest." He told us to come up from the valley of unbelief to the mount of vision. This we are trying to do, and are visioning a bigger and greater Mt. Zion at 11th and Jefferson Streets. In the afternoon the Rev. H. R. Coleman brought the message to the stewards and stewardesses, and at night the choir rendered a sacred concert. All services were largely attended. We ask your prayers for our continued success.—The Rev. H. R. Coleman, Pastor; Viola Gould, Reporter.

Brewton, Ala.—Shiloh Methodist Episcopal Church: On April 21, Sunday school was opened at the usual hour by the able superintendent, Bro. H. C. Cheatham. The lesson was beautifully taught by the teachers, and at 3 P. M. a splendid program was rendered for World Service. We were handicapped for Easter on account of the flood that occurred at Brewton on March 13 and 14, but we are glad to say we put the program over on April 21, with the superintendent in charge. He had the children well trained, and spared no pains in making the exercises worth while. Some beautiful solos were rendered by the Misses Susie, Mamie, and Mary Ruth Willis, and Mary Ada Cheatham; also Mrs. H. C. Cheatham. Several nice selections were rendered by our excellent quartet, which is composed of Messrs. Cyrus Willis, James Cheatham, Porter Payne, and Darden Willis. A very instructive paper was read by the writer; subject, "Add for Christ." We had a packed house, and the program was enjoyed by all. Space will not permit us to mention all who paid in this drive, but most of the members paid \$1 each. Collection for the day, \$20.—Rev. F. E. Dawkins, Pastor; Mrs. L. E. Shelley, Reporter.

Glasgow, Mo.—It was a great day in the history of Lewis Chapel Methodist Episcopal Church, Sunday, April 7, because of the visit of our own Bishop M. W. Clair, of the Covington Area. The church and community had looked eagerly to the occasion for several weeks, and it goes without saying that they were not disappointed, for he delivered a wonderful message that edified and inspired

all who heard him. Although it rained continuously during the day, he was nevertheless greeted with a full house and an attentive audience. The other churches of the city dismissed their services and united with our congregation to greet and pay honor to this great leader of our church and race. The occasion was somewhat historic, for it was in this city more than forty years ago, during the session of the Missouri Annual Conference, that the colored membership of said Conference voted to organize the Central Missouri Conference, over which Bishop Harris presided. The older citizens say that Bishop Clair's visit to our city in April was the first time a bishop of our great church had visited our city since that time. His visit was truly a benediction to our church and community, and we extend to him a cordial invitation to return to us again soon.—The Rev. H. T. Reeves, Pastor; Mrs. L. Jackson, Secretary.

Maumell, Ark.—Passion Week was observed at Maumell, and the combined churches—St. Paul and St. Mark's Chapels—led in one week's service. On Palm Sunday services were held at St. Paul's Church. Promptly at 11 A. M. the choir took its place, with Mrs. Hattie Hughes at the piano. Our much loved pastor, the Rev. G. N. Jones, was at his best. He preached on the subject, "The Emotional Christ." On Monday evening, to the delight of all, he spoke on "The Value of Enthusiasm." On Tuesday evening, select talent from Philander Smith College rendered a fine musical program, given by Mrs. Effie Jenkins, of Little Rock. Wednesday evening we blended our forces with our sister church, Mark's Chapel. There we had a real spiritual feast. The Rev. Jones spoke to us out of God's Word; subject, "A Call from the Cross." Thursday evening a large crowd gathered to hear more about the Man of Galilee, and to the delight of all, the Rev. Jones led us to a throne of grace, preaching on the subject, "Behold the Man." Easter morning, at St. Paul, the combined churches met to celebrate a glorious Easter day. Sermon by the pastor. At 2.30 P. M. an Easter program was rendered by Mark's Chapel Sunday school. At 7.45 P. M. the Easter program of St. Paul's Sunday school was rendered. Both schools rendered splendid pro-

grams. At the close of the services the Rev. Jones brought to us the sad news of his departure. He leaves to continue his work in a larger field. We pray for his success, happiness, and prosperity, wherever he goes.—Margie Brown Hicks, Reporter.

Lebanon, Tenn.—Pickett Chapel is on the upward move. On Easter Sunday morning, the Rev. Satterfield was at his best and preached a wonderful sermon. In the evening an excellent program was rendered, directed by Mrs. L. J. Carpenter, president of the recreational work of the church. The large congregation showed its appreciation by its hearty applause. Our Sunday school had on a special effort for World Service, and Mrs. J. W. Satterfield's class led. She has the beginners or card class. She raised \$15.73. The Bible class was next, raising \$2.21. We raised for World Service on Easter, \$44. We are going to raise all of our World Service this year, and are planning great things under the leadership of our pastor, the Rev. Satterfield. Very soon we will begin to remodel our church. Dr. G. W. Lewis, of Clark Memorial, was with us recently and delivered one of his famous addresses to the delight of all present. In spite of the downpour of rain, we had an appreciative audience. We hope to have him come again. Our Epworth League and Sunday school are alive. On the third Sunday in May our spring rally will be conducted, and we expect to raise \$500. This is our pastor's fourth year with us, and we hope to make this the greatest year's work of all. Pray for our success.—Mrs. A. L. Anderson, Reporter.

Covington, Ga.—Easter Sunday, March 31, was a great day for Grace Methodist Episcopal Church, both spiritually and financially. Our morning service was well attended. Our pastor, the Rev. J. H. Bridges, preached from Matt. 28. 5, 6; subject, "The Empty Tomb, a Living Saviour and Our Salvation." He brought to us a wonderful message of the cross. We are proud of our pastor, and feel that he is God-sent to do a great work among this people. He has the confidence and respect of his people, and with his leadership we are sure to succeed. At night we listened to a great Easter program under the leadership of the never-tiring superintendent, Mrs. L. M. Easley. Mrs. Louise B. Hendrix presided at the piano. The program will long be remembered for its beauty and rendition. The World Service collection was not forgotten by our energetic pastor. He has his forces well organized in clubs. Each captain, with their lieutenants and soldiers, put forth every effort to surpass the other and plant the flag of victory in their field. Miss E. Maione, with her group, led, with \$26.35; Mrs. L. Shackelford, \$26.15; the Rev. J. H. Bridges, \$22.53; Mrs. M. Rakestraw, \$22.30; Mrs. E. Hicks, \$22; Mrs. O. D. Washington, \$19; Mrs. Mary A. Stokes, \$17.85; Mrs. Inez Smith, \$16; Miss Christine Baker, \$16; Sunday school, \$6.41; public collection, \$9.41; total collection, \$203. We hope to make this the banner year for Grace.—Mrs. L. T. Lovelace, Reporter.

State Line, Miss.—Sunday, March 31, was a high day on the State Line charge. We began the day with early morning services. The pastor, Rev. Sam Harris, preached from the text, "Jesus arose from the dead." After a good spiritual feast at Mt. Zion, we motored over to Magnolia, our church at Battle, where we had another great service. From Battle we went to Pleasant Ridge. After rounding up our World Service pledges, we came back to Mt. Zion, where we ended the job for the day, with \$75 for World Service. The following persons contributed to the World Service collection; the Rev. Sam Harris and family, \$16.50; F. Leverett, I. White, C. Leverett, D. Poe, \$2 each; G. Turner, N. Turner, \$3 each; H. Twyner, D. A. Twyner, C. Butler, A. Leverett, D. Gain, P. Leverett, Jr., A. Leverett, L. Butler, J. Loper, J. Smith, B. Turner, S. Davis, A. Shirley, L. Bolden, A. Leverett, L. Leverett, T. Davis, I. Leverett, P. Leverett, Sr., A. Twyner, P. Fairley, G. Plattman, \$1 each; H. McGrew, \$1.50; I. Massey, \$2.10; E. McLendon, \$1; B. Bivans, M. Bivans, \$1.10 each; V. Leverett, M. Gains, E. White, C. Gains, J. Pierce, C. Leverett, M. Leverett, R. Leverett, A. Leverett, D. Bivans, fifty cents each. Other mem-

bers gave from five to twenty-five cents each. We wish to make special mention of the good people of Mt. Moriah Baptist Church and Mt. Nebo Baptist Church for their liberal support. Among those who stood by us were: Prof. W. M. Randall, Bell Peevy, Pearl Walker, Lula Battle, \$1 each; B. McGrew, Lottie Rhodes, Mattie Mason, D. Higgins, fifty cents each; R. L. Cooks, seventy-five cents; D. L. Randall, L. Butler, M. Fairly, R. Smith, J. Walley, twenty-five cents each. We reported \$75 at the roll call meeting, and we hope to finish our quota by the last of May. Over the top is our slogan, and over the top we must go.—V. Harris, Reporter.

Decatur, Ala.—King's Memorial Methodist Episcopal Church, the Rev. J. N. Wallace, pastor: Beginning March 18, and running through the 31st, the officers and members celebrated the pastor's fifth anniversary as pastor of King's Memorial. A program of interest was arranged and printed and sent to all of the city churches, and some to out-of-town churches, who came in large numbers to join in this celebration. The following is a brief outline of the program: Monday night, illusion entertainment by H. J. Banks; amount raised, \$16.10. Tuesday night, Epworth League and Sunday-school night, ex-

changed with Club No. 2, W. L. Lipscomb, captain. The Rev. F. R. Carter preached on this occasion; amount raised, \$20. The Rev. T. B. Scott, pastor of the African Methodist Episcopal Church, spoke for the Pastors' Club; amount raised, \$11.73. The Rev. I. M. McGehee preached for Club No. 5, Mrs. Fannie Young, captain; total raised, \$11.05. The Rev. S. J. Micheaux, pastor of the Colored Methodist Episcopal Church, preached for Club No. 3 on Tuesday night, at which time \$25.60 was raised. Wednesday night the Rev. C. M. Howard was the speaker; Dr. N. Cashing, captain; amount raised, \$4.63. Friday night, sermon by the Rev. J. W. Cartwright; Miss Ida Lee McDonald, captain; raised \$25.05. The final report was made Sunday night, when the Sunday school rendered a special Easter program. The final report is as follows for World Service and fifth anniversary: H. J. Banks, \$61.25; Mrs. Carrie Gee, \$75; Mrs. J. E. Pickett, \$16.63; Mrs. F. Young, \$19.61; W. Wade, \$36.85; Mrs. E. Johnson, \$34.63; James Perry, \$25.01; Sunday school, \$6.03; total amount raised on this occasion, \$274.55. We wish to thank the members and friends of Decatur who helped us in this great effort to do honor to our pastor and family, who have labored with us for the past five years.—Reporter.

Ct., 31 to June 2; Rockfort Ct., 1, 2; Benson Ct., 8, 9; Oldtown Mission, 7-9; West Point, Goodsell Memorial, 14-16; Lanett Mission, 15, 16; Lafayette, 21-23; Lafayette Ct., 20-23; Five Points, 29, 30; Roanoke Ct., July 5-7; Rocky Mount Ct., 6, 7; Steven Mission Ct., 13, 14; Wedowee Ct., 21-23; Talladega Ct., 27, 28; Talladega Mission, 26-28; Dadeville; August 10, 11; Opelika, 3, 4.

Dear Pastors of the Opelika District: The World Service roll call and the every-member canvass, May 31. I hope you will collect every dollar of it, and let us raise every cent by June 1, so that we may send same to proper authorities. The District Conference will be held at Dadeville, Ala., August 8-11. I am asking every pastor to bring a round report for every cause. Ten per cent in advance for membership, five new subscribers to the Southwestern.—J. C. Chuman, District Superintendent.

TOPEKA DISTRICT

First Round—Osage, May 9; Burlingame, 10; Waubunsee, 12, 13; Alma, 12, 13; Chautau, 16-19; Independence, 17-19; Coffeyville, 18, 19; Valley Falls, 22; Asbury, Topeka, 26, 27; Mt. Olive, Topeka, June 2, 3; Clay Center, 5, 6; Salina, 7-9; Manhattan, 9, 10; Rosedale, 12; Bonner Springs, 14; Leavenworth, 15, 16; Mason Memorial, 16, 17; Colorado Springs, 23, 24; Pueblo, Colo., 26, 27; Denver, Colo., 30-July 1.

Dear Brethren: At the last session of the Central Missouri Annual Conference, by the vote of the Lincoln, Little Rock, and Central Missouri Conferences the merging of the three Conferences into two was carried and two Conferences were formed, viz.: the Central West and the Southwest, giving to the Southwest the States of Arkansas, Oklahoma, and the Central West the States of Kansas, Nebraska, Colorado, Iowa, Missouri, and a part of Illinois. Automatically you became a member of the Central West Conference; also this necessitated a redistricting, making a Kansas City, St. Louis, Sedalia, Omaha, and Topeka District, and, in the judgment of Bishop M. W. Clair, I was appointed district superintendent of the Topeka District. So we, with this vast territory, have a great task and responsibility. In the name of God we come to you as a big brother to labor, pray, and sacrifice with you in this Kingdom-building program. I beg of you your wholehearted co-operation and support. Remember we are workers together with Him who sent us. You are the mainspring of the district, and without you it cannot go forward. Remember, God is depending on you.

Now let us understand the Topeka District covers the States of Kansas and Colorado, giving me twenty-eight appointments and thirty-two churches; by this you can see it will be impossible for me to make every charge on Sunday. I must hold ten quarters each month to make my rounds. However, I shall give to each charge all the time I possibly can, for our motto is, "That the Topeka District be the leading district in the Central West Conference." Let us plan to make our Quarterly Conference an asset to your charge. Your mail will reach me at 611 East Easton Street, Tulsa, Okla., at present.

Brethren, plan your revival to bring the membership in closer touch with God; stress the leadership of the Holy Ghost. May we help God add to the church daily such as would be saved. Take your World Service collection weekly and send it to the World Service treasurer, 740 Rush Street, Chicago, Ill., monthly. Make the Southwestern your assistant pastor; no better can be secured. See to it that every officer and as many members as possible read it, for it will do you good. Let your motto be for your charge: twenty per cent increase in membership, and ten per cent of the number of conversions; look up our members that move in your parish; restore the backsliders; wake up the sleeper; strengthen the weak; try and get every member praying, working, paying; ten per cent increase in our World Service giving; our full quota of Pension and Relief and Episcopal Funds. To do this, let God lead and the Southwestern Christian Advocate push. Remember I am your servant; call me when you need me, and I will gladly come.—Alexander Talbert, District Superintendent.

District Activities

District Rounds

BROOKHAVEN DISTRICT

Third Round—Crystal Springs, June 22, 23; Bridgeville, 29, 30; Hazlehurst, July 6, 7; Wesson, 13, 14; District Conference, 18-21; McComb, 27, 28; Foxworth, August 1; Columbia, 2; Hub, 3, 4; Riles-Oma, 7; Summitt, 10, 11; Kenolia, 15; Lampton, 17, 18; Florence, 21; New Bethel-Kokomo, 23; Tylertown, 24, 25; Crystal Springs Ct., 29; Brookhaven Ct., 31 and September 1; Brookhaven and Carlos, 7, 8.

My Dear Pastors: I congratulate you for the good work done thus far. Let us make ready for the District Conference, which will convene July 18-21, 1929, with China Grove Church, Tylertown, Miss. We are asking that each pastor bring up a round report on all claims to the District Conference. Let us work hard and pray to that effect. Your co-worker.—G. W. Coleman, District Superintendent.

GULFSIDE DISTRICT

Third Round—Pass Christian, June 8, 9; Bay St. Louis, 15, 16; Lumberton, 21-23; Picayune, 22, 23; Bond-Wiggins, 28-30; McHenry, 29, 30; Gulfport, St. Mark, July 5-7; Haven-Mt. Pleasant, 6, 7; Handsboro, 13, 14; District Conference, 18-21; Biloxi, 24, 25; Ocean Springs, 27, 28; Escatawpa, August 3, 4; annual picnic, 7; Moss Point, 10, 11; Richton, 17, 18; McLain, 20, 21; Vernal-Donevan, 22, 23; Basin, 24, 25.

Dear Pastors: May I express my gratitude to you for the very splendid work accomplished thus far? The record is very good, indeed. Ten pastors reported their full quotas for World Service. I would like to name them, but space will not allow me. The fact is, you know if you are one in the number. Last year there were seven to report their full quota on Easter. This is progress, if we understand the word. Our District Conference will be at Picayune, July 18-21. Each auxiliary is asked to report \$2, and each delegate twenty-five cents. Your Area Council expense should be reported in full. Haven College should be in your budget, also the Conference claimants. We are asking each pastor to bring to the District Conference five subscriptions to the Southwestern Christian Advocate. Don't forget our district picnic at Gulfside, Waveland, August 7.—A. L. Holland, District Superintendent.

HATTIESBURG DISTRICT

Third Round—Laurel, Wesley, June 8, 9; Laurel, Mallalieu, 12, 13; Laurel, St. Paul, 15, 16; Sumrall and Purvis, 18, 19; Hattiesburg Mission, 20; Hattiesburg, Bentley Chapel, 22, 23; Hattiesburg, St. Paul, 21-23;

Ellisville, 25, 26; Heidelberg, 29, 30; Paulding, July 3, 4; Bay Springs, 6, 7; Pachuta, 13, 14; West Enterprise, 10, 11; State Line, August 3, 4; Waynesboro, 7, 8; Shubuta Ct., 10, 11; Shubuta, 14, 15; De Soto, 17, 18; Salem and Morganhill, 21, 22; Quitman, 24, 25; Enterprise, 31-September 1; District Conference, July 25-28.

Dear Brethren: Remember that is our big chance to bring up our deficiencies in our district reports. Please see to it that each auxiliary raise \$5 to represent in the Conference; each local preacher, \$5; each pastor bring at least five subscribers for the Southwestern. Please don't fail. I am depending on you.—E. A. Wilson, Dist. Supt.

OKLAHOMA DISTRICT

Third Round—Okmulgee-Weleetha, May 12, 13; Vernon, 14; Eufaula-Porter, 18-21; Muskogee, 19, 20; Quayle, 26, 27; Guthrie-Hennessey, 26-28; Crescent, 29; Chickasha, 31; Anadarko, June 1, 2; Altus-Grandfield, 2, 3; Tulsa, 9, 10; Chelsea, 11; Vinita, 12; Pawhuska, 13; Terlton, 14; Wewoka-Lima, 15, 16; Seminole-Shawnee, 16, 17; Colbert, 21; Grant Ct., 22, 23; Hugo, 23, 24; Ardmore, July 7, 8; Davis Ct., 7, 8; Wellston-Chandler, 13, 14; Meridian-Oakgrove, 13, 14.

My Dear Brethren: More than half of this Conference year has passed; check up and see how near half of our work has been done. District Conference will be July 16-21, at Hennessey, Okla. We plan for a great program. Many able visitors will be with us to bring fine and inspiring messages concerning our great church program. One or more cars from each charge will be expected. Make this your vacation period. Much of the time will be given to the church school and the Epworth League. Bring your young people; select them now and send their names to me. We must have one hundred or more Southwestern Christian Advocates. Every pastor and the district superintendent please report five or more. Start now; don't let me get yours, that you have failed to call for. The Annual Conference of our new set-up will be at Muskogee. We must have the district Southwestern banner. Many thanks to the pastors and members of the district for your fine spirit of co-operation given me in the past; I shall look for more of the same you have been giving me from this on, for we understand each other better. Whatever you even think I can do that would make life a little sweeter, call on me.—J. H. Ellis, District Superintendent.

OPELIKA DISTRICT

Third Round—Alexander City, May 17-19; Kelleyton Ct., 18, 19; Ashland Ct., 24-26; Lineville Ct., 25, 26; Sylacauga Ct., 31; Jones

Quarterly Conferences

BUDE, MISS.

Our second Quarterly Conference was held at Macedonia Methodist Episcopal Church, April 20, with the Rev. J. R. Ross presiding. The business was dispatched by the superintendent in his usual systematic way. All officers rendered good reports, and the district superintendent was paid in full, \$20. The Rev. Ross preached Sunday morning at Thirkield Chapel, and his message brought cheer to all who heard him. Sunday night the spiritual tide ran high. He preached a soul-stirring sermon from Joshua 8. 5. One person was added to the church. The communion was administered by the superintendent and the pastor, Rev. J. W. James.—Zadie Gilchrist, Reporter.

COMMERCE, GA.

The second Quarterly Conference convened Friday, April 19, with Dr. N. J. Croiley, district superintendent, in the chair. He is loved by everybody. Reports from the Ladies' Aid Society were fine. Mrs. Susie Craft is the honored president. Rockhill church is now at her best, and all the financial work is done by unit leaders. Overflowing crowds attend every service, and the future is bright. The pastor and superintendent are planning to make this the banner year in the history of the charge. Paid superintendent this quarter, \$39; pastor, \$140; World Service raised to date, \$155.—Z. K. Gowen, D.D., Pastor.

CRYSTAL SPRINGS, MISS.

Our second Quarterly Conference was held at St. Mary's Chapel, April 20 and 21, with the Rev. G. W. Coleman, district superintendent, presiding. The pastor and most of the officers were present with good reports. On Sunday, at 11 A. M., the superintendent preached an able sermon. The words of his text were, "He that obeyeth shall live, he that disobeyeth shall die." The superintendent was paid in full. Total raised during the Conference, \$47. Thirty persons partook of the Lord's Supper. Pray for us that we may continue the work for the Master.—Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

GOLIAD, TEXAS

Our second Quarterly Conference was held at Fannin Street Methodist Church, April 13 and 14, with the district superintendent, Rev. C. W. Franklin, presiding. Sunday school was held at the usual hour, and at this time the superintendent gave many helpful remarks. The regular 11 o'clock service was conducted, the sermon being delivered by the superintendent. He also gave many words of encouragement, and was well pleased, as our World Service money had been raised in full. When the sermon was over for the evening service, the receipts for the week amounted to \$82.50. Mr. G. W. Bland never fails to put the program over. Let us also stand by our pastor, so that there will be no deficiency.—The Rev. R. W. Allen, Pastor; Earlene Sapenter, Reporter.

District Conferences and Conventions

ALEXANDRIA DISTRICT WORLD SERVICE CONVENTION

The World Service Convention of the Alexandria District convened in the St. Paul Methodist Episcopal Church, Campiti, La., April 10. The meeting was conducted in an interesting manner by our district superintendent, the Rev. S. S. Earles, who gave a brief address, which gave tone and inspiration to the occasion.

Reports showed that a very good percentage of all the churches were represented, and reported World Service and area expense funds. The laymen manifested interest in the meeting, referring to it as being of interest to the local church and for the general promotion of the kingdom of Christ. This position was taken by the laymen, who read papers and spoke representing the various churches of the district.

Welcome addresses were made by Mesdames Ruth Peacock, L. Plauche, Mary Nash.

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Lake Charles	Jennings, La.	June 26-30	W. J. Hampton
New Orleans	Bogalusa, La.	June 26-30	J. D. David
La Teche	Morgan City, La.	June 26-30	H. Daniels
Knorrville	Greenville, Tenn.	July 10-14	F. D. Johnson
Palatka	Butler, Texas	July 10-14	J. F. Barnes
Oklahoma	Hennessey, Okla.	July 16-21	J. H. Ellis
Shreveport	Shreveport, La.	July 17-21	J. C. Calvin
Gulfside	Picayune, Miss.	July 18-21	A. L. Holland
Brookhaven	Tylertown, Miss.	July 18-21	G. W. Coleman
Vicksburg	Fayette, Miss.	July 24-28	J. E. Ross
Navasota	Brenham, Texas	July 24-28	T. S. Pryor
Tuscaloosa	Clinton, Ala.	July 31 to Aug. 4	F. W. Williams
Houston	Angleton, Texas	July 31 to Aug. 4	J. S. Scott
Opelika	Dadeville, Ala.	Aug. 8-11	J. C. Chuman

Response in behalf of the Alexandria District, the Rev. J. O. Brown. Timely addresses and discussions were led by the Revs. D. L. Davidson, "What Is World Service?" J. O. Brown, "The Best Method for Raising World Service"; "How to Interest the Laymen in Raising World Service Funds," by the writer.

Papers by Mrs. Ruth Peacock, "Should the Auxiliaries Help to Raise World Service?" Mrs. L. Ellee, "Should the Sunday School Help Raise World Service?" Miss Nettie Smith, "How to Interest Laymen in Raising World Service." Music was furnished by the choir of Asbury Methodist Episcopal Church, Mrs. Williams, organist. Solos by Mrs. F. L. Allen and Mr. Goins. Duet by Mrs. Williams and Miss Esther Severe. Helpful and inspiring sermons were preached by the Revs. A. P. Robinson, W. A. Tyus, and D. L. Davidson.

The Rev. S. M. Garner and his good people spared no pains in making the meeting one of extreme comfort for all assembled. Collection for World Service, \$1,010. The meeting adjourned with the seed of World Service in the heart of all present.—E. S. Johnson, Reporter.

TWO BIG DAYS ON THE WACO DISTRICT

The meeting was held in Brack's Chapel, Waco, Texas, April 9 and 10. At 10 A. M., Tuesday morning, devotions were conducted by the Revs. Esam Smith and H. E. Kuykendall. The latter gave us a brief exhortation from the first division of Psalms. We then enjoyed a love feast, led by the Revs. Smith and F. D. Young, after which the superintendent, Rev. J. W. Downs, made some timely remarks and proceeded with the organization. A. C. Wilson was elected secretary; the Rev. C. S. Williams, treasurer; F. D. Young, W. W. Baker, reporters; Committee on Findings, the Revs. J. G. Brown, M. B. Burkley, C. S. Williams; auditing, the Revs. R. L. Palmer, Jno. Coe, and S. Keese; Pensions and Relief, J. G. Brown; Sam Huston College, F. D. Young. After organization, the roll was called and reports taken. An increase of over \$500 from last Easter, a finer spirit, with more favorable circumstances from every angle, marked these reports. Every service was opened with fervent prayers, song, Scripture lesson, and brief exhortations, one of which was made by the Rev. R. L. Palmer.

The Rev. Davis delivered a splendid sermon on "The Prodigal Son." The Rev. Jno. Coe preached at the evening hour, and one was converted.

The second day included recalls from unfinished business and discussions on the work of our boards. Foreign Missions, the Rev. F. D. Young; Pensions and Relief, the Rev. M. B. Burkley; Missions and Stewardship, the Rev. C. S. Williams; Temperance, Prohibition, and Public Morals, W. W. Baker. Laymen's hour was observed every afternoon. The officers of The Woman's Home Missionary Society called a meeting of the society for the district at Groesbeck the first Sunday in May, and asked the pastors to have at least one woman from each charge there. It was approved by all present.

Bishop R. E. Jones visited our meeting, much to the delight of all present. His words showed how the program and work of our great church rest upon his heart and life, and in a very fine way he led us into fresh, green pastures in our thinking on the church and its program. Long life and many days of usefulness, is our wish for the bishop. The

Rev. Henry Schomburg visited our group meeting and spoke of the call of the Master and its relationship to every nation. We had with us Mr. O. L. Hunter, of Marlin, and of this city, Messrs. M. V. Thomas, A. W. Crane, W. A. Perkins, M. M. Sandford, Mrs. Summers, Miss Mattie Bewel, the Rev. R. E. Lott, Mr. Johnson, and others. The Rev. G. M. Moten and the members spared no pains in seeing that every comfort was provided for us. The Rev. S. N. Harvey, in his own way, preached to us from the subject, "The Trial of Jesus." The Rev. Harvey is a preacher among preachers, and he was at his best, with a packed house to hear him at this service. With the sum of over \$1,500 reported, after two days of study, meditation, and prayer, we go forth to dare and do great things for the Kingdom on this earth and for our Christ, under the tireless leadership of the Rev. J. W. Downs, superintendent.—The Rev. W. W. Baker, Reporter.

Crescent City Note

Williams Methodist Episcopal Church.—Williams Church, under the leadership of Rev. J. W. Turner, is putting the program over in good shape. Our second Quarterly Conference was held April 23, the Rev. J. D. David, district superintendent, presiding. All reports were good. Dr. W. G. Alston and the Rev. B. J. Reddix were with us and brought quite a number of their members with them. The Rev. W. C. Haywood was also with us. Our collection in the Quarterly Conference was \$81.70. The Rev. and Mrs. J. Wesley Turner, of Williams Methodist Episcopal Church, New Orleans, wish to express their gratitude to the friends and members for a surprise pound party, led by Mrs. Arthur Fletcher, Dora Taylor, and Abbie Baptiste. A large box of choice groceries was presented, and a nice purse. Refreshments were served. The following persons participated: Mesdames R. Lewis, S. Obey, M. Brown, A. Rhymes, C. J. Terrence, M. Williams, F. Thompson, A. Stewart, E. Sawyer, O. J. Colwell, O. Fletcher, L. Davis, W. Tate, Misses E. C. Charles, Lillian Rhymes, L. Fletcher, B. A. McNeil, Messrs. V. Cary, J. Obey, A. Fletcher, W. G. Stewart, and Mr. Joe. Sunday, at 11 A. M., the Rev. Dunn, of the Congregational Church, preached an inspiring sermon. The sermon was beautifully illustrated, and enjoyed by each person present. At night a rare treat was in store for all. A sacred concert was given by the Willing Workers, of which Mrs. W. G. Stewart is president. An excellent program was rendered.

Obituaries

ALEXANDER—Sanford Alexander, one of the oldest members and one of the founders of Liberty Methodist Episcopal Church, Philadelphia (Miss.) circuit, passed from labor to reward February 6, 1929. He was about 110 years of age and had been ill for about three years. He bore his suffering with much patience. He leaves to mourn his passing seven children, fifty-six grandchildren, 115 great-grandchildren, and two great-great-grandchildren and a host of friends, white and colored. His life was one of service until his health failed. Obituary was read by Mrs. H. B. Evans. His remains were laid to rest in Liberty Cemetery. His funeral was attended by the Rev. I. R. Kersh.—Velma Donald, Reporter.

BAZIL—Mr. Ardmore Bazil departed this life a few weeks ago at Washington, La. He is greatly missed in the community, having been in the United States mail service forty-two years. He was seventy-eight years of age, and had always been faithful to his duty. Bro. Bazil had followed the Catholic religion all his life until a few months before his death, when he joined the Methodist Episcopal Church, of which his wife and children had been members. Our pastor, the Rev. J. D. McCain, visited him while he was ill. He was buried from St. Mark's Methodist Episcopal Church. The Rev. McCain conducted the services. The funeral was largely attended by white and colored.—Reporter.

BELL—Sister Emma Bell, one of the oldest members of Mt. Zion Methodist Episcopal Church, Crawford, La., crossed the bar Sunday, March 31, 1929, at 3 P. M. Sister Bell was a faithful member to the end. She was ninety-three years old, and though confined to her bed, she never forgot her church. She lived and died a consistent Christian. Sister Bell was the wife of the Rev. Stephen Bell, who was ordained in 1884 at Nashville, Tenn., by Bishop Thomas Brown. The funeral was largely attended. A solo was rendered by Mrs. I. E. Badie; paper by Mrs. Izella Bell; duet, Mrs. Della Mitchell and Mrs. Brown Broussard. Sister Bell's favorite hymn, "Guide Me, O Thou Great Jehovah," was sung by the congregation. The funeral was conducted by her pastor, the Rev. I. E. Badie, assisted by the Rev. A. Carter, of the African Methodist Episcopal Church, Franklin, La. Her remains were laid to rest in Mt. Zion Cemetery by the Lady Knights of Honor.—Mrs. I. E. Badie, Reporter.

BRADLEY—Mrs. Nonnie Bradley was born August 21, 1898; died April 21, 1929, aged thirty-one years. She was a resident of New Orleans, La., for several years. During her illness the family came back to Crystal Springs, Miss. She died at the home of her parents, Mr. and Mrs. Knox Barnes. Sister Bradley bore her suffering with patience. She was a member of the Methodist Episcopal Church. She leaves to mourn her passing a husband, three small boys, mother, four brothers, one sister, grandmother, and a host of relatives and friends. The funeral was conducted by the pastor, Rev. B. J. Cooper. Interment in Little Rock Cemetery.—Mrs. S. E. Rice, Reporter.

CLAUD—Sister Anna Claud, born in Alexandria, La., eighty-nine years ago, died January 24, 1929. She was a great missionary worker and had been a member of Mt. Zion Methodist Episcopal Church, Slidell, La., for a number of years. Sister Claud was a member of the Household of Ruth and was buried with honors of the lodge. A paper was read by Miss Sedonia Fields; solos, Miss Mamie Porter, Miss Catherine Vaultz. The funeral was conducted by the pastor, Rev. T. P. Norris. She leaves to mourn one son, a host of relatives and friends.—Nancy Hyde, Reporter.

CLAY—Sister Rachel Clay, the second oldest member of St. Paul Methodist Episcopal Church, Biloxi, Miss., departed this life April 4, 1929. She died as she lived, a faithful Christian woman. Her funeral was one of the largest ever held in St. Paul Church. She leaves one son, three daughters, several grandchildren, and a host of friends to mourn her passing. We are satisfied that our loss is heaven's gain. Her funeral was preached by her pastor, the Rev. P. H. Rembert, assisted by the Revs. Alexander, L. Johnson, Boon, Smith, and Williams, of the Baptist Church. A beautiful solo was rendered by Sister Emma Taylor.—Reporter.

McCONNELL—Mr. Richard McConnell departed this life April 14, 1929. He was a faithful member of Key's Chapel Methodist Episcopal Church, was public school teacher for forty-five years, and was faithful to his duties in church and school. He leaves to mourn his passing one brother, wife, six children, and a host of friends. The funeral service was conducted by the pastor, Rev. E. G. Webb, and the Revs. R. N. Brown and G. W. Romney.—Alice L. Griggs, Reporter.

PEYTON—Union Methodist Episcopal Church, Morgan City, La., has lost one of its best members in the person of Mrs. Eliza Peyton, who died recently at the age of eighty years. Notwithstanding her age, she was faithful to the end. She was district steward, class leader, janitor, and held other offices in the church. She represented the church at the District Conferences as often as they were held. Sister Peyton attended the last Quarterly Conference, held April 6, at the parsonage. Her report was good, as usual. She visited her daughter in Patterson, La., a few miles away, spent considerable time with the Rev. and Mrs. G. W. Washington and other friends, and returned home where she resided with her sister. She attended the prayer meeting on Monday, held by The Woman's Home Missionary Society. Friday of the same week she received her summons. A sister, friend, and mother has fallen. The writer, pastor of this lovely soul, conducted the funeral. Mrs. C. Belonde read an appropriate paper representing the lodge to which she belonged. Others who delivered brief eulogies were the Revs. F. Hams, pastor of Mt. Pilgrim's Baptist Church; R. H. Bordelon, pastor of Jerusalem Baptist Church; P. McClure and Bro. Wm. Evans, fellow class leader and recording steward. The Rev. M. Smiley, of Mt. Zion Baptist Church, was master of ceremonies. The funeral was held from Mt. Zion Baptist Church, because of the fact we have no church since its destruction.—The Rev. R. A. Walmsley, Pastor.

STALLWORTH—On April 8, 1929, death called Sister P. M. Stallworth, a devoted Christian woman, from labor to reward. After her body had lain in state one night in Biloxi, Miss., the remains were carried to Moss Point, Miss., her former home. She was a member of Meridian Star Tabernacle, No. 20, and the Lady Friends of Faith societies. A host of friends accompanied the body to Moss Point. This was one of the largest funerals that has been held in Moss Point for a number of years. The funeral sermon was preached by her pastor, the Rev. P. H. Rembert, assisted by the Rev. G. W. Williams, our pastor at Moss Point; the Rev. Lee, of the Baptist Church; the Rev. R. Barnes, of the African Methodist Episcopal Zion Church, and others. She was sixty-two years old. A husband, ten children, and a host of friends mourn her departure. Sister Stallworth was a good woman, and was loved by all who knew her.—Reporter.

WILSON—Malinda Wilson, a member of St. Landry Methodist Episcopal Church, after attending early morning service on March 31, 1929, was killed in the front yard of her home late in the evening of the same day at Ray Woods, La. Someone entered the yard about 8 P. M. and shot her down. She was a faithful member of St. Landry Church for many years. Her death was indeed a shock to all in the community. Sister Wilson was a member of the Tabernacle No. 90. Mr. Butler, of Modeste, La., had charge of the funeral. She leaves six small children, mother, brother, husband, and many other relatives to mourn her untimely death. The remains were laid to rest in St. Landry Cemetery. The Rev. Peter Leban officiated, assisted by the Rev. Charles Barber.—Reporter.

WISE—Bro. Eddie Wise, of Jeanerette, La., died April 4, 1929, in full triumph of faith. He leaves to mourn his passing, a devoted wife, four children, mother, and two sisters. The Rev. T. A. Bailey, pastor, officiated at the funeral.—F. Alexander, Reporter.

Woman's Column

The Montgomery District Woman's Home Missionary Society spring meeting will be held in St. Paul Methodist Episcopal Church, Montgomery, Ala., May 30 and 31, 1929. The Lord has wonderfully blessed us to be workers together with Him in bringing the world to the foot of the cross. I am sure we are going to do our whole duty and bring a full, round report to Montgomery. My dear sisters, I am asking your full support in this meeting. Let us make this a banner year in

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raising all our claims. If you fail, we all fail. Let us pray that our heavenly Father may guide us aright in this great missionary effort. Please remember, these secretaries will report one dollar each, to-wit: Thanksgiving, Lenten, mite box, and jubilee offering. I am making this appeal to the pastors to help those faithful sisters to make a full report from each auxiliary in your several charges. Each pastor is cordially invited to be present in our spring meeting.—Mrs. P. P. Wright.

The Woman's Home Missionary Society of the Shreveport District held its third annual convention with the Johnson Chapel Methodist Episcopal Church, the Rev. W. H. Jones, pastor; Mrs. S. H. Day, presiding. After devotions the business was taken up. The president then spoke concerning her trip to the national convention held in Wichita, Kans., last October. This talk was very helpful to all. The Rev. J. C. Calvin, our district superintendent, delivered an able address on the subject, "The Negro's Background." Our special guests included the Rev. J. D. David and A. H. Sinclair, of New Orleans; the Rev. F. D. Nelson, of Hot Springs, Ark.; the Rev. W. H. Walker and R. D. Spikes, of the Baptist Church. All spoke encouragingly of the women's work. A pageant, "America, the Beautiful," was presented at night to a full house. Our president asked each pastor to stand by their auxiliary presidents and help them to raise their full apportionment. The closing sermon was preached by the Rev. H. M. Gray. We want to thank the pastor and district superintendent and all the ministers for their support.—Mrs. S. H. Day, President.

Itinerary for Deaconess Gaither, national field secretary of The Woman's Home Missionary Society, St. Louis District, Central West Conference: Louisiana, Mo., May 1, the Rev. C. N. Wright; Hannibal, Mo., May 4, the Rev. Badie Ray; Fort Madison, Iowa, May 7, the Rev. J. E. Tunstall; Davenport, Iowa, May 9; Peoria, Ill., May 11, the Rev. E. M. Madden; Springfield, Ill., May 13, the Rev. A. M. Todd; Jacksonville, Ill., May 15, the Rev. W. L. Brewer; Clarksville, Mo., May 17, the Rev. L. C. Dawkins; Elsberry, Mo., May 20, the Rev. A. C. Smith; St. Charles, Mo., May 22, the Rev. J. H. Boone; Poplar Bluff, Mo., May 24, the Rev. M. D. Giles;

Farmington, Mo., and intervening places, May 27 to June 1. St. Louis—Remaining time will be given to the following churches: Union Memorial, Asbury, Howard Place, La Salle, Kinloch Park, Samaritan, Webster Groves. Program of arrangements for these charges will be in the hands of Mrs. M. A. Gamby, Conference first vice-president, and Mrs. M. Wilkinson, district president.

Deaconess Gaither will only have time now to work the St. Louis District in the Central West Conference, as the summer schools and camps will claim her time after June 15, and the national meeting of The Woman's Home Missionary Society in October. She will be back to us again to finish her work in our Conference, November 1, by which time her itinerary will be published for the remaining districts. Let us all work together to make her stay with us a profitable and pleasant one.—Mrs. W. H. Wheeler, Conference President; Mrs. L. R. Grant Conference Corresponding Secretary.

Kansas City, Mo.—The Woman's Foreign Missionary Society of the Central (Missouri) West Conference held its session at Centennial Church, April 9-14. The meeting opened Tuesday morning at 10 o'clock, with the Conference secretary, Mrs. Ella Ward Berry, presiding. The devotional service was led by Mrs. Emma Ray; a wonderful missionary sermon was preached by the Rev. LeRoy Woolrich; subject, "Come, Go, and Tarry." The Conference secretary introduced Deaconess Gaither, the national field secretary of The Woman's Home Missionary Society, and Mrs. Saxton, the Conference secretary, Lincoln Conference. At 1 P. M. Mrs. Anna Harris and Mrs. M. Reynolds conducted devotions. After the registration of the delegates, good reports were rendered by the following: Conference superintendent young people's work, Mrs. M. M. Grant; Conference superintendent junior work, Mrs. E. W. Hannah. The children overreached their goal in finance, led in new organizations, and the total amount raised by juniors was \$51.65. The Conference treasurer, Mrs. M. L. Jackson, reported as follows: St. Louis District, \$235.16; Kansas City District, \$157.43; Sedalia District, \$84.85; Hannibal District, \$47.70; total, \$525.59. A beautiful paper on Christian stewardship was read by Mrs. Lula Carrington. The Cheer Fund Committee made their report and requested that Mrs. James Mason, our former treasurer, who had served so faithfully, be remembered by the members, and that a card or a token be sent her on Mother's Day. It was requested that each auxiliary send ten cents per member for the Ways and Means Committee, and fifty cents for registration fee. Mrs. S. C. McPherrin, supervisor of Negro work, was introduced and made some interesting remarks. Mrs. Mary Wright led the evening devotions. Welcome address was given by Mrs. E. W. Hannah; response, Mrs. Viola Payton; solo, Mrs. O. Foster; missionary address on Africa, Mrs. McPherrin; reading, Mrs. D. Whitefield; reading, Mrs. F. Webster; remarks, the Rev. M. L. Mackay, pastor. On Friday afternoon Miss Eula Eno, medical missionary from China, made a wonderful address at the missionary anniversary. Sunday afternoon memorial services were held for the deceased member, Mrs. M. Gibson. Report of Ways and Means Committee: receipts, \$33.17; disbursements, \$33.17.—Mrs. E. W. Hannah, Secretary.

Marriage

BANKS—WEBB. On Saturday, April 13, 1929, Mr. Luther Banks and Mrs. Nettie B. Webb were united in marriage by the pastor, Rev. B. J. Cooper, Crystal Springs, Miss. Mrs. Banks is a talented young woman and a loyal member of Little Rock Methodist Episcopal Church. Mr. Banks is a member of Shady Grove Baptist Church. They are receiving best wishes and hearty congratulations from their many friends.—Mrs. S. E. Rice, Reporter.

Special Notices

The address of Rev. J. C. Beal is changed from Belleville, Texas, Route 2, to Hempstead, Texas.

The address of the Rev. J. D. David, district superintendent, New Orleans District, is changed from 1088 Upperline Street, to 4901 Coliseum Street, New Orleans.

To the Retired Ministers and Widows of Deceased Ministers of the Upper Mississippi Annual Conference. Under the new law of the last General Conference, you are required to furnish your correct postoffice address, with street or box number. If you fail to furnish this information, you will handicap your interest. Please give this immediate attention.—J. W. Winbush, Secretary Board of Stewards, Upper Mississippi Conference, Box 543, Winona, Miss.

United States Advances World Disarmament

(Continued from page 358)

present negotiations of the body before which it was delivered and in view of the forthcoming British elections, cannot be overlooked. The people of Great Britain, whose tax burden is a heavy one, are now in a position to demand that the party which goes into power shall accept the American challenge for the reduction of naval strength.

If the Hoover administration carries through what it has inaugurated in respect to world disarmament, it will register one of

the greatest advances in the international field. The other nations have given a most cordial response to the attitude expressed by the United States. Whereas, there are many obstacles to be overcome and a strong group of militarists to be met, nevertheless there is a mounting faith in Washington that a most significant conference for disarmament on both land and sea is assured in the near future.

A Week With a Purpose

Gulfside School of Missions, Woman's Home Missionary Society, Methodist Episcopal Church, Waveland, Miss.

AUGUST 26 TO SEPTEMBER 2, 1929

FACULTY

Dean—Miss Muriel Day, Cincinnati, Ohio.
Registrar—Mrs. F. E. Gaither, Washington, D. C.
Bible—Rev. J. H. Taggart, Waveland, Miss.
Textbook—Mrs. J. N. Rhodeheaver, Chicago, Ill.
Stewardship—Mrs. J. H. Taggart, Waveland, Miss.
Methods—Miss Day and Mrs. Gaither.
Recreation and Young People—Miss Lillian Pugh, New Orleans, La.
—Mrs. F. E. Gaither.

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Southwestern Christian Advocate

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City and State

My Pastor

Evanston, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 16, 1929



THE REV. ERNEST LYON, D.D.

Liberian consul general, pastor of Ames Memorial Methodist Episcopal Church, Baltimore, Md., entertaining host to the recent session of the Washington Annual Conference, March 20-25, 1929, the only colored Conference giving a negative vote on the Central Conferences Amendment

Observations From the National Capital People's Rights Threatened By Great Corporations

The Rev. Harry Earl Woolever
Editor of The National Methodist Press

CONGRESSWOMAN Ruth Bryan Owen, whose presence in Washington is a reminder of the years spent here by her distinguished father, the Hon. William Jennings Bryan, has suggested a timely amplification of our pledge to the flag. She said: "I wish that we could add to the pledge to the flag, after the word 'allegiance,' the phrase, 'and every law for which my flag stands will be sacred to me.'"

President Hoover's physician is Captain Joel T. Boone, of the Navy. His predecessor as White House physician was Major James F. Coupal, who served during President Coolidge's term. Major Coupal has been ordered to service in the Philippine Islands. To go from the White House in Washington to an army reservation in Malaysia is to experience two extremes, but such is the lot of officers in the Army.

A marble bust of former Vice-President Coolidge has been placed just outside the main entrance to the chamber of the United States Senate. In other niches in the corridors and in the Senate chamber are found statues of Sherman, Fairbanks, Roosevelt, and others who have presided as presidents of the Senate; but the Coolidge bust is the only statue of a living person occupying a place in the Capitol. It is sculptured from a rather fine piece of marble, but it is a poor likeness of the ex-President. It accentuates all the sterner characteristics of the silent New England type, but fails to give expression to those higher human and spiritual qualities of the Coolidge whom thousands came to admire and love during his five and a half years in the White House.

The Hon. Curtis D. Wilbur, formerly Secretary of the Navy under the Coolidge administration, is now a judge of the United States Circuit Court of Appeals. Although nominated to this position by President Coolidge just before the latter left office, the Senate of the seventieth Congress failed to confirm the appointment of this former Chief Justice of California. President Hoover, when he came into office, also presented Mr. Wilbur's name to the Senate for the same position recommended by Mr. Coolidge. The Senate, with no apparent reason whatever, let the matter drag. Two months elapsed from the time this distinguished Californian was first nominated, before the Senate gave its approval.

Judge Wilbur is appointed to the Ninth District, which includes California, the State from which he came to accept the secretaryship of the Navy Department.

Congress has a physician! There have been times when the feeling was quite general throughout the nation that Congress needed a doctor. On some of these occasions, a physician might have administered an opiate to certain members in both Houses and thus have saved the country the cost of maintaining Congress while irrelevant, time-killing speeches were being made.

Commander George W. Calver, of the Navy Medical Corps, has been loaned to the House of Representatives, and now there is a resolution before the Senate asking that his services be extended to that body. There are a number of physicians who are members of Congress, but they do not seem equal to the task. It is heartening, however, to note that Congressmen and Senators are realizing that something is wrong with them. For a long time it has been commented that the chaplains enter the rostrums, face the members of Congress, and then pray for the country. It

looks as if the legislators are considering the condition of at least some of their number in taking up a resolution which asks that a medical attendant be assigned to both Houses of Congress.

MONEY POWERS CURBING PUBLIC PRESS

One of the most startling revelations brought out in recent months by governmental agencies at Washington is the attempt of great power companies of this country to gain control of and muzzle the public press. A similar program to place in the public schools textbooks favorable to the activities of the power trusts was exposed in a former investigation. The plan to influence the press and to use the public schools for the benefit of great financial interests is a direct attack upon the fundamental principles of a democracy. When any monied interest undertakes to close the columns of the press to a free criticism of its methods and practices, and even undertakes to prepare textbooks for use in the public schools, the thoughtful citizen will appreciate that his rights are in jeopardy. A money-controlled press and a propagandizing public school are inconsistent with the fundamentals of a republic and are a menace to the rights of the citizens.

Recent investigations by the Federal Trade Commission, stimulated by Congressional action, have revealed that the International Paper and Power Company has recently acquired large interests in the ownership of a number of daily papers throughout the country. This company, in addition to making paper, manufactures electric power and, through affiliated agencies and companies, owns the plants and controls the business furnishing electric light and power to millions of citizens in this country. Their financial statements show enormous profits, totaling millions. All of such profits, over a reasonable earning on the investments, are the result of taking the people's money from their pockets by means of unjustifiable rates. These power companies, in order to prevent any movement which might disturb them in their practice of virtually robbing the people through overcharging for the electricity which has come to be a household necessity, have gone to extremes dangerous to public welfare. The enemies of the allied cause in the World War, and the brewing interests in their fight against prohibition, bought up newspapers in this country in an effort to control public opinion. Now the power trusts, according to Senate revelations, have placed themselves in the same class in order to horde up money and deceive the people as to the facts.

ATTEMPTS TO DECEIVE PUBLIC

The International Paper and Power Company, through its various agencies, bought a controlling interest in the ownership of long established and reputable papers in Chicago; New York; Greensboro, N. C.; Augusta, Ga.; Boston, Mass.; Spartanburg and Columbia, S. C.; Tampa, Fla.; and in Albany, Brooklyn, and Ithaca, New York. This was only one of the powerful companies which, under Government pressure, revealed their holdings in the public press of the country. This particular company claimed it bought an interest in the above journals in order to have an outlet for the paper which it manufactures, but those in the Senate who are fighting the giant power trusts believe this to be only a blind. It is their opinion that the object of the purchases was to control what these papers might say about the ethics and monopolistic methods of the power companies. One Senator

summed it up with an old adage, "Whose bread I eat, his song I sing."

The free press of the country has condemned this attempt of a great financial group to participate in the control of the public press. They declare it one of "the most disturbing developments that has ever occurred in American journalism." They point out "its menace to the freedom of the press" and its "tendency to destroy public confidence in the daily press."

WOULD CONTROL SCHOOLS AND PULPITS

The investigations into the activities of the power trusts disclosed their efforts to have placed in the public schools textbooks written by their own agents and setting forth their doctrines. They were successful in a number of the States. An investigation into the correspondence of certain of these agencies showed also that they believed that they could, by financial means, reach the underpaid school teachers and preachers. They believed that, by finding a method to subsidize these low salaries, they could silence the teaching and preaching adverse to the methods used by the monopolists to force unfair rates from users of their products. It is amazing, as this investigation has revealed, how money-mad financiers develop the opinion that for a price all men and women can be bought, even to those who train the future citizens in the schools and those who proclaim righteousness from the sacred pulpit.

The profit which the trusts might take from the people is not the major danger in the program as revealed by the Government investigation. While many of the people can ill afford to pay a price far in excess of the reasonable cost of production, the cause for alarm in this situation is found in denying the people the benefits of a free and dependable public press. A press which does not throw

(Concluded on page 396)

Personal and General

—Correspondence will reach the Rev. Spencer Ray, formerly pastor of Marshall, Mo., now district superintendent of the Omaha District, at 710 Erskine Street, Omaha, Nebr.

—Dr. D. G. Franklin, formerly district superintendent of the Wichita District, is now pastor of Wesley Methodist Episcopal Church, Tulsa, Okla. He may be addressed, 611 East Easton Street.

—Dr. E. W. Hannah, district superintendent of the Kansas City District, Central West Conference, informs us that the Rev. W. H. Wheeler, 516 Winchester Street, Moberly, Mo., has been appointed district representative of our Southwestern Christian Advocate. Secretaries of Good Literature of the Kansas City District will please send their names and addresses to him.

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He's Dead Wrong

MUCH talk is current now throughout the nation concerning the murder rate of the several cities, since F. L. Hoffman released his figures, ascertained as official statistics for the Prudential Life Insurance Company, covering the year 1928. Mr. Hoffman's investigations show that the murder rate has doubled since 1900. As an exhibit, he makes two separate comparative groupings of six northern cities and of ten southern cities. Here are the figures for the North:

	Deaths	Rate Per 100,000
Detroit	228	16.5
Chicago	498	15.8
Cleveland	134	13.3
Philadelphia	182	8.8
New York.....	401	6.7
Los Angeles.....	70	4.7
Total	1,513	10.0

For the South, the following showing is made:

	Deaths	Rate Per 100,000
Memphis	115	60.5
Birmingham	122	54.9
Jacksonville	74	52.6
Atlanta	115	45.1
Little Rock.....	30	37.9
Macon	22	35.9
Savannah	31	31.0
Nashville	39	27.9
Houston	72	26.2
New Orleans	111	25.9
Total	731	38.6

Probably Mr. Hoffman is accurate in his assembly of factual statistics, but he is positively wrong when he undertakes to juggle these figures so as to draw from that process conclusions to fit into and form a basis for his racial prejudices, as he seems clearly to have done.

The combined rate of murder for the six largest northern cities is only ten per cent per 100,000 of the population; whereas for the ten southern cities, the combined murder rate is 38.6 per cent per 100,000 of the population. Even Chicago, with its rate of 15.8, is relatively far less murderous in proportion to population than are the ten southern cities. Among northern cities, Detroit stands first.

Falling into the common error of trying to refer every defect and disgraceful aspect of our civilization to the Negroes' presence and character, Mr. Hoffman thus seeks to explain:

"The fact that Detroit has the highest homicide death rate for the six largest cities is, of course, largely attributable to the increasing Negro population of that city."

We presume Mr. Hoffman would seek to explain the racketeering industry, the bank robberies, the scandals of Reno, the burlesque type of Broadway theaters, the drunken, immoral carousals of high-school youths, the frequent murder of their husbands by unfaithful wives, living clandestinely with their promiscuous lovers—these and the whole sickening social situation of our American civilization, as due to the presence of large Negro populations. Folk who live in glass houses should not throw

stones, even should such stones come in the guise of scientific investigation. In no aspect of the moral or criminal problem can the white pot call the Negro kettle "black." We are all one of a piece; the sooner false guides of their group cease to pamper their group vanity by creating false superiority complexes, the better it will be for society. Group technique in hiding moral lapses may be developed to a high degree, but we simply have not been able to discover as an actual fact such a thing as superior group morality in any strata of society among any given grouping by races.

Mr. Hoffman's explanation, age-old and trite, discloses its motive on the surface, and simply does not explain. Why did he not say, what is true, that Detroit's large element and influx of a foreign element pregnant with murderous impulses, is at least one element in Detroit's situation? Is the Detroit Negro responsible for that city's strikes and mobs such as attacked the Sweet family? If the Hoffman guess were true, why does it not hold good in other large urban cities populated, and being swelled, by increasing influxes of Negro population? The death rate of Chicago, largest Negro center, actually decreased three per cent during last year. The same is true of other large Negro centers, as witness Houston and New Orleans. While the murder rate of such large Negro centers as Birmingham, Nashville, New York, remained practically stationary.

On its face, the old hoax of charging the nation's crime, immorality, and irreligion to the Negro, has about faked out as did the ruse of the boy who was constantly crying, "Wolf! Wolf!" For even Bro. Hoffman finds his desperate effort not in harmony with any reasonable show of intellectual integrity on his part, and he thus finally strikes out on a thread-path through the jungles of his prejudices toward the goal of truth. Says he:

"All of these are Southern cities with a relatively large colored population, but even when the rates are worked out for the two races separately, it is shown that both races in the South have a decidedly higher homicide death rate in the South than in the North, Central West, or far West."

And fortunately we have before us at this very writing a copy of the "Georgia Bible," *Atlanta Constitution*, containing an article by the Rev. Sam W. Small, who loves the Negro less than he loves his Southland. Mr. Small's article, quoted verbatim, was written July 28, 1927, on the high murder rate of the South. He says:

"The explanation that is generally made is that the large percentage of Negroes in our Southern population accounts for the larger percentage of homicides. The statistical record confirms that explanation to a certain extent, but not wholly or satisfactorily. The ordinary, undisciplined Southern Negro does have less regard for human life than white persons and sophisticated colored people. They have a strong suspicion of police and courts, and seldom resort to them to redress their wrongs. Their instinct is to personally avenge them, even to killing their enemy.

"But even then they fall short of their mathematical proportion of murders. Statistics show that proportions of whites and Negroes in a population do not determine the ratio of murders by each race.

"The ratio of Negroes to whites in Atlanta is 6 to 14. We had ninety-one murders in 1925, nearly one half of which were by white homicidists. Norfolk, a seaport, with a ratio of four Negroes to seven whites, had 6.2 homicides per 100,000 population, and only one third of them committed by Negroes.

"The Negro, as a rule, has a stronger sense of the certainty of punishment for his crimes, and that acts as a deterrent. So we have to look further than population figures to find the full reason for the larger ratios of murders in the South.

"Having had in times past a considerable personal relation with the administration of criminal law, right here in Atlanta for ten years, and elsewhere in Southern communities, I have fixed convictions as to why our murder records exceed those of other sections of the nation. *We Southern white men have always had the killer complex more strongly ingrained than the men of the East and North.*

We have descended from sensitive, impulsive fighting stocks. The cavaliers of Virginia, the Scotch-Irish of North Carolina, Tennessee, and Kentucky, the Huguenots of South Carolina, the Anglo-Scots of Georgia and Alabama, and the Hispano-Frank creoles of Louisiana—the whole potpourri of them were bred to 'feel an insult as a blow,' and a wanton wrong as a wound, to be instantly resented and punished, lest honor fail and self-respect perish."

"Subsequent civilization has but little modified and certainly not eliminated our psychology of personal reprisal.

"Almost any day one can hear a friend say, 'If that fellow had done that to me, I'd have killed him!' or 'That sort of a rascal ought to be killed like a dog!' The atmosphere reeks with the 'kill him' philosophy—so what but murder can one expect?"

The explanation is given by Mr. Small, and not by Mr. Hoffman. It is in the biological and psychological complex of the dominant group in our Southern population. Here likewise is the explanation of the South's lynching record as we have insistently pointed out for years. Here in the South, being helpless, the Negro is at the mercy of this capricious complex of the murderous mind. Unobstructed, the passion to kill something spends itself upon many an innocent Negro just because he is helpless. Public opinion, even of some religious prelates, condones the murderous practice perpetrated on Negroes, whose only offense in American life for the past three hundred years is that they have been offended.

Practical immunity from legal punishment likewise gives encouragement to the murder impulse, and the civilization of the South, thus prostituted, moves on toward an impossible perpetuity in a world fast becoming democratized.

Two things will reduce the murder rate in the South. The one we give here: This southern section must undergo a change, a complete transformation in its psychology, even in its religious psychology. Its unethical moves is permanently impossible. Mr. Hoffman gives the other step in this final paragraph of his hitherto muddy reasoning:

"The ten cities are all located in States in which the death penalty is enforced with a fair degree of rigorous impartiality, but they are likewise located in States where the gun-carrying habit is common and the sale of firearms and ammunition is practically unrestricted. About three fourths of all the deaths from homicide in Southern cities are due to firearms.

"Hence the first step toward a deliberate reduction in the homicide death rate is the urgency of decidedly more drastic regulations of the traffic in firearms and the possession of firearms by others than public officers, or private persons under proper rules and regulations. The ten Southern cities combined had a homicide death rate nearly four times as high as the country at large, while Memphis, as usual, leads the list with a homicide death rate more than six times as high as the average for all the cities combined.

"It is a glaring contrast even for Southern cities for Memphis, with a population of less than 200,000, to have more deaths from homicide than the city of New Orleans, with a population of over 400,000."

And since New Orleans has far more Negroes in its population than Memphis has, it cannot be inferred that the presence of the Negro element materially influences the murderous rate of the South. Hoffman is dead wrong.

Race Differences

WHETHER it is as frequently expressed as in former years, the idea of ingrained racial differences persists stubbornly in the minds of many folk who are incapable of careful scientific observation or are blinded by their prejudices in favor of that current tradition.

That "folks are just folks" is difficult for many to believe, simply because the tradition of essential and fundamental differences is a sweet morsel of "argument" under their tongues to prove the egotistical claim of their superiority over some other segment of the one human species. These hold tenaciously and frantically to their hoary tradition despite the evident fact that in no division of scientific knowledge has there ever been discovered any fundamental race differences. Neither has everyday contact in practical life experiences given such conclusive proof. Everywhere it is obvious that men differ in color of skin and in cultural levels such as difference in environment produces. But there is no such phenomenon to be found as that of every man of any one racial group possessing uniformly every characteristic of that group in contradistinction from every member of any other group. Many members of any race group in the world will be found to possess the same characteristics as many members of every other race group of humanity.

Fundamentally humanity is one. Extreme racialists are confronted with the necessity of discovering to us any division of labor in the social whole which some members of every race are incapable of performing. That they may not perform such function may be and frequently is due to some social prohibition or handicap rather than to incapacity. For instance, to refuse to permit Negroes to become locomotive engineers, or occupants

of the White House, is no argument they could not find among their number those who potentially have capacity for such service to the community.

Furthermore, are there any moral concepts, is there any moral conduct and behavior which may be predicated of any one race group that any other race group is incapable of? If so, history has not yet revealed it. Whether ethical ideals are inherent or derived, they are the possession of all men and every man whose life experience is normal. And no group of humanity has a monopoly on ethical concepts or moral conduct. Mankind's ethical nature derives from our relation to God. All bear His image, share His love.

Has science discovered any fundamental differences in the major physical functions of mankind so that one group and not another performs them? The processes of growth and assimilation are the same for all men; likewise the divine process of human reproduction and nurture is identical for every member of the human family alike. In what one of the race groups of the world does the process of genetic transmission differ from that of every other race group of mankind—whether we be Nordic or Negro, European or American, illiterate or intelligent, saint or sinner, pagan or Christian, these essential processes are the undisputed facts that conclusively argue the oneness of humanity. "For he hath caused to spring from one Forefather all the races of men that dwell upon the face of the earth."

In the matter of response to spiritual phenomena and fact, the races are one. Herein, differences within any given race are about as varied as those existing between races so-called different. Human worship, the attitude of
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The Contributing Editor's Page

The Decline of Theology

IN THE intellectual crisis of the present, which comes from the sudden influx of novel and unassimilated facts and theories from scientific research, we are not getting the help that we have a right to expect from those who now occupy our pulpits, and I fear that we shall get still less from their successors. For, either from lack of taste or from defect of training, the graduates from our best theological seminaries do not seem to be concerned with such questions. The theological students I meet nowadays are good fellows, earnest, energetic, devout, ambitious, and liberal-minded. They seem to be smartly up-to-date and keenly alive on all topics but one, and that is theology. Most of them do not seem to have any, or any interest in any. By theology I do not mean a particular system of dogmatic doctrine, but rather the habit of thinking about the fundamentals of faith and reason, about the metaphysics that lie at the base of physics, the psychology that controls character and motivation, the personal philosophy that is the compass of conduct. It is the schools of science, not the schools of theology, that are turning out the thinkers in such fields.

We are in the midst of the greatest revolution of thought that the world has ever seen, the Einstein theory of relativity, the Planck theory of quanta, the chromosome theory of heredity, the hormone theory of temperament, the new knowledge of the constitution of the universe and of the workings of the human mind. These ideas will influence the philosophy, theology, religion, and morals of the future as much as the Copernican theory influenced those of the sixteenth century and the Darwinian theory of the nineteenth. Such questions would have aroused the keenest interest in the minds of men like Edwards, Berkeley, Calvin, Wesley, Aquinas, Augustine, or Paul. They would have delighted to work out their ethical implications. A student of engineering or biology will sit up half the night discussing these theories and their application to life, but your modern theological graduate is bored by them. He has learned how to give the glad hand to the strangers at the church door, and can teach Boy Scouts how they should salute the flag—things that a pump-handle or drill-sergeant could do as well—but he is not qualified to lead his people through the mazes of modern thought. Since sermons have become sociological instead of philosophical, serious-minded people are going elsewhere to get their metaphysics and often getting a poor brand of it from unqualified dispensers. When a young preacher does touch upon such topics—which fortunately is seldom—he is apt to reveal a materialistic conception of matter that sounds amusingly antiquated to his scientific hearers.

The Committee on Inquiry on "The Teaching Office of the Church" appointed by the Archbishops of the Church of England, admitting "the failure of the church to obtain a hearing for its message," ascribed it primarily to the fault of the theological teaching. The Committee on Evangelistic Work reported that "if the church is to preach to this generation an evangel that will grip, it must come in some real sense as 'news'; news powerful enough to change the whole mental and spiritual outlook."

If the church is to be anything more than the Boosters'

Club of Zenith City, there has got to be some hard thinking done by those at the head of it during the next twenty years. Somebody has got to seize hold of these new conceptions and point out their moral applications. Otherwise somebody else will make immoral applications to them. Unless the preacher gets accustomed to deep diving while he is young, he is apt to swim shallower and shallower as he gets on in life. Unless he has once thought things through for himself, he will be at the mercy of every passing fad that blows. Theological schools ought to teach theology.

Eloquence of tongue and charm of manner will not compensate for want of thought. In time any congregation will tire of a diet exclusively of boneless sermons stewed in cream.

EDWIN E. SLOSSON.

Director of Science Service,
Washington, D. C.

Dr. GEORGE P. MAINS, of Altadena, Calif., writes concerning the exceptional value of a recent publication of The Abingdon Press, *The Church in History*, by Professor NAGLER, of Garrett Biblical Institute, and says: "The author's grasp of history, both synthetically and analytically, gives him a sure credential for a luminous handling of his subject. His perspective carries him sure-footed along the pathway of the centuries to present-day Christian thought. He traces with the skill of a master the many, and often diverse influences which have entered as shaping forces into Christian history. The book is at once most interestingly informing, clear in historic outline, giving incisive and fitting setting to salient facts, giving to each its due constructive or destructive place in Christian history.

"I know of no book within its compass dealing with the history of the church which exceeds it in instructive values. It is a volume which all younger ministers, especially, should studiously read. If it could be read by a million of our intelligent laymen, it would contribute mightily to the Christian enlightenment of the church. It is a great book."

My Bark and I

I am afloat, my bark and I—
For all the haze that haunts the sea,
This much I surely know.

O'er depths as deep as heaven is high,
Our sails bedrenched with mystery,
On, on, we seem to go.

We cleave the mists that round us lie,
We test the storm's resistency,
We breast the winds that blow.

We are good pals, my bark and I,
Whate'er befall, good pals are we—
Whate'er of weal or woe.

We scorn the taunts that round us fly,
And every evil augury
Their dismal priests bestow:

While oft from out the somber sky
A conquering splendor floods the sea
And sets our sails aglow.

FRED CLARE BALDWIN.

New Wesley Letters

By the Rev. H. Ingham

Pastor Highbury Quadrant Congregational Church, London, England

WHEN the announcement of Mr. Arnold Lunn's life of John Wesley was made I looked along my shelves and considered whether or not to place my order. Was anything new to be said about Wesley? So many "lives" of noted men have been published lately and each from a new angle that I decided this must be of such a character and I placed my order. Long ago I adopted the method of Baron von Hugel for gaining knowledge: he states: "The spiritual world is a great world of facts and you must learn about them as you would learn forestry from a forester. After five or six years among trees you will know something about them—it is best to learn from others; it gives a touch of creatureliness."

The preface of Mr. Lunn's book states he was persuaded to write it from the angle of a man "not a Methodist, but who had a Methodist background." It is safe to say that there is nothing new to be found in Mr. Lunn's book—outside of an unpublished letter—and it only differs from others in the matter of emphasis. His chapter of "Lex Orandi: Lex Credendi" (published previously in the "Review of the Churches") lays undue stress upon Wesley's teaching on eternal punishment, and one feels that Mr. Rattenbury has the better argument where Mr. Lunn takes issue with him. However, the book is very interesting reading and is a welcome addition to the many "lives" of our founder.

When I came across five original letters of Mr. Wesley in the possession of one of the members of my church here in London I became intensely interested. Here was Wesley's handwriting; here was an intimate touch I had not found before and I felt fascinated and desirous of having these letters for myself. I have had them in my study for several weeks and turn to them at every opportunity so that the atmosphere of them has entered into my spirit. Then I wanted to tell others about them. Would other Methodists be interested in them? There was nothing new in them, and to those who had read Wesley's Journal and Diary everything would be familiar: but they might prove interesting, so I decided to have them photographed and write a few lines concerning them.

They were written to Miss Nancy Bolton, in Witney, Oxfordshire, and bear the following dates: January 12, 1769; July 1, 1772; January 2, 1781; March 31, 1781, and September 9, 1781. It will be noticed from the dates that they were written after the stress and strife through which Wesley passed during the formation of his societies, for by 1770 he was again preaching in the parish churches and active opposition to him and his followers had ceased. Miss Nancy Bolton was the sister of "Neddy" Bolton, one of Wesley's lay preachers living at Witney, and one of the preachers who attended the Conference of 1771. He was a man of substance, and Mr. Wesley and his preachers always found a home with him during their preaching journeys. The Journal and the Methodist Magazine both contain references to this Edward Bolton, and on one occasion Wesley, Fletcher, and John Valton were guests in this home at the same time. Mr. Bolton in his own letters refers to Mr. Wesley as one "the like of which I shall ne'er look upon again."

It was during these visits of Wesley to Witney that Nancy Bolton found in him a spiritual adviser and helpmeet. The Boltons became "decidedly religious" during a thunderstorm which occurred at Witney, and evidently found in Wesley and his teachings that which fitted their experience. Wesley loved the country and used every opportunity to refresh himself in body and mind when visiting it, but he sometimes found that it was not always the noise and tumult of the city which distracted him. On one occasion whilst visiting with the Boltons, Mr. Bolton was anxious to impress the advantages of the country over the city, "where all is quiet and retired and no distracting noises from the busy multitudes intrude themselves." "'Tis true, Neddy," said Wesley, "but distracting thoughts may."

It is a remarkable testimony to Wesley's interest that, in spite of a life filled with preaching, traveling, and the administration of a growing society, he found time to write and enter into the experiences of those who sought his advice on matters both spiritual and temporal. A warm friendship developed between Nancy Bolton and Wesley and "My Dear Nancy" found a ready help in Wesley in her time of need. In a letter dated January 12, 1769, Wesley gives the following advice regarding temptation: "That you have been exceedingly tempted is no bad sign. It puts you upon your guard. It makes you more sensible of your own Weakness (capitals his) and shows you where your strength lies. But take care of reasoning against yourself, and against Him that loves you. See Him willing, as well as able to save you! Willing to save you NOW—do not shrink back! Do not stagger at His Promise, or fancy it to be far off. The word is nigh thee: look up and take knowledge of His love! Believe and thou shalt be saved."

Again under the date of July 1, 1772, after a humorous sally at a common method of effecting a cure in sickness: ("You simple one! A blister! Why not a red hot iron? It wd have taken off your skin sooner. I hope you tried a treacle plaister first. Otherwise I can only say, you are not as wise as Solomon.") He shows his deep interest in the understanding he would have his followers know where it concerned his particular teachings: i. e., Christian Perfection. "I am exceedingly jealous over you, lest you should go one step to the right hand or to the left. You are my glory and joy (tho' you are nothing) and I want you to be exactly right in all things. I am not content that anything shd be wrong about you, either in Temper or Words or Actions. And I bless God, I generally have my Desire over you: You are, in good measure what I sd have you to be. I do not observe anything to reprove in the acct wch you now give me. Go on! Watch in all things! Be jealous for God! Continue instant in Prayer! And the God of peace shall sanctify you wholly and preserve you blameless into ye coming of the Lord Jesus Christ! I believe you have been in one danger, wch you were not sensible of. You seem a little inclined to that new Opinion, wch lately sprung up among you. That we are (properly) sanctified when we are justified. You did not observe that this strikes at the root of Perfection; it leaves no room for it

My Dear Nancy

One thing we are absolutely of
 of, That good is the will of the Lord.
 should be glad to have. How do the Lord's will
 stand now? Has he any prospect of getting
 his trouble? Is there a probability that he
 will be able to extricate himself from his present
 difficulties? How far are you concerned therein?
 Are you perplexed on any other account? How
 do you spend your time, & how are you employed?
 When you have any leisure, certainly you
 cannot but be at liberty, than in visiting
 as you can of your poor neighbours. What
 should we now? I should be afraid that
 upon your mind, would increase your bodily
 disorders. I do not believe you mourn over
 but at any thing. But you cannot avoid grieving
 (Ourselves with the power of the Highest overloading
 you in an extraordinary manner) and even this
 will shake the basement of clay.

I am, Nancy, share all your Griefs with
 Your real Friend

J. Wesley.

at all. If we are never sanctified in any other sense, than we are sanctified then, Christian Perfection has no being. Consider the Sermon on the Repentance of Believers, and you will see this clearly. O may God give you, to have a right judgment in all things and evermore to rejoice in his holy comfort!"

On the subject of Christian Resignation Wesley wrote Miss Bolton on January 2, 1781, as follows: "It is a great step towards Christian Resignation to be thoroughly convinced of that great trust. That there is no such thing as Chance in the world; that Fortune is only another name for Providence. Only it is (....) Providence.

"An event the cause of wch does not APPEAR we commonly say 'comes by chance.' O no: it is guided by an unerring hand: It is ye result of infinite Wisdom and Goodness. Such are all the afflicting Circumstances that have followed you in constant succession, almost from your Childhood. He that made ye Captain of your Salvation perfect thro' Suffering, has called YOU to walk in the same path; and for the same end; namely that you may 'learn obedience' (more fully inward obedience, or more perfect Conformity to His Death) 'by the things that you suffer.'"

Later this same year "Neddy" Bolton was passing through a period of trial. Wesley is deeply interested

as his letter of September 9 shows: "One thing we are absolutely assured of, That good is the Will of the Lord! But I should be glad to know, How do Neddy's affairs stand now? Has he any prospect of getting out of his troubles? . . . How far are you concerned therein? Are you perplexed on any other account? Where do you spend your time, & how are you employed? When you have any leisure, certainly you cannot bestow it better than in visiting as many as you can of your poor neighbours. . . . I do not believe you murmur or fret at anything. But you cannot avoid GRIEVING (unless when the power of the Highest overshadows you in an extraordinary manner) and even this will shake the monument of clay. My Dear Nancy, share all your Grievs with Your real Friend."

It was Wesley's "creatureliness" which gave him the power he had amongst his followers. He was strict to the letter, but he never demanded from others what he was not willing to undertake for himself, and herein lies the secret of his success. What wonder that when he died—to quote Mr. Lunn—"The Rev. John Richardson, who read the burial service, changed it to read 'Our Dear Father,' and 'those who stood beside the open grave could check their grief no longer and broke out into weeping unrestrained.'"

The United States Peace College

By LeGrand Kerr

WE HAVE for generations rationalized war until the habit of thought of our body politic is that wars are necessary evils which the world must endure. It will take years of real education to thoroughly supplant this "war" idea with the idea and ideal of peace, which is the heart hunger of a vast and ever increasing body of American citizenry. This education must be according to the most approved pedagogical methods, by teachers who are authorities, pursuing a most carefully wrought curriculum.

The Kellogg treaties have fired the imagination of all right-minded citizens. The famous pact does not prevent wars, but makes them illegal. It is probably the greatest step in furthering the cause of world peace ever advanced. It fixes the international mind upon the possibilities of peace because of the power and authority of the originator and its signatory acceptances in Paris.

But epoch-making as it is, it never will come to full fruition until backed by a strong national public opinion. We must mold a strong public opinion favorable to it. This in turn requires the education of public opinion.

Agreed that education is the most efficacious method, where shall we start? Shall we leave the matter in the hands of well-intentioned enthusiasts?

Inimical to the best results in molding public opinion is the fact that individuals speaking as such are accepted as individuals and their teachings commonly accepted as individual opinion, but lacking in authority. Let us honor the good they do and be grateful to those who finance them, but not be blind to their limitations.

If it is worth while to set up institutions and man them with the best available brains for the training of

As a result of this paper, a bill providing for the "establishing of a peace college" has been introduced in the House of Representatives and referred to the Committee on Foreign Affairs.

young men in the arts and the practice of war (and it is), how much better is it to set up as comprehensive, as well manned and adequately organized institutions, in the arts and practice of peace. If it is worth while to organize our citizenry into a great unit for the prosecution of war to its earliest success, how much more worth

while to organize them for permanent peace.

Would it not be an epoch-making step if our Government, safeguarding the best interests of all of its people, continued its war college and its naval academy with their present high standards, but matched them with a peace college?

A peace college in which young men would be taught all the arts of peace, including diplomacy, men who could be guaranteed in the cause of peace as high a place as those now trained for war, men who could be given preference in diplomatic appointments, would crown the American educational system.

Men trained in the arts of peace would be continuously drafted for the education of the public in various ways. Speaking as they would with authority after such training, through the radio and other channels, they would become a tremendous factor in molding public opinion.

This is distinctly the work of the Government, but if not taken up by the Government, a peace college could be started by popular support until such time as the Government would take over its activities. A few millions thus spent would mean a saving of billions, if one war was prevented, to say nothing of the preservation of countless thousands of precious lives, homes, and property.

BROOKLYN, N. Y.

Preaching and Church Life in America and Great Britain—Some Contrasts

By James Moffatt

Professor of Church History, Union Theological Seminary

THIS is the subject on which I have been asked to write some words. It is not one which I would have chosen myself, and indeed it is with reluctance that I obey the command, for the comments of a newcomer are apt to be superficial, and it is easy to fall into that irritating "condescension" which Lowell resented in the last century. Even when one abjures the idea of going about America with a British measuring rod, marking the less successful creations of the Lord, who can hope to combine politeness with truth, or to adjust admiration with criticism in such a way as to avoid giving offence? Still, I offer these comments for what they are worth. It may be interesting for Americans to see how their religious life strikes a newcomer from the other side of the Atlantic, who endeavors to be open-minded and to eschew prejudice.

Preaching and religious life cannot fail to be affected by the national environment. And the first thing that strikes one is the heterogeneous character of the soil. In Britain, on the whole, the traditions of the people are homogeneous. There are sharp differences in religion and temper, but these are far less than the varieties of nationality that prevail here. In a country like this, where most quarters embrace a number of foreigners from Europe, the problem of the church is more ramified than in Britain. Evidently the church has to assume responsibilities which in Britain are not specifically part of its duty; it has to provide for the local welfare of the community and to share in the upbuilding of the people, in a way not so familiar to British Christianity, where the functions of social development are differentiated more highly.

One result is that the interests of the church here seem to include amusements and education, for example, in a proportion unknown to British civilization. One cannot help being struck by the practical and wide concern shown for such public services by the church in its organized work; the social conscience in Britain operates through individual Christians in various public services rather than through specifically organized activities of the church itself. This is not due in the United States, of course, to the mixture of races primarily; the presence of foreign groups is only a contributory element. And the newcomer, curious about religious activities, soon observes a difference between city and country churches. Still, there is a prevailing tendency to regard the local church as the center of social life, and even in some quarters to combine it with the functions of a hotel, a restaurant, an athletic club, a school, and a place of amusement. It is putting it mildly to say that this development of religious life is a revelation to the British visitor. If there be any criticism which he would feel justified in making, amid his admiration for the highly organized services thus rendered to the various sections of the community, it is that the major functions of the church may be forgotten.

After all, the two supreme ends of the church are worship and fellowship. No one would dispute the truth of Emerson's remark that "the religions are obsolete when

the reforms do not proceed from them," but all true reforms are based on conceptions of human nature for which Christianity claims that it possesses the final standard and inspiration. Worship and fellowship may easily become provincial and selfish, and a congregation may resolve itself into a religious club, well-appointed, musical, and intellectual. Yet it is in worship and fellowship that the heart of the real church beats. Unless provision is made for these, in their essentials, no amount of social activity will avail to hold people together; or, if they are held, it is not upon the level of Christianity. Years ago F. W. Myers heard Dr. Frederic Temple preach, and wrote these lines after the service:

"For, as he spake, I knew that God was near,
Perfecting still the immemorial plan;
And once in Jewry and forever here
Loves as He loved and ends what He began."

When preaching produces such an impression it is real preaching, not preaching about God but preaching the love of God as a present power which has been in history and lives to-day. Such is the outcome of real worship, of which preaching is one part. One sometimes fears that amid the multiplicity of other interests this fundamental feature of the church is not receiving its proper attention in some quarters. Or, to put it otherwise, there is a risk of people being more interested in the fruits than in the roots of Christianity.

I must not dwell on this, however. At the risk of being misunderstood, I shall mention another feature of American religious life in worship which has startled me. It is the absence of intercessory prayer. In many church services there is only one prayer in the printed order—one or at most two. The prayer is sometimes a miscellaneous talk. Now and then it is not a prayer at all, but practically an address to the congregation. This is not confined to the United States, for in nonconformist churches in England the same deplorable feature is not uncommon; but here it is more widely spread. One result is that the essential note of intercession is absent from worship. I had this experience; I give it for what it is worth, not claiming that it is typical, but simply setting it down. For five months, after officiating in various congregations, at which the devotional service was conducted by the local minister, I never heard one intercessory prayer which mentioned the President and Government, and very few, not more than two, which had any allusion to the varied needs of people in temptation and hardship. There were almost everywhere two anthems or sacred solos, often of a third-class character, but only a single prayer, and that without several of the primary elements of prayer in public. As the apostle puts it, "My brethren, these things ought not so to be." Most young ministers fail in the devotional service. They have not enough experience to convince them of the care required for this part of the service. In all countries this is true, but in Britain, particularly in the English Church, and in the Scottish Presbyterian

Churches, the intercessory prayer is invariably a vital part of the service as a service of worship and fellowship. It may not be well done, where there is not a liturgy, but it is done.

With regard to preaching I cannot say much, for my opportunities of listening have not been frequent. The list of services and subjects in any Saturday newspaper is a depressing feature in any country, British or American. One sometimes wonders if the preachers are out to avoid the gospel altogether. It is perhaps inevitable that subjects of sermons ought to be announced; but if they are, there is no religious reason why they should be on the circumference instead of at the center of the faith, at any rate in churches which have not lapsed into humanism or "religious education" so-called. Nor is there any reason why a text from the Bible should be a point of departure, or a sort of motto. To be up-to-date or humorous is all very well, but it is not the chief end of preaching, as preaching has been effective in the Christian church. It may be provincial, but it jarred on me,

for example, to hear, as I did with my own ears, an evangelist giving an address on "Americanism, the Hope of the Gospel and the Destiny of Mankind"; even his recitation of Longfellow's "Excelsior," rendered excellently, did not reconcile one to the oration.

Another feature of worship is the reading from Scripture. In some of the non-Anglican churches in Britain the bad habit of reading only one lesson has crept in; in the United States I find it is widely prevalent. Now the Bible is not read to-day as it was. For a number of people the church service seems to be the one, or at least the main, opportunity of hearing the Word of God. And surely it is a pity to curtail the Scripture lessons in order to leave time for the sermon, or for an extra musical piece by the choir—the latter being, in my sad experience, commonly an extremely undevotional item in the service. It ought to be a rule of worship that there be two Scripture lessons, even although there is a responsive lesson from the Psalter, the latter by the way being an admirable feature of American worship.

What Youth Wants in the Church

By Ralph N. J. Brown

WE OF the younger generation have heard a lot about our drifting away from the church. We have been told that we do not go to church as our mothers and fathers did. We have heard our lack of religion discussed on every side. We are accused of going to the dogs and informed that our generation has no respect for the church and what it stands for. We do not deny any of the accusations made against us, and we feel that we have a reason for our evident lack of interest. The church does not offer us that which it had to offer our parents when they were our age.

The youth of to-day and the members of the next generation cannot be fooled. The average church of the present has nothing to offer any different from what the rest of the world flaunts before us. Try to go to a religious service in one of our cities, and you will hear a sermon on "If I Were Sweet Sixteen," or a discourse on any subject from the last political campaign to a review of the latest racy novel. Once the church meant the embodiment of the teachings of Jesus Christ and His life upon this earth. Now, the church may mean almost anything but that!

Churches have tried to attract youth by building expensive community houses with swimming pools, bowling alleys, and basketball courts. Some have run Sunday evening movies. We can go elsewhere and get the same things as those offered by the church, and often in better conditions and circumstances than the church can give them to us.

Denominationalism is driving young people away from the church. We see the striving, unrelenting rivalry between the different churches in some communities. It doesn't take very much intelligence for us to understand that many churches are more interested in having the Methodists excel the Baptists than

they are in placing the teachings of Jesus before their congregations.

Believe it or not, the young people of to-day want Christianity. We have turned to the church to find Jesus Christ, and the church has been found wanting. We have seen the church trying to compete with the world, and in every place where this has been attempted it has failed. The church should be a place where one could find something far different from the things offered in the everyday hurry and rush of life. Every church should be a sanctuary where one may find peace and redemption; it ought to be Christ's representative on earth.

We are tired of the everlasting discussion of doctrine and points of difference among the many creeds. What would our Master have thought if one of the disciples had told Him that in two thousand years after the founding of the church there would be nearly two hundred separate groups of Christians, all trying to reach the same goal? Does our Lord care whether we are Methodists or Presbyterians, as long as we live the Christian life? Does it seem probable that those fortunate enough to get to heaven will be card-indexed and classified as members of different sects or religions?

This is not written with any idea of criticizing the entire church unjustly. It is only trying to show some of our church leaders why they have failed to satisfy us. The church has failed to give us Christianity. We are able to get almost anything else from the church except the teachings of Christ. If the church in the future wishes to hold the young people, it must give us the religion of Jesus Christ and show us what He would do in facing the problems of to-day.



Advocates to Be Merged

BISHOP TITUS LOWE led the devotions of the opening session of the annual meeting of the Book Committee, held in the chapel of The Methodist Book Concern Building, New York City, April 24-26, 1929. Dr. W. F. Conner, chairman, presided over all the sessions with his accustomed accurate attention to the minutest business details. Secretary E. S. Tipple contributed much to the work in hand by his careful attention to the record of procedure.

Several vacancies, created by death and resignation, had occurred within the year. Mr. C. A. J. Walker's death left a vacancy in the committee's membership, and the death of Mr. Oscar P. Miller made vacant the office of treasurer of the General Conference Expense Fund. Elected to the former vacancy was Mr. C. J. Allinger, of Detroit. Although absent from the sessions because of the death of his brother, Dr. O. Grant Markham was unanimously elected as successor to Mr. Miller. Dr. George C. Douglass was elected assistant treasurer.

The illuminating report of the publishing agents was read by Dr. George C. Douglass, publishing agent, Cincinnati. That stirring quadrennial event in the Methodist calendar, the General Conference, occasioned a slight decrease in the Book Concern business as in other aspects of church activities. The comparative statement follows as between 1927 and 1928:

		Increase	Decrease
Religious Job Sales, 1928.....	\$571,651 40	.....	\$36,915 96
Sales to Graded Lessons Syn- dicate, 1928.....	504,794 90	\$69,634 08	.....
Commercial Job Work, 1928..	159,499 02	.....	34,266 09
		\$69,634 08	\$71,182 05
Total Decrease, \$1,547.97.			

		Increase	Decrease
Accounts Receivable.....	\$1,346,535 61	\$97,996 93	.....
Notes Payable	825,600 00	210,000 00	.....
Accounts Payable	149,091 99	.....	\$3,459 62
Mortgages Payable	750,000 00	.....	42,500 00
Invested Surplus	239,362 00	.....	11,446 30
Cash on Hand	469,309 55	64,896 12	.....
Accrued Salaries, Wages, Taxes, and Interest	35,992 66	4,101 90	.....
Net Produce for 1928.....	210,535 93	.....	35,965 56

The quality of our output of books for the year is of a high order of merit. Only twenty-seven of 225 manuscripts submitted for publication were accepted. Besides the translations of Dr. E. Stanley Jones' books into many languages, the three major Methodist publication manuscripts for the year were "The Church in History," the "Abingdon Hymnal," and "The Abingdon Commentary."

This report showed also the following items of interest:

"In Cincinnati, the Presbyterian Depository, and the Episcopal Depository of the Southern Diocese of Ohio, have been closed. A co-operative arrangement was entered into by us with The Presbyterian Board of Christian Education and the director of religious education of the Episcopal Diocese of southern Ohio so that these depositories moved into the Methodist Book Concern at Cincinnati. This arrangement does not involve any increase in our overhead nor increase our investment in stock. Suitable electric signs indicate "Presbyterian Section" and "Episcopalian Church Section."

Pursuant to provision in Paragraph 506 of the Discipline, the publishing agents, with all others concerned, have approved what has been operating since January 1, 1929, a unified Church School and Epworth League literature. By such procedure, *World Neighbors* is to be discontinued as a publication, and its contents carried after October, 1929, in the *Church School Journal* and *Elementary Magazine*.

Thirteen Methodist *Advocates* show an average weekly circulation of about 228,000. Probably not less than one million people read the *Advocates* each week. As the publishing agents report, it is undoubtedly true that;

"The value and worth of the religious press to the opportunity and responsibility of the church in carrying on its work has never been more clearly defined in the thought of the leadership of the church than in this year. The numerous and constant expressions of appreciation by readers of the papers show their recognition of permanent values, both of information and instruction."

And no *Advocate* exceeded its budgeted allowance for the year. Nevertheless, the trend in *Advocate* circulation was downward during the year, the family of *Advocates* showing a combined loss in their average weekly circulation of 10,747.

Several measures were voted in order to improve the *Advocate* situation. It was frankly recognized that detriment is being done the *Advocates* through encroachment on their field by the increasing number and variety of publications being put out by the World Service agencies and other organizations of the church. A special committee was created to make a thorough study and report of this matter.

Most earnest and prudent consideration was given to the report of the special committee on *Advocate* merger, Dr. Fred Stone, chairman, appointed at the previous Atlantic City meeting of the Book Committee. That report is as follows:

The General Conference of 1928 said: "We commend the policy of the publishing agents, approved by the Book Committee, as announced in their report to the General Conference, that 'economies be encouraged by the merging of *Advocates* wherever the best interests of the constituency should be thus efficiently served.'"

Therefore your committee appointed by the Book Committee at the session held in Atlantic City, July 5, 6, 1928, submits as its first recommendation:

1. That the *Western Christian Advocate*, the Southern Edition of the *Western Christian Advocate*, and the *Southwestern Christian Advocate* be merged into one paper with three separate editions.

2. That the *Northwestern Christian Advocate* and the *Central Christian Advocate* be merged, with two separate editions, these mergers to become effective as soon as the proper plans can be formulated.

3. That we instruct the publishing agents, under the direction of the executive committee, after conference with the editors concerned, to designate the respective fields of editorial activity and responsibility.

4. That we instruct the publishing agents, under the direction of the executive committee, after conference with the editors concerned, to make such changes at any time in these papers as in their judgment will make them more attractive to their constituencies, considering in this matter a larger use of illustrations and color.

Because of the downward trend in the circulation figures of all the *Advocates*, and with a view to making these papers more attractive and interesting, the Book Committee voted adoption of this report with practical unanimity. Speaking to the report, President Davage, of Clark University, senior ranking colored member of the committee, made a timely address.

Further mergers are contemplated. In the consummation of these, Chairman W. F. Conner requested (which was granted) that the editorial council and executive committee consider the advisability of incorporating the term "Methodist" in the contemplated new official names of the *Advocates*. As soon as changes contemplated can be effected in the *Advocate* situation, they will become automatically operative.

Similarly, of major importance for the committee's consideration was the resignation of Dr. Henry H. Meyer as editor of church school publications, which position

he has held for the last fifteen years. His resignation was read by Chairman Conner after Dr. Meyer had presented the remarkable report and résumé of his work for the past year, with a supplemental report embracing the total period of twenty-six years of his relation first as assistant, then as editor-in-chief of church school publications. Dr. Meyer's contribution has been statesmanlike, and its value to the cause of religious education in the country cannot be adequately measured. It is quite fitting that such a highly and technically equipped leader as is he, in his chosen field, should go to leadership as dean of Boston University School of Religious Education and Social Service. In a characteristic sentence from his report, referring to his resignation, is reflected the fine motive and rare spirit of the man:

"I am accepting this call in the hope that from a new approach and with a new perspective of the total educational enterprise of the church, I may continue to serve the cause in which I am most deeply interested, namely, the firm establishment of a worthy program of Christian education in the local churches and communities throughout evangelical Protestantism."

Fortunately an eminently qualified successor to Dr. Meyer was found in the person of President F. C. Eiselen, of Garrett. A committee of eleven was appointed to canvass the situation and prospects for a successor. A most thorough consideration resulted in their nomination, and prompt election by the Book Committee, of Dr. Eiselen. The bishops' committee, composed of Bishops Nicholson and McConnell, gave equally enthusiastic approval. Mr. Frank Horne, Dr. J. H. Hillman, Chairman W. F. Conner, and Bishop F. J. McConnell were appointed a committee to notify Dr. Eiselen of his election. At this writing it is not known whether he will accept.

Following Dr. Meyer's announced resignation, effective July 1, 1929, President-elect Arlo A. Brown moved resolutions of appreciation for the services of Dr. Meyer. He thought Editor Meyer had evidenced in his office vision, scholarship, and knowledge of the problems of youth from the standpoint of a pastor. Reinforcing these sentiments, Dr. J. E. Holmes, who, fifteen years previously, had nominated Dr. Meyer to be editor, spoke of Dr. Meyer as having courageously met opposition, standing by his convictions of the worth of the educational principles he sought to establish in his editorial field. Suitable resolutions were prepared, read, and adopted.

Certain miscellaneous items, approved by the Book Committee, follow:

1. The distribution to Annual Conferences was fixed at \$200,000; of this, \$10,000 goes to foreign, and \$190,000 to domestic Conferences. Mr. H. S. Henschen, of Chicago, moved to amend by substituting \$100,000 as the total distributable amount. His argument was based

on inability of the Concern to make such a generous distribution in the light of (a) relatively low earnings; (b) its cash position, and (c) the prospect of the Concern for retiring its debt. To this, in rebuttal, Dr. Race replied: "You must not, in my judgment, go below the \$200,000 mark. We have always given dividends on faith. We are not in business for money-making, but for Christian education." Whereupon the amendment for \$100,000 was tabled, and the recommendation of the committee was adopted.

2. No reduction was voted in the official salaries for bishops, widows, editors. Salaries and allowances remain the same as last year.

3. Two per cent of pastoral support, including house rent, is the basis of payment by local charges for General Conference Expense Fund for the current year.

4. The publishing agents and executive committee were given power to determine the question of a salesroom at Los Angeles, Calif.

5. Suitable memorial exercises were conducted by the Book Committee for Dr. O. P. Miller and Mr. C. A. J. Walker. Papers were read by President J. L. Hillman and Dr. V. F. Brown, respectively.

6. Dr. George C. Douglass was sustained by the Book Committee in his principle contended for, that commercial advertising not be given space in our religious publications for students in the church (Sunday) schools.

7. Executive committee's negotiation with agencies of Presbyterian Church, looking toward construction of a bridge between Methodist and Presbyterian buildings on Fifth Avenue, New York, approved, with a view to an Interdenominational Headquarters.

8. Book Committee introduced resolutions commending President Hoover. These, following, were adopted with enthusiasm by a unanimous vote:

WHEREAS, President Hoover, in his address given before the Press Association in New York on April 22, 1929, pledged the power of his high office to the enforcement of law; and,

WHEREAS, We believe the safety of our citizenship and the perpetuity of our nation depends upon the respect for law and the enforcement thereof by the Federal Government and the various States of our Union; and,

WHEREAS, We feel that President Hoover is entitled to the highest commendation and the most earnest support that we can give by reason of his high-minded and courageous declaration as set forth in said address. Therefore, be it

Resolved, That we pledge to President Hoover our earnest support in his effort for law observance and enforcement; and be it further

Resolved, That we commend all our Methodist publications for the support already given President Hoover's efforts on law enforcement, and we hereby express our confidence that all of our editors will in the future accord to President Hoover the hearty co-operation he has asked of the press of the country.

Resolved, That a copy of this resolution be published in all our papers, and a copy be furnished to President Hoover.

Fred D. Stone, Chairman.
M. S. Davage, Secretary.

April Meeting

Of the Board of Trustees of the Woman's Home Missionary Society

THE regular quarterly meeting of the board of trustees was held at Cincinnati, Ohio, April 16-19, 1929. Twenty members were in attendance, the absent ones being: Mrs. Heber D. Ketcham, of Fairmont, W. Va., who passed into the more glorious life since the meeting of the board in January; Mrs. W. P. Thirkield, recently bereaved in the death of her son, and detained because of the illness of Bishop Thirkield; Mrs. Geo. O. Robinson and Mrs. Bessie Hochswender, unable to attend

because of physical disability; and Mrs. D. B. Brummitt, who is on a European tour with Dr. Brummitt.

A beautiful memorial service was held in loving memory of Mrs. Ketcham, who had served as a member of the board of trustees for thirty-five years; Miss Henrietta Bancroft, sister of Mrs. Geo. O. Robinson, the two sisters who were the founders of deaconess work in the United States, honorary vice-president; Miss Flora Mitchell and Mrs. Lucy B. Pearce, retired missionaries,

having served at Thayer Home in the early days of the society; Mrs. Dorothy Brownell, teacher at Blodgett (Pa.) Community House. Loving tribute was also paid to the memory of Bishop Theodore S. Henderson, of the Cincinnati Area; the Rev. Walter Raymond Brown; Mr. Norman Thirkield, and many others.

Mrs. Adelaide Hudd, of Royal Oak, Mich., was elected to the vacant place on the board of trustees. Miss Laura May Robinson, of Evanston, was elected as secretary of the bureau for Spanish in the Southwest, which Mrs. Hudd has administered for eight years. Mrs. Rena Waltz Pierson, whose resignation as secretary of the bureau for Utah and Wyoming was accepted at the January meeting, has continued to care for the work at the request of the board, as Mrs. Wiff, who was chosen, felt she could not undertake it. Mrs. Frank E. Day, president of the Northern Minnesota Conference, was elected, and has accepted the office. The resignations of Mrs. J. D. Van Scoten and Mrs. Seymour Eaton were accepted with sincere regret and appreciation of their devoted service for a number of years. Mrs. R. B. Nay, of Wheeling, W. Va., was elected secretary of the central bureau of the Department of Deaconess Work. Mrs. Eaton will continue the work of the bureau of immigration until the close of the fiscal year.

All appropriations for the work of the coming year were presented to the board from the Committee on Treasury and Appropriations, and approved. Reports from the regular channels and from the jubilee were mostly encouraging. The treasurer called attention, however, to a decided loss in the fund for current expense and student aid that will have to be met before the close of the year. Building debts were reduced \$27,000 by appropriations from the Lenten offering of the past year. The major

project of the jubilee has already netted one thousand new subscriptions, while the minor project reported more than \$5,000 in cash for books and magazines. Mrs. Brummitt had prepared for display the astonishing amount of jubilee literature that has been produced; careful consideration was given to the plans for next year, the last of the jubilee, and for a forward-looking program following that inspirational period. The secretaries of personnel presented for the approval of the board the names of eighteen deaconess graduates and of eighty-nine candidates for missionary service.

Gratitude was expressed for the completion and dedication of two new buildings: the Helen Kelley Manley Community Center at Portland, Ore., and of the babyfold in connection with our Mothers' Jewels Home, York, Neb. Authorization was given for the beginning of the new building for Peek Orphanage, at Polo, Ill.

All life service work is to be cleared through the offices of the personnel secretaries at the headquarters office, 420 Plum Street, Cincinnati, and both missionary and deaconess service will be presented to all candidates.

Question has arisen as to some of the provisions in the By-Laws for City Missions. The board of trustees wishes it understood that the section is only a suggested form, and was inserted by mistake, but that all city missions are administered according to the provisions under bureaus.

The annual meeting of the board of managers of the society will be held in Grand Rapids, Mich., October 9-15, 1929. Sectional Conferences of the various administrative departments of the work will be held the first day. An exceptional program is being prepared, and a large attendance is anticipated.—Mrs. J. Luther Taylor, Recording Secretary.

The Negro and Central Conferences

By I. Garland Penn

IN THE General Conference of 1929, when the report of the Committee of Twenty-five was made on change of constitution, creating Central Conferences, and was about to pass the General Conference, attention was called to a likelihood of misunderstanding of the proposed change in the home field. This was done primarily not to endanger the passage of such an amendment, intended to meet the need coming from Methodism in other lands, by a misunderstanding of its application to any group at home.

The debate went over until the next day, with the result that the "two-thirds vote" was included in Article IV, Paragraph 37, in place of a majority vote in the original report. The writer knew, then, that even the "two-thirds vote" was not sufficient to allay fears, because there was still the power of the General Conference in the letter of the amendment to set aside any group of Conferences into a Central Conference. If such would never be done, except upon the request of a group of Conferences, why not insert in the paragraph "upon their request"?

We therefore had ready an amendment to insert the words "upon their request," so that Paragraph 37, Article IV, would read:

"Annual Conferences, Mission Conferences, and Missions, upon their request, and in such numbers as the

General Conference, by a two-thirds vote, shall determine, may be organized by the General Conference into Central Conferences, with such powers as the General Conference, by a two-thirds vote, shall prescribe."

This was not done, because the parliamentary situation did not permit, at the time the writer secured the floor, and Paragraph 37, Article IV, comes down to the Annual and Lay Electoral Conferences of 1929 without "upon their request."

In spite of repeated assurances that there is no veiled purpose to give the Negro a Central Conference unless "they request it," any more than any other group of Annual Conferences, Mission Conferences, or Missions, the fact that this is a change of the constitution, and is for all time, causes fears and misapprehensions.

The Lay Electoral Conference of the Washington Annual Conference had this situation before it, and sought a middle-of-the-road course, viz., to give as large an affirmative vote for the amendment as possible, because others were asking for it, and at the same time to pass resolutions as to the position of the Lay Conference on a Central Conference for themselves. Frankly, without this, an affirmative vote, twice that of the negative vote, giving others what they want, could not have been secured. The resolutions follow:

The Lay Electoral Conference of the Washington An-

nual Conference, in session in Baltimore, Md., March 22, 1929, in giving an affirmative vote of sixty-eight for the constitutional amendment creating Central Conferences, and a negative vote of thirty-three, wishes that the Methodist Episcopal Church be informed as to the basis upon which said vote was given, and the interpretation the Conference places upon the action of the General Conference of 1928 in the submission of said amendment.

1. That the change of constitution creating Central Conferences is the answer to the request of Missions, Mission Conferences, and Annual Conferences in the foreign mission field. Not desiring to be, in any sense, in opposition to this request, sixty-eight delegates of the Conference out of 101 votes cast, voted in the affirmative.

2. The Lay Electoral Conference noted that the creating of Central Conferences applies to the entire church, and therefore open to any set of Conferences that may apply in the home field for a Central Conference. The Conference does not interpret this as for Negroes of the church unless they request it.

3. That if, at any time in the future, there is a request by the Negro ministry and membership of the Methodist Episcopal Church for a Central Conference, it is to be hoped and expected that the said Negro ministry and membership shall sustain such relation to the Methodist Episcopal Church organically as will guarantee to them representation upon all the boards and support in all phases of their work, equal to that which obtains at the time of such organization, or more. In the meantime, this is in no sense to be considered on our part as suggestive of a request for a Central Conference or any anticipation of the same.

4. We ask any Annual Conference or Lay Electoral Conference meeting hereafter kindly to have these resolutions read at the time of the consideration of the change of constitution, and for concurrence in this understanding and interpretation, either by approving these resolutions or the passage of any others that will allay fears and presumption as to the mind of the church in this forward movement concerning the Negro group.

If any of our people wish to be clearly understood by themselves, is it not better to follow some such course as this and give others what they want, while expressing themselves, if they want to, upon the matter as it concerns them, a group in the home field?

New Orleans Community Chest

JUST as the public school system of New Orleans has adopted the principle of "colored teachers for colored schools," the social service agencies supported by the community chest more and more, are adding to their staffs colored workers for service among the colored poor. Miss Dora Jones is the latest recruit of this type. As a worker for the children's bureau, the Society for the Prevention of Cruelty to Children, she has been assigned to visit colored homes in which children are neglected or cruelly treated, and make arrangements for their protection. Her affiliation with this agency is expected to be of value in co-ordinating the activities of the Chest-supported agencies aiding colored people.

Although in her early twenties, Miss Jones has had several years' experience in social work. After her graduation from Barber College, Anniston, Ala., sight of the suffering among the poor inspired her to enter the field of welfare work. She was particularly impressed by the

moral hazards to which girls of teen age are subjected. Convinced that it is impossible to do really effective welfare work without adequate preparation she entered the Atlanta School of Social Work, graduating in 1927. She had field experience in family service, pre-school clinic, neighborhood union, tuberculosis association, Red Cross, and Young Women's Christian Association work. Miss Jones then came to New Orleans, where she worked for two years as director of the Colored Day Nursery.

Miss Jones comes of a family of social workers. Her mother is an assistant school principal and volunteer worker in Aiken, S. C.; a sister, Miss Bernice Jones, is a social worker in New London, Conn.

Race Differences

(Continued from page 380)

men to the Unseen reveals in every race group the same general type of reaction to religious stimuli, the same mode of reception of spiritual verities. Religious truth and experience among all men had a common origin and finds a common expression. There is no race religion; there is the convincing fact of universality of religious phenomena and experience for all men. No fundamental racial differences can be found in this realm. Pity the Christian churches have created organizational distinctions, perpetuating them on the basis of color of the races.

Likewise, if anybody has discovered any intellectual processes that could be labelled "colored" and "white," we should like to be apprised of the fact. Facts of knowledge yield their significance alike to the "colored mind" and the "white mind." Induction, deduction, *à priori* and *à posteriori* processes are the normal workings of mind, whether that mind be found or localized in the gray matter of a cranium wrapped in skin black white, red, or yellow. Mental processes are not affected by, do not yield to, the accident of color.

Where, then, are those "fundamental race differences" about which some folk prate and bawl so frantically? The sooner all men think of themselves in terms of a common identity, and as morally obligated to desist from such monumental egotism as would isolate them from all humanity on the basis of fancied fundamental differences, the sooner will social progress be brought to pass in the world in the direction of that ideal community which Jesus came and assured He would establish in the earth.

The Christian church's finest and most effective apologetic for Christianity in the future will consist in stressing the unity of the human family rather than in magnifying minor and nonessential differences among men.

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- Pluck will dispel your adversity.
 - Platitudes never frighten the devil.
 - A two-fingered handshake is a ruse.
 - Frown and the world will pass you up.
 - Let go of yourself and lay hold on Christ.
 - A man may ruin his reputation by blowing.
 - Many ministers crack the gospel mirror, and then wonder why the people do not see themselves in their preaching.
 - The man who places a cigarette in the mouth of a child starts the fires of a future hell which will burst into flame in manhood.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

GOD'S LAW IN THE HEART

SECOND QUARTER. LESSON VIII. MAY 26

Scripture Lesson—Jer. 31. 1-40; John 1. 17; Heb. 8. 7-13.

"God's law in the heart"—that sounds very familiar. But what does it mean? Ancient psychology always located each particular type of psychical activity in some organism of the body as its center. And modern physiological psychology does very much the same thing though, with one outstanding exception, the organism selected by the ancients as the controllers of activities have been set aside by the moderns. That outstanding exception is in the case of conscious activity, of thinking, the center of which is still considered to be the head—that is, the brain. Hebrew popular psychology—and that is the only kind of psychology developed by the Hebrews—considered the heart as the center of all moral activity. And not only so—the heart was also considered as in a sense the unifying organism of the entire body, and, therefore, the psychical center of all other psychical centers.

We may be helped to visualize this by a case in astronomy. As the moon revolves about the earth, so the earth may be considered the center of the moon's activity. But the sun is the center of the earth's activity, and, therefore, is in a sense the center of the activity of the moon also. Likewise thought activity may center in the head immediately; but fundamentally it centers in the heart, the center of all centers of activity. So we are admonished to keep our heart with all diligence, for out of it are (all) the issues of life.

There are two ways of knowing: by thought activity—that is, by reasoning—and by thoughtless activity. By "thoughtless" we do not mean foolish, but only non-thinking. And we do not mean that anything may be known by either method, but only that some things may be known by one method and some things by the other method. This non-thinking way may be called inspirational, or intuitional, or what not. We shall not quibble over words. Now the heart was considered the center of the non-thinking type of knowing. God speaks not to and through the head or intellect, but to and through the heart. If His voice reaches the head it reaches it via the heart. So instead of, as we do, admonishing to keep a clear and level head, and eat brain food, etc., etc., the Hebrews admonished to keep a pure heart.

And not only was the heart considered the center of a particular kind of knowing, but it was held to be the seat of the understanding, of the ability to appraise ethical values or the spiritual worth of things—in a word, it was held to be the seat of the entire spiritual and moral life. In this function it was also considered the seat of the will, of courage, and the more manly virtues. Dullness in the appreciation of the moral and spiritual significance of things, and weakness of will—that is, cowardice in the face of recognized duty, were traced to the heart (Isa. 6. 9, 10). One failed to understand because he did not have the heart to understand, and one failed to do what he understood to be his duty because he did not have the heart to do it. Accordingly, all Hebrew educators aimed at heart-training instead of, as predominantly among us, at head-training.

And sometimes we—that is, some of us—make a similar distinction between the education of the head and that of the heart. Who has not heard some minister of a poorly trained head speak belittlingly of a trained head, of "book-learning," of Latin and Greek, etc., etc., in comparison with "the grace of God in the heart." Wherein they think anything about it, those who oppose a trained intellect for the preacher especially think that God does not teach through the intellect,

but that some other organ is the center of the most worth-while knowing.

So when Jeremiah spoke of God's writing His law in the heart, he meant, first, that the people would no longer have or need to be taught the law of God, as was the case with the law of Moses; for they will all know it completely. The heart is the seat of all such knowledge. For the present, while the law of God as taught through and by Moses has to be taught, there is a variety of opinions concerning what the law is. Some teach one thing and some teach another thing as the law of God. He meant, secondly, that the people will have sufficient strength of will to keep the law as it will then be immediately known (Jer. 31. 31-34). Socrates said that a man does wrong because he doesn't know any better. So he went around trying to teach people right—trying so to develop people's intellect through philosophical thinking that they would be able to discover what is right for themselves, believing that if a man knows what is right he will do it. Jeremiah, two hundred years before Socrates, seems to have had an idea somewhat akin to this idea of Socrates. But he differed widely with Socrates concerning the means by which knowledge of right is to be fully realized. The latter staked everything on the intellect, while the former emphasized the heart way of knowing. Both, however, believed that knowing and willing are not two separate acts, but two aspects of the same act—to know is to will to do what is known.

Now all this may sound rather abstruse to the reader. And he is apt to tap himself on the head several times at Jeremiah's emphasis on the heart when this emphasis is reduced to its psychological basis as we have tried to do for it. We have inherited the Greek view, which enthrones the intellect as arbiter in all phases of our life. Maybe we are right. But no matter how much importance may be attached to the intellect, and no matter how unscientific and infantile it may sound to speak of the heart as a factor in knowing and willing we should, as many of us do, recognize that some very important psychical functions which Jeremiah and the Hebrews attributed to the heart are not performed by the intellect or the head. They may not be performed by the physiological organ called the heart; but they are not per-

formed by the head. Not having a better name for this peculiar performer, we will continue to call it the heart, with the understanding that we are using "heart" in a figurative sense.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 26, 1929.

"For they shall all know me, from the least of them unto the greatest"

(By D. D. Martin, D.D.)

This is a bright picture for Israel and Judah. They had been guilty of breaking every covenant they had made with God, and the consequences of their sins were visited upon their children, that the awfulness of sin might be known. They are not forsaken of God, who does not forget His own. A new covenant He will make, including not only Israel and Judah, but extending to neighboring tribes and peoples. The arm of God has a long reach, and His mercy is boundless.

In this new day there will be a new sense of personal responsibility. Every man will be held responsible for his own sin and will have his own duty toward others to perform. In all places where tribal life obtains, the individual is lost in the group or "mass." This is quite true in much of the village life of India. It is also essentially true in the tribal life of Africa. In such places the village or tribe move together. This is the meaning of the "mass movement" in India. As civilization advances the individual throws off his family and tribal bondage, and has more choice and liberty in his personal actions.

It is now well written in the social life of the world that a man shall rise or fall by his own act. Though there are now living more than one and one-half billions people in the world, each man is to be held responsible for his relation to all others and to God. In the face of these multitudes, each man is to be dealt with as alone. No longer are the laws and covenants to be considered in their social or national aspect alone, but God will put His law in the inward parts, and on the heart of each person will He write it.

Each one that thus comes to know God shall tell his experience and make his neighbor acquainted with the things that have come to their life. This is God's way of saving the world. When this is done there will be such a spread of personal religion that none will be left to say, "Know ye the Lord?" All will know Him. If we want to share in this grand consummation, we should each be real missionaries to all the whole world, proclaiming what God has done for our souls.

GAMMON SEMINARY.

Epworth League Topic

MAY 26

By the Rev. J. W. Haywood, D.D.

STEPS IN MAKING THE DECISION

(Luke 4. 1-10)

The decision here spoken of is the decision concerning life work. There are so many possible things to engage in now that the matter of choosing from among them what one is adapted to is very difficult. Young people have always needed help at this point, but the need is more imperative now than formerly.

How Can Help Be Given? 1. Parents can help often by a "hands-off" policy. Too often parents use pressure to influence the child's choice this way or that way. I have in mind now a girl whose mother was fairly skilled in music. She was mad with the ambition that the girl should be an accomplished pianist, and she spent money on the girl's study and made the girl spend hours and hours thumping scales on the piano. The girl

was interested in cooking and sewing, both of which she can now do with consummate artistry. But as for playing the piano—well, she could play just about as well with her toes as she can with her fingers.

2. Schools can help by a definite vocational program. This ought to consist in having various kinds of vocational courses as a part of the curriculum, and in having considerable reading matter accessible to the children, telling about the requirements and opportunities of various kinds of vocations. Both the school and the home ought to make it possible for the youth to see a good many people who represent different vocations.

Some Guides for the Individual Himself. In trying to decide what you will do as a life work, you ought to make a close, honest

analysis of yourself. Be honest with yourself; make an impartial appraisal. Don't go into a vocation merely because your father or mother, uncle or aunt is in it. Don't go into it because your best friend is in it. Be sure that you have the natural talents required by that calling; be sure that you have intelligence enough to acquire the technical preparation which may be required. I see lots of people getting, by hook or crook, degrees and diplomas from our colleges, and these people think they ought to go into medicine, law, or teaching; or, rarely, the min-

istry. Many of them have no more fitness for the things they are going into than an elephant has for doing the tango.

Be sure of these things when you choose your life work:

(a) You have the native qualities which the work calls for.

(b) You have intelligence enough to qualify for its technical requirements.

(c) It offers adequate economic rewards.

(d) You can be permanently happy in it.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Gainesville, Fla.—All the churches are doing fine. Sunday, April 14, Dr. D. S. Selmore motored to St. John at 8 P. M. to preach the Elks' sermon. He preached from St. Mark 2: 8; subject, "Carry Your Corner." This was one of the best sermons we have ever heard. Dr. T. W. Williams gave a few brief remarks.—D. D. Dorsey, Reporter.

Leona, Texas.—On Sunday, April 14, Sunday school was conducted at Tomile Methodist Episcopal Church at 10 A. M. The pastor, Rev. Lamb, preached an interesting sermon at 11 A. M., which stirred the hearts of his congregation. One hundred dollars was raised for the indebtedness on our new church. Pray for our success, that we may grow both spiritually and financially this year.—V. E. Johnson, Reporter.

West Richmond Heights, Mo.—St. Mark Methodist Episcopal Church has been spiritually revived since receiving our new pastor. Each department of the church has been organized. We are now planning for a musical program for May 31. We have a fine Epworth and Junior League, and interesting programs are rendered each Sunday. We pray that this will be a most successful year in every way.—Mrs. F. Dobson, Reporter.

Dover, Tenn.—Carter's Chapel Methodist Episcopal Church: Sunday morning, April 28, Sunday school was conducted at 9:30 o'clock; preaching at 11 A. M. by the Rev. E. T. Ervin. At 3 P. M. the Rev. Smith, white evangelist of the Christian Church, preached an able sermon. A large crowd of white friends came with him. He preached on the life of Christ. At 7:30 P. M. the Rev. Ervin preached a wonderful sermon.—Mrs. Lovie B. Skinner, Reporter.

Starke, Fla.—Sunday, April 28, was a high day at Mt. Moriah Methodist Episcopal Church. Sunday school was held at 10 A. M., and at 11 A. M. Bro. Damon Dell preached an able sermon from St. Matt. 5: 16. The Holy Spirit was with us, and at 3 P. M. the Rev. J. W. Robinson preached a great sermon from Isa. 53: 5. At 8 P. M., the pastor, Rev. J. E. A. Keeler, preached a soul-stirring sermon from Dan. 6: 20, 21. Our hearts were made glad at this time. After the sermon the doors of the church were opened, and one member was added to the roll. Raised for the day, \$25.64.—Damon Bell, Reporter.

Carrollton, Miss.—Carrollton circuit: Jones Chapel membership was divided into the following groups during the Easter drive: Birmingham District, Miss G. Jones, leader, \$12; Palestine, Mrs. A. Dillard, \$7.55; Gainesville, Mrs. A. Hunter, \$9.05; Jackson, Mrs. M. Hemphill, \$10.85; Meridian, Mrs. B. Doyle, \$5.75; Holly Springs, Mrs. S. Dillard, \$7.15; Palestine, Miss I. M. Buckanon, \$10.02; public, \$3.23. Mallalieu Chapel: Mrs. L. R. Bemon, leader, \$5.50; Mrs. E. Hughes, \$5; Mrs. A. Nero, \$6; Mr. Bob McCollough, \$1.50; Mr. C. L. Aldrige, \$3; Mr. B. Young, \$11; public, \$6; Mr. Chas. Hughes, \$2; total reported for the cause, \$106.—Mrs. R. E. Brownridge, Reporter.

Fairfield, Texas.—Our Easter collection for the Fairfield circuit, Palestine District, was reported by unit leaders as follows: Fairfield

Church—Wm. McGee, \$5.67; J. C. Riley, \$1; E. Johnson, \$2.50; C. Johnson, \$9; Wm. Jones, \$2; Wm. Donahue, \$2; A. Jones, \$2; S. Thomas, 75 cents. Long's Chapel—J. A. Frazier, \$3.60; A. B. Livingston, \$3.82; T. Salters, \$3; J. P. Mergerson, \$2.50; J. H. Gabriel, Rhode Island Church, \$2.75; F. Daniel, \$3.50; K. Williams, \$3.05. We are planning to raise our quota in the month of May and our Wiley Endowment claim in the month of June. At this time we send in one renewal subscription for the Southwestern Christian Advocate.—M. Q. A. Fuller, Reporter.

Blue Mountain, Miss.—Sunday, March 31, was a high day at Adkins Chapel, on the New Albany circuit. The Easter group leaders reported as follows: Mrs. E. Norvell, \$4; Miss M. Adkins, \$4; Mrs. S. H. Williams, \$5.20; G. W. Braddock, \$3.70; I. Leatherwood, \$2.35; Miss A. Buford, \$3.03; Miss Clara Adkins, \$4.60; Mrs. F. Simmons, \$2.60; Mrs. F. Palmer, \$1.40; Miss K. T. Braddock, \$3; total raised, with other donations, \$35.53. Our rally is not over, but will continue until our World Service quota is paid. We had with us on Easter the Revs. J. R. Litters and T. M. Foster; also the pastor, Rev. N. O. Griffin, who is a God-sent man.—Eddie Norvell, Reporter.

Louisville, Miss.—Our Easter program was carried out in fine order. We are proud to say that Maple Springs is wide awake. The five clubs reported as follows on Easter: No. 1, Lovie Coburn, \$14.50; No. 2, Laura Stone, \$9.67; No. 3, Mary Gage, \$14; No. 4, Alberta Griffin, \$14.45; No. 5, Manasie Young, of the Baptist Church, \$8.72. We are thankful to the Baptist people of this place for their liberal donations. Sister Ida Estes, \$1; Bro. J. Estes, \$1; total raised, \$77.34. We are very grateful to the bishop for sending us such an efficient pastor as the Rev. E. M. Byrd. He headed his club with \$5. We are planning to do some real church work this year, and are asking the prayers of the general church for our success.—Mary Gage, Reporter.

Carlos, Miss.—The members and friends of Pilgrim Rest Methodist Episcopal Church witnessed a great service on Easter. The pastor, Rev. O. N. Smith, preached a noble sermon in the morning. The clubs reported as follows: No. 1, Bro. Sam Daniels, superintendent of Sunday school, \$3.50; No. 2, M. Tucker, \$3.50; No. 3, Bro. A. Lilly, \$7; No. 4, Sister N. Daniels, \$7.55; No. 5, Sister P. Lilly, a member of the Missionary Baptist Church, \$15; No. 6, Sister A. Maccabee, \$6.50; other collections, \$2.42; grand total raised, \$46.97. In the evening a fine program was rendered by the children under the direction of the Sunday-school teachers. We are thankful for our pastor, and we are going to stand by him in every effort in putting the program of the church over.—Reporter.

Pass Christian, Miss.—Easter services at St. Paul Methodist Episcopal Church were interesting and greatly enjoyed by all present. Commencing at 4 A. M., the pastor preached an able sermon. The 11 o'clock service was very interesting, and a sacred concert was conducted at night by Miss Ada Shieff. The Rev. A. L. Holland, our district superintendent, was with us and made a fine speech. All were delighted. The collection was as follows: Mrs. Corine Sinclair, \$1; Mrs. D. Jones, \$1.05; Mrs. L. Booth, \$1.50; Mrs.

Evans, \$3; Miss M. Dannett, \$2; Mrs. Kittie Steward, \$1; Mr. and Mrs. Russell, \$2; Mrs. Vera Peters, \$10; Miss Ada Shieff (Sunday school), \$14.11; early morning service, \$11; Mrs. Georgia Dennie, \$26.35; other collections, \$146.09; grand total, \$229.—The Rev. J. M. Shumpert, Pastor; Miss Rosa Shieff, Reporter.

Flatwoods, Tenn.—A splendid program was rendered at Oak Grove Chapel on Easter. The church was decorated with pot ferns and many beautiful flowers. Raised for World Service on this circuit, \$9.40. The pastor, Rev. Monzell Smith, preached from Matt. 28: 6. He preached at night from Matt. 3: 3. Every true Christian was filled with the Holy Spirit. On Tuesday night the Rev. Smith called a board meeting. The officers adopted new plans to finish the church. We feel that we have a pastor with us who will do a great work, and if every member will do his or her part we will go over the top this year. The president of the Ladies' Aid called a meeting recently and set plans to raise money to paper our church and finish ceiling it. We ask the prayers of the Conference that we may put Oak Grove on the top.—Beatrice Mitchell, Reporter.

Arcadia, Fla.—Pleasant Hill Sunday school was opened by the superintendent, George Jones, May 5, at the usual hour. The lesson subject was, "The Bible in National Life," which was beautifully discussed by the school. The collection amounted to \$2.07. Mrs. Inez Joiner was introduced to the school, and was made welcome. There were thirty-two scholars present. R. J. Banks is teacher of the adult Bible class. We are glad to welcome Mrs. E. Watson back home again. At 11 o'clock the pastor, Rev. J. Joiner, commented on the first division of Psalms, after which love feast was conducted. Twenty-six persons partook of the love feast. Mrs. Connie Joiner underwent an operation at Arcadia General Hospital, and is getting along nicely. We wish to thank the many friends for their kindness and the beautiful flowers.—The Rev. D. Joiner, Pastor; A. C. Jones, Reporter.

Durant, Miss.—The Durant District World Service group meeting was held in Kosciusko, April 24, with the district superintendent, Rev. C. V. Heffner, in the chair. Devotions was conducted by the Rev. A. A. Wright, of Louisville, Miss. The Rev. B. H. Ashford was elected secretary. The Revs. F. J. Tolbert, A. A. Wright, and J. H. Everett, financial secretaries. The roll was called, and charges reported, as follows: Ackerman, \$220; Durant, \$150; Goodman, \$38; Huckleberry, \$5; Kosciusko, \$200; Kosciusko Ct., \$15; Lexington, \$200; Lexington Ct., \$12; Louisville, \$125; Louisville Ct., \$50; McCool, \$95; Pickens and Sallis, \$106; Pilgrims Rest, \$20; Sturgis, \$40; Sulphur Springs, \$4; Weir, \$128; total, \$1,458. The district superintendent called for the reports on Clean-up Week. Some good reports were rendered by the pastors. Our district is moving onward.—B. H. Ashford, Reporter.

Palestine, Texas.—We were graced with pleasant weather on Easter, and the Easter spirit was well manifested at St. Paul Methodist Episcopal Church. A splendid program was rendered at night, sponsored by Mesdames M. D. Robinson and L. A. Thigpen, which was highly pleasing to those present. A large number participated in the early morning services. The Rev. L. A. Thigpen, our popular pastor, seemed to have been at his best. The spirit ran high as he pointed the way to the throne of God. We are very thankful for our worthy district superintendent and pastor, as well as their wives, who are taking the lead in pushing the cause of the Master. We are praying for God's blessings to overshadow them. St. Paul has taken on new life under their leadership. The collection during the Easter services was approximately \$300.—Mrs. Annie Manning, Reporter.

Odum, Ga.—Father Stripling, one of Georgia's greatest Methodists, celebrated his eighty-sixth birthday at his home church. His son, pastor at Palem Methodist Episcopal Church, Savannah, Ga., preached the anni-

versary sermon for this occasion at the request of his father. Father Stripling was born in Tatnall County. He moved to Wayne County after emancipation, where he still resides. We call him great, for he has done much for his church and race. He has large real estate holdings; two of his sons are graduates of Dorchester, Clark, and Gammon. The white and colored friends donated to him as a birthday gift, \$50. A portion of this amount was donated by the ministers of the Savannah District. Father Stripling has three sons and two daughters living; a grandson, the Rev. J. C. Stripling, pastor at Navasota, Texas, and nineteen grandchildren. Father Stripling is still active. Long may he live.—Reporter.

Huntsville, Texas.—St. James Church and St. Thomas Church, at Trinity, Texas, went over the top on Easter. The pastor divided the membership into clubs at St. James: No. 1, Mrs. O. Lewis, \$50; No. 2, Miss A. E. Watkins, \$72; No. 3, Bro. S. Justus, \$37.56; No. 4, Bro. Bart Carter, \$49.08; the junior church, under the leadership of the pastor's wife, Mrs. J. R. Hants, \$7.54. At 5 o'clock sharp, the pastor preached on Easter Sunday morning to a large congregation. Two dollars was raised in that service. The pastor took the bus and went to Trinity to the other church. There he met that other faithful few. He also divided them into two clubs. No. 1, Mrs. T. A. Pace, \$35; No. 2, \$21; total for both churches, \$261.88. We raised our World Service quota in full, \$168. The remainder was applied on other claims. We, the members of Huntsville and Trinity, are proud of our pastor and his good wife.—The Rev. Jas. Hants, Pastor; A. E. Watkins, Reporter.

Livingston, Texas.—St. Luke Methodist Episcopal Church is alive under the leadership of our worthy pastor, the Rev. N. N. Sawyer. All departments are at work. The Rev. Sawyer has not only in a short time proven to be convincing as a pulpit orator, and a divine healer of sin, but as pastor he proves to be the man for this place. On Friday evening, April 26, the Ladies' Aid rendered a short, spicy program. Miss Ollie Washington was pianist; Mrs. Ida B. Horce, president, presided. We also had with us visitors from the Ladies' Aid Society of the Methodist Episcopal Church, South. The president was present and gave a very instructive talk on how to raise money for the support of our church, which was greatly appreciated by all. They also gave us a liberal offering of \$11.50. At the close a delicious ice course was served. We wish to thank our white friends for the co-operation and valuable service rendered.—Mrs. Mary White, Reporter.

Donovan, Miss.—Cowan's Chapel Methodist Episcopal Church is still pressing on the upward way. Sunday, April 28, devotional services were conducted at 11.30 A. M. by Sisters Emma J. Mosely and Lizzie Weston, after which our beloved pastor preached from the text, "What wilt thou have me to do?" taken from Acts 9. 6. His sermon was very touching and inspiring. After the sermon a stirring class meeting was held, led by Sister Mattie Williams and Brother John French. Brother A. L. Mosely came forward to lift the collection, but instead of the usual collection there were many pounds of choice groceries and a small purse of money laid on the table for the pastor, which was indeed a great surprise. Our Pastoral Day has been changed from the third to the fourth Sunday of each month. Our church has taken on new life with new ideas and plans in view with each auxiliary at work. We are asking the prayers of all for our success.—The Rev. J. A. Tatum, Pastor; A. L. Mosely, Reporter.

Eutaw, Ala.—The St. Paul circuit is enjoying a prosperous year under the leadership of our new pastor, the Rev. J. M. Ridgeway. The St. Paul circuit desires to thank Bishop R. E. Jones and our beloved district superintendent, the Rev. F. W. Williams, for sending us the Rev. Ridgeway, who is stirring our community as never before. He preached ten nights in the pulpits of the circuit, and raised \$70, of which \$55 was applied on World Service. Our second Quarterly Conference was a

success. The superintendent, Rev. F. W. Williams, preached in the morning at St. Paul, and at Johnsonhill at night. The services were well attended, and he was at his best. At the afternoon service at St. Mary, the funeral of Sister Fronie was conducted. She was one of the oldest members of the church. The services were attended by many. The Rev. F. W. Williams was master of ceremony, and made brief remarks. The Rev. J. M. Ridgeway preached the funeral. The quarter was paid in full.—S. Reynolds, Reporter.

Nashville, Tenn.—The members and friends of Gordon Memorial Methodist Episcopal Church, under the splendid leadership of Rev. H. P. Gorden, are rejoicing much because we are on the eve of beginning our new church, and everyone is doing his or her bit toward this movement. The Northeast Side Club planned a sermon, and had the Rev. Kilcrease with his splendid congregation on the third Sunday afternoon. This added to their treasure quite a bit, and they are planning other things to help along this line. It was our very great privilege to have the eminent Dr. J. T. Patillo in the city to worship with us. He is district superintendent of the Murfreesboro District. He preached a wonderful sermon from Daniel 8. 18. We always welcome visitors. On last Sunday the Ladies' Aid, under the leadership of Sister Frakes, put on their dollar rally. Those reporting were: Sisters Dora Etta, Grisham, Mattie Hicks, O. Webster, G. Jenkins, P. Woodward, Rachel McMillen, E. Laws, Lizzie Smith, Mamie Jordan, M. North, Carrie Gorden, J. Ward Dillard, Nellie McEwing, L. Allen, \$1 each; Sister Emma Frakes, \$2.80; Sister Martha Etta, \$1.25; Bros. Drake and Albert Frakes, \$1 each; Sister Slaughter, \$5.82. With other donations, the Ladies' Aid turned over to the building fund, \$50. Pray for us as we strive to go forward with the erection of our new church.—Mrs. Georgia Williams, Reporter.

Pittsburgh, Pa.—The members of Camphor Methodist Episcopal Church gave their pastor and wife, the Rev. and Mrs. B. P. Jordan, a very prettily arranged reception on Friday evening, April 19, at the church. The church and Sunday-school room were decorated with spring flowers and palms. The program was arranged by Mrs. Laura Forrester, who needs to be given credit for getting together such a group of talent. Each speaker was given a subject to speak upon, and the addresses were well delivered. The Rev. Corcoran, president of the Church Union; the Rev. Miller, white, of the Lincoln Avenue Methodist Episcopal Church; the Rev. Dean Brady, of our own church, and the Rev. Mr. Barrow, of Bloomsburg, N. Y., were the other ministers present besides the honored guests, who were at their best. Other talents were Mesdames Payne, Pollard, Frazier, Colbert, and Dailey. Altogether, it was a creditable affair. The present pastor of this young church needs a great deal of encouragement, for on his arrival he found many debts outstanding on the church. Nothing but a hero would undertake the task. With courage undaunted, he took hold of the situation, and things are moving off nicely. Some persons who left the church are planning to return. The Rev. Jordan and wife are held in the highest esteem by those who know them. Long may they live to do good.—Julia O. Grady, Reporter.

Mt. Sterling, Ala.—Easter Sunday was highly observed on Mt. Sterling circuit. First we want to thank the good Bishop Jones and the cabinet for returning to us the Rev. D. D. Vann, our beloved pastor. This is his fifth year with us, and he grows in the hearts of the people. Although the churches had been well organized for our World Service drive, the awful flood in this section drove many of our members from their homes, and made it impossible for many of them to reach the church, yet our World Service drive was a success. The Rev. Wm. Jones, of the Board of Church Schools, preached a strong sermon in the morning at St. Mary, which was enjoyed by all. Collection for World Service, \$40. The Rev. D. D. Vann, pastor, preached at Wesley Church. He delivered an able message. Collection for World Service, \$37.

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For further information, address

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150 Fifth Avenue, New York City

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Lake Charles	Jennings, La.	June 26-30	W. J. Hampton
New Orleans	Bogalusa, La.	June 26-30	J. D. David
La Teche	Morgan City, La.	June 26-30	H. Daniels
Pulaski	New River, Va.	July 4-7	A. Davis
Knoxville	Greenville, Tenn.	July 10-14	F. D. Johnson
Palestine	Butler, Texas	July 10-14	J. F. Barnes
Alexandria	Many, La.	July 10-14	S. S. Earles
Oklahoma	Hennessey, Okla.	July 16-21	J. H. Ellis
Shreveport	Shreveport, La.	July 17-21	J. C. Calvin
Gulfside	Picayune, Miss.	July 18-21	A. L. Holland
Brookhaven	Tylertown, Miss.	July 18-21	G. W. Coleman
Vicksburg	Fayette, Miss.	July 24-28	J. R. Ross
Navasota	Brenham, Texas	July 24-28	T. S. Pryor
Tuscaloosa	Clinton, Ala.	July 31 to Aug. 4	F. W. Williams
Houston	Angleton, Texas	July 31 to Aug. 4	J. S. Scott
Kansas City	Glasgow, Mo.	July 31-Aug. 4	E. W. Hannah
Opelika	Dadeville, Ala.	Aug. 8-11	J. C. Chuman
Beaumont	Livingston, Texas	Aug. 7-11	C. H. Penilton

An enjoyable program was witnessed at each of the churches. Total raised for the day, \$85. Our second Quarterly Conference came on April 5-7, the Rev. F. W. Williams presiding. He was loud in his praise of the good work done by the Rev. Vann and his good people. The business session was well attended, and the Sunday service was at high-water mark. The Rev. Williams preached a post-Easter sermon, which gripped the hearts of his hearers. The quarter was paid in full. Total raised in the Conference, \$50. Five persons joined the church. The Rev. D. D. Vann is doing great work. The church is well organized, and the pastor is planning to attend the summer school for rural pastors in Waveland, Miss.—Miss Lilla Ridgeway, Reporter.

Jackson, Miss.—The Sunday school of Pratt Memorial Methodist Episcopal Church, under the direction of Mrs. Minnie M. Bowle, assisted by Mesdames S. F. Marsh, E. S. Keeling, and Miss Marie Elmore, rendered a fine Easter program on Easter Sunday night. Every year our Easter programs, because of their excellency, are attracting more and more people. Under the auspices of Ladies' Aid No. 1, a splendid "Baby Popularity Contest" was held on Monday night, April 8. Preceding the contest several literary and musical numbers were given, including a reading, "Mother, Home, and Heaven," by Miss Iva G. Michael; a solo, "If I Were a

Rose," by Mr. Arthur Thornton; another reading, "What's the Use of Tarrying?" by Miss Blanche Anderson; an instrumental solo by Miss Lura Washington, and an excellent address on "Rearing of Children," by Prof. O. A. Combs, of Campbell College. The contesting babies reported as follows: Baby Bracey, \$3; Anderson, \$1; Brown, \$11.25; Clemmons, \$9.40; Dozier, \$7.55; Fisher, \$1; Farish, \$3.15; Gibson, \$3; Horton, 50 cents; Johnson, \$12.65; Moore, \$1.10; Taylor, \$2; Terrell, \$4.80; Waite, \$5.10; Wallace, \$12.20; White, \$26.10. Baby Jerelyn Bert Keeling, sponsored by Miss Lillie Brown and Mrs. M. L. Morrison, reported \$51, and was awarded the first prize, \$5; Baby Edward Bailey, sponsored by Mesdames Janie Jackson and S. F. Marsh, reported \$35.43, and was awarded the second prize, \$2; total amount raised, \$190.23. This was the most successful baby popularity contest ever held in Pratt Memorial Methodist Episcopal Church. With this effort Ladies' Aid No. 1, assisted by the sisters of The Woman's Home Missionary Society and of Ladies' Aid No. 2, has completed the payment of approximately \$600 worth of furniture for the parsonage, assisted the stewards, and purchased corrugated rubber runners for the aisles of the church, and are ready for another job. We thank every baby and all others for their generous support.—Mrs. Sine Brown, President; A. B. Keeling, Pastor.

District Activities

District Rounds

AUSTIN DISTRICT

Third Round—Wesley and Simpson, May 19; Fayetteville (second quarter), 25, 26; Lockhart Ct., June 1, 2; Luling Ct., 8, 9; Lagrange, 15, 16; Hutto Granger and Taylor, 22-24; Littig and Manor, 29, 30; Austin Ct., July 6, 7; Sunday School and Epworth League Institute, 8-14; Cedar Creek Ct., 20, 21; Gliddings and Leo, 27, 28; Winchester and Smithville, August 3-5; San Marcos, 9; Fayetteville, 10, 11.

Brethren and Sisters: Three major issues are facing us during this quarter, namely, we must do our best to finish paying our World Service before May 31. Our Sunday School and Epworth League Institute convenes at Austin, Texas, July 8-14. We are expecting every Sunday-school superintendent, Epworth League president, Junior League superintendent, one delegate from each young people's auxiliary, pastor, local preacher, exhorter, and as many others as possible to spend the entire week of July 8-14 in training for service.—C. E. Whitaker, District Superintendent.

BIRMINGHAM DISTRICT

Third Round—Sayreton, May 30-June 2; Enon, May 31-June 2; Mt. Moriah, 6-9; Scott's Chapel, 7-9; East Thomas and Mason City, 11-16; Wright's Chapel, 18-16; St. Paul, 14-16; Brownville and Irondale, 20-23; Bradford Chapel, 21-23; Jasper and Oakman, 24, 25; Heflin and Choccolocco, 28-30; Asheville and Springville, July 1, 2; Beaver Valley and Ragland, 3, 4; Attalla and Collinsville, 5-7;

Village Springs, 12-14; Oneonta and Altoona, 13, 14; Cedar Bluff, 18-21; Center, 19-21; Gadsden, 26-28; Gadsden Ct., 27, 28; St. John 29-August 4; Haven Chapel, July 30-August 4; Rising Star, 2-4.

My dear Brethren of the Birmingham District: Thank you for the advanced showing on the district over last year. The honor is yours for this increase in giving to World Service. I now appeal to you to raise your full assessment for Area Council expense at once and report same to me not later than the District Conference; also bring your quota for Pensions and Relief to the District Conference. Our own Dr. E. M. Jones will be on hand and give you vouchers for same. Stay on the firing line for the Southwestern Christian Advocate. We MUST put this grand old paper in the homes of our people. The Annual Conference is not far off. Time is flying and the King's business requires haste. I am your brother, J. W. Thomas, Dist. Supt.

HUNTSVILLE DISTRICT

Third Round—Blount Springs and Colony, May 24-26; Huntsville Ct., June 1, 2; Gunterville, 6; Cedar Grove Ct., 8, 9; Scottsboro Ct., 14-16; Huntsville, 21-23; Trilana Ct., 29, 30; Madison and Springhill, July 6, 7; Athens and Oakland Ct., 13, 14; Albany, 18-21; Decatur, 19-21; Sheffield, 25-28; Ardmore and Johnson, 27, 28; Cedar Grove Ct., August 3, 4; District Conference, 7-12; Warrior and Bangor, 16-18.

Dear Brothers of the Huntsville District: Remember that we are expected to bring up the remainder of our World Service and the following claims in full: Conference Claim-

ants, Episcopal Fund, Area Council expense, General Conference expense, and at least five subscriptions for the Southwestern Christian Advocate. Now, brethren, please bring up these claims at the District Conference. Remember the every-member canvass.—J. W. Whitfield, Dist. Supt.

KANSAS CITY DISTRICT

First Round—Bowling Green, May 18, 19; Montgomery City, 25, 26; Blackburn, 28, 29; Centennial, June 2-4; Lexington, 8, 9; Clark Chapel, 16, 17; St. Mark (2.30 P. M.), 16; St. Joseph, 22, 23; Malta Bend, 29, 30; Wellington (8 P. M.), 30; Marshall, July 7, 8; Independence, 13, 14; New Franklin, 20, 21; Sturgeon, 22; Wellsville, 27, 28.

A New Beginning! Our historic Annual Conference is a great success and inspiration. We expect an increase along all lines this Conference year. No red lines. Begin at once raising your claims. District stewards' meeting, pastors' council, and program committee for District Conferences met at Slater, Mo., May 2, 1929, at 10 A. M. District Conference, July 31-August 4, at Glasgow, Mo. "Prayer, Service, and Efficiency" our watchword. Thanking you for co-operation, E. W. Hannah, Dist. Supt.

LAGRANGE DISTRICT

Third Round—Arbor Ct., May 25, 26; South Lagrange Ct., June 1, 2; West Point Ct., 8, 9; Zebulon Ct., 15, 16; Greenville, Stovall, and Harris, 22, 23; Whitesville, Smith Cross, and Piney Grove, July 6, 7; Culloden, 14, 15; Warren Temple, 21, 22; Lagrange Ct., 27, 28; Columbus, August 4, 5; Leete Hill, 10, 11.

Dear Brethren: We hope you will have finished your financial World Service program by May 23, and be ready to answer to roll call in Macon, Ga., on the above date with your full apportionment raised. Do your best. At the seat of our District Conference, which will convene at Leete Hill Methodist Episcopal Church August 8-11, we hope to have a creditable report, from our district, on our apportioned Christian education program. The pastor who reports one hundred per cent on World Service and Christian education will be awarded a valuable premium by the district superintendent. Since we are to entertain our Annual Conference at its next session, let us have the banner from the Southwestern Christian Advocate stay with us. I am sure ten new subscribers from each charge will put the program over. Do your best.—J. B. Maddux, Dist. Supt.

NASHVILLE DISTRICT

Third Round—Dickson, May 18, 19; Springfield Ct., 25, 26; Braden Memorial, June 2, 3; John Wesley, 2-4; Lebanon Ct., 8, 9; Lebanon Station, 16, 17; Brentwood, 23, 24; Seays Chapel, 23-25; Gordon Memorial, 30-July 1; Nolensville, 6, 7; Cumberland Furnace, 7, 8; Spring Hill, 13, 14; Clark Memorial, 21-23; Springfield Station, 21-23; Patterson Chapel, 28, 29; Franklin, 27, 28.

Dear Brethren: We failed to raise our quota for World Service on our Easter drive, so we are depending upon you to raise the balance and have it in the office by the 28th of May. I will be very glad to co-operate with you in any way I can. Let's put it over. In your every-member canvass do not forget the Southwestern Christian Advocate, for we are trying to hold the banner in the Nashville District. May the Lord bless you in every effort.—W. B. Crenshaw, Dist. Supt.

ST. LOUIS DISTRICT

First Round—Moscow Mills, May 17; Troy, 18, 19; Foristell, 20, 21; Truesdale, 22, 23; Louisiana, 25, 26; Jacksonville, 26, 27; East St. Louis (Reynolds), 26-29; Union Memorial, June 2-4; Samaritan, 9, 10; Lovejoy, 12; Festus, 9, 10; De Soto, 15, 16; Poplar Bluff, 17; Bernie, 16; Malden, 19; Netherlands, 20; Fredericktown, 21-23; Farmington, 22, 23; Klnlock, 28, 29; Asbury, 30 to July 1; Fort Madison, 5; Hannibal, 6, 7; LaSalle, 7, 8; Prospect Hill, 12.

Dear Brother: I hope by this time you have met your official board and your membership, and have plans for the ensuing year for the success of the Master's kingdom. If

we are to succeed in our work we must begin now. Make the every-member canvass, and be sure to find every person whose name appears on your church record. Don't overlook organizing the Ladies' Aid Society and other church auxiliaries, as well as the young people of your community. Emphasize each Sunday personal evangelism, for after all, the salvation of man is our major task. The district steward meeting will be held at Webster Groves, Mo., on May 15. At that time we are also having a World Service Outlook Conference, at which each pastor is expected to be present. Service begins at 10 A. M.—G. W. Hancock, District Superintendent.

Quarterly Conferences

ACKERMAN, MISS.

The second Quarterly Conference was held at Rockport Methodist Episcopal Church, April 20 and 21, and was one of the best held here in some time. The weather was very unfavorable, but Rockport means to put the program over this year, rain or shine, with the help of the Almighty. Splendid remarks were made by our district superintendent, the Rev. Heffner. Our pastor, the Rev. G. W. Weatherly, is full of brotherly love, and has the interest of the church at heart. We have pledged to stand by him in putting over the program of the church. Our Conference was a real success. The superintendent preached a noble sermon. Collection amounted to \$50.50. One hundred and seventy persons partook of the Lord's Supper. We are going to stand by our pastor and superintendent, that they may be able to make a round report at the end of this Conference year.—Bessie Brown, Reporter.

ASHVILLE, ALA.

Our second Quarterly Conference was a complete success, April 13 and 14, with the Rev. J. W. Thomas, district superintendent, in the chair. He was at his best on Sunday at Springville. His subject was, "A Prepared Mansion for a Prepared People." We were rained out on Sunday night at Ashville, but the quarter was far beyond the expectations of the district superintendent. The Rev. F. J. Jacobs knows no failure. The Epworth League and Sunday school are in good condition. Up to date, we are over the top along all lines. Ashville must take its place with the leading charges on the district.—S. P. Smith, Reporter.

BENNINGTON, FLA.

The district superintendent, Rev. D. S. Selmore, was with us on Sunday, April 14, to hold the Quarterly Conference. The reports were good. The superintendent preached an able sermon, and his assessment was paid in full. The Rev. Robt. Neal, pastor, is our choice for many years to come. The membership is growing, and money is no object. We have paid our full quota for World Service for the year. Our next object is to beautify our church.—Pearl Williams, Reporter.

MACON, GA.

The second Quarterly Conference was held March 17 and 18, with much success. Paid our district superintendent in full, \$17; \$1.50 was given the pastor, Rev. E. T. Michael. The Rev. D. R. Cooper, district superintendent, was well pleased with the work being done by the pastor, Rev. Michael. Our Sunday school is making great strides. Bro. L. Robinson is doing his best to make it one of the best in the Conference. We are proud of our pastor, who has done much to improve this charge. We hope he will forever remain with us. On April 6, God called Bro. John Storey, the husband of Mrs. Florence Storey. He was a faithful member. On April 17, Bro. R. C. Atwaters died at the hospital, with his aunt and the Rev. Michael at his bedside. He was a splendid teacher in the Sunday school; and a faithful church member. The funeral was conducted by the Rev. Michael. We shall miss both of these good men from Warren Chapel Methodist Episcopal Church.—Vioia Horne, Reporter.

NEW EDINBURG, ARK.

Our third Quarterly Conference convened at St. Luke Methodist Episcopal Church,

March 29 and 30. The Rev. W. C. Rivers, district superintendent, was not able to reach us on Saturday, but the officers were present with good reports. Sunday was a great day for the people of this charge. Our pastor was indisposed, but was able to be present at the Conference. At 11 A. M. the Rev. Rivers preached to a crowded house. The words of his text were, "The Cost of Discipleship." His sermon was a spiritual feast to all, and our hearts were made glad. At 8:30 P. M. the district superintendent preached another strong sermon, and at 7:30 P. M. the Rev. R. Jackson delivered an inspiring message.—The Rev. J. H. Oliver, Pastor; M. L. Dupree, Reporter.

OLD TOWN, FLA.

The greatest day in the history of this little village was Sunday, April 28, when Dr. D. S. Selmore came here and preached two sermons. At the evening service thirteen sinners were converted to Christ and joined our

church. Old Town is on fire. We welcome Dr. Selmore at any time. Our pastor, the Rev. D. J. Watts, is on the sick list.—M. Jones, Reporter.

PACHUTA, MISS.

Our second Quarterly Conference on the Pachuta circuit was held at Coke's Chapel Methodist Episcopal Church, April 18 and 19, with our district superintendent, the Rev. E. A. Wilson, presiding. All officers rendered good reports. The Rev. Wilson preached from St. John 8. 7-9; text, "Ye must be born again." Raised \$21.65.—Reporter.

SAN PULASKI, FLA.

Our first Quarterly Conference was held Sunday, April 14. Dr. D. S. Selmore, district superintendent, carried us to a mount of vision. After the ceremony the superintendent presented the trustees with a check for \$100 from the Board of Church Extension.



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Old Nebo will soon be in shape to last twenty more years. Amount raised, \$120. The Rev. H. M. Trapp, Pastor; A. Hays, Reporter.

WEST PALM BEACH, FLA.

On April 26, the ex-pastor and present district superintendent held his first Quarterly Conference at Trinity Methodist Episcopal Church. The pastor, Rev. Thos. A. Huger, led the devotional service, after which the district superintendent took charge, telling how happy he was to be back at Trinity once more. Reports were called for and read. The superintendent spoke in the highest terms of the present pastor. Sunday morning the superintendent preached a noble sermon to a large audience from the text found in Luke 6: 12; subject, "Why Jesus Prayed." Dr. Demps brought tears to the eyes of all who heard him. At night he brought another burning message. All went away rejoicing. Collections were unusually good throughout the day. Tuesday night, after class meeting, the pastor and members had planned a reception for the district superintendent, as he was to move the next day to his new home, Daytona. After a spely program, about one hundred and fifty members and friends entered the parsonage, where abundant refreshments were served. The district superintendent, as well as the pastor's family, received many presents. We believe with our present pastor and our district superintendent, the Rev. D. W. Demps, Trinity will have a banner year.—W. E. Sealey, Reporter.

Woman's Column

SPECIAL NOTICES

Paris, Ky.—To the Lexington Conference, Woman's Foreign Missionary Society: Dear Sisters: Because of serious illness, I have resigned as Conference treasurer, taking immediate effect. Please report to the corresponding secretary, Mrs. J. E. Bean, 604 East Seventh Street, Rushville, Ind., unless otherwise instructed. Lovingly, Mrs. C. D. C. Mebane.

Falmouth, Ky.—Dear Sisters of The Woman's Foreign Missionary Society of the Cincinnati-Lexington District: We hope you will make a special effort to send in a good report for each department from every church on the district, let it be much or little, by quarter ending June 10. Also we are looking forward to the district meeting to be held at Falmouth later. Thanking you for co-operation, Mrs. Maggie M. Willette, District President.

Savannah, Ga.—Dear Co-workers of the Savannah Conference: Just a few weeks and we shall meet at Waycross in our annual meeting. I hope you have been very diligent in Woman's Home Missionary Society activities this year, and that you have sent in your dues. Let's get in Class "A" by sending in reports on time. I am expecting every Mother's Jewel and Home Guard leader to have their membership doubled in these bands. Remember, ten subscriptions to Junior Home Missions will be given to the band reporting the largest amount of money for dues and will go to the church having the youngest member enrolled. You did well last year. Let's do better this year. Yours, in His name and for His sake, Mrs. Mayme Bush Bankston, Jr., Secretary Savannah Conference.

Tampa, Fla.—The Woman's Home Missionary Society of West Hyde Park Methodist Episcopal Church gave a pew rally on April 21, which was a marked success. Just a few weeks since, Sister Theresa Garrison, the pastor's wife, reorganized this society, with a few faithful sisters, namely: Sisters R. McDonnell, president; Annabell Willis, vice-president; Mrs. Hawkins, recording secretary; Sophia Jones, treasurer. This little band raised in their rally, \$18. Sister Garrison was ill, and not able to be present, but sent in her report, which was accepted by the society. On Easter we raised \$5 for World Service. The church work is moving on nicely. Trustee rally was held the second Sunday in May, and the district superintendent held his Quarterly Conference on May 5.

DICKS' ANTISEPTIC

MUL-EN-OL

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BURNS, SCALDS, CRAMPS, COLIC

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HEALING - SOOTHING - COOLING

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NEW ORLEANS, LA.

Reports from rally and Quarterly Conference will appear later.—The Rev. E. W. Garrison, Pastor; Mrs. Mamie Williams, Recording Secretary.

Reidsville, Ga.—The Woman's Home Missionary Society was entertained at Ebenezer Methodist Episcopal Church, April 19-21. We had a glorious session. Mrs. Lucy Lovett, president, spared no pains in putting things over. Dr. Scott Bartley, of Savannah, preached for us on Friday night from the subject, "Work." We enjoyed his discourse, and will be pleased to hear him again. Saturday morning the Lord's Supper was administered by Dr. J. S. Stripling, Dr. Bartley, and the pastor, Rev. A. H. Howard. Brief but encouraging remarks were made by Drs. Stripling and Bartley. Sunday morning the district Sunday school was taught by Mrs. E. Stripling and Mrs. McNeal. Memorial to Mrs. Pierce was celebrated. Mrs. Mamie Redding was mistress of ceremonies. A solo was rendered by Mrs. McNeal. The pastor preached from 2 Kings 5: 10. The Rev. Howard was at his best. We raised a total of \$24.65. The Rev. Howard accompanied the president and delegates to his other church. A splendid program was rendered, and \$5.85 was raised. The Rev. Howard is putting the program over.—Mrs. Mary Bell, Reporter.

Special Notices

The Rev. G. W. Carter, pastor of Asbury Methodist Episcopal Church, Houston, Texas, wishes to announce that his address has been changed from 7901 Walnut Street, to 217 Madina Street, Houston, Texas.

To the ministers and friends of other districts who hope to visit our institute to be held June 5, 1929, at Bellville, Texas, I will be glad to have a card from you, so that special arrangements may be made.—A. D. Phelps, Pastor, Box 562, Bellville, Texas.

The Sunday School Convention of the Meridian District will be held at Sherman Hill, Lake, Miss., June 28-30, 1929. Each auxiliary on the district is asked to please raise and report their full quota for the Meridian District parsonage. Please send a delegate from your Sunday school and church to represent all auxiliaries of your church, so that this will be the best session in the history of the convention.—James A. Lagrone, President; Emma V. Hines, Secretary, 1918 14th Ave., Meridian, Miss.

Inquiries

I wish to inquire for my son, Brady Thompson. When last heard from he lived twelve miles south of Mansfield, La., on Route 8. Any information as to his whereabouts will be thankfully received.—The Rev. G. W. Thompson, Box 181, Wheatley, Ark.

I wish to know the whereabouts of my brother and sister, whose names are Henderson and Fannie Stalvis. When I left them, they were living in Monroe County, Alabama, near Pineville. My mother's name is Mrs. Polly Stalvis. Please send any information to Isaac Brown, Escatawpa, Miss.

I wish to inquire for my son, John Calvin Fisher. He left his home in Lancaster, Ohio, about five years ago. He was only sixteen years old, and has not been heard from since.

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Any information concerning his location will be very thankfully received and appreciated by his mother. His sister, Lorene, died last September.—Mrs. Elizabeth Fisher, 703 Harriston Street, Princeton, Ind.

Observations from the National Capital

(Continued from page 378)

the full floodlight of publicity upon enemies of the public good is a traitor to all that is best in the history of America's molders of public opinion. More than this, it would be an enemy of the people and a menace to their welfare.

There is reason to thank God for a free press in this country which has not been silenced by a gag of greenbacks, a teaching profession which holds its public obligation above financial aggrandizement, and a pulpit which will never be hushed as long as "private greed and public wrong" seek to control the land whose highest ideals are those of justice and righteousness.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 23, 1929



The Reading Habit



Time was, the news I did not get.
Hence I would stand about and fret,
Eventually a friend I met.

Something new, he had to tell
Of events great, transpiring, well
Unless you'd read the latest news
To seem alert would but amuse.
However, I had never heard
What he related—not a word.
Even then I tried to act
So he would think I knew each fact.
To fool my friend, I'd nod my head,
Even smile or frown instead,
Really though, he had me "treed,"
Now he knows I did not read.

"Come," he said, "I'll help you out!"
"How?" I cried, and whirled about.
"Right here on this dotted line,"
I was asked my name to sign.
"Send it now and get a treat
To six-thirty-one Baronne Street."
I sent one dollar fifty cents
And now I never make pretense
Nor in myself lose confidence.

And now I ask both small and great,
"Do you read this Advocate?"
Very few, I must confess
Only "nod" or say, "I guess!"
Could I counsel every man
As he reads to understand—
To read this *Christian Advocate*—
Every number up-to-date!

—By the Rev. W. A. Payton, Mexico, Mo.

Personal and General

—The Rev. Julian A. Walker has entered with large prospects of success upon his new pastorate at Connersville, Ind.

—The annual meeting of the general executive committee and sixtieth anniversary celebration of The Woman's Foreign Missionary Society will be held at Columbus, Ohio, October 28-30.

—The Rev. William E. Meredith has recently been appointed as a member of the staff of the Department of Leadership Training under the division of religious education, Dr. Merle N. English, general secretary.

—The Rev. F. D. Mayes, of Beaumont, Texas, is pastor of the McCabe Church, and his church leads the Beaumont District in raising World Service funds as well as in Southwestern rally. Bro. Mayes raised \$1,060 on Easter Day.

—Miss Ethel I. O. Williams recently graduated from the Normal Department of Claflin College. She is the amiable daughter of the Rev. L. W. Williams, district superintendent of the Spartansburg District, South Carolina Conference.

—The Rev. Pericles Pickens, our pastor of Stewart Memorial Church, Daytona Beach, Fla., delivered the Odd Fellows' anniversary sermon in May, and is to preach the annual sermon for the high school of Daytona Beach on Sunday, June 2.

—President Daniel L. Marsh, of Boston University, has been appointed by the National Education Association of the United States of America as a delegate to the meeting of the World Federation of Education Associations at Geneva, Switzerland, July 25 to August 4.

—Forty-one yearly subscriptions to the Southwestern were taken on Mothers' Day at Wesley Church, at Vicksburg, Miss. The pastor, Dr. J. C. Hibbler, beloved veteran of the Mississippi Conference, was ably assisted in this great achievement by his local Southwestern committee.

—New York City is engaged in building a \$500,000,000 subway project. In the group of engineers employed upon this project are four graduates from the Department of Engineering of Howard University. They are: Chester P. Alston, Franklin B. Logwood, Randolph R. Ragsdale, Clyde R. Brannon.

—The Rev. L. V. Harrison, pastor of Boynton Institutional Church, Houston, Texas, graduated Monday, May 20, with the degree of Bachelor of Science in Education from Prairie View State College, Prairie View, Texas. Both he and Mrs. Harrison are to be congratulated in that they are both alumni of the same institution.

—Detroit has just completed a successful Y. M. C. A. campaign for membership. The goal was placed at 750 new members. On the night when the campaign ended, amid songs and cheers, the grand total exceeded 1,500. The success of this effort is due largely to the leadership of Mr. R. B. De Frantz and local pastors of the city.

—There is pending in the Supreme Court of the State of North Carolina an appeal carried up from the lower courts to force public busses to provide transportation facilities for Negroes. This act is a part of the general program of the State Interracial Commission, looking toward improvement of Negro education, health, and general welfare throughout the State.

—Mr. Walter W. Goodwin, class leader and Epworth League official of our Ebenezer Church, Jacksonville, Fla., of which the Rev. Dr. J. W. Moultrie is pastor, has just finished a course in public speaking at the American Public Speakers' College of Expression of Chicago. He had his early training at Claflin University.

—The Rev. W. R. A. Palmer, D.D., transferred from the Lincoln Memorial Church, Buffalo, N. Y., to John Wesley Church, Philadelphia, has entered most auspiciously upon his new pastorate. During the months of April and May he has been preaching an

interesting series of evangelistic sermons upon the general theme, "Christ's Ministry and Passion in Art."

—One hundred and fifteen members made the every-member canvass for St. Mark Church, Chicago, on Sunday, May 19, with highly gratifying results. The pastor, Dr. J. B. Redmond, is rejoicing in the very thoroughgoing way in which these aides co-operated with him and in the generous response of his congregation in meeting this requirement of the general church.

—Following his operation on May 10, at Samaritan Hospital, in Philadelphia, for appendicitis, Dr. E. D. Kohlstedt, corresponding secretary of the Board of Home Missions and Church Extension, at this writing is reported convalescing. After a similar operation on the same date, at Seton Infirmary, Austin, Texas, President T. R. Davis, of Samuel Huston College, also is reported as progressing favorably toward ultimate recovery.

—On account of the illness of Bishop Grose, of China, Bishop Keeney goes to China to assist Bishop Birney in administration. Besides, Bishop Keeney will represent the Board of Bishops and the church at the session of the Central Conference of Eastern Asia, should the constitutional amendment of the Central Conferences become a law and it be necessary to call a special session of that Conference for the action of bishops for China by the Central Conference.

—Dr. Corliss P. Hargraves, secretary of the Department of Missionary Education of the Methodist Episcopal Church, calls my attention to a book of rare value, especially for our colored youth, entitled "Sons of Africa." Dr. Hargraves says rightfully in his estimate of the book: "It will give every Negro a new pride in his race and a new joy in working in fellowship with these great souls, and with splendid men like those who are working today in behalf of imperishable ideals and the more abundant life both here in the United States and across the water."

—Death has at last come to the Rev. Wm. Brown, of Washington, D. C., former pastor of Haven Church. Bro. Brown passed away at Freedman's Hospital, on April 19, after an illness of some weeks. His funeral was held at Ebenezer Church, Washington, April 23. Interment was at Baltimore. Bro. Brown erected the new Haven Church structure, one of the smaller but most beautiful of our church buildings in the city of Washington. He was a tireless worker and an able executive. It was the erection of this church that drew so heavily upon his physical energies. The sympathy of numerous friends, including the Southwestern force, goes out to his widow.

—Dr. Willis J. King has been granted by the Rosenwald Fund a traveling fellowship for six months' study abroad. Gammon will release him for an absence covering this period extending from January to June, 1930. The purpose of this grant will be to secure certain technical equipment and material for completion and publicity of an important book on one of the Hebrew prophets. With his fine scholarly equipment as a basis and his keen interest in research, Dr. King will, we are sure, achieve very satisfactory results in this field of investigation and research. He is to be congratulated upon so signal a recognition of his scholarship and ability. He will very likely study at Oxford University.

—Several schools entered the Stewart Foundation prize contest this year in hymns, essays, and orations. Many prizes in engraved Bibles and hymn books have been given. The first and second grand prizes over all in schools of college grade in prose were: first, Miss Winnie L. Foster, of Clark University; second, Mr. Clinton D. Crooks, of Morris-town Normal College. In hymns: first, Albert Sinclair Swan, of Princess Anne Academy. The first and second prizes in preparatory schools in prose were: first, Emanuel Mansfield, of Princess Anne Academy; second, Virginia Mae Argrett, of Boylan Home High School. In hymns: first, Earnestine

Ellis, of New Orleans College High School; second, Rosa A. Emanuel, of Boylan Home High School.

—"Milestones of a Race," a pageant, was recently presented in the public auditorium at Cleveland, Ohio, under the able direction of Mrs. Ada Crogman Franklin, of Kansas City. The pageant portrayed in a dignified way the spirit of the development and progress of the Negro race in America. Five hundred voices made it an event of rare musical power, and the training of the cast of characters and the technique of their performance afforded the most outstanding cultural event in the life of Cleveland during the year. Mrs. Franklin, the wife of Editor Franklin, of the Kansas City Call, is a daughter of the universally beloved Dr. Wm. H. Crogman, identified for forty years as president and professor with Clark University. She is herself a graduate of Clark University and of the Emerson School of Expression at Boston.

—At their recent meeting in Lincoln, Nebr., the bishops elected the following to fill vacancies because of resignation and death: Bishop Herbert Welch takes the place of Bishop Henderson, deceased, and was named chairman of the Bishops' Committee on Evangelism; Mrs. John A. Patton, of Chattanooga, was named to succeed Mrs. Heber D. Ketcham, deceased, on the Board of Home Missions and Church Extension. The Committee on Worship and Music was completed as follows: Bishops Shepard, Thirkield, Locke, Burns, Mead; ministers: W. W. Youngson, L. B. Longacre, J. H. Odgers, W. K. Anderson, Phillip S. Waters; laymen: Guy Filkins, Mrs. E. S. Mills, Paul Hellon, Paul Watkins, Powell Weaver. On the Commission on Ministerial Reserve Pension Fund Claim, the following were elected: Edwin Bond, J. E. McMurray, Thomas J. Sayre, Jesse R. Clark.

—The Gulfside Summer School of Ministerial Training for members of the Central Alabama, Louisiana, Mississippi, Texas, Upper Mississippi, and West Texas Conferences will be held at Waveland, Miss., June 11-20, 1929. This school has become an established institution in co-operation with the Commission on Courses of Study, under the general direction of Dr. Allan MacRossie. The dean of the school is Dr. W. J. King, of Gammon. Other members of the faculty are: Drs. J. S. Scott, J. Leonard Farmer, K. W. McMillan, E. W. Kelley, E. M. Jones, J. W. E. Bowen, Jr., C. S. Stanley, A. G. Cole, G. C. Hayward. Bishop R. E. Jones, of the New Orleans Area, will be a special lecturer on evangelism. Profs. D. D. Martin, G. H. Trevor, Willis J. King, and Dr. E. W. Kelley, of St. Paul, Dallas, Texas, will also be among the special lecturers. The officials of the school are: Bishop R. E. Jones, executive chairman; W. J. King, dean; C. S. Stanley, registrar; E. M. Jones, treasurer.

SOUTHWESTERN CHRISTIAN ADVOCATE

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L. H. KING, Editor
DORR DIEFFENDORF, Contributing Editor

May 23, 1929

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THE METHODIST BOOK CONCERN

WE ARE not in possession of full details, but reliable information has come to our office of the sad death of Mrs. F. T. Keeney, beloved wife of Bishop Frederick T. Keeney, of Atlanta Area.

This will be a shock to their numerous friends throughout Methodism, and particularly to the Atlanta Area, to which the bishop and Mrs. Keeney have so genuinely endeared themselves since their coming to the Atlanta Area on assignment of the last General Conference. Very keen sense of sorrow has been felt throughout the area because of the unselfish way in which Mrs. Keeney had related herself to every interest of their new field of service in the church.

She was a constant visitor with the bishop at all of his gatherings, showing most intelligent interest and sympathy in all of his administrative work. Her presence at the Annual Conferences held by the bishop was hailed by the people with a profound sense of satisfaction. She so completely identified herself with the interest of the people and was so concerned in promoting all enterprises of the church that the people regarded her presence among them as a real benediction. Her smile was perennial. She never showed any sense of detachment from the people among whom she had come to labor and to whose advancement she gave so unselfishly of her time and interest.

Noticeable by all who saw them was the beautiful attachment between the bishop and Mrs. Keeney. Theirs was an interest one in the other which was ideal and inspiring to all observers. By her fine personality, her broad sympathies and culture, her rare unselfish spirit, she had so endeared herself to the people of the area that it will be impossible for the bishop to share alone the great sorrow that has come to him in her home-going.

We expect to give our readers a fuller account of her death in an early issue of the Southwestern.

Cash! Cash! Cash!

EDUCATION in the meaning of World Service, increasing the number of subscribers to the church's benevolent program, cash to finance the program, these three—but the greatest of these is *Cash*. It is this last which is so much needed just now in order to meet the alarming situation which confronts the church in the matter of its benevolences. Everything else should give place at the present time to the collection and sending in of every available dollar for World Service before May 31.

Our Methodist membership should be told frankly of the continued distressing decrease in receipts for this cause. During this fiscal year, up to the last of April, with only the month of May remaining unreported, the total receipts for World Service were \$161,000 less than they were on the same date last year; and for the month of April, 1929, the total World Service receipts were \$481,947 less than for the same month in 1928. This means that the cash receipts for the month of May this year must not only equal the record for the month of May last year, but the church must now send in more than \$160,000 above what it sent in during the month of May last year. And the receipts for May last year were the lowest recorded in the benevolent giving of the church for the past ten years. *We are face to face, therefore, just now, with the most critical situation in the benevolent giving of the church that Methodism has faced within a decade, making it imperative that something must be done to recover our lost position as to our benevolent giving.*

Making it all the more urgent, is the shortness of time in which our giving must be done.

It will be remembered that the World Service year 1928 and 1929 closes with the 31st of May, just seven

days hence. It is therefore of the greatest urgency that what is done to stop this downward slant in the giving of the church *must be done not later than May 27*. This fact should be religiously noted by every pastor, as well as every World Service treasurer of every local church in our connexional Methodism. Each of these must do his best, as a pinch hitter would do at a crucial stage in a world series of baseball. Failure to do so will affect not only the present returns, but will further affect the church's whole benevolent program for 1930. It has become a well-known fact that *receipts for benevolences during any given year become the basis of determining appropriation figures for the church's next year's benevolent activities*, so that all monies rushed to the World Service treasurer before the close of this present fiscal year will help to expand the program of larger work on the part of the several benevolent boards of the church during the next Conference year.

It is a blind piece of economy, and really a disadvantage to any local church, therefore, to decrease its contributions to World Service or to withhold whatever may be in its treasury that should be sent in promptly to headquarters. Outstanding in addition to these reasons given for collecting and sending in promptly as large an amount as possible for benevolences, is the fact which must never be forgotten by any Christian, namely, that *the world's crying needs are constantly bulging larger and becoming more distressing than ever*. It must ever be present in the consciousness of Christian men and women that the church exists primarily to meet the needs of the world, and that only as we are willing to make the effort, even at a sacrifice, to meet the world's every need, do we exhibit the true purpose and heart of the Master. It is the business of the church to carry on His

habit and passion of going about doing good. The church, composed of sharers in His mind and experience, is able to do this only as individual believers, in some form of organization such as the church, engage in the common endeavor to maintain this agency as a channel of helpfulness to a lost and needy world.

Holding back the funds intended for benevolent activities throughout the general church, is very *disastrous to a free and full ministry on the part of the church to the world's needs*. This custom, while not general, is certainly too frequent with a number of local church treasurers. It seriously affects the volume of receipts in the general treasury of the church. For instance, if our 16,000 local Methodist Episcopal churches should retain funds already collected to the amount of a hundred dollars each, which should be sent promptly to the general treasurer, more than a million and a half dollars would thus be held up from the administrative program of the general church, and think what this would mean to world-wide Methodism. Besides, as a consequence, there would be entailed the necessity of the benevolent boards going into the banks and borrowing an equivalent amount, with current high interest rates, which would have to be paid back out of the total receipts of World Service for next year and the following years. Payment of such interest would, of course, have to be deducted from the funds normally intended for distribution among the boards for carrying out their programs of activity. The church would thus be involved in a system of debt-making and debt-paying which would get us nowhere.

Moreover, funds collected by the local church for World Service purposes and held in local church treas-

uries *do not belong to and are not to be kept by the local church*, and it is therefore not good ethical procedure for any local congregation to permit World Service funds to be held by its treasurer. The law of the church is that these funds shall be remitted to Chicago at least monthly. Failure to do so is therefore out of harmony with the law as well as the spirit of the church. It is not difficult to see that the policy on part of a local church of holding World Service funds instead of forwarding them where they belong, is a training in poor business methods, which fact will ultimately affect the method and morale of the church in all of its departments and in all of the affairs of the congregation. A reflection of this kind should easily lead local pastors and congregations to promptness in remitting such funds.

If there were no other consideration urging our members and churches to swell the volume of their cash contributions for World Service and to hasten these within the next five days to the World Service treasurer in Chicago, the following would alone be a sufficient motive. The other day we received a communication from a missionary field in Africa. In its cogency and pathos of appeal, the same statement could be reproduced as coming from every missionary field of the church, particularly in foreign lands. It was addressed to the home church: "*Don't neglect us or forget us.*" This tells the whole story of the World Service appeal. Here is our supreme justification for World Service, which is another name for missions at home and missions abroad. Herein lies the motive for the title of this article, "Cash! Cash! Cash!" Send it in before May 27 to 740 Rush Street, Chicago, Ill.

God's Holy Word

By Charles B. Dobson

Pastor of St. Paul Methodist Episcopal Church, Lewes, Dela.

THE Bible is God's holy word. 1 Cor. 2. 9-14 gives the process by which a truth passes from the mind of God to the minds of His people. The unseen things of God are undiscoverable by the natural man (v. 9). These unseen things God has revealed to chosen men (vs. 10-12). The revealed things are communicated in Spirit-taught words (v. 13). These Spirit-taught words, in which the revelation has been expressed, are discerned as to their true spiritual content only by the spiritual among believers (1 Cor. 2. 15, 16; Rev. 22. 19).

The Bible grew out of human life that had been touched and glorified by the divine presence of God. It is no ordinary human composition, but is supernatural in origin and divine in authorship. It was written by the prophets and apostles as they were moved by the Holy Spirit. Among its authors we find tax gatherers, kings, poets, philosophers, fishermen, exiles, legislators, and judges.

Isaiah, the son of Amoz, was justly accounted the chief of the writing prophets. He was highly gifted by birthright and training. He was a great preacher, reformer, poet, painter, composer, singer, statesman, orator, and educator. He was to Jerusalem what Martin Luther was to Germany, or John Wesley, the great apostle, was to England. Isaiah tells us that the Word of our God shall stand forever. The Lord says, "It shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I send it."

The great design of the Bible is to exhibit God in

Christ, reconciling the world unto Himself. The Old Testament, rightly understood, is an exposition of the preparation of the world for the advent of Christ. In the Gospels He is manifested to the world; in the Acts He is preached, and His gospel is propagated in the world; in the epistles His gospel is explained, and in the Revelation all the purposes of God in and through Christ are consummated.

In God's Holy Word we find themes for the deepest thoughts; its truths arouse to the loftiest aspiration. In His Word we hold communion with patriarchs and prophets and listen to His voice as He speaks with men. In it we behold what angels contemplate with wonder—the Son of God, as He humbled Himself to become our substitute and surety, to cope singlehanded with the powers of darkness, and to gain the victory in our behalf. In it we learn how to improve the present life, and how to secure the future life.

Every Scripture inspired of God is profitable for teaching, for correction, for instruction in righteousness (2 Tim. 3. 16). God's Holy Word exalts man, sanctifies the home. Little children listen to its stories with wonder and delight, and wise men ponder them as parables of life. The prodigals followed it, and it turned their steps to the way of salvation. The Christian pilgrim walked in the light of God's Holy Word, and at the end of his journey he saw to his great joy that he was just at the beginning of an endless life.

The Contributing Editor's Page

Some Results of Organized Stewardship

AT the recent session of the Wyoming Conference some results of organized stewardship were reported that should be known by the entire church. Stewardship has been preached quite widely throughout our denomination. At times by special efforts many tithers have been signed up. In the Wyoming Conference territory, more than anywhere else, the results of such campaigns have been followed up. What has happened in the Wyoming Conference is the result of the organization of these stewardship tithers and their systematic instruction.

The missionary giving of the Wyoming Conference has increased every year for ten years over the giving of the preceding year. This is not true of any other Conference in our church. Following the Centenary period, there was an almost universal slump. This slump was prevented by stewardship organization in the Wyoming Conference and changed into an increase. If the million tithers that were enrolled during the Centenary period had been organized and followed up all over the church as they were in the Wyoming Conference, there is no reason to think that similar results could not have been achieved in many other Conferences.

THE Binghamton District of the Wyoming Conference has had real stewardship leadership for the last twelve years. A brief review of these twelve years is exceedingly instructive. Within these twelve years the property valuation of the district has more than trebled; the total benevolences have more than trebled, and the pastors' salaries have more than doubled. In 1916 only one charge of this district paid as much as \$2,500 cash salary. Last year fifteen charges on this district paid that much or more. Six churches on this district paid \$4,000 or more, and one church paid to its two pastors \$8,500.

The Binghamton District has been proving what can be done by organized stewardship for a dozen years. Of the fifty charges on that district, thirty-seven now have thoroughly organized storehouse tithing bands. This includes all the larger churches on the district. Of the thirteen charges that do not have these organizations, only five pay more than \$1,200 salary. The largest salary paid by any charge on this district that does not have an organized stewardship band is \$2,200. The membership of the thirty-seven stewardship organizations of this district is just about two thousand. These two thousand storehouse tithers pay through the treasuries of their churches in round numbers \$1,000,000 a year. This has very largely been the cause of the district record.

ORGANIZED stewardship has brought amazing prosperity to the Wyoming Conference. Remarkable church buildings are found all over the Conference territory. On the Binghamton District alone within the last six years nearly one and a half million dollars has been spent on new church property. In this comparatively small Conference there are seventeen charges paying \$4,000 or more cash salary to their pastors. Meanwhile, the benevolent program of the church has been supported as it has been in no other Conference in Methodism. Pastors and laymen all over the church should meditate upon

this record. Ought we not as a church to learn a valuable lesson from the experiment that has proved so successful in this Conference?—BISHOP E. G. RICHARDSON.

The Leader Leads

MR. HOOVER has taken his rightful place as a moral leader. He is seeking to give the nation "the sense of direction" it so sadly lacks at the present time. The President has displayed great insight and courage in facing up to a bad situation. His position on the most important issue of the times greatly enheartens all who still believe that democracy has within itself the forces of its own redemption.

The President has used words which were carefully weighed before they were uttered. He is not thinking of a spasm of local lawlessness, nor of some surface display of disloyalty to our processes of government. He indicates the "possibility that respect for law as law is fading from the sensibilities of the people." It is his deliberate judgment that we are "not suffering from an ephemeral crime wave, but from a subsidence of our foundations." Never in recent years has a Chief Executive placed before our citizens such a picture of threatening moral disaster as we have in these words.

Many of those who voted for Mr. Hoover last fall expected him, if elected, to strike the note of moral leadership. It was believed that he was not the sort of man to place political considerations above moral questions implicated with human values and social welfare. His course thus far fully justifies such expectations, and the nation is to be congratulated upon having a President who knows how to voice the conscience of the vast majority of our citizens with regard to obedience to the law of the land.

Powerful newspapers are lending themselves to the kind of publicity which, whatever its intent, gives great encouragement to those who claim the right to decide what laws they will obey and when. Men of ability are adding confusion to the thinking of the average man on the subject of law enforcement, by suggesting resistance to law as the way to improve and widen our liberties under democracy. They would all be in better business if they were seeking to safeguard our institutions by appealing for obedience to existing laws and obedience to the fundamental processes of our Government in seeking such changes as they believe are for the common good. Lawlessness leads to nothing but the further "subsidence of our foundations."

"Every citizen has a personal duty . . . the duty to order his own actions, to so weigh the effect of his example, that his conduct shall be a positive force in his community with respect to the law." D. D.

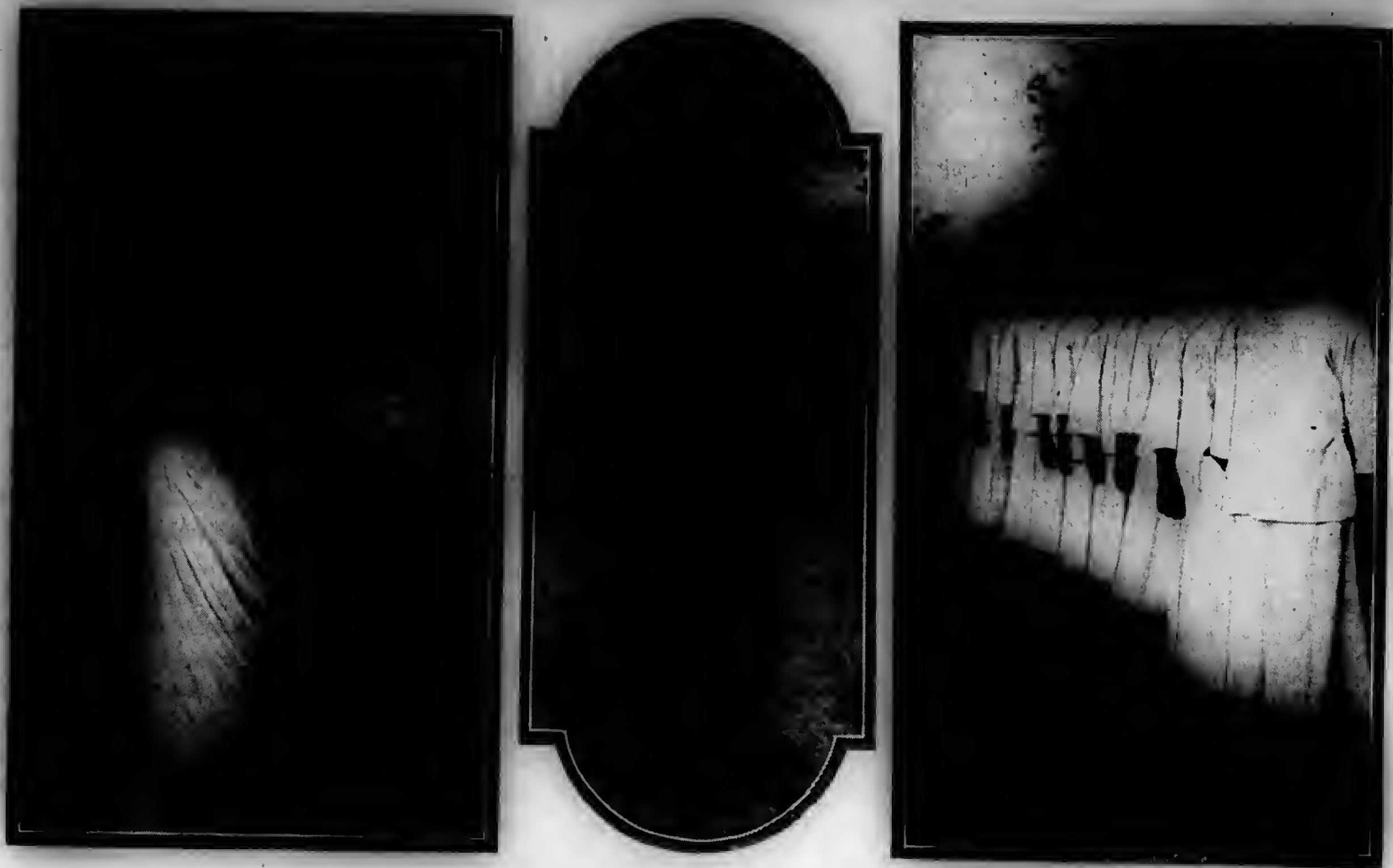
Coming Articles

May 30—A Troubled Year in New England Textiles

By John M. Trout

June 6—The Most Misunderstood Profession

By James Gordon Gilkey



“Sixty Years After”

By Evelyn Riley Nicholson

President, Woman's Foreign Missionary Society

VISITORS to Florence are familiar with a bronze disc set in the pavement of the Piazza dei Signori, in front of the old ducal palace. It marks the spot where that heroic preacher, Savonarola, who poured forth his invectives against the personal sins and political wickedness of his day, was burned at the stake. To-day his name is honored, and the children of Florence are taught to throw violets on the spot where “his flaming soul went out in fire.” Some have censured the custom; others have expressed wonder that it should persist. Mrs. Browning said concerning it:

“ . . . It were foul
To grudge Savonarola and the rest
Their violets; rather pay them quick and fresh.
. . . We who are the seed
Of buried creatures, if we turned and spat
Upon our antecedents, we were vile.
Bring violets rather. If these had not walked
Their furlong, could we hope to walk our mile?”

Herein is a profound truth. There are few achievements of the present that do not rest upon the past. If we honestly take an inventory of our possessions, our accomplishments, even our personalities, our ideals, and our aims, we find ourselves debtor not only to “Jew and Greek,” but to trail-blazers and torch-bearers who belonged to the generations before us. It is well for us, then, to cast up our accounts now and then, and to pay our debts to the memory of the pioneering and prophetic spirits who laid foundations for our achievements.

It is due them. The path of the trail-blazer is not easy. It is strewn with thorns and filled with underbrush.

The end of the way is not in sight. It must be discerned by faith. The timorous and the unbelieving are always on hand to deter and discourage, even to persecute and prevent. There are always present the Tobiahs and Sanballats to pour contempt on the efforts of Nehemiahs; but one day Nehemiah could say, “Nevertheless we built the wall.” Pioneers do not always have the joy of seeing the fulfillment of their hopes. More frequently their successors gather the fruitage of their labors. Even appreciation of their efforts is often *post mortem*, because the seed they have sown in faith, and watered with their tears, does not come earlier to maturity.

Another reason for paying tribute to pioneers is that it affords opportunity to measure the miles we have traveled. If these had not walked their furlongs, our own progress had been less. We may not plume ourselves too proudly over our achievements. On the other hand, we need not grow dispirited. When we measure ourselves by ourselves, we see little occasion for congratulation; but when we apply our measuring rod to past and present, we take heart.

Again, a review of the past and survey of the present help us to chart the future. We gladly pay our tribute to our founders whose trails have widened into highways traveled by thousands of feet. But how may we best honor them?

“ . . . if we, self-balked
Stand still, a-strewing violets all the while
These moved, in vain, of whom we vainly talk.
. . . having reaped and garnered, bring the plough
And draw new furrows 'neath the healthy morn,
And plant the great Hereafter in this Now.”

We cannot "stand still" and be worthy "seed of buried creatures." Their road building is not complete without ours. We seem to hear their cry of "Forward! Forward!" as we turn from the silence of the tomb. Unwilling are they that we should ever lose time in honoring their memory. There is work to do!

March 23, 1869

The Ides of March became a black date in ancient history. Not so the 23d of March in Methodist annals. On that date, in 1869, six women braved a violent storm to meet Mrs. William Butler and Mrs. E. W. Parker, wives of missionaries, in Tremont Street Church, Boston. The story is familiar. Even the names of the "immortal eight" are preserved on a memorial window of the church, which gained its chief distinction from this historic meeting.

Mrs. Butler and Mrs. Parker laid the woes of Indian womanhood on the hearts of their six auditors. They told them of the pitiable state of millions of child-wives, and the worse lot of child-widows; doubtless they described *suttee*, or widow burning, that horrible religious rite, which, outlawed by William Carey's efforts, still persisted.

They told of the seclusion of women—their virtual imprisonment behind the *purdah*, in *zenanas*, or harems. They recounted the physical sufferings of child-mothers to whom no physician could minister, as there were no women doctors, and no others could be admitted. They told of women given up to die, left by relatives on the banks of sacred streams without care or comfort. Doubtless they spoke of infanticide, widely prevalent as a mode of disposing of unwanted girl babies, or of "temple devotees," girls "married to the gods" for vicious purposes—and this in the name of religion! A certain class of these *devadasi*, so-called, were also public entertainers, and as such were given some education. Education, therefore, became "indecent" for a respectable woman, as did training in the noble art of music. Illiteracy on the part of women was a natural sequence. When Mrs. Parker opened her veranda school amid conditions like these, "not one native woman in North India could read." A Mohammedan saying was current, "Educating a woman is like putting a knife in the hands of a monkey."

Similar conditions obtained in other Oriental lands. The "geisha girls," immoral entertainers, were the only women educated in Japan. Dora Schoonmaker Soper, still living, was obliged to move eight times, and to dress her pupils as boys, during the year she founded our girls' school in Tokyo, now an institution of a thousand pupils, with another thousand on the alumna roll. In China only abandoned girl babies could at first be obtained as pupils. Not only were girls supposed to be too stupid to learn, but had not Confucius taught, "Ignorance is a girl's protection"? Footbinding, concubinage, infanticide, were natural concomitants. In Korea "women did not know they were human beings until the missionary came." What a new world was opened to the womanhood of this hermit nation when Mrs. Scranton started her little school in 1884, from which has grown our Ewha College, the only college for women in Korea!

The founders were not unmindful of the needs of men in Christless lands. They knew the suffering wrought by the caste system—by exploitation and bitter poverty; by unjust usury; by economic serfdom; by ignorance and degradation; by famine, disease, and physical disabili-

ties; above all, by spiritual blindness. But they conceived it to be *their* unique responsibility to carry the gospel to women, because women alone could gain access to their imprisoned sisters of the East.

But there were such *millions* of them! Where were the evangelists, teachers, and doctors who would go to them? And where were the means to send them or maintain them? And how could the women at home be enlisted? These eight women on that stormy day in 1869 stood before a task which, humanly speaking, was absurdly impossible. Dr. Zakrewska's father might have said to them, as he did to his altruistic daughter, "The temptation of living for humanity *en masse*, magnificent as it may appear in its aim, will lead you only to learn that all is vanity."

But the eight women were Christians. The recital of the woes of women of Christless lands only deepened their sense of obligation to Him, who alone of all religious leaders placed no disabilities on women, but came to bring the abundant life to men and women alike.

He had commanded His followers to disciple all nations, and had promised to be with them in the accomplishment of that task. It was enough! The commission was clear. The promise was claimed.

So the eight rose from their knees full of confidence and holy zeal. They organized The Woman's Foreign Missionary Society and went out to win recruits to their cause. Marvelously successful were their efforts, both at the home base and abroad. Before the first year passed they had secured an experienced teacher, Isabella Thoburn, and Dr. Clara Swain, to go as their missionaries to India. Volunteers continued to present themselves, and the society was able, in time, to open evangelistic, educational, and medical work in nineteen lands. Ere long it sent the first woman physician to India, China, Korea, and the Philippines.

Measuring To-day By Yesterday

The society began with eight members. It now has more than half a million, while in its parish abroad there are more than 19,000 members of missionary societies. It began with no missionaries. It now has in active service 736. In 1869 it had no properties in which to house its work. It now owns hospitals, schools, residences, dispensaries, to the amount of \$8,297,551. On that March day there was no money—no treasury, indeed. Now the society raises annually about two and one half million dollars. It began not without opposition, the education of castaway and neglected little girls. To-day, its schools are crowded with 63,000 happy, eager-hearted students from kindergarten through college. It supports three colleges of its own, and shares in eight union colleges. Thousands of trained girls have consecrated their talents to the tasks of the society, so that to-day eighty-eight per cent of our working force of 6,623 are Nationals. Among them are doctors, nurses, educators, social service workers, evangelists, administrators. In addition, volunteer teachers give religious and health instruction to more than 32,000 children annually. Thousands of Christian homes have been established, and to-day the daughters and granddaughters of our graduates are in school. Two hundred and fifty thousand women are receiving Christian instruction.

The gospel has indeed been leaven which a woman took and hid in the meal. It has lifted the whole mass. By no means has it finished its task, but it has caused an

overturning and unsettling of age-old abuses and limitations. Public opinion, eventuating in reform legislation, has followed the pioneering work of missionaries. The "Indian Social Reformer," non-Christian, does not hesitate to give Christian missionaries credit for initiating most of the reforms it advocates. They chiefly have to do with the lot of women—age of consent, child marriage, widow remarriage, the *purdah* system, education. A recent number condemns "the pernicious practice of *purdah*, which has done and is doing incalculable harm to our country," and quotes a resolution passed at a meeting attended by "ladies and gentlemen of respectable families" to the effect that "it is absolutely necessary that religious, mental, and physical training be given to the ladies, and proper arrangements should be made for imparting education to them." Imagine such assertions in 1869!

Japanese Women Seek World Peace

Sixty years after finds ninety-eight per cent of Japan's childhood, including the girls, in primary schools; with 250,000 girls in high schools; a Madame Hirooka, a Madame Yajima, Miss Kawai, Miss Furota, and scores of others have shown to the Orient the redemptive power of Christian womanhood. Righteousness has been advanced, vice has been challenged, reform legislation demanded by Christian women. Not alone in Japan is their influence felt. Madame Yajima presented to the Disarmament Conference in 1920 a statement signed by ten thousand of her country women, in which they pledged themselves to "pray for world peace."

China has also its honor roll of remarkable women who demonstrate that Christ discovers and releases spiritual and intellectual powers of which the world stands sorely in need. Dr. Hu King Eng, Dr. Ida Kahn, Madame Sung, Miss Pao Tseng—the list lengthens until there is no space to pen the names. No need to beg or bribe little girls to-day for our schools! They are crowded beyond capacity. "Girls are pounding at the doors of colleges and universities. The Nationalist government makes no distinction of sex in its appointments," says Dr. David Yui. Our one college is cramped for room and crippled in equipment just at this pivotal moment of its greatest service.

Sixty years after—no, forty-five years only—and Korea sends a graduate of its one little woman's college to represent her country at the Conference on Pacific Relations at the Jerusalem Council and at our own General Conference. Great changes, these, in the life of the woman of the East.

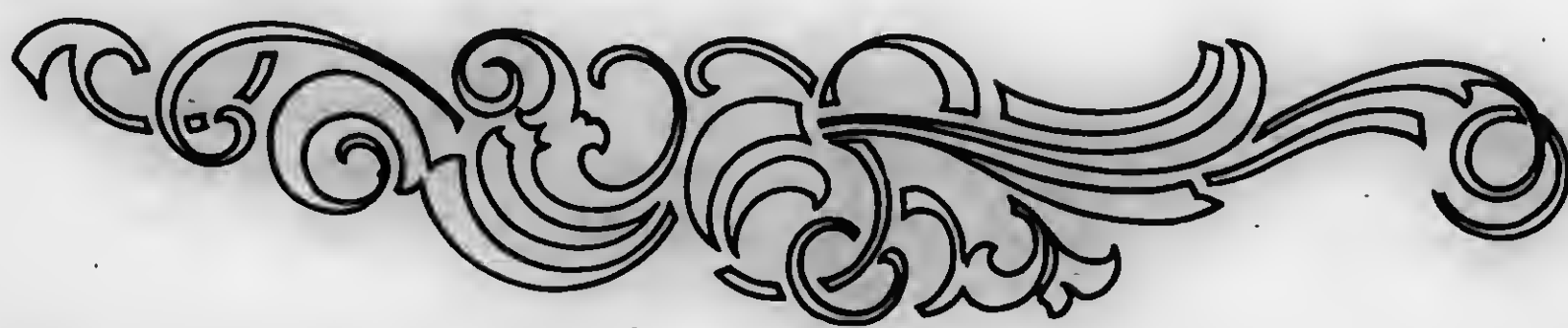
Is woman's work for women, therefore, done? By no manner of means! It has only begun. It has proved itself and shown its first fruits. But our responsibilities multiply. The new attitude toward woman simply doubles our obligation. If the women of the Orient and the Near East ever needed the steadying power of Christian character, and the safeguards of a Christianized

society, if ever they needed our help, they need it now. Secular education is not sufficient. Social emancipation may be a bane. The "new woman" of ancient Rome broke her fetters, but she forged new ones for herself and for her country. The Agrippinas and Messalinas of the empire contributed to its decay and degeneracy. Better homes with closed doors, than homes with no doors.

What of To-morrow, Then?

Let us bring the plow and "draw new furrows" while keeping the old ones tilled. These "reform" movements touch but a few. Millions have never heard of them. One half of the men and women in the world have never heard the gospel. Only one third of one per cent of India's female population can read. We must continue our teaching, healing, evangelizing. But we face a new type of service. We must meet this exodus of "ladies" as they step out of their homes with lifted veils and eagerly ask for a share in the world's life. Most of them owe their desire for an abundant life to some teaching of Christ. They are ardent patriots. They wish to serve. They desire, as they say, "to help our country recover its ancient glory and greatness." They have lost faith in the old religious systems. A recent "ladies' meeting" in India resolved that women should "study comparative religions." Some turn to politics, others to social reforms. If we could but show them Christ in this hour of their outreaching and searching! If only we had more far-visioned, Spirit-filled women to present Him as the unique and sufficient Saviour, both of the individual and of all human relationships! Did our founders dream of this day? Who is sufficient for it?

But we are not eight in number, nor yet half a million Western women reaching helpful hands across continents and oceans. To-day there is no East nor West, no "foreign field" and "home base" in our world church. They who were "aforetime strangers and foreigners," are become one with us in Christ Jesus. And because every follower of His must be missionary to be Christian, every community of Christians becomes a home base. Methodist women of other lands have learned that to possess Christ is to profess Him, and to publish His Good Tidings. To this end they are enrolling in missionary societies for the study of conditions in their own and other fields. As a result, Korea reaches helpful hands to India, Japan to Manchuria, China to Africa. What a world-redeeming, unifying agency is thus created! We propose to join hands in this international sisterhood—not as patrons, not as directors, nor leaders, but as comrades in a crusade for Christ. We may even change our name to meet the new relationship! Come to Columbus next October and see! Meantime, we challenge every Methodist woman to invest herself in this world encircling enterprise to the end that Christ's power may reach earth's remotest bounds.



Do You Criticize the Preacher?

By Earl Chamberlin



FOLKS talk about the preacher as they talk about the weather. It is natural and easy, and most everybody does it. He is the popular topic of conversation at the dinner table on Sunday or in any other group of parishioners. Criticizing the preacher is a great indoor sport!

The layman who would try for a week to do the work of the average minister would find it about the hardest job he had ever undertaken. Yet without a doubt the preacher is the most criticized man in the community.

One says, "My preacher is a fine and lovable man, but he can't preach."

If this can be truthfully said of any preacher, it is indeed a serious comment on his ability and training, and points to a fatal defect. But in the great majority of cases it would be nearer the truth to say, "The preacher is a fine and lovable man, and he can preach, but the congregation will not let him."

What happens when he takes up the active duties of a pastorate? For one thing, he must live on a grossly inadequate income. Worry over family finances may become intense enough to rob him of his courage. It can dwarf his faith and cripple his mind. When bills are pressing and the pantry shelves are scant, when clothes are seedy, when ambitions and brilliant minds of youth are denied an education, all for lack of an adequate salary, how can we expect the preacher to preach the gospel with fire and life? The marvel of it is that so many, in the face of such a personal situation, do carry on their work and do give their people helpful instruction and food for the soul.

Then, too, many congregations shift to the preacher most of the business of the church. He must keep the Sunday school and the other organizations running smoothly, and see that officers do their duty. He must watch the finances and keep urging the people to pay their pledges. Official men of the church, extremely particular about their own affairs, are sometimes so haphazard about the business of the church that the preacher must attend to these things if the church is to be saved from sinking under a ponderous load of debt.

Then there is pastoral calling. One would think the pastor of a busy church would be relieved of all calling except on the shut-ins, the sick, and the old. But no! Many there be who think of him as one upon whom they have a personal claim. Those who are well and strong and able to share in the work of the church have no right to demand of the pastor that he fritter away his valuable time in keeping them sweetened up and on the job. They ought to rejoice in their own good fortune and gladly

let the pastor spend more time in his most important work, preparing to preach the gospel.

Relieve the pastor of useless calling, free him from business details, pay him enough salary to keep his family in reasonable decency and comfort—in short, give him time and strength and energy for study and prayer and preparation—then congregations will discover that preachers can preach.

Begging from the Pulpit

Another good soul says, "I wish the preacher would not beg so much from the pulpit."

Yes, everybody wishes that. But we do not wish it with sufficient earnestness to make ourselves pay up in a way that would make begging from the pulpit unnecessary. We laymen generally, with some striking exceptions, have not yet realized our high privilege of helping to scatter seeds of life and truth over the earth through the instrumentality of the church, and we even begrudge our churches enough money to care for their own local needs.

This problem will not be solved, and begging from the pulpit will not be ended until we church members who call ourselves Christians get a world-wide vision of the work and opportunity of the church. Let us consecrate our money to the service of God. Let us learn to give for Christian work on the same basis as we spend in other directions. Let us look upon our obligations to the church as valid business obligations. And let us pay our pledges promptly. Then begging from the pulpit will have an end.

Another says, "I cannot endure a preacher to read his sermons."

Those who make this criticism are the first to object if the minister fails to stick to his text. The thoughtful layman, however, can certainly endure one who reads his sermons much better than one who takes a text, depends upon a more or less uncertain memory, and wanders all about a ten-acre lot before he finds the gate.

There are great souls among the clergy, those few who tower like giant pines above the horizon of ordinary men, who without scratch of pen before them, but with marvelous freedom and power, proclaim from the pulpit week by week a gospel full of fire and life and salvation. But every preacher cannot be a Jowett, a Hugh Price Hughes, or a Cadman. Of course, such men have great natural gifts. But that does not tell their story. Hard work and thorough preparation are nine tenths of their genius.

Although the average preacher who ministers to the mass of mankind is an ordinary man like the rest of us, a similar course of conduct on his part would do much to improve the quality of his preaching. We have a right to assume that the preacher spends much time in preparing his sermon. He who comes to the sacred desk to expound the unsearchable riches of Christ Jesus without the most thorough preparation that circumstances and time will permit, is disloyal to his calling, is discrediting his message, and deserves the most searching criticism.

We must take our hats off to the minister who, having prepared his sermon earnestly and prayerfully, and having set it down on paper in the best style and the

finest English of which he is capable, has then the courage to stand before the people and read it at the risk of receiving this criticism. Thereby he secures clearness and coherence of statement; his thought is presented in logical form, and his appeal is bound to be more direct and convincing. In following this method he is doing his best to give the people the finest thing that can come out of his mind. If more preachers would read well-prepared sermons, the standard of preaching would be immediately greatly elevated.

When the Preacher Is Personal

Then another says, "I want the preacher to speak the truth, no matter whom it hits."

Of course, this critic does not want the preacher to direct his fiery darts at him. If that happens, then the criticism is quickly changed. Then the preacher is getting personal, he is unfair. This critic no doubt often feels that the preacher is trying to please and cater to certain favored ones in the congregation. His criticism is colored by envy and jealousy, for he believes the preacher purposely avoids speaking any truth that might offend the more wealthy and influential groups in the church.

But how much more cruel and unforgiving are those within the church who disagree with the thought and teaching of the minister! From the days of Jesus down to the present moment, those who dared to speak the truth as they saw it and believed it were persecuted and tortured and sometimes murdered by the crowds within the church who disagreed with them. The pioneer and the radical in religious thought have always been condemned to death by the reactionary and the standpatter. What a price preachers and teachers ever since the days of Jesus have had to pay for speaking the truth as they saw it—misunderstanding, excommunication, persecution, a living death!

If the minister is to speak the truth as he sees it, we must be prepared to disagree with him and keep sweet; we must be ready to accept condemnation of our own sinful ways; we must permit him to cry out against the wrongs that exist in big business, politics, government, and organized society generally; we must be willing to let the most advanced minds of the age express their farthest thought in moral and ethical and theological realms, and with our minds open give them a sympathetic hearing.

Now having said so much in favor of the preacher, let me offer a few critical observations.

Why can't announcements of routine business affairs of the church, all of which are usually covered by a printed bulletin anyway, be kept out of the pulpit? How earnestly those who feel as I do about this are praying for the dawn of the day when the pulpit will no longer be the church bulletin board! How fondly we are hoping for the time when the servant of God standing at the sacred desk will no longer be a ballyhooing press agent for all the petty social activities and business details of his organization. When emergency announcements must be made, let it be done in a dignified way, so as to detract as little as possible from the main purpose of the Sunday church service, which main purpose I conceive to be the worship of God by all the people.

Preach Up, and Not Down

I wish preachers would stop preaching down to the

least intelligent and preach up to the most intelligent minds in their congregations. It is not the lawyer nor the doctor nor the school teacher who should be the outstanding scholar and philosopher in the community. The preacher should occupy that place. But how frequently, instead of being the leader, the preacher is the follower in the process of developing the intelligence and stimulating the minds of the people. This is not primarily because the minister can do no better. I believe it to be due largely to his belief that the people in the mass prefer lighter stuff, and to his anxiety to catch the crowds. If ministers generally could realize how eagerly their congregations seek mental stimulation, how earnestly they look for light, how keenly they hunger for strong spiritual food, there would be less of the mediocre and commonplace and trivial in the pulpit, and more of the Bread of Life.

It has been a wondrous privilege to know many ministers who are courageous enough to stand out against this appeal of the crowd—men who are leaders of the thought life and the religious life of their churches. They read much of the great writers, and keep abreast of the best thought of the times. They feed it to their people as rapidly as it can be assimilated. They are always a little ahead of the best minds in their congregations, and are stimulating and encouraging constructive thinking.

And then I want my pastor to maintain an atmosphere of real reverence and sincere worship in the church service. We go into some churches, and everything moves along like a time table. The thought uppermost in the minds of minister and congregation is that the service must end exactly at eleven minutes to twelve. There is no time for meditation, no restful influence, no suggestion of awesome reverence in the presence of God.

Then we seek another church, only to find a clown or a vaudeville actor in the pulpit. No matter how lofty and inspiring the sentiment of the text, his sermon is spattered with jokes. Timeliness and applicability are secondary. His ideal is a laugh every minute. On leaving such a service sometime ago I chanced to overhear one good sister say to another, "How I like to come to church, our pastor tells so many funny stories." To what depths that pastor has descended to attract the crowd! And the crowd may come for a time. They like sensationalism. But it must change frequently. The pastor who undertakes to get and hold the people that way will find it a bigger job than he can carry on for long.

How vividly I remember the church services of one pastor under whose masterful teaching it was my privilege for a short time to be. Over the doors leading into the auditorium you saw two golden words, "Reverent Silence." As you entered the church you received a printed bulletin. The words that first caught your attention were, "As you enter the pew, pray for the preacher and the people." Hymn, prayer, and Scripture all pointed to the central theme of the sermon. You could feel that the choir sang the anthem from hearts filled with the love of God. And then the sermon! Oh, the wonder of it, that one man could lift the hearts of all the people so high up into the full light of the splendor of the glory of God! As that rich voice I remember so well pronounced the last word of the benediction, the sweetest tones of the organ sounded, while all the people stood in rapt silence. You left that holy place knowing you had been in the presence of the Almighty. Would to God that throughout America we might have more preachers like that!

The Washington Annual Conference

To Conduct Campaign With One Thousand Workers to Pay Off Debt of \$22,500 on Aged Men and Women's Home in Baltimore, Md.

THE last session of the Washington Annual Conference authorized the board of trustees to conduct a campaign extending over the territory of the Conference to pay off the debt on the home recently purchased at No. 822 North Carrollton Ave. This home will give the Conference an opportunity to care for twice as many persons as they can now care for at their present location on Druid Hill Avenue. It has spacious yard, electric elevator, is located near several churches, and faces the Lafayette Square Park. There the guests of the home will have every opportunity for healthful and wholesome surroundings.

Dr. N. E. Davis, of the Board of Hospitals, Homes, and Deaconess Work, of Chicago, Ill., promises to come to Baltimore and Washington, June 10, 11, and 12, to aid in the campaign.

The trustee board of the Washington Conference has elected Dr. Albert J. Mitchell, 529 Sanford Place, as campaign director. Drs. R. F. Coates, G. E. Curry, E. A. Haynes, J. U. King, and F. F. King have been elected district directors of their respective districts. Each pastor is a local director. A thousand workers will be appointed by the pastors to make the canvass for funds. And beginning June 10, these canvassers will work and report each night for two weeks, till the whole amount of \$22,500 has been secured and the debt paid.

The home is conducted strictly on a philanthropic basis, and admits any person, male or female, who complies with the rules, without regard to creed or denomination. Because of this fact, together with the beautiful location of the new home, the public is asked to be generous in their giving and co-operation. This is a practical Christian service, and should appeal to every person. If you wish to volunteer as a worker, send your name and address to Dr. Albert J. Mitchell, 529 Sanford Place, Baltimore, Md. Resident Bishop William F. McDowell has accepted the honorary chairmanship of the campaign.

Bishop McConnell Welcomed As President of Federal Council

NEARLY two hundred friends of Bishop Francis J. McConnell attended a dinner in his honor at the Adline Club in New York on the evening of April 3, for the purpose of welcoming him to his new position as president of the Federal Council of the Churches of Christ in America. The toastmaster of the evening was Hon. Charles H. Tuttle, United States attorney, an Episcopal layman and a distinguished member of the legal profession in New York. Mr. Tuttle emphasized co-operation as the keynote of the present age in every realm of activity, and as of pre-eminent importance in the churches.

The three men who have immediately preceded Bishop McConnell as president of the council—Dr. S. Parkes Cadman, Dr. Robert E. Speer, and Dr. Frank Mason North—all spoke in warm appreciation of Bishop McConnell's leadership in the church at large.

In his address, Bishop McConnell urged that the council should continue to be as prophetic and courageous in its program to-day, when it is coming to be widely recognized and accepted; as it was in the earlier and more pioneer days.

Can You Go?

AYOUNG people's friendship tour to Europe is the interesting task to which Dr. Corliss F. Hargraves will give his time this summer. A unique feature of the trip, sailing June 26, will be a series of luncheons, afternoon teas, and dinners, at which these young people will meet and listen to outstanding social, religious, and political leaders in the different countries visited, and learn from them of the present situation in these countries. This plan also leaves all the usual hours of each day and evening free for sightseeing, rest, shopping, and other items dear to the heart of the European visitor.

The age range has not been made hard and fast, but is expected to be from about twenty to approximately thirty. A hostess-chaperone will accompany the group, which will cover a good part of Europe before its return about the middle of August. Since it is to be a young people's group, the costs of the trip will be kept low. One of the large transportation companies has been asked to handle all the business details of the trip, thus freeing Dr. Hargraves from these worries and leaving him free to give his attention to the leadership of the group. (Any of our readers interested can write Dr. Corliss P. Hargraves at the Methodist headquarters in Chicago, 740 Rush Street.)

Another Washington Conference Member Entered Into Rest

THE Rev. William Brown, an honored member of the Washington Conference, passed away Saturday, April 20, 1929, after an illness of nearly six months. He was born in Orangeburg, S. C., about sixty-two years ago. He attended school in South Carolina, and later coming to Maryland, attended Morgan College, Baltimore, Md.

The Rev. Wm. Brown joined the Washington Conference in 1897, and served the following charges: Gettysburg, Pa.; Jefferson, Md.; New Market, Md.; Whatcoat, Baltimore, Md.; Michaelville, Md.; Luther-ville, Md.; and Haven, Washington, D. C.

At Lutherville and Haven he built new churches, which will stand as monuments to his untiring energy and zeal for the cause he represented.

The body was laid in state at Haven Church, and Kadesh service of the Masons was conducted at midnight, Monday, April 22, 1929. The funeral was held Tuesday, April 23, 1929, at Ebenezer Methodist Episcopal Church, Washington, D. C. The Rev. R. F. Coates, district superintendent, conducted the services. Ministers taking part in the services were: the Revs. R. W. S. Thomas, J. S. Carroll, B. T. Perkins, J. W. Waters, N. M. Carroll, Ernest Lyon, W. A. C. Hughes. At least thirty ministers were present.

He leaves to mourn his passing a devoted, faithful wife, Mrs. Mary Brown, and numerous friends.

The interment was in Mt. Auburn Cemetery, Baltimore, Md.—H. B.

Seventy-First Congress in Partisan Wrangle

Tariff and American Standards of Living

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

CONGRESS in these days all too often furnishes scenes of confusion and partisan warfare. At either end of the Capitol, veteran legislators will be found shouting at the top of their voices, vigorously gesticulating, and hurling their sarcastic remarks at an opposing party group. On many occasions the legislative chambers take on the atmosphere of a town hall in which the village debating society is discussing the subject, "Your party is worse than my party."

MR. HOOVER AND CONGRESS

The Seventy-first Congress at its initial session has had presented to it two questions of a highly controversial and partisan nature. This fact caused a sharp party cleavage at the very outset, and resulted in a division of the national legislators upon political grounds before they had even given any consideration to the possible constructive effects of the bills they had before them. It naturally followed from such a state of affairs that before President Hoover was established in his new office and had acquainted the people with his program or demonstrated his ability to deal with problems of a presidential nature, the minority party representatives in Congress were making onslaughts upon him and his policies. Thus the special session of Congress has deprived Mr. Hoover of a fair chance to launch his administration. Doubtless the situation would have been the same had a Democrat been placed in the White House and a special session called immediately following the inauguration to consider an issue possessing such partisan ammunition as either farm relief or the tariff. The game of party politics is playing a part in the legislative chambers of the national and many State legislatures too large for the highest good of the public.

For instance, at the present time, in all fairness to the facts as seen here in the Senate, it must be said that certain members are more active in their efforts to discredit Mr. Hoover's administration than they are in defending their party principles or in trying to use whatever means are at their command to better conditions in their country. These merit the condemnation of high-minded citizens, but no more so than the party-bound legislators who will slavishly follow the dictates of a party leader on a particular subject, whether he be right or wrong.

INSURGENT GROUP ACTIVE

The first vital vote in the Senate, that on the farm relief bill, seemed to go against the President. The vote afforded to those opposed to Mr. Hoover the first opportunity for marshaling any considerable showing. It came in a contest respecting the "debenture" feature of the Senate farm relief bill. This aspect of the bill was opposed by the President as being unsound economically and as carrying the means of defeating a principal purpose of farm relief legislation, namely, caring for the legitimate surplus of any crop. The debenture would materially aid the wheat growers, especially those of the Northwest who cultivate extensive acreage, but it would have little effect upon the small producer. Some believe it a sound principle, whereas others feel that it would take money out of the treasury to help one or a few industries at the expense of those employed in every other industry.

The working of the export debenture may be illustrated in the case of wheat, which is one of our heavy exports. At the present time, there is an immense surplus of wheat in the elevators, and no foreign market for it. On wheat there is a duty of forty-two cents per bushel—this means that if wheat is shipped from other countries into the United States, the importer has to pay to

the United States treasury forty-two cents tariff on each bushel. Thus the American market is protected for the American farmer by a forty-two-cent barrier. It also means that the American consumer pays, proportionally, this much more per sack of flour than would be the case if the world market price prevailed in the United States. The debenture plan, which Mr. Hoover opposed, would give those who export wheat or wheat products a rebate or bounty at the rate of one half the tariff, or twenty-one cents per bushel. This means that the farmer or exporter would receive per bushel twenty-one cents more than the world market price for wheat shipped to foreign countries. This twenty-one cents would be paid in customs certificates or vouchers which could be used by importers instead of cash in paying customs duties on articles brought into this country. In the final working out of the plan, whatever might be paid in debentures would be deducted from the tariff income of the United States treasury and have to be made up in some other form of taxation upon the people.

President Hoover pointed out ten reasons why he did not consider this plan most advantageous to the farmer nor the consumers within the nation. Forty-two Republicans and two Democrats agreed with the President when the vote came in the Senate. Thirteen Republicans, all of whom were rated as insurgents during the Harding and Coolidge administrations, joined with thirty-four Democrats in voting for the debenture plan. This act on the part of a large majority of the Democrats in the Senate was directly contrary to their old party principle which is opposed to the granting of government subsidies for the benefit of any class. Here they were voting for a measure built on the very principle against which they have usually stood. Their act in this case, however, appeared to be largely prompted by the opportunity to embarrass the President and later to condemn him for any failure in farm relief in case the debenture plan is not in the final bill. The present outlook is that the House will not allow it to be included.

AIDING AGRICULTURE

The farmers of this country form the largest and most American group to be found in the nation. The farm population numbers over 27,500,000. Their interests are of paramount importance. The farmers who live on their land and cultivate the soil have done and are doing too much for the development and advancement of the nation to have their rights neglected to the advantage of any other group. However, it is the belief of most of those close to the mind of the farmers that the agriculturists do not want a subsidy granted to them. They want a fair and equal opportunity with every other enterprise to make a success of their industry and to gain a just return upon labor and investment.

After listening to members of Congress and other authorities discuss the farm problem, there appear to be four possible methods which would furnish the most benefit to the farm producer: (1) Provide such laws regulating trade as to guarantee to the producer a greater share of the price paid for his products by the consumer. To-day the middlemen and the transportation agencies receive more of the consumer's dollar than does the farm producer. (2) Reduce the tax upon farm property. (3) Discover some method of using the surplus of farm produce for other than food purposes. At present, whenever there is a world surplus, the price falls below cost of production and waste ensues. The Federal Government has been making some

promising experiments in the use of farm products to make chemicals and materials other than food. (4) Promote the development of co-operation and of co-operative organizations among the farm producers that they may handle their crops most economically and control disposition of their produce most advantageously. This, of course, includes distribution. The milk producers and fruit growers are making a success through co-operative effort and have thus secured a larger share of what the consumer pays. Their success has demonstrated a means of farm relief, and measures now before Congress make provision for promoting and financing similar co-operative organizations.

CONGRESS CONFUSION CONFOUNDED

When the new tariff bill was introduced in the House of Representatives, all the latent forces of that body of 430 odd members bestirred themselves. Partisanism, sectionalism, and all the economic "groupisms" were aroused. All who were opposed to high tariff rose up in objection. Those who favored the manufacturers rather than the agriculturists, and *vice versa*, were up in arms against the tariff because it seemed to each side that the other was being favored. Each could see where too much was done for the industry in another representative's section and not sufficient for that in his own.

Tariff bills have done more to break up parties, embarrass administrations, and arouse political and economic disturbances than any other type of legislation which comes before Congress. Before this session is over and a new tariff schedule adopted, President Hoover's ability as an executive will be tested to its fullest. Those who have followed him through his years of public service are confident that he will meet the exigencies of the present disturbed conditions on Capitol Hill. It is to be sincerely hoped that he will do so, for the sake of the welfare of the whole nation.

LISTENING IN ON CONGRESS

As one listens in on the debates of Congress and the committee hearings having to do with agriculture and tariffs, he comes to appreciate the work accomplished by the church. The fundamental basis of the efforts to protect the interests of the farmer and of those who have a part in industry is "the high standard of living in the United States." Many countries in the Old World can produce more cheaply than this country, for the people live on less, in less convenient and comfortable homes, and they spend less for education and cultural development. They have not been awakened to a sufficient desire for these advantages to demand them for themselves. The lower plane of living on the part of the great masses of the people makes possible lower wages. Therefore it is necessary to create tariff barriers to protect the industries in this country where higher wages and incomes are necessary in order to maintain our general standard of living. If all countries had reached the same living standards, then such barriers could be removed and all peoples could enjoy the benefits of the abundance which the Creator has provided in this world. The Protestant church, with its ideals of equality for all and its democratic principles in social, economic, political, and spiritual matters, has had a larger opportunity in the United States than in any other nation. A study of the history of the past and of world conditions to-day gives indisputable evidences of the fact that wherever the Christian missionary has gone with the gospel of Christ, there the standards of life and living have been elevated. The advance from savagery, illiteracy, and despotism has been led by the missionaries of the Light of the World. Christianity, free and unrestricted, has always led humanity to higher levels of aspiration and of life in all its manifold aspects.

Knowledge of Christ, religious and political freedom, cultural and economic development, individual liberty and personal advancement have gone forward hand in hand. God is in the affairs of men and nations, and as the knowledge and practice of His principles spread to other parts of the world, economic and social barriers will be leveled.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

FORMS OF MODERN PERSECUTION

SECOND QUARTER. LESSON IX. JUNE 2

General Lesson Title—Later Experiences of Jeremiah.

Lesson Material—Jer. 20. 1-6; 37. 1 to 38. 28; 43. 1-7.

Golden Text—Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake (Matt. 5. 11).

PROPHETISM IN JUDAH

A False Priest. It happened on a day that Pashhur, the son of the priest, and evidently with the consent of the priest, smote Jeremiah and placed him in stocks. The prophet was soon released; but for this public indignity Jeremiah called down bitter curses on the head of Pashhur, and condemned the priestly house which he represented. The woe that he pronounced even involved the destruction of the capital city.

A recreant priest is a sorry sight. It is strange that a servant of the great God should stoop to petty persecution. It is a sad chronicle that the chief officer in the house of Jehovah was so angered by the lofty eloquence of Jeremiah that he should have imprisoned him in Jehovah's house.

We look to the temple as the symbol of that which is noblest and most generous in the life of the nation. We expect its consecrated priests to uphold the finest culture of the age, and the highest ideals of the people.

Even when history records, half humorously, the pettiness of a priest, we feel hurt by the fall from grace and by the indignity suffered by the church which he represents. It is recorded that Pope Sixtus, when a cardinal, counterfeited sickness and all the infirmities of age so well as to deceive the whole conclave. His name was Montalto. From his manifest symptoms, both parties supposed that he would not live a year; and, on a division for the vacant apostolic chair, he was elected. The moment that he had won the desired honor and power, he threw away his crutches, and began to sing the "Te Deum" with a much stronger voice than his electors had bargained for. Instead of walking with a tottering step, he marched in their presence with a firm gait and perfectly upright. When someone commented on this sudden change he replied, "While I was looking for the keys of Saint Peter, it was necessary to stoop; but, having found them, the case is altered."

Unwelcome Prophecy. Jeremiah was a very unpopular preacher. He was disliked by people, princes, and king. For he did not preach expected things nor comfortable doctrine. He told the devastating truth. It cut like a surgeon's instrument, and bored into the consciences of his hearers. Jeremiah was not one to cry "Peace," when there was no peace. But his devotion to the truth brought him many trials.

Uncomfortable Preaching. Good preaching is apt to be uncomfortable. Archbishop Whately once wrote: "I remember one of my parishioners at Halesworth telling me that he thought 'a person should not go to church to be made uncomfortable.' I replied that I thought so, too; but whether it should be the sermon or the man's life that should be altered so as to avoid the discomfort, must depend on whether the doctrine was right or wrong."

Test of Preaching. When Massillon preached at Versailles, King Louis paid the following most eloquent tribute to the power of his eloquence: "Father, when I hear others preach, I am very well pleased with them. When I hear you, I am dissatisfied with myself."

Jeremiah had the faculty of showing the

people the majestic righteousness of Jehovah; but also he could show them—and did show them—their own hearts. Measured by this test, Jeremiah was one of the greatest preachers that the world has known. This remains true in spite of the fact that he was repudiated by his congregations.

LESSONS FOR TO-DAY

Vital Preaching. Preachers to-day who preach directly out of life to life (as did Jeremiah) are effective preachers. Beecher declared: "There is no such preaching as the experience which a man gives who has just realized the sinfulness of his soul. I often hear myself out-preached by some new convert who can hardly put words together. Some say that experimental preaching is shallow. Shallow! It is as deep as the soul of God."

Not all vital preaching, which appears to have a cordial hearing, is received with all sincerity of purpose. It is related that Fra Rocco, a Dominican, preached a celebrated penitential sermon on one occasion; when all the audience were in terror, falling on their knees, and showing every sign of contrition, he cried, "All who are truly penitent, hold up your hands!" Every man in the vast congregation held up his hand. Then in a solemn voice Fra Rocco said, "Holy Archangel Michael, thou who standest with adamant sword at the judgment seat of God, cut me off every hand which has been held up hypocritically!" Every hand dropped.

Human nature being what it is, we may have pity for the prophet Jeremiah long ago, and for all of God's messengers. They have braved misunderstanding and persecution, and still do. In spite of everything, perhaps there is more vital preaching to-day than ever before in the history of Christianity. Let us heed and respect and honor the preachers of God's Holy Word.

The Twentieth Century Pulpit. The preacher of this modern day is interested in political and social questions. He does not keep these vital issues out of the pulpit. Building on fundamental principles, not wasting his precious time with petty and controversial matters, he nevertheless makes a prophetic deliverance on the great moral problems of the day. Since the day of Jeremiah, this has been the function of the preachers of Jehovah. They will not wish to deny this sacred obligation.

Accused of Treachery. In his day Jeremiah was accused of being an unpatriotic pacifist. They said, "This man weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them." Of many a Christian preacher to-day it is bitterly remarked, "This man seeketh not the welfare of this people, but the hurt." Their duty to

speak the plain, although unwelcome, truth remains none the less. Only let them speak with the sanity and wisdom of a Jeremiah!

GROUP COURSES

Primary—Jacob Deceives His Father.

Junior—Paul and Timothy.

Intermediate—Respect for the Property of Others.

Senior—Prayer.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 2, 1929

"Jeremiah sunk in the mire"

(By D. D. Martin, D.D.)

Jeremiah was a faithful messenger of the Most High. The people became enraged against him and the king was too weak to protect him. This caused the prophet of the Lord to be exposed to the cruelties inflicted by his enemies, who seized him and let him down in a deep, dark dungeon full of mire; not unlike the black hole of Calcutta, which provides one of the sad stories of modern India. It costs something for a man to be true at such a time. Jeremiah shunned not to speak the whole truth even at such immediate and grave peril.

Missionaries in many foreign fields have suffered greatly because the kings and rulers had not the courage to furnish them protection when needed. Judson spent more than two years in the foul prisons of Burma because of the weakness of the government as compared with designing men. Jeremiah prayed, and there was a Negro servant in the king's household. He was human enough to sense the cruelty of the situation and to offer relief. He went to the king in his relation as a servant and in the simplicity of one in whose heart was the milk of human kindness. The king heard his plea and the prophet was rescued.

The warm faith and devotion of the black man has brought relief and comfort to his white brother in distress in all ages. It was his sturdiness that brought relief to our Lord when bearing the cross up Calvary's rugged hill for us all. The Christian church is now awakening to the value of the Negro as a missionary, and there are no peoples anywhere in need of help and of Christ to whom he might not be sent with profit. Doors are now opening more generally to him, and soon, we trust, the question of race will be no serious barrier in the way of any field or among any people.

The human feeling in this Ethiopian's heart was evidenced in the care taken in lifting Jeremiah from the mire that he should suffer as little as possible. Bundles of old clothes and rags have served a good purpose in helping many in time of sickness or distress. Supplies of this kind are greatly needed in our stations in Africa and other places where natives are afflicted and call on the missionaries for help. Such thoughtfulness as characterized this servant of the king's household is what this world, so full of constant suffering, greatly needs. In such ways we can all be helpful at home and abroad, and feel sure that Jesus will say, "Inasmuch as ye have done it . . . ye have done it unto me."

OAMMON SEMINARY.

Epworth League Topic

JUNE 2

By the Rev. J. W. Haywood, D.D.

THE PRESENT IN RELATION TO OUR LIFE CAREERS

(Mark 5. 19, 20)

A good many years of one's life are already spent when one enters his chosen life work. Most of one's habits and attitudes have already become set before one enters upon his life work. It is important, therefore, that one should give careful, serious consideration to the kind of life he lives while preparing to enter his life work.

"The Child Is Father of the Man." This used to be a riddle to me. I know what it means now. It means that the child becomes a man who is, in all respects, a reprint of the antecedent child. Many young people don't sense this. They think childhood and youth are times when it doesn't matter what one does. They believe that, in some mysterious

Colored Epworth League Institutes, Season 1929

District	Date	Place	Dean	Manager	Life Work Secretary
Atlanta.....	Aug. 26-Sept. 1	Clark University, Atlanta, Ga.	D. H. Stanton, 47 Ashby St., S. W., Atlanta, Ga.	H. E. Burns, 436 Smith St., Atlanta, Ga.	N. J. Crolley, 699 Capitol Ave., Atlanta, Ga.
Austin.....	July 9-14	Sam Huston College, Austin, Texas.	T. B. Echols, Sam Huston College, Austin, Texas.	C. E. Whitaker, 1007 E. 10th St., Austin, Texas.	H. J. Jackson, Luling, Texas.
Bluefield.....	July 2-7	Bluefield, W. Va.	W. J. Manning, Gary, W. Va.	T. G. Howard, Bluefield, W. Va.	A. H. Carnegie, Pocahontas, Va.
Beaumont.....	July 2-7	Beaumont, Texas.	E. W. Dean, Wiley College, Marshall, Texas.	C. H. Pernilton, 1818 Rice St., Houston, Texas.	F. D. Mayes, Beaumont, Texas.
Chattanooga...	June 10-16	Cleveland, Tenn.	C. H. Brown, 504 Lookout St., Chattanooga, Tenn.	A. D. Williams, Cleveland, Tenn.	A. D. Williams, Cleveland, Tenn.
Corpus Christi..	July 1-7	Corpus Christi, Texas.	W. M. White, 1109 Ramirez St., Corpus Christi, Texas.	C. W. Franklin, 1323 Pasa Hondo St., San Antonio, Tex.	R. W. Allen, Box 100, Goliad, Texas.
Dallas.....	Aug. 6-11	Mexia, Texas.	E. W. Kelly, 1814 Burford St., Dallas, Texas.	J. H. Childs, 2817 Thomas Ave., Dallas, Texas.	Chas. T. Wardale, 526 College St., Sherman, Texas.
Florida Conference.....	July 1-7	Daytona Beach, Fla.	T. B. H. Walker, Jacksonville, Fla.	W. P. Pickens, 306 Spruce St., Daytona Beach, Fla.	J. B. L. Williams, Fernandina, Fla.
Gulfside.....	June 24-30	Waveland, Miss.	J. W. E. Bowen, 111 E. Church St., Jackson, Miss.	D. L. Morgan, 2716-12th St., Meridian, Miss.	A. L. Holland, Waveland, Miss.
Houston.....	June 24-30	Houston, Texas.	J. S. Scott, 2414 St. Charles St., Houston, Texas.	M. W. Jordan, 1502 Sydnor St., Houston, Texas.	R. M. Davis, 912-28th St., Galveston, Texas.
Lexington.....	July 1-7	Cincinnati, Ohio	F. H. Bunton.	R. W. Stennett, 2997 Gilbert Ave., Cincinnati, Ohio.	C. T. Parker.
Little Rock....	Sept. 24-29	Philander Smith College, Little Rock, Ark.	B. F. Neal, Fort Smith, Ark.	G. C. Taylor, Philander Smith College, Little Rock, Ark.	W. H. Brower, 1106 State St., Little Rock, Ark.
Marshall.....	July 15-20	Wiley College, Marshall, Texas.	E. W. Dean, Wiley College, Marshall, Texas.	A. J. Newton, 201 Moore St., Marshall, Texas.	E. W. Dean, Wiley College, Marshall, Texas.
Morgan College.....	Aug. 19-25	Morgan College, Baltimore, Md.	D. H. Hargis, 1208 Tatnall St., Wilmington, Del.	A. J. Mitchell, 529 Danford Pl., Baltimore, Md.	L. S. Moore, 1421 W. 3d St., Chester, Pa.
Pulaski.....	Aug. 26-Sept. 1	Wytheville, Va.	E. L. Wright, Marion, Va.	W. S. Hight, Box 337, Pulaski, Va.	L. P. Whitten, 754 Walnut St., Kingsport, Tenn.
San Angelo....		Temple, Texas.	D. B. Baker, Box 82, Temple, Texas.	S. D. Moseley, Box 82, Temple, Texas.	L. H. Pierce, Lampasas, Texas.
San Antonio...	July 23-28	San Antonio, Texas.	J. W. Warren, 130 W. Mesquite St., San Antonio, Texas.	G. A. Deslandes, 235 Bluebonnet St., San Antonio, Texas.	J. B. Phoenix, 1126 San Fernando St., San Antonio, Texas.
Sedalia.....	July 8-14	Sedalia, Mo.	B. F. Abbott, 208 N. Leffingwell St., St. Louis, Mo.	E. F. Pate, 213 Morgan St., St. Louis, Mo.	Martha M. Hansen, Kansas City Training School, 15th and Denver Sts., Kansas City, Mo.
Upper Mississippi...		Rust College, Holly Springs, Miss.	A. G. Cole, Holly Springs, Miss.	J. W. Golden, Holly Springs, Miss.	C. H. Pearson, Holly Springs, Miss.
Victoria.....	July 15-20	Victoria, Texas.	J. H. Marshall, Schulenburg, Texas.	W. M. Ellison, Box 521, Yoakum, Texas.	L. L. Haynes, Box 447, Yoakum, Texas.
Waco.....	Aug. 5-11	Waco, Texas.	M. B. Burkley, Box 472, Mart, Texas.	J. W. Downs, 1025 S. 10th St., Waco, Texas.	Fréd Young, 1210 Paul Quinn St., Waco, Texas.
Wilmington....	June 12-16	Rowland, N. C.	H. H. Johnson, Laurinburg, N. C.	G. M. Phelps, Box 601, Hamlet, N. C.	R. S. Abernethy, Red Springs, N. C.

fashion, adulthood works a metamorphosis in one. Not so; the youth is an unfailing prophecy of what the man will be. If the youth is upstanding, reliable, and industrious, the man will be that. If the youth is lazy, pusillanimous, the man will be the same. Any youth that shirks the hard things will do that very thing as a man. The tendency in modern educational methods is to make everything easy for the school child. There must be no drudgery, no grind in school work. I'm opposed to this, because the philosophy underlying it is false. It proceeds on the theory that life during period of preparation ought to be different from the life one lives when he enters his life work. They ought to be

the same or the one is not in any sense a preparation for the other. When you get on life's real job you'll find that the easy and the hard are inseparably mixed. If the job is to be done, one has to take his share of the hard as well as the easy. Real life is made up of the agreeable and disagreeable.

The right sort of preparation teaches one to stand up against the hard as well as the easy. The best preparation a youth can get is that which makes him taste the bitter as well as the sweet. School ought to make something hard, unpleasant; that's life, and, because it is true to life, it is the best possible preparation for life.

MORAN COLLEGE.

Amanda Williams, \$10; Annie Johnson, \$10; F. Brown, \$10. At the close of the rally the members came forward with a surprise for the pastor, who thanked them for their kindness. They also presented him a cash purse. The pastor invited them to call again.—The Rev. D. S. Bartley, Reporter.

Meridian, Miss.—Easter was observed as usual at St. Elizabeth Methodist Episcopal Church, Southside charge. Our pastor preached a wonderful sermon at 5 A. M. We have an alert pastor, who has put new life into the church, and we are striving hard to put the program over. Too much praise cannot be given our pastor and his good wife, who also have the church at heart. We have paid on indebtedness, \$343; paid for ministerial support, \$255.58; World Service, \$105; total paid out this year, \$703.58. We ask the prayers of all for our success.—The Rev. J. A. Williams, Pastor; N. A. Green, Reporter.

Bristol, Va.—John Wesley Methodist Episcopal Church was delighted to have its pastor, the Rev. E. H. Forrest, back in the pulpit after being indisposed for several weeks. The church is also planning to purchase a new pulpit outfit. Sister Higgins, known as "Grandma Higgins," is celebrating her ninety-first birthday anniversary on the 25th. She has been a member of the Methodist Episcopal Church for more than seventy-five years. The church is also planning to install new pews by the end of this year. The young people are carrying on a wonderful work under the auspices of the Epworth League.—E. B. Brown, Reporter.

Fayetteville, Ark.—St. James Methodist Episcopal Church: It is indeed a pleasure to note the steady progress of our church under the leadership of our pastor, the Rev. A. R. Rae, and his good wife. They are good church workers and have been steady at work since their arrival two years ago. The parsonage has been remodeled, and they are

Little Stories of Achievement

What the Churches Are Doing

Otter Creek, Fla.—Dr. D. S. Selmore came out here and organized the Methodist Episcopal Church in a private home, with six members. Our lot is bought, the church is built, and we have sixteen members. We will go in Selmore Chapel the third Sunday in May.—L. Jackson, Reporter.

Arredonda, Fla.—May 5 was a great day in old Wesley. Our choir sang as never before. Dr. Selmore preached a splendid sermon. We are proud of our pastor, the Rev. J. W. Warner, and would be pleased to have him with us many more years. We raised this quarter, \$184. Paid superintendent in full.—P. A. Watts, Reporter.

Liberty Hill, Fla.—The first Sunday, at 11 A. M., will never pass from the history of the church. Dr. D. S. Selmore preached as never before from Luke 15. 17. We raised \$246 this quarter. Paid superintendent in

full. We have on a rally to finish paying our World Service on the fourth Sunday. The Rev. J. R. Rutledge is the man for this place.—E. Jolmos, Reporter.

Bristol, Va.—Reynolds Memorial Methodist Episcopal Church: The Over Top Jubilee Singers were called upon to install the new pipe organ of our church, where they appeared in concert. Between five and six hundred people turned out on this occasion. Prof. Loomis, director of music of Sullins College, white, said it was the best program that he had heard this season. Mrs. Annie B. Pope is director of the octette. It was stated that Bristol has another Roland Hayes on the road, as E. B. Brown sang "Go Down, Moses."—G. W. Henley, Superintendent.

Jacksonville, Fla.—May 5 was a great day at Cosmos church. Our grand rally was conducted, which netted \$108.78. The clubs reported as follows: Rev. O. C. Collins, \$10; Rev. D. S. Bartley, \$10; Sisters Frances Brown, \$10; Ella Brown, \$10; Estella Brown, \$10; Letha Brooks, \$10; Mary Bartley, \$10;

keeping the spiritual tide of the church alive as well as the financial side. We had a four-corner rally on the last Sunday in April and raised \$34. At the night service we had a wonderful sermon by the pastor, Rev. Rae. We are getting ready for a World Service drive. Pray for our success.—Miss Georgian Garrison, Reporter.

Union Church, Miss.—Sunday, April 28, was a high day at Hickory Block Methodist Episcopal Church. At 11 A. M. Bro. Frank Gray preached a soul-stirring sermon. This was Rally Day with the members and friends. At 2.30 P. M. the pastor, Rev. A. G. Crumps, preached to a large congregation. The reports from the class leaders were as follows: M. Pickett, \$15.50; H. Earles, \$7; G. Thompson, \$10.75; S. Buie, \$5.15; Jake Smlth, \$5; Marcus Littleton, \$2; Grant Crumps, \$5.35; Tom Buie, \$2; George Reed, \$1.75; Richard Bailey, \$2.20; Sister Lizzie Earles, \$1.25; total, \$58.40. Pray for us as we strive to go forward with the indebtedness of our church.—Mrs. Willie Young, Reporter.

Memphis, Tenn.—The Easter exercise was quite a success. We all enjoyed a grand and glorious program. The exercises were sponsored by Miss E. K. Murdock. The Centenary Dramatic Club has given the play, "College Stick," at four different churches. Each time it was a success. On April 12, Centenary and its members gave a successful Queen's rally. The reports were as follows: Mrs. E. J. Cox, \$105; Mrs. Ratcliff, \$30; Miss H. R. Heard, \$75; Miss Murdock, \$12; Mrs. Laverder, \$16.50; Mrs. Moore, \$14.05; Spain, \$51.25. This is only an estimate of the amounts raised; the exact amounts will be given later. A musical program was also given on that night. We had solos by Mr. C. R. Bell and Mrs. Smith, and other selections. Centenary is now having a great revival, directed by the Rev. Adams, of Nashville.—Reporter.

Shelbyville, Tenn.—Revival closed at Scott Chapel Methodist Episcopal Church, April 14, after fifteen days of aggressive evangelism. The pastor was ably and efficiently assisted by the Rev. W. B. Crenshaw, district superintendent of the Nashville District, who brought night after night soul-stirring messages, which were convincing to the sinners. This revival is believed by the people of the town to have been one of the most successful held in Shelbyville for some years, for there were twenty-seven professions of faith and twenty-two added to the church. The Rev. D. T. Burch, pastor of the church, preached the closing sermon on "Steadfastness of Faith," to a large congregation. We are

praying that the revival spirit may continue throughout the year. The town of Shelbyville was greatly stirred.—D. T. Burch, Pastor.

Brandon, Miss.—Wesley Methodist Episcopal Church is on the forward march, doing things as never before. On May 5, Sister Katie Evans, class leader, and Ina Taper, Sunday-school superintendent, surprised the pastor with a large basket of choice groceries and a nice purse, which were presented to the pastor and family. We thank them for their presentation, hoping that they will come again in another great storm. Those participating in the surprise from the Baptist Church were Bro. Ed. Belle, Sister Belle, Mesdames B. Carter, Ida Branch, L. B. Caston, I. Hobson, and Bro. Fletcher. We heartily thank these good people for their kindness. On Easter we rendered a very fine program. The pastor preached as never before. We succeeded in raising \$170 for World Service on Easter. I pray God's blessing upon our good people of Brandon circuit.—T. S. Middleton, Reporter.

Mexico, Mo.—St. Luke Methodist Episcopal Church, under the leadership of our pastor and wife, the Rev. and Mrs. W. A. Payton, now beginning their second year, is advancing along all lines. We are proud also to have Bishop M. W. Clair back with us. The membership is taking on new life. Every auxiliary in the church is working in peace. The Rev. Payton is a wide-awake preacher. We pray that God will spare his life for many years to come. We are striving to make this year the best. The president of the Epworth League, Miss Fannie J. Tucker, has things well in hand, and is doing good work. Ladies' Aid No. 1, Mrs. H. B. Settles, president; Ladies' Aid No. 2, the Ruthites, Mrs. Ella Ray, president, are doing good work. Pray for us that we may continue to succeed. God being our helper, we can put the program of the church over.—Ida O. Barnett, Reporter.

Kingsville, Texas.—Scott's Chapel Methodist Episcopal Church is making splendid progress under the Rev. H. O. McCutchin, who is serving his second year on this charge. He had only been here five months when a neat modern parsonage adorned the church lot, which would be a credit to any district in the New Orleans Area. Not only has the Rev. McCutchin's leadership proven beneficial to Scott's Chapel and Kingsville, but he has a wife that is an asset to him in his work. Easter was a grand success, with a splendid pageant given by the superintendent, Miss

Ruby Fields. On May 2, a splendid drama was given under the auspices of the Ladies' Aid, Mrs. C. Jefferson, president. The drama was entitled, "Out In the Streets." This was sponsored by Mrs. McCutchin. The door receipts amounted to \$42.65. The pastor is loud in his praise of the loyal members of Scott Chapel, who are standing by the cause. Pray for us.—Miss Ruby Fields, Reporter.

Hemphill, Texas.—We, the members of Hemphill, are thankful to God for a fine building, size 28x32, built in the latest style. In the year 1904, the Rev. W. A. Parham built a house the best he could with what he had, pine poles and logs, a few boards and planks, and up to this time the poor preacher had to live in that little hut of just two rooms. When the Rev. Sonier came to us, he went to work on the plan to build us a house. He found \$12 in the hands of the officers, and with that \$12 he went to work, and on April 17, 1929, he moved into a new four-room house, with two large porches. The members, pastor, and his devoted wife are happy. We have two churches that are built of logs and poles. If the Rev. Sonier remains here, we will have two new church buildings in course of erection in the near future. May God bless Dr. C. H. Pemilton, who may add to the list one new building on the Beaumont District, and our pastor, who has done things that were said could not be done in Hemphill.—Reporter.

Picayune, Miss.—The Epworth League of the Weem's Chapel Methodist Episcopal Church was invited to the B. Y. P. U. of Pilgrim Boundfirst Baptist Church at 5.30 P. M., Sunday, May 12, and we had a wonderful lesson. The subject was, "Honor thy father and mother, that thy days may be long upon the land which the Lord, thy God, giveth thee," Exodus 20. 12. As it was Mothers' Day, many interesting topics were discussed by the young men and women of the Epworth League and B. Y. P. U. The president of the B. Y. P. U., Miss Orlee Young, gave a splendid address; also Mr. H. J. Johnson, president of the Epworth League, made a splendid talk on "Unity," as we, the young people of Picayune, are striving by the help of the Lord to co-operate in unity. We also had in our presence two of our college boys, Mr. F. D. Ott and Mr. Willis Spivia. Two of our city school teachers were present: Miss Fannie Bell, of Natchez, Miss., and Miss Dixon, of Biloxi, Miss. The best of all, we then marched to the Masonic Hall, where refreshments were served. We are praying that the Lord will help us as we journey through life.—Mrs. H. J. Johnson, Reporter.

The Rev. A. L. Holland and Family

Our aggressive and thrifty pastor of St. Paul Methodist Episcopal Church, Cleveland, Ohio, holds that every family ought to read the Southwestern Christian Advocate. The Rev. Holland states that the Southwestern is one of the greatest comforts of his home for the reason that every child in the above family, even the baby, enjoys looking through the rich pages of the Southwestern. There is quite often a contest as to who gets it first. The names are as follows, reading from left to right: Back row—Helen, Emma, Henry. Front row—Ruth, Vincent, Rev. A. L. and Flora Holland, Leona, and Paul. The Rev. Holland is very elated with his new field of opportunity.



Temple, Texas.—St. James Methodist Episcopal Church just closed the greatest revival in the history of Temple, with 128 conversions and accessions to the church, thirty-one of which joined St. James Church, fifty-three went to the Baptist churches of the city, and the African Methodist Episcopal and Holiness churches received the others with gladness. The meeting was conducted by Madam Ludesta Baskett, a woman of great power. All were benefited by her preaching. She is convincing in her argument, and a soul winner for Christ. Our church has put on new life, and Temple has been wonderfully blessed by her coming. Each night great crowds witnessed the services, even the midnight services on Saturday. Sunday, March 31, was a high day. We raised our full quota for World Service, \$125. We raised in all, \$156. This is the pastor's third year here with us, and we have not missed the mark under his leadership. We are over the top once more, and we are looking forward to greater things. Now we are ready for work. We are praying, hoping, and working that this will be a banner year for our church.—The Rev. D. B. Baker, Pastor; Bro. E. E. Crawford, Reporter.

Nashville, Tenn.—Gordon Memorial is still gathering souls for Christ, which has been one of our greatest aims this year. We also take a deal of interest in the children, because they are the future church. Our Sunday school has a splendid attendance, and is steadily growing under the leadership of Mr. Wm. Laws, who is trying to make it what it should be. We were proud to have the Rev. S. T. Miller, who has been a worker in this vineyard for thirty-eight years, to worship with us last Sunday; also the Rev. A. Phillips. Visitors are always made welcome. The American Bible Society is doing nicely with the effort they are putting forth to help in our great task. The H. P. G. Club is doing a great work. The musicale given at the parsonage was quite successful. A lovely pro-

gram was rendered, and a silver offering was taken, which amounted to \$5.45. Mrs. Emma Drake is doing her bit to have this club do what it should. All the auxiliaries are getting ready for their annual rallies to make their donations to the building fund. The pastor, Rev. H. P. Gordon, has turned over his first pledge for this year to this committee, which was \$107. We also received \$1 from the Rev. Lewis, of Clark Memorial, for this purpose. We ask you to offer prayers that we might continue this undertaking of a new church.—Mrs. Georgia Williams, Reporter.

Bay St. Louis, Miss.—The new pastor arrived here the first Sunday in February, took hold of the church, and began work on World Service. Ten unit leaders were appointed to collect the quota and report weekly, each Sunday and Tuesday nights. Our quota for this membership of eighty-five was \$200. The pastor said he wanted every dime of it, or more, on Easter Sunday night, and he got it. The unit leaders, with The Woman's Home Missionary Society, Ladies' Aid, and Sunday school, laid \$300 on the table. We are delighted to have the Rev. Smith and his wife with us. They are not strangers here. Most of the people know them, as they served as pastor thirty-three years ago. At the second quarter we paid the district superintendent in full, \$27.50, and a balance for the first, that was held before the pastor arrived. There have been two deaths in our ranks: Sister Viola Williams passed away February 19, 1929, in full triumph of faith, leaving three daughters, two sons, and husband to mourn. Sister Hattie Baldman passed away February 25, 1929. She leaves two daughters and husband to mourn her passing. Five persons were taken into the church in February. One was received from preparatory to full membership. The old church is moving up now, spiritually and financially. We have raised this quarter for all causes, from the first of February to May 3, over \$700.—Reporter.

ECLECTIC, ALA.

Our second Quarterly Conference was held at Oak Valley Methodist Episcopal Church, April 27 and 28, called to order by the district superintendent, Rev. P. P. Wright. We had a great Conference. The district superintendent preached three great sermons—two at Oak Valley—then we came to Eclectic Sunday night, where the Lord's Supper was administered to fifty persons. Paid superintendent \$27.50; World Service, \$30; raised for all causes this quarter, \$155.31.—The Rev. E. Frazier, Pastor; Mrs. L. B. Townsend, Reporter.

MERIDIAN, MISS.

Rose Hill held its first Quarterly Conference March 15-17. The meeting was presided over by our district superintendent, Dr. Morgan. Reports were good, and the services were highly enjoyed. The Rev. H. E. Morgan, of Crystal Springs, Miss., preached at night, and the congregation welcomed him as heartily as they could. Total collection, \$35. The World Service drive was good. Our Easter pageant was given by the young folks. Splendid talent was shown by the Misses Ruth Scott, Emma Hill, Beulah Hardy, Jessie Parks, Lula Roberts, Ellen Hardy, Mrs. Blunt Smith, and others. The captains reported \$107. Pray that we will succeed in our efforts to do more and more, and that our pastor, the Rev. K. Roberts, will continue to help us with his able sermons and advice.—Hattie Nelson, Reporter.

MUTUAL, MD.

The first Quarterly Conference was held at Brook's Chapel Methodist Episcopal Church, April 11. It was largely attended by the officials and members of the congregation, in the presence of the two newly appointed ministers, the Revs. F. F. King, district superintendent, and William E. Brooks, pastor. These two gospel men, with the spirit of God burning in their hearts, created a stream of brotherly love. The Rev. Brooks possesses a fine personality, and under his pastorate new life has been put into the members. They have been brought back to their field of labor, and have pledged to support the pastor in all his efforts. Dr. King, superintendent of the South Baltimore District, a well-trained man, a person of power, has formulated plans that will lead to success. His words of encouragement and advice were very impressive. The Quarterly Conference appointed a building committee to work in the interest of the uncompleted parsonage. Class meetings are held every Sunday morning at 9 o'clock. Paid superintendent in full. Under the leadership of Rev. Brooks and Dr. F. F. King, Mutual charge will march on to victory. The Rev. and Mrs. Ball, of Lusby charge, were present. At the adjournment of the Conference, the good sisters of Brooks Chapel served a delicious dinner.—Eugene O. Johnson, Recording Secretary.

SLATER, MO.

The Rev. E. W. Hannah, district superintendent of Kansas City District, held his first Quarterly Conference at Abbott Chapel Methodist Episcopal Church, of which the Rev. R. H. Young is pastor. Most of the officers were present with good reports. Sunday, at 11 A. M., the superintendent preached a soul-stirring sermon to the delight of all, after which the Lord's Supper was administered. At 3 P. M., the Rev. W. F. Walker, of Marshall, Mo., preached an able sermon. All hearts were made to rejoice. He was accompanied by his choir. One accession. Services were well attended. Collection, \$50; paid district superintendent, \$22.50. We are proud of our district steward, Prof. F. D. Brown, who worked faithfully to help put the program over. We thank each member and friend who helped put over our financial program this quarter. The Rev. R. H. Young is serving his third year as pastor, and the members hope for a greater year in the church.—Lenora Williams, Reporter.

SMITHVILLE, TEXAS

The second Quarterly Conference was held May 4 and 5, with our honored guest, the Rev. Whitaker, and his wife, present. The superintendent preached three splendid sermons during the day. He was paid in full. Under the pastorate of the Rev. M. A. Free-

District Activities

District Rounds

JACKSON DISTRICT

Third Round—Jackson, Central, July 5-7; Georgetown, 7; Pratt Memorial, 12-14; Jackson Ct., 13, 14; Brandon, 19; Pelahatchee, 20, 21; Pelahatchee Ct., August 1; Morton, 2; Forest, 3, 4; Lillian Ct., 4; Carthage, 10, 11; Canton, 11, 12; Benton, 16-18; Couparle, 17, 18; Yazoo Ct. 22; Lampkin, 23; Craig, 24, 25; Yazoo City, 25, 26; Canton Ct., 31-September 1.

Dear Brothers and Members of the Jackson District: Our District Conference will convene at Tyler's Chapel, Canton circuit, eight miles southwest of Canton, Miss., July 25-28. Each pastor is responsible for all reports coming from his work. Each pastor is asked to bring ten new subscriptions to the Southwestern Christian Advocate; each auxiliary is asked to report \$10; each local preacher, \$2. Brethren, please plan to be ready to make your full report on all assessments at the District Conference. Yours for the cause, J. S. Williams, Dist. Supt.

SAN ANGELO DISTRICT

Third Round—Bartlett, May 25, 26; Valley Mills, June 1, 2; Llano, 8, 9; Abilene, 15, 16; Moody, 22, 23; Lampassas, July 13, 14; Brownwood, 20, 21; El Paso, 6, 7; Lubbock, 27, 28; San Angelo, August 3, 4.

Dear Brethren: Greetings to you and yours. I congratulate you upon the splendid report made at our World Service Conference, April 2-4, at Brownwood; then later to our Bishop R. E. Jones, at Georgetown, Texas. The two reports amounted to \$712.65, and \$502.65, for which we are very thankful to our heavenly Father and the loyal support of our good laymen and friends. We are off again to raise the last dollar of World Service by May 31, which closes our World Service year. The call of the great church is, We must at least hold our own and make no retreat. Let every man bring up his full quota by the setting of the District Confer-

ence, Sunday School, and Epworth League Convention, July 16-21, Brownwood, Texas. Remember our quota for Samuel Huston College and Area Council expense, Gulfside. Representative from each charge in the district is expected to make a report. Last, but not least, the Good Literature secretary in each charge is asked to report three subscriptions to the Southwestern Christian Advocate. Watch us make a fine showing for the district.—S. D. Mosely, Dist. Supt.

WAYCROSS DISTRICT

Third Round—Macon, May 26, 27; Forsyth, June 1, 2; Barnesville, 8, 9; Liberty Hill, 15, 16; Waycross, 14-16; Valdosta, 28-30; Blackshear, July 5-7; Patterson, 13, 14; Waycross Ct., 20, 21; Folkston, 27, 28; Cordele, August 3, 4.

Brethren: You can succeed if you will, for all things are possible with God and man. Why, then, should the work entrusted to you fail? You are requested by the bishop to be present at the roll call of the World Service rally at Macon, Ga., May 23, to report full World Service quota raised and in the office or report it at this meeting. District Conference, Epworth League, and Sunday School Convention, South End, convenes at Valdosta, Ga., June 28-30; North End, July 26-28, Barnesville, Ga.—Douglas R. Cooper, Dist. Supt., 407 Blackwell Street, Waycross, Georgia.

Quarterly Conferences

COOKEVILLE, TENN.

The district superintendent held our third Quarterly Conference on May 5. He was presented by the pastor, Dr. W. F. Waters, who made a few brief remarks. The superintendent selected his text from St. John 22, 11, and preached a noble sermon. All reports to the Conference were good, and the superintendent was paid in full for the quarter. Our aim is to go over the top. Pray for us.—Reporter.

Plan of Episcopal Visitation

DOMESTIC CONFERENCES			
Conference	Place	Date	Bishop
Alabama.....	Boaz.....	Oct. 23.....	Blake
Atlanta.....	Atlanta.....	Dec. 17.....	Jones
Blue Ridge-Atlantic.....	Asheville, N. C.....	Dec. 3.....	Blake
California.....	Oakland.....	Sept. 10.....	Hughes
Central Alabama.....	Pensacola, Fla.....	Oct. 9.....	Clair
Central German.....	Evansville, Ind.....	Sept. 12.....	McDowell
Central New York.....	Elmira, N. Y.....	Oct. 2.....	Anderson
Central Northwest.....	.....	Sept. 4.....	Richardson
Central Tennessee.....	Lexington, Tenn.....	Oct. 10.....	Locke
Chicago-Northwest.....	Kenosha.....	Sept. 11.....	Richardson
Colorado.....	Denver.....	Sept. 4.....	Leonard
Dakota.....	Huron.....	Oct. 2.....	Mead
Des Moines.....	Indianola.....	Sept. 11.....	Nicholson
Detroit.....	Ann Arbor.....	Sept. 18.....	Burns
East Tennessee.....	Bristol, Tenn.....	Oct. 2.....	Clair
Erie.....	Meadville.....	Sept. 11.....	Mead
Florida.....	Ocala.....	Jan. 16.....	Brown
Genesee.....	Rochester (Grace).....	Oct. 9.....	Anderson
Georgia.....	Fitzgerald.....	Oct. 24.....	Locke
Holston.....	Johnson City.....	Oct. 16.....	Locke
Idaho.....	Twin Falls (First).....	Sept. 4.....	Brown
Illinois.....	Decatur, Ill.....	Sept. 17.....	Blake
Iowa.....	Ottumwa (First).....	Sept. 4.....	Locke
Indiana.....	Rushville.....	Sept. 18.....	McDowell
Kentucky.....	Covington.....	Sept. 25.....	Smith
Louisiana.....	New Orleans.....	Oct. 9.....	Richardson
Michigan.....	Kalamazoo.....	Sept. 11.....	Burns
Minnesota.....	Fairmont.....	Sept. 18.....	McConnell
Mississippi.....	Meigs Point.....	Dec. 4.....	Lowe
Missouri.....	Brookfield.....	Sept. 11.....	Waldorf
Montana State.....	Butte.....	Aug. 28.....	Brown
Nebraska.....	Lincoln (Trinity).....	Sept. 10.....	Locke
North Dakota.....	Williston.....	Oct. 2.....	Blake
North Carolina.....	Winston-Salem.....	Oct. 16.....	Welch
North-East Ohio.....	Cambridge.....	Sept. 10.....	Welch
Northern Minnesota.....	Eveleth.....	Sept. 25.....	McConnell
Northwest Indiana.....	La Porte.....	Sept. 25.....	McDowell
Northwest Iowa.....	Eagle Grove.....	Sept. 25.....	Nicholson
Northwest Kansas.....	Russell.....	Sept. 18.....	Mead
Norwegian and Danish.....	.....	Sept. 26.....	Locke
Ohio.....	Columbus (Broad Street Church).....	Sept. 3.....	Blake
Oklahoma.....	Shawnee.....	Oct. 23.....	Anderson
Oregon.....	Portland.....	Sept. 24.....	Lowe
Pacific Northwest.....	Spokane.....	.....	.....
Pittsburgh.....	(St. Paul's).....	Sept. 17.....	Lowe
Rock River.....	Connellsville.....	Oct. 2.....	Locke
Saint Louis.....	Downer's Grove.....	Oct. 2.....	Waldorf
Savannah.....	Menott.....	Sept. 25.....	Waldorf
South Carolina.....	Greenville.....	Dec. 5.....	Jones
South Florida.....	Anderson.....	Dec. 12.....	Jones
Southern California.....	Ft. Lauderdale.....	Jan. 9.....	Brown
Southern Illinois.....	Long Beach.....	Sept. 24.....	Hughes
Southern Kansas.....	Harrisburg.....	Oct. 2.....	Richardson
Southwest Kansas.....	McPherson.....	Oct. 9.....	Mead
Southwest Tennessee.....	Muskegon.....	Dec. 4.....	Clair
Tennessee.....	Nashville.....	Oct. 17.....	Smith
Texas.....	Port Arthur.....	Oct. 16.....	Brown
Upper Iowa.....	Dubuque.....	.....	.....
Upper Mississippi.....	(Grandview).....	Sept. 18.....	Locke
West Virginia.....	Greenwood.....	Dec. 11.....	Lowe
West Texas.....	Reford.....	Sept. 25.....	Welch
West Wisconsin.....	Austin.....	Oct. 23.....	Brown
Western Norwegian.....	Menominee.....	Aug. 28.....	Smith
Wisconsin.....	Seattle, Wash.....	Aug. 21.....	Lowe
Wyoming State.....	Green Bay.....	Sept. 5.....	Smith
Southern.....	Douglas.....	Sept. 18.....	Leonard
Southern.....	Dallas.....	Dec. 4.....	Mead
MISSIONS			
Norwegian-Danish.....	.....	Aug. 29.....	Nicholson
Pacific Chinese.....	San Francisco.....	Sept. 6.....	Hughes
Pacific Japanese.....	San Francisco.....	Sept. 7.....	Hughes
Southwest Spanish.....	Albuquerque.....	Sept. 25.....	Leonard
Utah.....	Ogden.....	Aug. 28.....	Leonard
Latin-American.....	Long Beach.....	Sept. 23.....	Hughes
New Mexico Mission.....	Albuquerque.....	Sept. 11.....	Leonard
FOREIGN CONFERENCES			
North China.....	Peking.....	Sept. 3.....	Birney
Shantung.....	Tientsin.....	Sept. 17.....	Birney
Kianji.....	Kiangling.....	Oct. 16.....	Keeney
Central China.....	Nanking.....	Oct. 23.....	Keeney
South Fokien.....	Yungchun.....	Nov. 13.....	Keeney
Hinghwa.....	Hinghwa.....	Nov. 20.....	Keeney
W. China-Chanking.....	Chanking.....	Nov. 20.....	Birney
Yonping.....	Yonping.....	Dec. 4.....	Keeney
West China-Chentu.....	Chentu.....	Dec. 4.....	Birney
Feoshan.....	Feoshan.....	Dec. 11.....	Keeney

man, Hart's Chapel is working as it never worked before. On Saturday night the Methodist family was banquetted at the home of Prof. and Mrs. F. L. Leonard. The quarter closed Monday morning. We feel that we have been wonderfully blessed this quarter through Divine Providence, having escaped the storms and tornadoes.—Mrs. O. Mackey, Reporter.

WEST ENTERPRISE, MISS.

West Enterprise charge is moving along nicely. We are very grateful to the Conference for sending us the Rev. C. M. Webb as pastor. Our second Quarterly Conference was held at New Hope Methodist Episcopal Church, April 20 and 21, with the Rev. E. A. Wilson in the chair. After a delightful dinner was served by the ladies of New Hope, we reassembled for business. District Superintendent Wilson always brings a message which is very inspiring to all. Sunday, at 11 A. M., he preached from the subject, "The New Birth in Christ." This was indeed a spiritual feast. Paid superintendent in full.

Total amount raised, \$53.—Mrs. D. A. Houston, Reporter.

WEST POINT, MISS.

Our second Quarterly Conference on the West Point and Tibbee charge was held April 19-21. The Rev. D. Green, superintendent of the Starkville District, presided. Many of the officers were present with written reports, which showed the charge in splendid condition, and that both the pastor and people are happy. The district superintendent was paid in full, with a balance for pastor's salary. Dr. E. M. Jones, of the Board of Pensions and Relief, was with us Sunday, and preached two great sermons to the delight of the membership and friends. We will be delighted to have Dr. Jones come again. Raised for this cause, \$5. Raised Friday night and Sunday, \$37; total raised during the quarter, \$412.—The Rev. J. W. Jones, Pastor; Miss K. R. Crowell, Reporter.

District Conferences and Conventions

BATON ROUGE DISTRICT PREACHERS' UNION

The Baton Rouge District Preachers' Union convened at LaJeune Methodist Episcopal Church, Lobdell, La., April 18, the Rev. M. R. Walker, president, presiding. Devotional services were conducted by the Rev. G. W. Carter. The Rev. J. S. Dickson led in several spirituals. The following pastors were present and reported their work in glowing terms: the Revs. M. R. Walker, G. W. Carter, E. H. Knox, J. H. Wise, J. S. Dickson, J. B. Johnson, J. D. H. Frazier, and J. H. Thompson. Each man was filled with new inspiration, received at the World Service convention held at Wesley Church, Baton Rouge, April 16. Each one spoke in highest terms of the Rev. C. H. Anderson, district superintendent, and Bishop R. E. Jones. The following visitors were introduced: Bro. J. Jefferson, of Scott Chapel; Mrs. Jefferson, Bro. Higgins, Evelina Morris, Willie Green, Mrs. Hester Green, Mrs. Mary Lamott, Mrs. E. H. Knox, and a number of other ladies and laymen. The president spoke in glowing terms of the World Service effort and the great work of Methodism throughout the district. A splendid program was rendered at night. Welcome addresses were delivered by Mrs. Hester Green for the churches; on behalf of the white citizens, Mr. G. W. Avery, merchant. The Rev. J. H. D. Frazier preached a wonderful sermon. The Rev. J. H. Thompson delivered the sermon at 7.30 P. M. Total offering was \$11.80. The Rev. E. H. Knox had made great preparation for the meeting. His Ladies' Aids provided a very sumptuous dinner for those present. The president stressed the Area Council expense and the World Service balance; also evangelism. The Rev. J. B. Johnson responded to the several welcome addresses. We closed a great meeting. The next session will be held in May at Jordan Chapel.—J. H. Thompson, Reporter.

GREENWOOD DISTRICT MEETING

The second District Meeting of the Greenwood District convened in Samuel Memorial, Itta Bena, Miss., April 17, with the district superintendent, Rev. J. H. Wesley, presiding. The result of the enthusiasm and inspiration which was created in the first District Meeting, held in Wesley Memorial, Greenwood, Miss., was made manifest in that nearly every pastor reported his full quota. The two or three who fell short were just a little behind. The total report for Easter was \$1,626, which is \$156 in advance of last Easter. We are proud to have the presence of our district superintendent in this meeting, who had just recovered from a long period of illness, which had held him in its grip since the Annual Conference in Kosciusko, Miss., and whose absence was so keenly felt in our first meeting. Though confined in his home all the while, the Rev. Wesley, like the Apostle Paul, resorted to the pen method to carry on the good work. This he did in an encouraging and brotherly way. Dr. J. W. Golden, evangelist of the New Orleans Area, was introduced, and in his

usual way gave a burning message to the delight of all. We were more than pleased to have Dr. Golden with us, and invite him to come again. The Greenwood District moves on.—F. P. Leonard, Reporter.

GULFSLIDE DISTRICT WORLD SERVICE MEETING

The Gulfside District World Service meeting convened in the Academic Building, Gulfside, Waveland, Miss., Tuesday, April 2, 1929, with the Rev. A. L. Holland, district superintendent, presiding. He opened the meeting by giving some valuable and interesting remarks that we will not forget. Dr. M. P. Johnson led in prayer; Scripture lesson was read by Dr. W. H. Smith. The Rev. J. B. Campbell was elected secretary. The organization being perfected, the superintendent asked each pastor to report the World Service collection. Ten pastors went over the top. Others pledged to raise their full quota on or before May 31. The bishop and district superintendent commended the brethren for the manly way and loyalty in putting the program over. Total World Service collections reported up to date in cash amounted to \$2,412. We plan to raise the district quota on or before the Annual Conference.

Prof. H. J. Mason, promotion secretary and editor of the "Gulfside News," was introduced and made a very enthusiastic speech concerning the educational and recreational activities which are to be held at Gulfside during the year. He also emphasized that the purpose of Gulfside was not to serve our group alone, but all denominations are invited to attend.

Mrs. M. C. Phillips tendered her resignation as president of The Woman's Home Missionary Society, and Mrs. E. L. Smith was elected president. Both made splendid remarks concerning the missionary cause, and asked for the hearty co-operation of the Gulfside District.

We were very glad to have Bishop Jones with us. He was introduced and made a most excellent address, which was enjoyed by all. He asked the pastors of the Gulfside District to invite all denominations to come to Gulfside on June 5 and hear Dr. Vincent's lecture on "The Science of Health." Dr. Vincent is the son of Bishop Vincent, who was the founder of the Chautauqua movement. Dr. Vincent is an executive of the Rockefeller Foundation. The District Conference will hold its sessions at Picayune, Miss., July 18-21. Each auxiliary is asked to bring \$2 to the District Conference for the Area Council expense. The annual picnic will go to Gulfside, August 7. All are invited to attend and enjoy the many pleasing features of Gulfside.

The following persons made interesting speeches: Drs. M. P. Johnson, J. M. Shumpert, P. H. Rembert, and many others. After the business session was over, a delightful menu was served. It was sponsored by Bishop R. E. Jones. Dr. J. M. Shumpert voted to give Bishop Jones a vote of thanks for the splendid luncheon. Thus we have made another milestone.—The Rev. J. B. Campbell, Reporter.

KANSAS CITY DISTRICT STEWARDS' MEETING AND PASTORS' COUNCIL

The Kansas City District Stewards' Meeting, Pastors' Council, and Program Committee convened in Slater, Mo., May 2, 1929. The Rev. E. W. Hannah, district superintendent, presided. Organization was effected by the election of Mrs. Lenora Williams, secretary, and Miss Lucile Baskett, assistant. The Rev. W. F. Walker was elected chairman of the Program Committee, and Mrs. Rosa Oliver, secretary. The weather was very inclement, nevertheless the attendance was a record breaker. The district superintendent was delighted and inspired by the personnel and showing of the meeting, and so expressed himself. It was the consensus of opinion that in point of attendance, harmony, and spirituality, it took first rank. The program for the Kansas District was carefully outlined and prepared for publication, and ways and means placed in the hands of district superintendent and secretary for execution of the same; also for sending out other communications. The meeting was graced by the presence of the junior choir of Abbott's Chapel, under the direction of Prof. Brown, principal of Slater public school. The pastor,

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Lake Charles.....	Jennings, La.....	June 26-30.....	W. J. Hampton
New Orleans.....	Bogalusa, La.....	June 26-30.....	J. D. David
La Teche.....	Morgan City, La.....	June 26-30.....	H. Daniels
Waycross (So. End).....	Valdosta, Ga.....	June 28-30.....	D. R. Cooper
Pulaski.....	New River, Va.....	July 4-7.....	A. Davis
Knoxville.....	Greenville, Tenn.....	July 10-14.....	F. D. Johnson
Palestine.....	Butler, Texas.....	July 10-14.....	J. F. Barnes
Alexandria.....	Many, La.....	July 10-14.....	S. S. Earles
Oklahoma.....	Hennessey, Okla.....	July 16-21.....	J. H. Ellis
San Angelo.....	Brownwood, Texas.....	July 16-21.....	S. D. Mosely
Shreveport.....	Shreveport, La.....	July 17-21.....	J. C. Calvin
Gulfside.....	Pleayune, Miss.....	July 18-21.....	A. L. Holland
Brookhaven.....	Tylertown, Miss.....	July 18-21.....	G. W. Coleman
Vicksburg.....	Fayette, Miss.....	July 24-28.....	J. R. Ross
Navasota.....	Brenham, Texas.....	July 24-28.....	T. S. Pryor
Greenville.....	Greenville, S. C.....	July 24-28.....	J. E. C. Jenkins
Jackson.....	Canton (Ct.), Miss.....	July 25-28.....	J. S. Williams
Waycross (No. End).....	Barnesville, Ga.....	July 26-28.....	D. R. Cooper
Tuscaloosa.....	Clinton, Ala.....	July 31 to Aug. 4.....	F. W. Williams
Houston.....	Angleton, Texas.....	July 31 to Aug. 4.....	J. S. Scott
Kansas City.....	Glasgow, Mo.....	July 31-Aug. 4.....	E. W. Hannah
Opelika.....	Dadeville, Ala.....	Aug. 8-11.....	J. C. Chuman
Beaumont.....	Llvingston, Texas.....	Aug. 7-11.....	C. H. Penilton
Holly Springs.....	Ripley, Miss.....	Aug. 20-23.....	A. G. Cole
North Baltimore.....	Baltimore, Md.....	Aug. 20-25.....	Geo. E. Curry

Rev. R. H. Young, his wife, son, Mr. Ora Young, and the splendid committee, church and people, saw to it that no one went away hungry or uncared for. May they live long to render similar hospitality and service. The reporter sojourned one night with Bro. and Sister Thomas Green, who have been on the matrimonial voyage for over fifty years. They have with them Inez, a great-grandchild. The district superintendent's estimated support was over \$2,000.—Wm. H. Wheeler, Reporter.

MARSHALL DISTRICT CONFERENCE

The Marshall District Conference, April 18-21, Mineola, Texas, was indeed an interesting session, with the district superintendent, Rev. A. J. Newton, presiding, and the Rev. K. S. E. Henry, secretary. All the pastors of the district were present except one. On an average, all had good reports. Three places on the district reported their entire quota for World Service and Wiley endowment. Music was furnished by St. Paul Methodist Episcopal Church, of Jefferson, which was fine. Friday night was Wiley night. The Conference was entertained by singers of Wiley College, which was greatly enjoyed by all. Drs. M. W. Dogan and I. Garland Penn said they were pleased with the fine way Marshall District is putting over the Wiley endowment. Items reported were World Service, Wiley endowment, Southwestern Christian Advocate, Area Council expense, and district expense. All reports were in advance of last year. Everything looks favorably for a good year for the Marshall District.—G. L. Loud, Reporter.

Obituaries

COTTON—On April 3, 1929, in Houston, Texas, God called Mrs. Ann Cotton, of Conroe, Texas, from labor to reward. She said she would be glad to go, as she was tired of suffering—she had been sick a year. She was about eighty years old, and had been a Christian about forty years. The funeral was held at Conroe, Texas. The Rev. White, her pastor, preached the sermon from John 14: "Let not your heart be troubled; ye believe in God, believe also in me." Interment at Montgomery, Texas. She leaves to mourn, one daughter, four sons, and a large number of grandchildren and friends. Sleep on, dear mother; we, too, shall soon be over there.—Reporter.

CONNER—Sister Martha Conner was born October 4, 1842. She joined the church when a young woman, and remained a faithful member of Lee Tabernacle Methodist Episcopal Church, Navasota, Texas, for more than fifty years. She was in poor health for several months, but did not faint by the way. The end came on April 20, 1929. She died a soldier for Christ. The funeral sermon was preached by the pastor, Rev. J. C. Stripling, assisted by the Rev. West, of the Baptist Church. She leaves to mourn her passing, four sons, three daughters, thirty-one grandchildren, twenty-six great-grandchildren, and a host of friends. Peace be to her memory, and

may the God of peace and love delight to dwell with her beloved family and friends.—J. C. S., Reporter.

COX—Sister Peachy R. Cox was born June 28, 1885, in Cartersville, Va., and was one of a family of nine children. She was the daughter of Mr. and Mrs. Emanuel Davenport. She was married to Mr. Dewitt T. Cox, who is a graduate of Christiansburg Industrial Institute, and is employed by the Southern Aid Society of Virginia. Sister Cox professed a hope in Christ in early life. She was first a member of the Missionary Baptist Church, Cartersville, Va., then joined the First Baptist Church, and on August 31, 1924, became a member of Asbury Methodist Episcopal Church, Christiansburg, Va. She kept The Woman's Home Missionary Society of the latter church alive. Outside of raising the membership dues, the society fenced the parsonage lot, gave the pastor two suits of clothes, two tons of coal, and helped on salary and other donations. They were buying a lot to increase our church property when Sister Cox went home to God. The society will finish paying for the lot. She was one of the captains in the rally, December 16, 1928. On that day she fell a victim to an illness from which she never recovered. At the time of her death Sister Cox was holding the following offices: stewardess, president of The Woman's Home Missionary Society, secretary and second vice-president of the Epworth League, superintendent of the Junior League, choir member, and assistant pianist. She was also secretary of the official board, a member and an officer of the Women's Federated Clubs, and community Bible class. She died December 25, 1928, leaving a devoted husband, father, mother, five sisters, three brothers, a fond mother and father-in-law, a host of friends and relatives to mourn their loss. The funeral services were conducted by the Rev. J. T. Wilson, pastor; the Revs. J. W. Lester, R. M. Green, of the Methodist Episcopal Church, Radford, Va.; G. S. Reavis, of the First Baptist Church; and the Rev. Wm. Taylor. The body was laid to rest in Cartersville.—The Rev. J. T. Wilson, Reporter.

DILLON—On March 5, 1929, in the home of Bro. Abe Spriggs, death claimed Sister Angeline Dillon. She died as she lived, a Christian trusting in Jesus. Age, thirty-one years. Four sisters, one brother, one daughter, and many friends mourn her going. The church has lost a faithful member, but heaven has gained a saint. Sister Dillon was a member of New Fork Methodist Episcopal Church, Meadville (Miss.) circuit. Her funeral was conducted by the Rev. I. H. Thomas and her pastor.—P. W. Baldwin, Pastor.

FORD—Mrs. Annie Ford died Monday, April 15, in New Iberla, La., while attending prayer meeting at church. She was fifty-five years of age, and was a faithful member of St. James Methodist Episcopal Church for forty-one years. She leaves to mourn her passing, a husband, six children, and many friends. Sister Ford was loved by all. Her funeral

was held at St. James, Friday, the 19th, conducted by the pastor, Rev. J. L. Kirvin, who preached from Rev. 1. 17. Short eulogies were delivered by Bro. J. J. Perry, secretary of the church, and J. A. Christlan, her class leader, Prof. Henderson, and the Rev. Sims. She will be greatly missed in this church.—The Rev. J. L. Kirvin, Reporter.

FRIEND—Mr. Leon Friend died February 9, 1929. He was the son of Mrs. Minerva Friend, a faithful member of St. James Methodist Episcopal Church, Monroe, La. His funeral was conducted by the pastor, Rev. A. Booker.—Mrs. H. Smlth, Reporter.

GILLESPIE—Celesta Veronia Gillespie was born in Mt. Olive, Miss., September 2, 1913, and died April 23, 1929. In 1925 she confessed Christ and joined St. Luke Methodist Episcopal Church during the pastorate of Rev. J. J. Young, at Hub, Miss. She was a member of the senior class of New Prospect school. Her funeral was conducted at Mt. Pleasant Colored Methodist Episcopal Church by the Rev. E. W. Washington, of Hattiesburg, Miss. Her remains were laid to rest in Mt. Pleasant cemetery by the side of her father, who died February 8, 1929. She will be greatly missed in the school and community.—Reporter.

HOWARD—Tuesday morning, April 16, 1929, Robert Lewelyn Howard went away to be with God, after an illness of a few hours. He was born in Victoria, Texas, forty-six years ago, joined the church at the age of twelve years, and like his blessed Master, whom he followed, felt it a duty to be about his Master's business. He was an ideal trustee, member of the choir, and an active steward at the time of his death. He was the son of Mr. and Mrs. Neal Howard, who preceded him a few years ago. His last work was to have the envelopes printed and distributed, that the Quarterly Conference would be a success. He worked for the Scheinlder Furniture Company from the age of fourteen until his death. The entire firm, which is the leading one in the city, closed its doors, draped with crepe, and with their families attended the funeral in a body as an expression of his worth to the firm. The entire white citizenry vied with the colored in the most elaborate florals that could be given. Dr. S. E. Jones delivered the funeral oration, using the subject, "Only a Step Between Me and Death." In his going, two sisters: Misses Maggie and Mayme, and brothers Staytom, Nat, William, Melvin, and Jesse, have a cord to bind them closer to a throne of grace, and Webster Chapel Methodist Episcopal Church sustains the loss of an ardent supporter.—Mrs. S. E. Jones, Reporter.

JOHNSON—On April 19, 1929, death claimed Sister Dicy Johnson, a member of Mt. Jordan Methodist Episcopal Church, West Enterprise, Miss. She leaves to mourn, a devoted husband, three daughters, one brother, and a host of other relatives and friends. Her remains were laid away at Mt. Jordan cemetery. The pastor, Rev. C. M. Webb, officiated.—Mrs. D. A. Houston, Reporter.

PITTS—Sister Lala Pitts, daughter of Bro. John Gomcrny, a member of Moore Chapel Methodist Episcopal Church, Brookston, Texas, died in full triumph of faith. She embraced a hope in Christ in her childhood days, was dutiful to the cause of Christ and the church until her death. At the time of her death she was living at Wichita Falls, Texas. The body was brought to Brookston and laid to rest in the old family cemetery. She leaves to mourn, a father, son, husband, three sisters, and four brothers, a great host of friends and relatives. Sister Pitts died April 20, 1929.—D. C. Battie, Pastor.

VANCE—Sister Mattie Vance, of Minter City, Miss., departed this life April 25, 1929. She leaves a husband, two children, two sisters, father, many relatives and friends to mourn her passing. The funeral was conducted by the pastor, Rev. P. A. Lemon, at Walnut Grove Methodist Episcopal Church.—Mary Marbel, Reporter.

Cards of Thanks

We wish to thank our many friends for demonstrations of Christian love and sympathy in the illness and death of our beloved son, Henry Edward, Jr.—The Rev. and Mrs. H. E. Burns and Family, Atlanta, Ga.

Mrs. A. C. Crawford wishes to thank the many friends of Marshall and Lodi, Texas, for their kindness and assistance during the illness and death of her beloved husband, the Rev. A. C. Crawford.—K. S. E. Henry.

The Rev. R. L. Howard takes this method to thank the members of Brews Chapel Methodist Episcopal Church, Sunflower, Miss., for the storm given him, consisting of about fifty pounds of groceries and a purse containing \$7.50. This surprise was sponsored by Mr. and Mrs. Suddeth, Mr. and Mrs. Bankhead, Mr. and Mrs. J. M. Moore, Mrs. James, Mrs. Humphrey, and other faithful members. Come again.

Thursday night, April 11, a car drove up to the parsonage gate, Anderson Chapel, Jackson, Miss., bringing a large box of choice groceries. The party was led by Mrs. Lizzie Haynes, Pattie Smith, Henry Fitzhugh, Wm. Harper, S. R. Kirsh, Ida Ramson, H. R. Richardson, and Alma Kitchen. These are loyal members and friends. They believe in taking care of their pastor and family. I pray God's blessing upon these loyal members and friends.—The Rev. R. B. Anderson, Pastor.

Tuesday night, April 23, a storm struck the parsonage at Southside, Meridian, Miss., and left many pounds of choice groceries. There was a variety of good things. The surprise storm was presented by the following brothers: A. Richardson, Willie Hodges, N. Hodges, C. Scales, and Mrs. A. Richardson. Words of praise and thanks were tendered to these and to all who shared in the surprise, by the pastor, Rev. J. A. Williams. St. Elizabeth is always busy doing nice things. You are welcome to come again.—Mrs. J. A. Williams.

A storm struck the parsonage at Clinton, Mo., Monday, April 22, and several pounds of choice groceries were left. The party was led by Mrs. Julia Burns and other faithful members of St. James Methodist Episcopal Church. The pastor and wife take this method to thank all who participated in this surprise. Everyone enjoyed a wonderful evening. Remarks of great joy were made by the pastor and wife, who prayed God's blessing upon the members and friends, and asked them to come again.—The Rev. and Mrs. D. J. Mitchell.

We take this method to thank the good friends and members of St. Mark Methodist Episcopal Church, Washington, La., for the generous storm given us. The following persons participated: Mr. Phil Matelle, white; Mr. Charles Banks, Mr. Jeff Brandon, Mesdames L. Hicks, S. Griffin, R. Augustus, Pearl Johnson, Mary Eagle, Josie Brown, Laura Brandon, Ella Brooks, Mary Lee, Mary Nash, Mary Martin, Miss Lillian Martin. The surprise consisted of every kind of meat mentionable, and other foodstuffs.—The Rev. J. D. McCain and Wife.

We take this method to thank the good members and friends of Smith's Chapel Methodist Episcopal Church for the many pounds of choice groceries which were presented Saturday night, March 23. After holding an official meeting at the church, and the benediction had been pronounced, the people came pouring in from the rear with fifty pounds of choice eats. The storm was led by Bros. Charley Williams, Jessie Goar, Sisters Mary Clanton, Mamie Williams, and others. May these good people live long to make others happy. Thank you, call again.—The Rev. F. L. Williams, Pastor.

We wish to express our appreciation for the very timely surprise given us on March 3 by St. Paul, and on March 27 by Wiley Chapel Methodist Episcopal Church. The good people of St. Paul placed on the parsonage table seventy-four pounds of good things to eat.

The good people of Wiley Chapel gave 150 pounds of select groceries. The good people of the Colored Methodist Episcopal and Baptist Churches took active part in this surprise. One, Mrs. Conway, a member of the Baptist Church, gave \$1.90 worth of groceries. We are glad to be here in a field of labor for the Master.—The Rev. and Mrs. Hanna, Clow, Ark.

Woman's Column

NOTICE!

The Woman's Home Missionary Society of the Lincoln Conference will hold its annual convention at Asbury Methodist Episcopal Church, Topeka, Kan., June 19-24, 1929. Each auxiliary is asked to send a delegate and \$1 representative fee. We are closing out the year's work, and it is very necessary that you be present, as we must close our books with all reports from each auxiliary. Looking for-

ward to the merging of the societies in The Woman's Home Missionary Society of the Central West Conference, these reports must be at headquarters not later than July 15, 1929, so as to give credit to The Woman's Home Missionary Society in the Lincoln Conference this Conference year.—Mrs. M. L. Williams, Conference Corresponding Secretary.

Kansas City, Mo.—Dear Sisters of The Woman's Home Missionary Society of the Central West Conference: My work for one year has passed as field secretary. It has brought to me many new and varied experiences in my Conference, where I have served. I have been privileged to come in contact with many splendid women, who are doing their best. As I look to another year, I trust and pray that it may be a year of greater service, one in which much shall be accomplished for the Kingdom. There is joy



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In the service of the Lord. Let us keep in mind the promise, "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not."—Mrs. L. L. Thomas, Field Secretary.

The Woman's Home Missionary Convention of the Lake Charles District met at Mallalieu Methodist Episcopal Church, May 1, with a splendid representation. The meeting was called to order by the district superintendent, the Rev. W. J. Hampton. After stating the object of the meeting, the district president was introduced by the Rev. B. R. Jackson, the efficient pastor. The president, after brief remarks, fixed a quota for each charge to the order of the convention, as follows: Briggs, \$2; Crowley, \$5; Eola, \$3; Jeanerette, \$7; Lake Arthur, \$5; Lafayette, \$5; Lake Charles, \$11; Leesville, \$6; New Iberia, \$7; Oakdale, \$2; Olivier, \$5; Opelousas, \$10; Patouville and Cade, \$3; St. Martinville, \$7; Spring Creek, \$3; Washington, \$3; Waxia and Tecbe, \$5; Welch, \$5; Melville, \$3. Each charge is requested to bring a full report to the State convention, which meets in Jeanerette, La., on June 6-9, 1929. —Mrs. W. J. Hampton, District President; Mrs. Amelia Wilson, Secretary.

The Woman's Home Missionary Society of the Central Missouri Conference convened in Kansas City, Mo., April 9-12, in connection with the Annual Conference. All missionary sessions were held in the Y. W. C. A. building, due to the overcrowded capacity of the beautiful Centennial Church, which was host to the Conference. Sister Kate Wheeler, the efficient Conference president of The Woman's Home Missionary Society, presided at all business meetings. There were two sessions each day, and each session began with devotions conducted by the same strong, consecrated Christian woman. We had a real spiritual feast. Reports were good from the entire Conference. We had a special blessing, inasmuch as we had with us Deaconess Florence E. Gaither, the national field secretary of The Woman's Home Missionary Society. Deaconess Gaither kept us thrilled, as she gave to us spiritual and mental intellect of Kingdom building here on earth through the channels of the missionary field. From the knowledge and inspiration received from the deaconess, we readily availed ourselves of the opportunity to hold the annual missionary meeting separate from the Annual Conference session, with this thought in mind that we can do a greater work when all interest is centered upon the one thing. The next annual meeting will be held in June, 1930, at Samaritan charge, 4168 West Bell Street, St. Louis, Mo. At the same time there will be a school of methods conducted by well-trained Christian workers. Watch the woman's column for further details. The Conference business closed with the election of officers. Deaconess Gaither presided over the election and the installation of the officers: Mrs. Kate Wheeler, president; Mrs. Millie Gamby, first vice-president; Mrs. Ball, second vice-president; Mrs. Wilkerson, third vice-president; Mrs. Georgie Moss, first vice-honorary president; Mrs. Grant, corresponding secretary; Mrs. Sara Wilson, recording secretary; Mrs. Ella Palmer, treasurer. The Woman's Home and Foreign Missionary Societies held a joint program on Friday afternoon. The Rev. Sims, of Kinloch Park, Mo., preached the sermon. The most important feature of the program was the pageant, portraying the project picture, "Looking Backward, while Thinking Forward." This was beautifully explained by Deaconess Gaither. The Rev. and Mrs. M. L. Mackay were host to the Conference.—Lucile May, Reporter.

The fourth district Woman's Home Missionary Convention of the Waynesboro District, Savannah Conference, convened at Nannie E. Williams Memorial Methodist Episcopal Church, Millen, Ga., May 3-5, 1929.

In the multiplicity of interests that constitute our society, and the numerous subdivisions of our work, each one of which is rightly assumed by its secretary or chairman to be of utmost importance, we sometimes lose sight of the underlying motive which actuates the whole. Frequently we need to look away from the divisions and

think only of the society as a whole—its underlying thoughts, its purpose, its mottoes, "America for Christ," "For the love of Christ and in His name."

We do want to say the meeting was one of great success, and we feel assured that each one present, and others who couldn't be present, feel very proud of the work accomplished. We haven't reached our goal, but we hope to clear up our field by the annual meeting. We have five new auxiliaries organized, and we want to encourage those presidents and members to do their best, since they were late.

The introductory sermon was preached by the Rev. W. A. Holmes, and he left with us a message that will be long remembered and put into practice by many. The Saturday morning watch was conducted by Sister T. Williams and Sister Mary Simpkin, after which the Lord's Supper was administered by the Rev. W. H. Odum, district superintendent, and the pastor, Rev. J. R. Wallace.

The president's report was read, and a wonderful address was made by her. Reports from all the district secretaries were much better than last year. Demonstration by Sister Amanda Smith; subject, "The Triumph of Faith," which was enjoyed by all. Saturday evening a paper, "How May We Reach the Jubilee Goal?" was read by Miss Willie Mae Hendrix, after which the Rev. E. D. Giddens gave us a wonderful message, which was full of inspiration and information. The following officers were elected: Mesdames Sadie Maltby, president; Sarrah Nunally, vice-president; Amanda Smith, secretary; Carrie Green, treasurer; Ora Parker, secretary of Christian stewardship; Sarrah Waters, secretary of mite boxes; Willie Mae Hendrix, secretary of young people; Tweezer Williams, secretary of evangelism; Mamie Lovett, secretary of thankoffering and Lenten; Rose Foye, secretary of missionary education; Mary Simpkin, secretary of temperance; Bessie Parker, secretary of supplies.

The Rev. and Mrs. W. H. Odum had a formal party in honor of delegates. After spending an hour socially, a dainty course was served, which was enjoyed by all present. Too much praise cannot be given the Rev. and Mrs. Odum for their hospitality.

Saturday night the song service was very interesting. Each person present was asked to sing their favorite song. We were carried to the skies in this song service. "Why Should We Read the Woman's Home Missions?" was discussed by Mrs. E. P. Walker, which gave much light to all present. A demonstration by Mrs. Lillie Odum, "America, the Light of the World," was beautiful.

Sunday morning the Rev. W. M. Melton brought us a burning message. Installation of officers by the Rev. W. M. Melton. Resolutions read by the secretary. We adjourned, to meet next year at Pulaski, Ga.—Amanda Smith, Reporter.

Marriages

ABRAM—PETERS. Mr. R. A. Abram and Miss Lillian Peters were joined in holy wedlock, Sunday, March 3, 1929, at the home of the bride's sister, Mrs. Mary Fortenberry. The groom is a business man of Wiggins, Miss. The bride is a school teacher. Both are members of Mt. Zion Methodist Episcopal Church, Wiggins, Miss. The Rev. Jas. Gaddis officiated. We wish for them happiness and success.—Reporter.

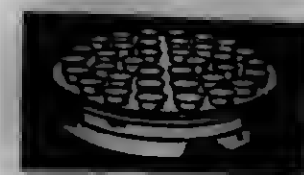
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BUTLER—OWENS. On April 24, 1929, Mr. Ernest Butler and Miss Alberta Owens were united in marriage at the home of the bride, New Iberia, La., in the presence of relatives. The Rev. J. L. Kirvin performed the marriage ceremony. We wish for them a smooth sail over life's sea.—Mrs. J. L. Kirvin, Reporter.

Special Notices

To the Pastors of the Alexandria District, Louisiana Conference: Please notify me as early as possible the number of delegates you are expecting to send from your charge to the District Conference in July; also the pastors who are expecting to bring your wives. It will be a help to me in making Conference arrangements.—The Rev. Z. Smalley, Pastor, P. O. Box 174, Many, La.

Gadsden, Ala.—To the Pastors, Sunday School Superintendents, Epworth League Presidents, and All Church Workers of the Birmingham District of the Central Alabama Conference: The Birmingham District Sunday School and Epworth League Convention will convene, June 6-9, at Attalia, Ala. This will be a meeting of great importance, therefore we are asking each pastor to see that a good delegation comes from his charge. Let us rally ourselves and make a good showing in attendance, since the Baptists are going to have a meeting of this kind in Alabama City in July. Yours for success.—J. H. Redrick, President.

Biblical Institute

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 30, 1929

"No One Needs Thee More Than I"

Dearest Lord, all Thy creatures are more worthy of Thy grace
Than the vile and wretched sinner who now kneels before Thy face,
Yet one claim I have upon Thee, which Thou never wilt deny;
In the bounds of Thy creation, no one needs Thee more than I!

Other souls have been more faithful, and have served Thee better far,
Many spotless hearts more fitting for Thy gracious presence are,
Many lips devout a greeting far more fervent can supply.
But, dear Master, well Thou knowest: no one needs Thee more than I!

Many loving hands have carried richer off'rings to Thy shrine,
Many generous hearts have loved Thee with a purer love than mine;
These Thy chosen ones approach, as the doves to covert fly,
I am utterly unworthy, but no one needs Thee more than I!

Sins unnumbered, unatoned for, have made havoc of my soul,
And against me stands, as witness, the recording angel's roll;
All untilled has been my vineyard, and its soil is hard and dry,
O my God! my only refuge, no one needs Thee more than I!

For without Thee I am helpless, fast in sin's strong fetters caught,
Blinded by my evil passions, swayed by impulses untaught;
I could do no good unaided, it were worse than vain to try;
Come Thyself to me, blessed Master! no one needs Thee more than I!

Thou did'st leave the Father's bosom to reclaim and save the lost;
Thou did'st take upon Thee freely our redemption's awful cost;
Thou, Thyself, hast called me to Thee, Thou wilt hearken to my cry
For in bounds of Thy creation, no one needs Thee more than I!

—FRED KERSHAW.

War Department Seeks Draft Law

American Immigration Determined by Congress

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE audacity of the military chiefs in the War Department quite shocked the sensibilities of the American civilians who learned that the War Department has caused the introduction in each House of Congress of a bill calling for a permanent draft law. This law would authorize the President, during a national emergency, to draft and induct into the armed forces of this country any or all male citizens between the ages of eighteen and forty-five. The bill further provides that a day may be set by the President when all male citizens between these ages shall be required to register. This militaristic move on the part of those who wear the officers' uniforms and exert authority over large bodies of men, not only stirs the resentment of the civilian population of this country, but even the civilian soldiery and the ex-service men, as represented by the American Legion, are aroused. In fact, no Government official outside of the military establishment sponsors the bill; or, as far as we learn, gives sanction to such a measure. Even Senator Reed, chairman of the Military Affairs Committee, declared he was not in favor of the bill, but that the War Department had requested its introduction.

OBJECTION RAISED IN SENATE

The bill shows the spirit of the army chiefs and the need there is for citizens to keep in check many features of the militarists' program. Immediately upon the introduction of this compulsory military measure there was objection on the part of Senators. The bill prepared by the War Department would draft men, but not property. It proposes to have enacted a law which will give permanent authority to take young men from their homes, schools, and trades, and impress them in the army at a low wage, but it does not touch the capitalists and industrialists who, in such large numbers, have prospered financially during past wars. If wars are to come, property should be sacrificed before life; and those who face the dangers of the battle front should not be deprived of their normal income while property and capital command increased returns.

The great majority of the people stand with the American Legion on the principle that if a draft law is to be passed, it shall draft capital and industries on the same basis as men. The history of most international wars has shown that economic greed was the fundamental cause. If the industrial and financial interests face the necessity of having their incomes drastically cut in case of war, it is the general conviction that wars will be less frequent.

It is pointed out that men who are drafted into the army receive a compensation of about one third of their average economic income in times of peace. In this connection, one senator stated that "the economic earnings of the whole country—capital, labor, and all—are about 5½ per cent a year. Therefore, the rate at which capital should be drafted would be about one third of 5½ per cent." This would limit the earnings of American capital, however employed, to less than two per cent, and would affect the whole money and industrial market of the world. A Senator, denouncing the War Department bill, declared he never expected to see presented to Congress a universal draft bill which would put property down on the level with life in war times. "The money powers exert too much influence for this to happen."

If such war-time limitations on property would reduce the possibilities of international conflict, then such legislation should be hastened. However, in the meantime, the American people are not ready to militarize further

the civic life of the manhood of this country at the behest of the army leaders. There is an increasing demand, fostered by the Christian forces of this nation, that the strength of our land be mobilized for peace rather than for war. He who helps to this end will contribute to the happiness and blessings of mankind.

FUTURE AMERICANISM

Since 1924, immigration to this country from Europe, Asia, Africa, and the foreign islands of the sea, has been restricted. The Restrictive Immigration Law of 1924 came as a result of an almost universal demand for the protection of American laborers, American standards of living, and American ideals. In the emergency created by the post-war influx of foreigners, the immediate basis of apportioning the total number to be admitted was determined by the number of foreign-born people in the United States from the various countries according to the census of 1890. This basis was adopted as a temporary makeshift, but provision was made for experts to ascertain a quota for each country based upon the national origins of the people in this country. The experts have completed their work, and the quotas upon the national origins basis were proclaimed by President Hoover on March 22. Now there is before Congress a resolution, introduced by Senator Nye, of North Dakota, seeking to postpone the operation of this national origins clause until 1930.

In the original law the national origins basis was incorporated as the most equitable to every element in the United States. This basis has been described at various times in these columns, but as it is up before the special session of Congress and is destined to play a part in the future make-up of the people called Americans, a brief review and comparison of methods are timely. Whatever basis is adopted, it will influence the racial character of the stream of immigration to this country and, consequently, the future make-up of the people inhabiting this land. For this reason, every American resident who loves this country above any other nation, has a patriotic interest in the immigration issue now before Congress.

FOREIGN-BORN BASIS

Although the Government experts claim that they now have the national origins quotas perfected as is no other quota schedule, as far as accuracy is concerned, foreign interests and hyphenated groups gaining an advantage by the operation of the census basis, are still endeavoring to have the operation of the national origins act postponed. Their efforts have been successful up to the present time.

The 1890 census basis is as fair as any which uses the foreign-born as the determining factor in restricting immigration, but any such foreign-born census basis is manifestly inequitable. It is utterly unfair because: (1) The flow of immigration from the various countries fluctuates. (2) Considering only the foreign-born of any census period leaves native-born citizens out of the calculation entirely. There is no possible justification for thus discounting the native-born Americans and determining the future make-up of our population upon the basis of foreign-born residents here, especially when millions of them are not even American citizens.

The national origins basis is fair to all, and more than generous toward the foreign-born in our country, citizens or alien, for it includes everybody living here. It does not exclude anybody, but gives consideration to native-born as well as foreign-born, to the descend-

ants of the founders of this nation, and those who made this a land of prosperity and plenty, as well as to the recent arrivals.

The population experts, under the direction of the Federal Government, have worked for three years in determining the national origin of all the people in the United States. They have used the Government census figures from 1790 to the last census, and know to a nicety the percentage of the population whose origin should be accredited to each country. Upon this basis, every national would fare justly, and none would suffer because of economic upheavals or partisan prejudices.

DISCRIMINATION AGAINST NATIVE BORN

The foreign-born census basis is unfair to the native-born white people of this country who make up over eighty-five per cent of the white population. This percentage includes 41,000,000 who are of colonial stock, and 39,800,000 who are native-born children or later descendants of immigrant stock. Those who favor counting only the foreign-born as a basis of immigration, advocate leaving out of consideration this eighty-five per cent, or 81,000,000 American-born citizens, and giving preference to recent arrivals. This means that past American generations are disregarded in making up the composition of future American generations, and that only those born in foreign lands are the determining factors.

The Government census experts, assisted by the American Council of Learned Societies, ascertained the percentage of our white population that had its origin in each of the foreign nations. These percentages, when compared first with the quotas based upon the 1890 census, and then with those fixed according to the national origins basis, will indicate the unfairness of the census system and show why certain racial groups are bringing such pressure upon members of Congress and upon the President to postpone the operation of the national origins clause. For instance, take three outstanding racial groups, representatives of each of which have become high-type American citizens. The experts find that forty-one per cent of our present white population had its origin in Great Britain and northern Ireland; the quota for this group based on the foreign-born of the 1890 census, is 34,007. The percentage of German origin is sixteen, but Germany's quota on the census basis is 51,227; that is, Germany has furnished a much smaller percentage of our present population than has Great Britain, but has a much larger quota. The percentage from the Irish Free State is eleven, and it has enjoyed a quota of 28,567. From another viewpoint, these figures mean that one out of every hundred from the Irish Free State may come here each year, whereas only one in 1,200 of the population of Great Britain has

(Concluded on page 436)

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The Certitude of Christian Faith

CHRISTIAN faith must bear the earmarks of certitude. This is true, not merely because technical science demands it for the sake of classification among the list of values which science has unquestionably demonstrated worth while for humanity's development and progress, but for the sake of its own perpetuity. The insistence of science along with the service which science has rendered humanity has given science a commanding place in human affairs and thinking; men now live and think in terms of science—its measurements, evaluation standards, its methods have the place of prestige in human experience, and the scientific method has become that of the present generation.

From now on, it will be demanded of religious faith that it give recognition to this recent manifestation of scientific authority—that it square itself with science. Unless it can “run the gauntlet” of science, the modern mind will assume toward religion some such attitude as is characterized by the term infidel, atheist, agnostic, skeptic, or indifferentism. But fortunate for the Christian religion, our faith can stand the test of the tyranny of the scientific method.

Science is classified knowledge in any given field. Science never undertakes to *determine* the nature of facts; but to discover and tell their nature, and the relationship existing between such facts. It deals with the laws that bind facts together into a whole or a class. Nor is the evidence of the existence of facts proven conclusive by the same means. For example, I know an apple falls to the ground, because I see it with the eye. I know the wind blows, because I feel it. But there are other evidences of these simple facts attested by the senses. For even in the realm of science are more complex facts that cannot be referred to either one of these causes or of their type.

Among this last type of facts and evidence is that of gravitation, accepted universally as established by science. Upon assumption of this fact and all of its implications is built up our modern mechanistic civilization. But nobody ever proved gravitation by the sense of sight or even of touch and hearing. The Copernican system of planetary relations is accepted, though not by evidence of sight, hearing, feeling, or taste. Other evidence must account for our faith in it as authentic fact.

Quite generally accepted likewise in intelligent circles is the doctrine of an evolutionary process of development in our world order of life. Yet where, and of what character, is the evidence on which so well established and accepted a vital fact rests. Not by any stretch of presumption upon sight or hearing or feeling or taste. It is hardly possible to see such a process as evolution. Even were it tangible matter, it were too stupendous a fact to handle or even to see conclusively. And yet hardly anybody in modern intelligent circles would be rash enough to hurl a negative at the fact of a sustained evolutionary process of our developing world order.

Everybody loves somebody. If not, everybody will admit that love is one of the facts of human experience.

There is here no discussion as to what love is, as to worthy or unworthy aspects of it. It is simply observed as one of the biggest facts of life. Is its presence as such attested by sight—whoever saw love? or by taste or by hearing? Nobody, even the most ardent lover, ever saw the love he bore to someone else, or that of which he was the recipient. Even the most gushing love could not be audibly heard.

Science has her other sanctions for the existence of fact. That other type of evidence is that which sustains our Christian faith. Whatever works, is. It was Descartes who gave out this startling formula, “I think, therefore, I am.” Whatever manifests itself, is. There could be no stronger evidence possible of the existence of Christian faith than that it manifests itself. Let the skeptic read the eleventh chapter of the book of Hebrews of our Christian Scriptures. It but mirrors the whole nineteen hundred years' experience of Christian devotees back of which is this principle of faith's unfailing evidence. Every pious life and every moral achievement in our modern world order is but an expression and evidence of this principle of faith validating itself through its manifestations.

A thing's existence is scientifically discerned and established if it works. “I was lost, but am found; I was blind, but now see,” is conclusive proof of the existence and efficacy of our Christian faith for any age. The record and service value of religious faith has become a doctrine and tradition with helpful, transforming value for the trustful millions whom the world has been forced to acknowledge among earth's blessed and best.

In individual character, but no less in corporate and collective life and achievement, the certainty and value of religious faith has been scientifically established. Christian enterprise forms the basis and Christian idealism the philosophy of modern civilization. Christian faith has made it so. At the heart of whatever is worthful in civilization is the motive born of the existence of Christian faith. As evidence, facts are most formidable things. Facts of religious experience and achievement in the realm of individual character or corporate achievement alike attest the formidable fact of the reality of religious faith in human life.

Necessity is the unchallenged mother of invention. Christian faith is the product of necessity. Our difficulties as human beings built for mankind his faith. Finding no way of escape from life's hardships, no other explanation for its mysteries, man was driven to the Unseen by intangible processes for his discernment, and the finest type of evidence for his certainty. Moreover, there was no other way for attaining an adequate idealism and life philosophy but that which Christian faith provides.

Faith affords the only way. It builds our world, creates its processes, peoples it with other persons, and crowns it with glory and victory. For “this is the victory that overcometh, even your faith.” The most certain, real thing in the universe, by scientific tokens, is our Christian faith.

Social Currents and Humanity's Hopes

TWO groups of people there are who suffer most from those unchristian aspects so universally obvious in present-day civilization as it obtains in our nation. First, of course, are those upon whom falls the actual physical or bodily harm resulting from any system of injustice. These are they whose "ox is gored." It is far easier to assume toward these the rôle of teacher, giving out moral preachments how they should "bear" with and be patiently disposed toward social ills, rather than to be one of those called upon to follow one's own instructions. Most people would rather teach the victim how to be heroic than to enter themselves into the company and condition of the victim, and themselves be listeners to preachments.

Besides these sufferers physically from our modern diseased social order, there is another class of sufferers equally afflicted. But theirs is a mental suffering. These are the idealists of society. Herein we do not refer to that impractical type of idealism of which unfortunately there exists too much. But reference here is to that large and increasing number of souls who vision an orderly, harmonious, and just social order pervaded by the spirit of good will and brotherliness, such as Jesus expressed with burning conviction, must needs be the ultimate goal.

There are present, in the churches and out of the churches, thousands of folk whose attitudes and efforts are identified with Jesus in their wish to see His ideals realized in personal character and in collective life. Finding that such realization is not a universally achieved fact in our nation's life, such souls are as truly sufferers from their disappointment as are those of the former group, whose primary interest is not so much with the morally ideal as with the grossly practical.

To both these subjects of the present diseased social order these numerous inconsistencies and the evident irony of circumstances and fact of American civilization are an increasing menace and an augury of ill for the nation's future. But things are happening in the modern world, ever and anon, which remind us of and dispose us to believe in a spiritual principle in the universe and of the steady progress of that principle in the life of our world. In the reality and truth of this fact our faith must be strengthened and cultivated; humanity's attitudes must be deliberately taken. There must be no swerving in moral conviction that through the whole of our world and the universe, one increasing Purpose runs. That Purpose is weaving, as He gathers them up, these innumerable threads of universal process and fact into a divine spiritual pattern and product of incomparable and marvelous value and utility such as only He can devise for human welfare.

Illustrative of the fact are two typical happenings: the other day the City Council of Atlanta, Ga., enacted an ordinance segregating that city's citizens on the basis not of character and worth, but solely of color. Such legislation has as its motive not a scintilla of moral purpose, and is subversive of every interest of fundamental group relationships. It is a relic of pagan tribal gregariousness that finds it impossible to think in terms of a democratic society, and of the good of the whole as tantamount to the good of any single element of society. Such an ordinance reveals the intensely selfish character of the local public mind which it expresses.

In glaring contrast with that typical selfish provincialism is the plan now being fostered for a Universal Religious Peace Conference, to be held at some time within next year, 1930. Seventy persons constitute a committee to set up this conference under the auspices of the World Alliance for International Friendship Through the Churches. At the approaching conference it is expected at least a thousand delegates will be present from the countries of the civilized world. Representatives of all faiths will share, including Hindus, Buddhists, Confucianists, Parsees, Jews, Jains, Christians, Moslems, Shintoists, Zoroastrians, and others.

Mainly the work of the conference will be carried on through discussion of the three following questions:

1. What is each religious group doing in peace education and promotion?
2. What can each religious group learn from the methods of other groups?
3. How can all the religious groups co-operate in creating international good will, and how could they act unitedly in the face of an actual war crisis?

As contributing to an intelligent appreciation of the purpose of and profitable participation in the work of the conference, it is suggested that persons interested this year study along these main lines of thought: International Relations—What is involved in the renunciation of war? Missions—The reinterpretation of missions in the light of the findings of the Jerusalem Conference. Race relations—The problems of minority groups.

That the Christian church, in all of its branches, is taking such an active, vital interest in bettering social conditions on the world scale, is one of the most hopeful signs of progress in modern times. The loyalty of Christians of every creed to the ideals the church seeks to translate into human values in society, is the most urgent obligation of the present time. Herein lies the social hope of the future.

Morgan College, 1929

FRIDAY, MAY 24—7 P. M.—Faculty Reception to Graduates.

SATURDAY, MAY 25—2 P. M.—Field Day.

FRIDAY, MAY 31—8 P. M.—Music Drama: Douglass High School Auditorium.

SUNDAY, JUNE 2—3.30 P. M.—Baccalaureate Sermon, the Rev. Charles Winterfield Baldwin, D.D., President of the Board of Trustees.

MONDAY, JUNE 3—2.30 P. M.—Trustees' Prize Declamation Contest.

TUESDAY, JUNE 4—2.30 P. M.—Baldwin and Hughes Oratorical Contest; 8 P. M.—Junior Prom.

WEDNESDAY, JUNE 5—3.30 P. M.—Class Day Exercises; 6 P. M.—Annual Meeting of Alumni; 8 P. M.—Address, Judge William F. Crockett, '83, Hawaii.

THURSDAY, JUNE 6—10 A. M.—Annual Meeting of the Board of Trustees; 3.30 P. M.—Commencement Exercises.

COMMENCEMENT ADDRESS—George E. Haynes, Ph.D., Secretary of Commission on Church and Race Relations, Federal Council of Churches of Christ in America.

The Contributing Editor's Page

Facing Up to Our World Task

WHAT reasons have we for being concerned about the spread of Christianity throughout the world?

"There are no such reasons," says some. Perhaps in a former time they existed, but not to-day. Science, education, commerce will save the world if it is ever to be saved, and that without any help from religion. So many seem to think.

It is agreed that we should cultivate the markets of the world, and constantly be on the outlook for new ones. Otherwise we cannot dispose of our surplus products. We ought to send automobiles, typewriters, sewing machines, and soap wherever we can induce people to buy them. But there is no reason in the world for sending religion—that is, Christianity—to non-Christian lands. For have not those lands and peoples religion of their own, and that in abundance? Then, too, we have so little ourselves it is very doubtful whether we can spare any. We are long on all kinds of machine products. We can part with unlimited numbers of them and pile up well-deserved wealth trading with people less developed mechanically and materially. But we are short on religion just now. Anyway why should we be concerned about China, India, Africa, and even more remote parts of the globe?

Some such views must be held by large numbers of persons who think of themselves as Christian and certainly claim the name. Otherwise how account for the long period of waning interest and support given to enterprises in foreign lands through which we are passing, a period following closely upon that time of marvelous idealistic expansion and effort at the close of the Great War?

BISHOP McCONNELL has just written a book, *Human Needs and World Christianity*, in which he unfolds the one compelling present-day argument for taking and sending Christianity to non-Christian lands.

The background of the book is the writer's broad, first-hand acquaintance with world conditions and his own clear understanding and experience of the real Christian values.

The message is set in the framework of the unique religious conference held at Jerusalem in the spring of 1928, the leaders of which believed that the time had come to give "accredited representatives of the Orient's own choosing" the opportunity of speaking out their inmost mind with complete candor and piercing directness, fifty-one per cent of the delegates being "sacred to the churches in foreign lands."

What are the reasons? Are they different from those held in the past? Are they weaker or stronger than once they were?

Basically they are not different from what they have always been. Human needs are the reasons. These have always existed, and they have always called forth the most Christlike giving of life and money. But the world is so different from what it used to be, and the conditions and requirements of good human living and Divine fellowship are so changed, that the needs seem to be new.

The author shows us in page after page of writing which is almost entirely the transcript of human experience that "the present-day argument for Christianity in non-Christian lands must consist as never before in actual

human results which prepare for and lead toward that vision of God which is the noblest of all riches."

PERHAPS the most needed lesson the book teaches has to do with the spirit and purpose in which Christian missionary enterprise must be carried toward the future. There is no place for superiority, condescension, or patronage as we meet and mingle with men of different countries and cultures. Sham appreciation simulated for the purpose of trying to convince others that the white superiority complex is not dominating Christian counsels and activities will react with a terrible rebound upon those who deal in that particular brand of hypocrisy.

Almost every page of this book sweeps away some sham, some pious nothing, and reveals realities as they appear when regarded from the angle of the insight and message of the world's Redeemer.

What is the deadliest foe of Christianity to-day?

Bishop McConnell answers, nationalism. "It is the most serious organized form of rivalry to Christianity. Secularism, indifferentism, skepticism are all deadly foes of the Christian religion, but they are not organized.

... It (nationalism) is at once the strongest and the subtlest enemy of Christianity to-day, and yet it is able to represent itself as Christianity in action."

After we make full allowance for the selfishness of men's hearts what is "the most formidable single hindrance to-day to the world-wide spread of the gospel"? The "assumption of essential superiority by Christian races toward non-Christian races." The reference is to be taken as applying not only to those who go out among people of other races, but "to the nominally Christian communities out of which those workers come."

THE evangelical note sounds throughout the book. It would be easy to quote sentences and paragraphs which place upon the consciences and wills of Christian people such a sense of responsibility for meeting human needs with a world-wide Christianity, as they, let us say we, do not acknowledge to-day. "If a people conceive of Christianity as intended for itself alone, that assumption is a sign that it is not a Christian people. . . . If I am the holder of specially fine land, or of specially important knowledge, or of specially important religious opportunities, I am under a heavy bond of trusteeship for the sharing of the fruits of my favored position." The genuine Christian simply cannot be "indifferent to the spread of Christianity throughout the world."

No one to whom the human and social values of the gospel of Jesus Christ are the real and permanent values can read this book without a clearer understanding of what the Christian religion is able to do in the modern world if men will give it a chance. We miss time-honored catchwords and phrases simply because they are no longer relevant. We do not feel the tug of a certain kind of emotional appeal simply because it no longer has a genuine driving power. But we get a vision of the world-saving Christ moving among men of all kinds and conditions and dealing with the realities of their everyday needs. From this vision there will come to us a deeper sense of what we must be and do and give if we are to have any worthy part in helping the saving love of Christ to bind men in a lasting brotherhood and carry them forward together toward that experience of God in which the soul finds its ultimate good.

D. D.

"Interracial Co-operation An Essential Factor in the Development of World Peace"*

By C. M. Luster

THE Jerusalem meeting of the International Missionary Council is one of the greatest in its history. It is characterized by some of the pressing issues for the promotion of peace which confront the world to-day. Here we come to see that our divine mission is so vast in its demands that only by sharing counsel, blending experience, and uniting action, and in liberating and massing latent forces can the world situation of to-day and to-morrow be met.

The Jerusalem meeting, and the many groups which worked in preparation for that creative gathering, concentrated their thought upon certain issues, such as the "Christian Life and Message in Relation to Non-Christian Systems," "Religious Education," "The Relation Between Younger and Older Churches," "The Christian Mission in the Light of Race Conflict," "The Christian Mission in the Light of Industrial Developments," "The Christian Mission in Relation to Rural Problems," "The Future of International Missionary Co-operation," and "The Development in Every Land of a Base Adequate for Sustaining Its Full Part in the Interracial Co-operative Movement for the Development of Universal Peace Throughout the World." The latter at this particular time is that with which we are so deeply concerned.

About this question and within it are locked eternal issues which affect conditions throughout the world, as well as in this country, the most acute center of race relations. The topic is set upon a high plane of world thinking. "International peace through races" is vital to human interests in the earth to-day.

Now, knowing as I do the well-grounded suspicions of Negroes in America, fearing as I do the falling away of educated Negroes from a working belief in Jesus Christ as a result of bad treatment from people who in word at least profess Jesus Christ, I wish and earnestly pray for the solution of the racial problem in America. But I go further and pray that the world over the settlement of racial differences may be emphasized, and that, too, most especially among those people who profess Jesus Christ. God forbid that worse principles prevail! But we are facing to-day the question whether society will accept or reject Jesus Christ. The world now knows righteousness as a working principle. The world has met Jesus Christ. Without the presence of Him in the United States, be it repeated, the Negro will perish. And in the process of his destruction the destroyers will sow the seed of their own death by their own violence.

Someone has said that there is no one so much like God as a man who plants a standard of amity and of brotherhood, a furlong or two farther in the chaos of strife and of hatred.

John Mott says that we are passing through a great crisis; that the point of contact between the races, com-

ing closer together, as we are, is bringing on more friction.

We are all here by divine decree. Both races have points of strength and points of right, liberty, and mutual happiness. Each race may be of help to the other. The weaker may grow loftier in the atmosphere of generosity created by the strong in its efforts to help the weak. We can come closer together in the common interest of the whole society, and at the same time regard the social disposition of each other.

He who seeks to widen the gulf between the races is an enemy to both, prolongs the struggle, and increases the difficulty of the problem. Racial friction is an enemy to both. To promote it causes bloodshed, sears conscience, dissipates energy, creates an unmoral atmosphere, and stifles the growth of all.

Dr. Robert Speer has characterized the race problem as the most difficult problem of mankind, and as presenting the most terrific test of Christian ideals and principles, the most difficult task of human experience. The adjustment between two dominant races in American life is far more difficult than the atmosphere of the international problem that comes into our national life each year from Europe. No problem in American life is more carefully watched by the world than the problem of dealing with the black race in America.

William Pickens says that the best test of American Christianity is not whether we can send the most missionaries, count the most converts, spend the most money in India, but what we can do for the ten million Negroes in America. It is not whether we can preach brotherhood to all the world, but whether we can practice brotherhood in our own neighborhood.

"What is this dark world thinking about?" As wild, as awful as the shameful war was, it is nothing to compare with the fight for freedom which black, brown, and yellow men must and will make unless oppression, humiliation, and insult in the white world cease.

Somebody has said something about racial solidarity—welding races together. It is said that twelve million rats welded together would be a dangerous proposition, to say nothing of twelve million human beings who think and aspire, love and hate. We do not want racial solidarity. We want interracial co-operation, understanding, and good will. This problem between races is fundamental. We are to have a brotherhood. Not a brotherhood of white men, not a brotherhood of black men, but a brotherhood of all men.

The test of a man's religion is not what he believes, but what he loves. The greatest thing for a man to conquer is not his doubts, but his hates. The great world is not moved by force; the great note of Christianity is love. The man who hates is hurt more than the man he hates. Anybody can hate, anybody can swagger, anybody can murder. But it takes someone with the poise of Jesus Christ to love when other people are hating;

* Awarded first prize in annual contest of Stewart Missionary Foundation for Africa, in Gammon Theological Seminary, Atlanta, Ga.

and the great message to us is, "Put yourself on the right side by loving."

Bishop Robert E. Jones says that the test of character is not one's ability to treat rightly one who is your intellectual, commercial, social, political, and financial superior. That man will force consideration. The real test comes when you are big enough, square enough, and democratic enough to treat the man beneath you rightly. No man is great unless he is willing to help others into a large and better life.

He also tells the story of a good woman down in South Carolina who sent her boy off to war, preparing for him mitts and other comforts. And then when he was gone, she put a service flag on the front door. By and by George, the colored yard boy, went to the army. He made inquiries as to what she was going to do for him. She answered that she was going to do the same thing for him that she did for her own son. She gave him socks and mitts. He then asked if she was going to put up a service flag for him. She answered, "Yes." And when George was gone, she put a service flag upon the kitchen

door. By and by her son came back from the army. He had been commissioned a captain. He saw the service flag on the front door, and then the one on the kitchen door. He asked for whom was the flag on the kitchen door. His mother answered for George. Then this man, a Southerner and a South Carolinian, but an American, said: "Mother, any man who is good enough to give himself for the defense of his country must not have the service flag on the kitchen door, but that flag must be on the front door." He took it off and put it on the front door of the house, side by side with his own flag.

Side by side let these two races work out a program of peace, of good will, of mutual trust, of co-operation, of love in Jesus Christ.

Many things have been left unsaid on this subject. It is so great, so wonderful and expanding. But may we all hope that the people of America shall work until "Old Glory" unfurled shall guarantee life and liberty to all. Then we will all work until the great white flag of peace, even the peace of God, shall float above all other flags of the earth.

The Cause of Spiritual Decline in the Church

By the Rev. J. W. Martin

WHEN men intentionally deviate from the path of rectitude, enticed by some real or fancied object of selfish desire that gives great promise of personal profit and advantages in life's uneven struggle to rise to positions of prominent command, they admit with reluctance and resentment, even the existence of facts which, if revealed to the world, would expose, to their detriment, the error of their devious ways.

In these degenerate days of acquiescence in a bad situation to further selfish ends, he who dares to make a revelation of dreaded facts, kept in suppression by collusion and connivance, is regarded by those who may be concerned as an officious critic, a malcontent, a chronic groucher, a hopeless pessimist, a desperate radical—just anything to discredit him and to conceal or palliate the truth. But the Master said, "And ye shall know the truth, and the truth shall make you free."

Primarily, the reception of members into the church, moved by no greater desire than popularity and self-interest, has caused a general decline of spiritual life of true and worthy believers; hence genuine piety is failing, hypocrisy is increasing, and worldliness—a humiliating acknowledgment—is tolerated and sanctioned in the church, contrary to the teaching of Christ, the Head of the church.

The church organization is not the church. The organization is objective; the church is subjective. The organized church is necessary to the growth and expression of the subjective life, thereby extending the Redeemer's kingdom. But every believer must understand that being a member of a church organization does not amount to anything unless he is united to Christ through regeneration. Whereupon the new creature is essentially a member of the body of Christ, the Head. Mere membership in a body of believers of like faith and creed makes one incidentally a church member, but he may be a Christian only in name.

The nominal Christian is generally vehemently devoted to his organization, but not to Christ. For bold outward show of good works and a loud profession, he is esteemed as a good and loyal church member, but not a Christian. The nominal Christian, having only the form of godliness without spiritual power, is spiritually dead. Dead spirits endanger the life of those who come in contact with them. There should be no place in the church for dead spirits, religiously embalmed, to lie in state. A spiritual corpse is a gruesome spectacle even in the church, which should not be made a spiritual cemetery, but the temple of the living God.

At the closing session of the General Conference, Des Moines, Iowa, May 27, 1920, in his remarkable address, Bishop Berry said, "One startling peril to Methodism of our day is the trend toward superficiality in the spiritual life. We have multitudes of members who are Christians only in name. They have a name to live, but are dead. Conformity to the ideals and the life of the world has sapped their vitality. They have no prophetic vision. They know little of the prayer life. They have not learned the life of sacrificial service."

The peril pointed out by Bishop Berry is not a myth, but real, and is threatening the spiritual life of Christendom. It is this: Profession of faith without a change of heart and of attitude. The church is crowded with devoted church members who have never experienced a change of heart toward God and of attitude toward their fellowmen. Their hearts have never been cleansed by the love-teaching of Christ. In their daily contact with their fellowmen they make little attempt to apply the teaching of our Lord. They are afraid to act indeed what they so loudly profess in words. They separate their faith from their practice, and do the expedient thing, right or wrong. They follow Christ as long as it is convenient, pleasant, and profitable. They say, but do not. Hypocrites!

Notwithstanding, ecclesiastical pacificators, being

beneficiaries of a decadent church, are so busy minifying the impendent danger, crying, "Peace, peace," as the old ship goes down, that the hypocrites, who were alarmed at the abnormal conduct of the church, have quieted their conscience, dismissed their fear, and are now hugging a fond delusion.

A new interpretation of spiritual values and relations of modern life, producing a strong, unholy desire for worldly methods and standards of living, is an inevitable result of a new and unauthorized interpretation of inspired Scriptures.

Certain learned doctors of divinity, in their interpretations, reduce the Scriptures to the level of philosophy and science, thus making man's reason the measure of religious truth. This leads to corruption of truth, division of the church, and a decline in spiritual life.

Philosophy must be brought up to the level of divine revelation—the source of all truth—or drop to the low rank of rationalism. When interpreting God's Word, the modernist and fundamentalist, the philosopher and scientist, should meet the theologian upon the high plane of revelation—all other ground is but controversial quagmire, into which, though well meaning, they sink down in despair. Both Plato and Socrates confessed that they were but guessing at truth, and that whether their conclusions were sound could not be told till some divine teacher appeared.

"The world by wisdom knows not God."

That the pulpiteer has done more to mislead and demoralize his credulous followers than any other agent in the church, cannot be denied by his most hearty supporters. He is a pseudo-prophet; as are the people, so is he. As an ambitious adventurer, he enters the ministry as the most promising field to seek fame, power, and personal profit. He is so vain that he allows his admiring disciples to attach the D.D. degree to his name without the slightest suspicion that the title brands him as a ministerial charlatan, whose pretentious claim of being a great teacher of divinity is not the merit of a scholar, but the ignorance of a pretender, whose physical fitness is the only qualification that entitles him to be decorated with the dignified title of a minister.

The mercenary pulpiteer, who devotes his time and talents not so much to feeding his flock by preaching the unmingled truth as to raising money as his bounden duty, is popularly regarded an ideal representative minister, without respect to essential characteristics of his personality, or to his antecedent ministration. He is made to understand by high authority to whom he is amenable, that he has "put over the program, when he has raised his full money quota, and is eligible to promotion."

Thereafter the pulpiteer has an obsession to be promoted. Having been assured by the appointing authority that raising the full apportionment is the only requisite to promotion, he preaches as an expedient for getting money; the subject, substance, manner of delivery, applications and "arousement" of his sermons are used as the best means under the circumstances to promote money raising—the chief end of his ministration. He has no scruples concerning the questionable methods employed to loosen the purse-strings of his indulgent flock and of a charitable public. He proceeds on the assumption that the end justifies the means—since the money is consecrated to the Lord.

With characteristic pharisaic complacency the pulpiteer boasts that he organizes his members into clubs which, at a given time in a rally, report the money they have

raised for the support of the church. But the design of the club members is to have a good time eating, drinking, card playing, and dancing—raising money for the church is incidental.

These convivial night clubs give an occasion for the good and bad characters to meet together in festive revelry. This promiscuous contact is pernicious, and results in spiritual decline in the church and loss of influence in the world.

The Epworth and Junior Leagues, prayer and class meetings, and study classes for the religious training of the young people are now practically abandoned to make way for the clubs which give opportunity to satisfy an inordinate passion for sensual pleasures.

The church must have money. When a church fails to give sufficient funds to meet its obligations and resorts to questionable methods to obtain money, there is something spiritually wrong in that church. It may be selfishness, ignorance, or decadence of the spiritual urge. For if a man has in him the spirit of Christ, he will give his money freely, willingly, and conscientiously to the cause of Christ. To do otherwise is unthinkable.

But the pulpiteer, being a hireling, "supposing that gain is Godliness," does not know the principle of giving to God, and he does not hesitate to line up with people of corrupt minds when it is to his advantage. Having made this concession, he does what the people want him to do, without regard to what is morally right. The people, therefore, proclaim to the world that he is a great preacher, anointed of the Lord. And it comes to pass, "like people, like priest."

But the Lord said, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my word, then they should have turned them from their evil way and from the evil of their doings."

The church has always had and now has some self-sacrificing ministers, commissioned from above, filled with the Spirit—ministers whose motive is the love of Christ; and to establish His righteous judgments in the hearts of men—their objective.

It is generally said of a minister of this class: "He does not draw the crowd. He is a good man, but his preaching, somehow, does not take with the leading element (?) of the church. He cannot be depended upon to sacrifice a man's soul for his presence and what he has in his pocket. He is rebellious against authority, not in line with the church program, money raising. He does not make friends of mammon; therefore, for the good of the church, being also the will of the Lord, we shall relegate our good brother to the rank of the undesirables!"

"Meanwhile the good man dies, and no one heeds it; pious men perish, and no one cares. The evil of the day kills off good men, they enter peace; for only in the grave can upright men ever find rest." Isa. 57. 1, 2.

When good men are killed off by the evil of the day, shall evildoers succeed them? Shall the children of tomorrow be better than their parents are to-day? If so, the race is safe.

Do we who profess faith in Christ believe we are sincere Christians?

The New Testament gives us a clean-cut description of a genuine Christian, such as constituted the apostolic church, the body of Christ. He who says, "Well, nobody lives the life marked out in the New Testament," expresses

an opinion worse than the twaddle of puerility, which, if it were a fact, would be a fearful indictment of Christendom. It is a fact, however, that there are but a few serious, earnest souls making any conscientious attempts to fashion their lives after the New Testament pattern, which, in these degenerate days, has been altered to conform to our new modern way of living. The New Testament pattern calls for regeneration; the modified New Testament pattern requires reformation only, with a little touch of devotion smeared on the outside so that no one would be likely to detect the change in the original model.

When reformation is put in the place of regeneration in the New Testament pattern, it is no longer of any spiritual value as life's model. But fashioned after this altered pattern, the church has added to its membership many self-cleansed, self-righteous moralists, who have not the Spirit of Christ, and are aliens to the household of faith. Thus goes on the deterioration of the church's spiritual life.

Again listen to Bishop Berry's timely admonition in his most excellent address to the General Conference:

"Before we talk very much about evangelistic propaganda, let us consider what can be done to vitalize and enrich the spiritual life of our own people. Our pulpits must catch fire. The standards of holy living must be lifted up. The sterner truths in the gospel message must not be veneered. The exceeding sinfulness of sin, the Deity of Jesus, the vicarious atonement, justification by

faith, regeneration by the Holy Spirit, a conversion that thrills the soul and remakes the life and Christian holiness as a definite, vital, conscious, victorious experience in the soul—these doctrines must be preached again with a fervor and power which we have never known."

"We must revive the experimental note."

In this revival we must be led by the Holy Spirit and not by expert pulpiteers.

Remedy. At the top of the church begin a Pentecostal revival, and go on unchecked to the bottom; such a course would give the backsliders an opportunity to renew their covenant, hypocrites and sinners to repent and be converted; whereupon the health of Christ's body will be restored and a regenerated church will become the power of God in the world. Thenceforward, continue the revival unceasing to the day of millennium that the gospel of Christ, operating through His consecrated body, might force an unbelieving world to fall in penitence and supplication at His feet, crying for mercy, "Do not wonder at me telling you, 'You must all be born from above.'" —Christ.

This happy result cannot be attained by merely teaching or preaching the word of the gospel, but the spirit and life of the Word must be put into the effort and the act by the Holy Spirit.

Then we will cease to pray, "Thy kingdom come, thy will be done," for the kingdom of God will be in us, His will on earth done as it is in heaven.

CENTER, ALABAMA.

"Tell the Churches, Don't Neglect Us Nor Forget Us"—A Voice from Africa

"Not for Ourselves But for Others"

Garraway Training Institute,
Cape Palmas, Liberia, Africa,
February 26, 1929.

My dear Dr. King:

Greetings to you and yours from us on this side of the sea. I hope you and yours, and your larger family, the readers of the Southwestern, are all well.

We are busy over here, as usual. I should have written you of our Sunday-school convention and District Conference, with the Rev. F. A. Price as district superintendent, and Prof. Nathan Barnes, president of the Sunday-school convention. This work is not lagging. Self-support is being stressed and last year about \$900 was raised for this purpose.

Our Annual Conference, January 16-21, at Upper Caldwell, with Bishop Shepard presiding, was a good one. His morning messages and his sermons, "Our Father" and "All Things Are Yours," will not be forgotten. I am sure those ordained will not forget that service.

Finance and other committee meetings and the bishop's reception over, he was off the next day; and while some waited and took the first boat back to Cape Palmas, I had a restful visit of three weeks with Miss Hooks, most of which time was spent in the mission at White Plains, where she is in charge.

To speak of White Plains formerly meant going to the head of St. Paul River to Sister Carter's, unless you were going to Millshigh, Crozierville, Careysburg, etc. Dear

Mother Carter has heard the "well done" and rests from her labor. Her daughters, whose hospitable doors seem ever open and like their mother, see to it that every White Plains visitor has a good time. They certainly did not fail in our case. We are indebted to them for our visit, or day's outing, to the Firestone Rubber Farm.

The visit the next day over at old DeCoursey, where our president of the College of West Africa has his family, Mrs. Embree and the twins, was enjoyed. We saw, too, the Rev. Coleman's poultry yard.

Returning to Monrovia, the government hospital is one of which the country can be proud. We were glad to have the privilege of going through it. Then the city library was another place of interest and there we spent much time. Dr. Payne very kindly showed us through.

You may be sure we enjoyed our visit. Oh, but we could not stay always. At the customs we left Miss Hooks and others standing as our boat pushed off, and boatmen rowed away out the river, "across the bar," which was calm, on now in the sea the launch caught the ropes and we were soon to our steamer. We called at Lasstown and Grandcess for boys. Arriving about 7.30 the next evening at Cape Palmas, we dropped anchor and "slept" out there. Next morning we pulled in nearer. Sea over, we were ready to come ashore. We were glad to see the customs officials and have their cordial "Welcome back" or "Welcome home," which many are saying to me these days. The good ship Wolfram took us up to Bassa last year for our

Edina Conference, and now she has brought us home this time.

We are ready to go on to Garraway to take up the duties there awaiting us. Our summer vacation is over. Our schools open in March and work in earnest begins. Don't forget us. Our financial problem is one over which we are dreaming and praying.

God lives and we are trusting Him. Tell the churches, Don't neglect us nor forget us.

With best wishes, I am yours for Africa and in His name,
ANNA E. HALL.

Methodism Has a Heart

By W. B. Farmer

Secretary of the Board of Pensions and Relief

ONE of the leaders of recent General Conferences who requires that his name be left unpublished has furnished the Board of Pensions and Relief with certain analyses and groupings too valuable to be sequestered in the office. Therefore, we pass them on to the church for her cheer.

The following Annual Conferences paid in 1928 either over or equal to the minimum annuity rate now established (the * indicates excess): Central New York, Central Pennsylvania,* Illinois,* Maine,* New Hampshire,* Newark,* North Indiana,* Northern New York, Northwest Indiana,* Northwest Iowa,* St. Johns River,* Southern Illinois, Wisconsin, Wyoming State.*

Forty-four Conferences have raised their records of honor. They fixed their annuity rate either in excess of their new minimum rate or in advance of the rate paid the past quadrennium.

Our friend wisely observes: "These facts deserve more than mere mention. They command publicity and study, for they exceed expectation. Moreover, they eliminate all the fears and dreaded disaster, according to some prophets of evil in the General Conference debates on the effect of the new basis of fixing the minimum rate."

"All this establishes the fact that the Conferences have ideals with the sense of honor and obligation, which they have concentered by many notable advances beyond the legal minimum rate—the met-the-requirements' rate and the former payments rate." Those fixing their rate above \$25 are: Central New York, \$27; North Indiana, \$26; Northwest Indiana, \$27; Northwest Iowa, \$28; Pittsburgh, \$33; Rock River, \$28; Wisconsin, \$28.

Those fixing their rate at \$25 on the way up are: Dakota, Detroit, Genesee, Minnesota, Montana State, North-East Ohio, Ohio, West Virginia, and Wyoming State.

So far as known to the Board of Pensions and Relief no Conference in the connection has lowered its rate, and no Conference has made the mistake of voting \$25 as a maximum rate, instead of a minimum rate.

Montgomery District Holds World Service Council

THE World Service Council of the Montgomery District of the Central Alabama Conference convened with the St. Paul Church, Evergreen, Ala., Monday, May 6.

The Rev. P. P. Wright, district superintendent, called the council to order and conducted the devotional service.

He addressed the council briefly on "The Mission of the Gospel Ministry."

The council was organized with the following pastors present: F. E. Dawkins, R. C. Cody, S. B. Thornton, James H. Smith, G. W. McCorkle, Ben Williams, R. H. Moore, and J. T. M. Willis. Wm. Jones was asked to act as secretary and keep a record of the meeting.

The district superintendent read the assessments to the various charges for General Conference Traveling Expenses, Episcopal Funds, and Area Traveling Expenses.

The following interesting subjects were introduced and intelligently discussed by several of the brethren present: "The Every-Member Canvass," "Mothers' Day Observance," "Pensions and Relief," and "Importance of the Southwestern Christian Advocate."

WORLD SERVICE COLLECTION

The Montgomery District has been visited this year by the most devastating floods within the history of the district. Brewton, Pollard, Tensaw, Little Zion, and Flomaton have been completely submerged and every other charge on the district has suffered enormously. Church buildings have been flooded; homes have been washed completely away, and others greatly damaged, with most of the contents completely ruined. The district being almost completely rural, great losses have been sustained by the farming people. Crops, planting, and cultivation have not only been retarded, but, in many instances, have been drowned out after a late planting. Most crops are from four to six weeks late, and much land will not be cultivated at all. In spite of these handicaps, the following World Service collection was reported:

Eclectic Ct., \$30; Booth and Lomax, \$36; Castleberry, \$34; Evergreen, \$34; Montgomery, \$24; Chickasaw, \$8; Warren Street, \$70; Wesley, \$12; Pensacola, \$11; Theodore, \$11; Troy and Aberfoil, \$5; Union Springs, \$17.50; Wetumpka Ct., \$12; total, \$304.50.

WM. JONES, *Secretary*.

The Passing of the Central Missouri Conference

By the Rev. W. A. Payton

Pastor

THE Central Missouri Conference, a name treasured in the hearts of all who marched in her ranks, went out in a blaze of glory in the last and most epochal Conference session in her history when, on Sunday evening, she closed her books and gave her personnel into the keeping of the Central West Conference.

As our beloved Bishop Matthew W. Clair announced the merger and the name of the great new Conference, unshed tears dimmed the eyes of many Central Missouri standard bearers; not because we were not glad to join hands as one with our brothers of the grand old historic Lincoln Conference, but because there are locked in the archives of the Central Missouri Conference, as we knew her, sacred memories.

Fitting, indeed, was it that the Central Missouri Conference should hold its last session in that beautiful temple of worship, the new Centennial Methodist Episcopal Church building, erected under the leadership of the Rev. M. L. Mackay, Central Missouri's own son. Well might it be said, "She laid her head upon his breast and breathed her life out sweetly there."

Bishop M. W. Clair presided, as is characteristic of him, with considerate brotherly kindness—dignified, courteous, respectful, commanding respect.

From day to day he guided the Conference through the channels of her last session without any apparent congestion of the program. Though burdened with problems sufficient to break the nerve resistance of the average man, the weight of these problems was never reflected from his face as he went through each day's routine.

We see through this great concentration of Christian forces the church measuring up to positive standards of efficiency to meet a world challenge. We enter upon our duties, as members of a new and greater Conference, with light hearts as we view the great field ready to harvest; and we are thankful that God, counting us worthy to labor, has let us live to have assigned to us a task.

Success? We see it painting the horizon of the future with a happy glow, like that which tints the cheeks of the eastern sky as it peeps over the hills into the smiling face of the morning sun.

We thank God for the man who has led us in sight of the Promised Land.

We would indelibly inscribe his name, not on parchment that will crumble with the ages, nor with an iron pen in marble to be attacked by the elements and therefore perish from the earth; we will write it not in sages' songs to become obsolete and forgotten with the advance of newer civilizations; nor would we write it across the star-studded sky which must eventually melt away like a burning scroll; but we would write it in the hearts and souls of the future generations—souls that shall never die, but will take with them, before the judgment-seat of Christ, in loving memory, the name of Bishop M. W. Clair, of the Covington Area.

MEXICO, MO.

Retired Ministers' Association

AT THE adjournment of the Washington Annual Conference held recently at Baltimore, Md., the retired preachers met and organized a branch of the Retired Ministers' Association of the Washington Conference. Among the objects which the association seeks to promote is to keep alive the spirit of brotherliness among those who have retired from the active work of the ministry, and who, for that reason, desire to cultivate spiritual fellowship, encouragement, and sympathy. It undertakes to see that the burial places of Methodist ministers and their wives are not neglected, and that a proper record of them be printed in the Conference Minutes; also that the Ministers' Memorial Sunday shall be observed annually, at which time suitable services shall be held, and flowers placed on the graves of ministers and their wives as a token of our profound appreciation of their noble worth and work.

The following are the officers elected: President, the Rev. N. M. Carroll; first vice-president, the Rev. B. B. Martin; secretary, the Rev. Daniel W. Hays; treasurer, the Rev. J. H. Goodrich; chaplain, the Rev. Samuel Aquillar; district vice-presidents: North Baltimore, the Rev. R. R. Boston; South Baltimore, the Rev. J. J. Cecil; Washington, the Rev. J. F. Chestnut; Alexandria, the Rev. W. H. Kent; Charleston, the Rev. B. B. Martin.

The roll of the deceased members of the Washington Conference carries more than 200 names, and that of deceased members' wives numbers close to 175.

The graves of the fallen heroes who served faithfully

in their day and generation are scattered over the territory of the Conference, embracing Maryland, Virginia, West Virginia, Pennsylvania, and the District of Columbia. An attempt is now being made to locate the graves as far as practicable. Any assistance given toward this end will be thankfully received by the secretary, the Rev. Daniel W. Hays, 1819 McCulloh Street, Baltimore, Md.

The Retired Ministers' Association of the Methodist Episcopal Church is located at 718 Clark Street, Evanston, Ill.—The Rev. Olin F. Mattison, General Secretary.

Commencement Exercises

COMMENCEMENT at Allen Home High School was held Wednesday morning, May 29, at 10 o'clock. There were fourteen graduates this year, as follows: Agnes M. Anderson, Mrs. Margaret E. Foster, Grace A. Freeman, Beatrice D. Hines, Edna C. Jones, Willie M. Lenoir, Pearl Wilma Long, Margaret E. Martin, Edith M. Mills, Willie M. Owens, Georgene E. Perkins, Ella L. Prince, Winifred Wells, Mable M. Williams.

In addition to the high-school class, eleven young women have completed the one year course in teacher training which entitles them to an Elementary "A" State Teacher's Certificate. Names of these teachers are: Carrie L. Carson, Lila A. Carson, Naomi L. Davis, Lela M. Davis, Pearl E. Lemonds, Minnie R. Lewis, Julia D. Love, Arnetta L. Owens, Beatrice E. Releford, Leonora M. Roberts, and Rena O. Wilson.

Allen Home High School has been a standard school for a number of years, and offers a full high-school course of study. There is a well-equipped science laboratory and a library of 2,000 volumes. A thorough course in home economics is offered and music is an attractive feature of the school. Graduates of standard high schools who wish one year of training for teaching are eligible to the training class at Allen Home.

The annual sermon to the Y. W. C. A. was delivered by the Rev. H. L. Ashe, of High Point, N. C. The address to the graduating class was delivered by the Rev. H. B. Trimble, pastor of Central Methodist Episcopal Church, Asheville, N. C.

Clark University

FIFTY-NINTH ANNUAL COMMENCEMENT

May 30 to June 4, 1929

THURSDAY, MAY 30—8 P. M.—College Play.

FRIDAY, MAY 31—8 P. M.—High-School Commencement. Address by Prof. S. F. Harris, Athens, Ga.

SATURDAY, JUNE 1—8 P. M.—Combined College and Normal Class Day.

SUNDAY, JUNE 2—3.30 P. M.—Baccalaureate Sermon, by the Rev. J. W. Haywood, A.M., S.T.D., Baltimore, Md.

MONDAY, JUNE 3—10 A. M.—Home Economics Exhibit; 6 P. M.—Annual Alumni Reunion; 8 P. M.—President's Reception to Faculty, Graduating Classes, and the Alumni.

TUESDAY, JUNE 4—10 A. M.—Commencement Day Exercises. Address by the Rev. F. R. Stone, D.D., Chicago, Ill.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

THE BENEFITS OF TOTAL ABSTINENCE

SECOND QUARTER. LESSON X. JUNE 9

General Lesson Title—The Story of the Rechabites (Temperance Lesson).

Lesson Material—Jer. 35. 1-19.

Golden Text—We will drink no wine. (Jer. 35. 6.)

PROPHETISM IN JUDAH

The Word of Jehovah. How intimately and persuasively came Jehovah's word to His prophet Jeremiah! In a dark and difficult time God's messenger kept open the lines of communication between himself and Deity. Jeremiah laid hold on the Eternal. Hence he could speak with confidence, and could rebuke his people fearlessly. And Jeremiah preached like one who had gazed on infinity, and had talked with God.

When several vain attempts had been made upon Luther to draw him back to the Roman side, someone proposed that a sum of money be offered to him. "No, that will not do," said another; "for that mad German cares not for money, nor for any temporal thing whatsoever." So they ceased from persuading.

A Father's Compact. When tested in the temple, the Rechabites declared, "We will drink no wine, for Jonadab, our father, commanded us." Here was a noble commandment, and a worthy obedience, too. A temperate father and obedient sons make a good combination against the assaults of appetite.

It is related that when Admiral Farragut's son was about ten years old the father said in his hearing that when he was old enough to make a compact and keep it he had a bargain to offer him. The son stood up and asked his father what the compact was. The admiral said: "The proposal I intend to make is this: If you will not smoke or chew tobacco, drink intoxicating liquors or wine, until you are twenty-one years of age, I will then give you \$1,000."

"I am old enough to make that bargain now," said young Farragut. "I will accept the offer." The bargain was closed; and when the young man was twenty-one the cash was handed over. He had never been seriously tempted to break a solemn vow like unto that of the Rechabites.

Dealing with Temptation. The house of the Rechabites knew that the only good way to deal with temptation is to reject it absolutely. Temptation cannot be safely dallied with; it must be resisted with finality. With what simple and serene stalwartness did the Rechabites say, "We will drink no wine."

As a matter of fact, temptations can have no power unless they are welcomed from within. Wrote Beecher: "Temptations are enemies outside the castle, seeking entrance. If there be no false retainer within who holds treacherous parley, there can scarcely be even an offer. No one would make overtures to a bolted door or a dead wall. It is some face at the window that invites proffer. The violence of temptation addressed to us is only another way of expressing the violence of the desire within us. It costs nothing to reject what we do not wish, and the struggle required to overcome temptation measures the strength in us of the temptation element. Men ought not to say, 'How powerfully the devil tempts,' but 'How strongly I am tempted.'"

"Lead Us Not Into Temptation." The Rechabites realized the truth of the principle that Jesus, formulated in His immortal prayer. It does no good to court moral and spiritual disaster. We should rather save ourselves from the devastating peril of unwholesome situations.

Said Bishop Taylor long ago: "We read a story of a virtuous lady who desired of Saint Athanasius to procure for her, out of the number of widows fed from the ecclesiastical corban, an old woman, morose,

peevish, and impatient, that the Christian lady might, by the constant society of so ungente a person, have occasion often to exercise her patience, her forgiveness, her charity. I know not how well the counsel succeeded with her. I am sure that it was not very safe. To invite trouble in order to triumph over it is to wage a war of uncertain issue for no purpose but to get the pleasure of the victory. This oftentimes does not pay for the trouble, never for the danger."

LESSONS FOR TO-DAY

Humility of Conscience. An important virtue of the conscientious mind, not seldom ignored, is humility. The great man has a lively sense of his own frailty. He does not overrate his powers of resistance to evil. Devoutly and yet courageously he prays, "Lead me not into temptation."

Confessed a saintly man: "I have been much affected by the following reflection. Although, if not greatly deceived, I have had some degree of experimental acquaintance with Jesus Christ for almost forty years, although I have borne the ministerial character for upwards of twenty-five years, although I have been perhaps of some little use in the church of God, and although I have had a greater share of esteem among religious people than I had any reason to expect; yet after all it is possible for me, in one single hour of temptation, to blast my character, to ruin my public usefulness, and to render my warmest Christian friends ashamed of owning me. I have many times been caused to tremble by this ever-present peril."

The Decision of Honor. Many a time intemperate habits have brought a young man to the verge of shame and unhappiness when a stalwart decision has rescued him from disgrace, and restored him to the ways of honor and to the love and respect of good people.

William Wirt, the famous orator and statesman, early in his career fell into dissipation. His first wife died of a broken heart. Established in Richmond, where his habits were known, he sued for the hand of a young woman beautiful and gifted. She accepted his attentions on condition that he never again touch an intoxicating drink. He regarded the condition as insulting to his honor, and drank harder than ever. One day she found him lying in the hot sun, and covered his face with her handkerchief.

Coming to himself he went to a grog shop, and was about to drink when he suddenly dropped the glass, exclaiming, "Enough, enough!" He had discovered the name on the handkerchief, and was filled with shame. She forgave him, and under her influence he rose to great distinction.

GROUP COURSES

Primary—Esau Forgives Jacob.

Junior—Jesus and His Friends.

Intermediate—Speaking the Truth in Kindness.

Senior—Christian Service.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 9, 1929

"Ye shall drink no wine, neither ye, nor your sons forever"

(By D. D. Martin, D.D.)

This lesson is the story of a few who have held to the teachings that lead most surely to right habits, and save from those indulgences that weaken and destroy character. In most communities and churches there are a few who can be relied upon to hold to the principles of right living the very best they understand it. Such were the Rechabites, a Kenite tribe, who had learned of Jehovah and His teaching from Israel. They were a remnant of Israel in the days of Jehoiakim, one of the last kings of Judah. These nomadic people illustrate how the truth may serve and help any people. Such were the Puritans of England, who laid the foundations of the American government.

These people were beset with temptations, for a degraded civilization about them was constantly asking them to conform to every kind of sin, including the use of wine and its demoralizing effect. Many of the mission fields have been corrupted by the inconsistent lives of nominal Christians. All of Latin America is suffering a blight of this kind, which has marked ruin among the native tribes. The Rechabites withdrew themselves from these unhallowed contacts. They lived apart from others in tents, moving from place to place. This has its advantages, but is quite impossible in our day. Our civilization rather compels us to meet all the temptations of civilization almost daily.

The wine cup is one of the most subtle of modern temptations. The fact that it is prohibited by law gives to it an added charm for those who chafe under restraint. When appetite has been formed, it is mandatory, and only the strongest can resist. The commercial greed of Europe and America have made the people of every mission, in large numbers, the victims of this insatiable appetite, while the rich of earth have profited because of their predicament. The good people of this country have taken a stand on the whole drink question, and do not propose to yield to any scheme of compromise; and so far as they can, they will extend it to the ends of the earth.

There was a special reward to the Rechabites for standing true. No people has ever stood true to the principles of temperance in public and private but they have been rewarded with moral and physical stalwartness that gave them victory over their enemies, and success in every good undertaking. It will pay every people to take the very position taken by these Rechabites in regard to wine and other forms of indulgence as an escape from temptation's snare and as an assurance of their continued place among the nations and peoples of the earth.

GAMMON SEMINARY.

Epworth League Topic

JUNE 9

By the Rev. J. W. Haywood, D.D.

A GROWING EXPERIENCE OF GOD

(2 Peter 3. 18)

During the whole of the League year that will end June 30, our topics have been sub-topics under the big theme: Adventures in Christian Living. Our topics for the next four weeks, including to-day, will be designed to check up on this adventure to see what we have discovered. One of the things we ought certainly to have gotten this year is an expanded and expanding experience of God.

A sweet and beautiful prayer, but—everybody knows the little prayer we used to pray in our childhood at bedtime:

Now I lay me down to sleep;
I pray thee, Lord, my soul to keep.
If I should die before I wake,
I pray thee, Lord, my soul to take.
And this I ask for Jesus' sake.

That's a sweet and beautiful prayer for a child to pray. Children have about all they can do to take care of themselves. They are not expected to do any more. It is alright, therefore, for them to be interested primarily, even wholly, in themselves, and it is perfectly natural for them to ask God to be interested in them alone. You will notice that all the pronouns in that prayer except those that refer to God, are in the first person, "I," "my," "me." When we taught this prayer to our little fellows, we had them end it by saying, "God bless mamma and papa. God bless grandpa, God bless everybody." This we added as a sort of transition from a self-centered prayer to a prayer including others.

A Better Prayer. Some people never get beyond the "I," "my," "me" stage in their religious experience. Jesus was trying to get His disciples beyond that stage when He

taught them to pray, "Our Father who art in heaven." You'll note an entire change in pronouns in this prayer. "I" is changed to "we," "me" to "us," "my" to "our." This prayer represents a growing experience of the meaning of religion, the meaning of God. The Christian is designed and intended to move from the "I" to the "us" and the "they." I wonder if one of the things done for us this year as a result of our Christian adventuring has been the moving of the center of gravity of our interest from the "I" to the "us"?

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man.

MOROAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Roland, Ark.—St. James Methodist Episcopal Church is spiritually alive. On Sunday, May 12, our pastor, the Rev. S. B. Branch, preached at 11 A. M. from Jer. 26. 12; subject, "A Message from God." Nine souls were brought to Christ.—The Rev. C. L. Watson, Reporter.

Gainesville, Fla.—The following is a report of the first round: Raised for World Service, building, and ministerial support, \$2,684; converts, 94; accessions, 120; new missions organized, 8; one new church will soon be completed. We are alive in the West again.—D. S. Selmore, District Superintendent.

Longview, Miss.—New Light Methodist Episcopal Church: March 31 was a great day with us, as our pastor had so planned and arranged to go over the top in raising all World Service funds. The pastor preached a wonderful sermon, and a splendid program was rendered at night, conducted by the Sunday-school superintendent, Mrs. Letha Embury. Raised for World Service, \$33. We hope to go over the top on the next round.—The Rev. C. I. Ashford, Pastor; E. E. Russell, Reporter.

Philadelphia, Miss.—Mothers' Day was observed at Brandon Hill Methodist Episcopal Church, May 12. The Epworth League members rendered a program suitable for our mothers. There were nine mothers present, and they were served a delicious menu by the League in the afternoon, under the direction of Miss Lena Jones and Miss Vastula Miller. Both old and young mothers enjoyed the day. The League members of Brandon Hill are making rapid progress. Pray for our continued success.—Ollie Jones, President; Sallie Spinks, Reporter.

Colesville, Md.—The annual pastor's reception took place at Good Hope Methodist Episcopal Church, May 16, under the auspices of the Willing Workers' Club. Good Hope quintet has the honor of winning the first prize in the four quintet contests given at Sharp Street Church, April 25. The recreational exercises are being held every Saturday afternoon on the parsonage lawn at Good Hope. You are cordially invited to attend. There has been organized recently an usher board of twelve members—six ladies and six gentlemen.—The Rev. P. G. Myers, Pastor; Mrs. Lucy Howard, Reporter.

Houston, Texas.—May 12 was truly a high day with our St. Mark Methodist Episcopal Church. At 11 A. M., a sermon was delivered by the Rev. E. W. Summers from John 14. 2; subject, "Our Future Home." The spirit ran high. The Rev. S. W. Johnson worshipped with us at this service. At 2.30 P. M., a Mothers' Day program was rendered, which was a success. This being the date of our Quarterly Conference, the Rev. J. S. Scott was present at 7.30 P. M., and preached a great sermon on "Mother's Love." Collection for the day, \$79.73. We have planned to report our full apportionment for

Wiley endowment by the second Sunday of next month, and all of our claims by the District Conference.—The Rev. E. W. Summers, Pastor; John Reese, Reporter.

Oswego, S. C.—The rally on April 28 was a success, despite the downpour of rain. The pastor preached out of the fullness of his heart on the subject, "Take a Stand for God." The collection was taken by Bros. G. McCurry and Albert Wilson, stewards; amount, \$5.77. The clubs reported as follows: Maggie D. Smith, \$12.25; Ada McCurry, \$3.85; S. McDonald, \$8.95; J. Clark, \$10; M. Williams, \$6.50; Z. Wilson, \$5.50; M. B. Gregg, \$10.80; A. Clark, \$5.25; Rebecca Wheeler, \$4.86; R. Wilson, \$4.25; J. Clark, \$3; E. Wilson, \$2.75; S. A. Harry, \$1; total for the rally, \$89.73. We are going to put the program over this year.—The Rev. W. F. Smith, Pastor; R. B. McDonald, Reporter.

Crystal Springs, Miss.—Mothers' Day was fittingly observed at Little Rock Methodist Episcopal Church. Sunday school convened at the usual hour, after which the program was rendered, as follows: "The Meaning of Mothers' Day," Mr. H. W. Frank, superintendent. Papers were read by Mrs. T. V. Terry, C. M. Brown, Misses V. L. Young, Mary Jenkins, A. D. Williams, and Master Shelby Norwood. A solo was rendered by Mrs. Floyd Young. The pastor preached a soul-stirring sermon on "Mother." Amount raised, \$18, which was paid to pastor. We are striving to improve spiritually and financially. Pray for our success.—The Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

Arredonda, Fla.—Our church has made wonderful progress since the Rev. J. W. Warner has been in charge of it. He has done more for the upbuilding of this church than any other preacher has done since it was built. The Rev. Warner has been pastor of this church for three years, and he is now serving the fourth year. He has been doing a great work during these years, and is now planning a greater work. The Rev. Warner is highly respected by all. Since he has been here a choir stand has been built, a new organ purchased, nine new pews installed, and a lamp costing \$8 was given by him to the church. Our membership is seventy-six.—Sidney Watts, Reporter.

Brewton, Ala.—May 12, Sunday school opened at the usual hour by the superintendent. The lesson was beautifully reviewed by the pastor. At 11 A. M., the pastor preached a soul-stirring sermon. At 7 P. M., the Mothers' Day program was rendered, conducted by the superintendent. Select reading on "Mother" was given by Mrs. Lopez and the writer. A beautiful solo was rendered by Mrs. V. E. Moore; trio, by Mrs. H. C. Cheatham, Misses Susie and Mamie Willis; recitation by little Miss Mary Ruth Willis. Our quartet rendered two fine selections. At 8.30 P. M., we listened to a message of great interest delivered by our pastor. Our souls were filled with the Spirit of God. Collection for the day, \$16.90.—The Rev. F. E. Dawkins, Pastor; Mrs. L. E. Shelley, Reporter.

Epworth League Institutes

SEASON, 1929

DISTRICT	DATE	PLACE
Atlanta.....	Aug. 26-Sept. 1	Clark University, Atlanta, Ga.
Austin.....	July 9-14	Sam Houston College, Austin, Texas.
Blacksburg.....	.....	Blacksburg, W. Va.
Beaumont.....	July 2-7	Beaumont, Texas.
Chattanooga.....	June 18-19	Cleveland, Tenn.
Corpus Christi.....	July 1-7	Corpus Christi, Texas.
Dallas.....	Aug. 6-11	Mexia, Texas.
Florida Conference.....	July 1-7	Daytona Beach, Fla.
Gulfside.....	June 24-30	Warland, Miss.
Houston.....	June 24-30	Houston, Texas.
Lexington.....	July 1-7	Cincinnati, Ohio.
Little Rock.....	Sept. 24-29	Philander Smith College, Little Rock, Ark.
Marshall.....	July 15-20	Wiley College, Marshall, Texas.
Morgan College.....	Aug. 19-25	Morgan College, Baltimore, Md.
Pulaski.....	Aug. 26-Sept. 1	Wytheville, Va.
San Angelo.....	.....	Temple, Texas.
San Antonio.....	July 23-28	San Antonio, Texas.
Sedalia.....	July 8-14	Sedalia, Mo.
Upper Mississippi.....	.....	Rust College, Holly Springs, Miss.
Victoria.....	July 15-20	Victoria, Texas.
Waco.....	Aug. 5-11	Waco, Texas.
Wilmington.....	June 12-16	Rowland, N. C.

Wheeling, W. Va.—Thursday, May 2, the Epworth League cabinet of the Charleston District met at Simpson Methodist Episcopal Church, the Rev. E. A. Love, pastor. At 8 P. M., a very interesting program was rendered by the Leaguers of the district. Duets, trios, readings, addresses, and a pantomime featured the program, all of which were very good. The cabinet, being unable to have a business meeting, transacted some necessary business near the end of the program. Owing to the fact that there were two vacancies in the district League cabinet, these had to be filled. The Rev. M. F. Hayling, of McKeesport, Pa., and the Rev. S. Fields, of Washington, Pa., were nominated. All who attended had a very pleasant time, and feel very grateful to the pastor and Leaguers of Wheeling for their kindness and hospitality.—The Rev. B. P. Jordan, President; Margaret Forester, Reporter.

Garlandville, Miss.—We wish to say that Garlandville circuit is growing spiritually and intellectually. We have two good churches on the circuit; one is a concrete stone building, and one is a wood structure. Both are worth about \$5,000. All of this has been done within thirty months, and we are just about clear of debt. We have not completed our World Service collection, but our motto is over the top by May 31. We are endeavoring to pay all claims. The district superintendent has been paid each quarter. Our second quarter was held April 24-26. On Sunday, four members were added to the church. Collection for pastor, \$16.22; for district superintendent, Dr. D. L. Morgan, \$18; total, \$34.22. Dr. Morgan is a Christian gentleman, a big brother, and he has things well in hand. The outlook for Methodism in this charge is indeed hopeful. Our membership is small, but growing.—A. D. Wright, Reporter.

Clearwater, Fla.—Mt. Zion Methodist Episcopal Church: Sunday, May 12, was a high day in Mt. Zion. Special service as a tribute to mothers was held. The pastor, Rev. S. P. Rutledge, preached two wonderful sermons. There was a splendid program rendered during the League hour, which was enjoyed by all present. The fourth Sunday in March being trustee day, there was raised \$107.82. The trustees are purchasing a house and lot for the parsonage of Mt. Zion church. The contract will be signed within a few days, and the pastor and family will be moving in soon. We can truthfully say that our church is moving on under the leadership of this great man, and with the help of the good Lord, the members of Mt. Zion gave the pastor a surprise on last Tuesday night, consisting of a box of groceries, which was appreciated by the pastor. The Rev. A. L. Jackson, of Bradentown, was with us on a recent Tuesday night, and gave some very encouraging remarks. All were pleased to have him drop in on us. The pastor has launched a drive for Southwestern subscribers, and with the help of Sister May Myers, was success-

ful in sending in two subscriptions. We hope to send in at least two subscriptions each month.—M. Myers, Reporter.

Wichita, Kan.—We observed Easter Sunday in a fitting manner, both spiritually and financially. The pastor, Rev. C. W. Conwell, gave us a wonderful sermon on "Service." The collection for World Service was \$35. On Good Friday night the young people, under the leadership of Miss I. Williams, rendered a splendid program, including a pageant. Sunday morning, at daybreak, another beautiful pageant was rendered. Sunday evening, at 7.30, the children, under the leadership of Mrs. Alice Williams, rendered an interesting program. We have had quite a group of rallies to raise money for our indebtedness and current expenses. The first class leader's rally netted \$40; banquet, \$40; group rally, \$184; Ladies' Aid, \$16; steward and stewardess entertainment, \$10. We are working hard to make some showing. The membership is small, with less than sixty active members, but the ambition of our active members is to build a new church, and as our pastor is a great worker and leader, we hope to put the program over.—Mrs. O. A. Briley, Reporter.

Warrensburg, Mo.—The outcome of our recent Conference was a change of pastor for us. The Rev. John R. Guyton was sent to us, and we are happy in his coming. He, wife, and sister are now domiciled at the parsonage, which is looking beautiful, obvious of their taste. They arrived May 4, at 8 P. M., and were met at the train by Bro. J. H. Jackson, who brought them to the parsonage, where several members had gathered to give them a cordial welcome; moreover, served them lunch and left groceries enough to last for several weeks. Everyone seems well pleased with the Rev. Guyton and family. This man of God is fearless and aggressive, believes in doing things, and doing them rightly. He has won many friends because of his magnanimity of spirit, both with the church and unchurched. A start toward progress has been made; rally launched, terminating the first Sunday in July. Revival started on Mothers' Day, with an interesting program at the evening hour. Our first Quarterly Conference was held the second week after Conference, April 28. We were proud of the reports for those two weeks.—Reporter.

Lineville, Ala.—Sunday, March 31, was a great day at Bethlehem Methodist Episcopal Church, spiritually and financially. At 11 o'clock, the Rev. Igon, retired minister of the Methodist Episcopal Church, South, preached a soul-stirring sermon. At 8 P. M., the Rev. Bynum, also of the Church, South, brought to us a wonderful message. Several of his members came with him. Mr. Hubbard, one of his members, rendered a beautiful solo. We were very glad to have our white friends with us, and our hearts burned as we listened to their wonderful messages. At night a great Easter program was rendered by the choir and Sunday school. Each service was well attended. The members who contributed to the World Service were as follows: Mr. J. R. Burney, the Rev. G. W. Washington, Mesdames C. Welch, J. Easton, M. L. Washington, M. Burney, A. Kerley, R. Burney, F. Phillips, D. Griffin, Messrs. J. Jones, C. Burney, W. Owens, R. Kling, P. Turner, M. Wilson, C. Wilson, J. H. Easter, Misses N. W. Pool, M. Hicks, \$1 each; Mrs. I. Burney, \$2. Club members reported as follows: Misses C. Steed, 36 cents; A. Burney, \$1.20; E. Kerley, \$3; W. M. Burney, \$3.55. Visiting friends: Mr. H. Coffield, \$1; L. C. Pollard, \$1. There were others who gave, but space will not permit us to mention all who paid something in this drive. Total amount raised during the day was \$49. We give praise and honor to our dear pastor and wife for their faithfulness toward the church. Pray for our success.—The Rev. G. W. Washington, Pastor; Willie Mae Burney, Reporter.

Abingdon, Va.—The Charles Wesley Methodist Episcopal Church is still moving forward in a progressive manner. As we grow in grace, we also grow in knowledge of our duty towards the upbuilding of God's kingdom here on earth among men. True Christianity is nothing more than dealing fairly

with one's fellow man. April 21 and 22, the third Quarterly Conference was held. Sunday night, April 21, the superintendent, Rev. Anderson Davis, preached a splendid sermon from the depths of his heart. Monday night the Conference was held, with a large number of officers and members present. All read very encouraging reports, which showed a great deal of progress in all departments of the church. After the close of the Conference the captains met to make reports of the money collected for the benefit of the debt of our church. All captains reported, and the amount raised was \$235. This was done in one week by the ladies of our church; each one did creditable work. This canceled all old indebtedness of the church. On Wednesday night, May 8, the ladies of the church gave an informal free reception, that all members and friends of the church could meet together and rejoice over the cancellation of an old indebtedness and the progress in general, at which time they served lavishly sandwiches, salad, cocoa, ice cream, and cake. Sunday, May 12, Mothers' Day, our pastor preached a noble sermon. Sunday night the fourth vice-president of the Epworth League gave a Mothers' Day program. All participants of the program made it a success. We are still humbly thanking God for the progress in our church.—Reporter.

Decatur, Ala.—We have just closed a very successful spring revival. The fire began to burn just after Easter, when we had raised our quota for World Service. During those two weeks of preaching the evangelistic note was sounded by the city pastors who came to our rescue in our celebration of our fifth anniversary. There were great crowds, and interest ran very high, both financially and spiritually. We carried both interests together and made both a part of our worship. There was a friendly rivalry among the clubs which did not result in bad feelings. The city pastors assisted us in conducting the meetings. The Rev. James Carter, our pastor of East Town, did the preaching. They came from everywhere. It was an old-fashioned Methodist revival. Old hard-hearted sinners who had frequented the mourner's bench for years found pardon and peace. During those days of preaching, praying, and pleading, twenty-seven precious souls were converted and added to the church. The First Baptist Church began its revival when we closed and have been running for the past two weeks. They have had signal success. Still the fire burns. The Rev. J. S. Carter is beginning a revival in East Decatur. This old town is stirred up as it has not been for years. There is a better feeling among the folks. Church attendance in all of the churches has picked up. There are hearty "Amen's" when there was a cold stare before the revival began. It was an old-fashioned Methodist revival at Kings Memorial that brought about this good fellowship in our town and started off an era of spiritual prosperity in our churches.—James N. Wallace, Pastor.

Newport, Ark.—Emory Chapel Methodist Episcopal Church begs to enter again in the column of "Little Stories of Achievement." We truly feel that we are achieving great

success in our church work under the leadership of our pastor and his efficient wife, Brother and Sister A. T. Stevens. Mothers' Day was quite a busy day for us. Sunday school was conducted as usual at 11 o'clock. The pastor took his stand and every heart was touched while he preached about true motherhood. After the spiritual feast, the Willing Workers Club (the senior people) of which Mrs. A. T. Stevens is president reported \$48.62. The Young People's Club of which Mrs. S. B. Pool is president, reported \$31.88, making a total of \$75 raised through the clubs. Some members did heroic work in these clubs. Among those who deserve special credit are: Mrs. G. A. Phillip, Mrs. Mattie Qualls, Mrs. Ida McEwen, Mr. Haven Thomas, Jr., and Mr. J. H. Phillips. The following are the names of a few of our friends who gave 25 cents and up: Mr. James Steward, \$1; Mr. Ira Jones, \$1; Mr. H. G. Gorden, \$1; Mr. G. W. Oats, \$1; Mr. John Baley, \$1; Mr. Washington, \$1; Mrs. Josie Washington, \$1; Mrs. Nora Steward, \$1; Mr. Henry Tyler, \$3; Mr. Will Griffin, 50 cents; Mrs. Blanch Ingram, 25 cents; Mrs. Elsie Somerville, 45 cents; Mrs. Fannie Porter, 50 cents; Swift & Co., 50 cents. At 7.30 P. M. a Mothers' Day program was rendered at the church which was enjoyed by all who heard it. We are proud of our success, spiritually and financially. With the spirit now existing and the leadership we have we will put the program over.—Mrs. Hattie Clark, Reporter.

Hub, Miss.—March 31 was a busy day at St. Luke and New Hope Churches, on the Hub charge, when we had our Easter rally. These are the names of persons of St. Luke who paid one dollar and over: T. Braxton, \$3.65; E. E. Jefferson, \$2.11; T. C. Harvey, \$3.20; O. W. Barnes, \$2.50; S. Bell, \$1.20; E. R. Jones, \$3; J. J. Johnson, \$1.25; J. Abram, \$3.65; J. Barnes, \$1.05; M. Johnson, \$1; B. Jefferson, \$1; N. C. Brewer, \$2.50; Rosie Johnson, \$1.25; A. M. Watson, \$2; E. Peters, \$1.75; W. W. Jefferson, \$1.50; J. Byrd, \$1; A. Sihly, \$2; A. N. Jefferson, \$1; J. Jefferson, \$1.25; W. Watson, \$2; A. B. Brewer, \$1; A. Jefferson, \$2; M. H. Jefferson, \$2; Anna Sihly, \$1; N. Hampton, \$1.50; M. A. Jones, \$2; E. M. Watson, \$2.50; A. Barnes, \$2.50; T. Johnson, \$1.25; G. A. Jefferson, \$2; Maggie Johnson, \$2.50; A. B. Jefferson, \$1.05; Mrs. E. M. Dukes, \$2; Mary Jefferson, \$1; S. E. Jefferson, \$1; total collection for St. Luke, \$80. These are the names of persons of New Hope who paid one dollar and over: Angis Peters, \$1.25; C. H. Toney, \$1; Lula Toney, \$1; L. Brown, \$1.50; R. Monday, \$1.55; S. Toney, \$1.25; B. Brown, \$1.25; N. R. Jefferson, \$1.50; S. W. Monday, \$2.15; B. A. Hendrix, \$1.25; E. M. Peters, \$1; Jane Aaron, \$1.35; R. Robinson, \$1; J. E. Peters, \$1.15; R. Peters, \$1.25; P. L. Toney, \$1; W. M. Toney, \$1; H. Brown, \$1.25; O. Toney, \$1; Jos. Toney, \$1.25; J. Abram, \$1.25; A. D. Toney, \$1; L. W. Abram, \$2; M. A. Toney, \$1; M. S. Brown, \$1; S. R. Mingo, \$1; A. Mingo, \$1; total collection for New Hope, \$50; total collection for World Service, \$130. We thank the bishop for sending to us this year the Rev. L. T. Jones and his wife. You may look for Hub charge at the Annual Conference with a round report.—O. W. Barnes, Reporter.

District Activities

District Rounds

NEW ORLEANS DISTRICT

Third Round—Grace, June 24; Asbury, 2; Gretna, 16, 17; Angie, 23, 24; Bogalusa, 23-25; Haven, 16-18. All others will be held at the District Conference.

My Dear Brethren: I want to thank you for the very fine way you have gone about your various tasks thus far. We will meet at Bogalusa, La., on Wednesday, June 26, at 9 A. M. We shall expect a representative representation at the Conference. At some set hour of the session we will hold a meeting in the interest of the Southwestern, so let each pastor bring at least five subscriptions to the Conference. Dr. King is planning to be with us one day; also Bishop Jones has promised

to be with us one session. Let all who have not raised and reported their full quota on World Service do so at once. Don't fail to bring your area expense with you. Don't forget the date of the District Conference, June 26, at Bogalusa, La.—Jesse D. David, District Superintendent.

SAVANNAH DISTRICT

Third Round—Hagan, June 8, 9; St. Mary's and Woodbine, 15, 16; White Oak and Jefferson, 22, 23; Baxley, 29, 30; Waynesville, at Sterling, July 6, 7; Brunswick, 14, 15; Arco (8 P. M.), 14; Reidsville and Burkes, 20, 21; Mt. Vernon, 27, 28; Vidalla, August 3, 4; Jesup, 10, 11; Palen (11 A. M.), 18, 19; Asbury (8 P. M.), 18-20; Mt. Zion (8 P. M.), 21; Speedwell (8 P. M.), 22;

Haven Home (7 P. M.), 16; Cloy (8 P. M.), 28.

Dear Brethren: Remember the charges are having good revivals. By all means keep the evangelistic fires burning. The Young People's Good Literature Convention will be held at Baxley, Ga., June 27-30. District Conference will be held at Jesup, Ga., August 8-11. At this convention we hope to have all claims paid in full.

WAYNESBORO DISTRICT

Third Round—Augusta, St. Mark, June 9, 10; Rocky Ford, 15, 16; Newington, 22, 28; Statesboro, 29, 30; Millen, July 6, 7; Haven, Asbury, and Gough, 13, 14; Portal and Summit, 20, 21; Sylvania, 27, 28; Herndon and Wadley, August 3, 4; Charlestown, 10, 11; District Conference at Statesboro, 14-18; Hiltonia, 24, 25; Pulaski, 24, 25; Dublin, 30-September 1.

Dear Brethren: We hope you will have finished your World Service quota by June 30, so that July, August, and September may be given to our educational interests. We hope that you will do your best for the roll call at the District Conference at Statesboro, Ga., August 14-18. We will have the District World Service roll call, and the pastor who reports 100% will be awarded a prize. Now get busy. Don't forget the Southwestern Christian Advocate. Let's keep the banner. Make ready for Clark University drive. Do your best. Yours to serve, W. H. Odum, Dist. Supt., P. O. Box 284, Millen, Ga.

Quarterly Conferences

CARTHAGE, MISS.

Our second Quarterly Conference was held May 4 and 5 at Green Chapel. The business was dispatched as usual by our brotherly district superintendent, who was at his best on Sunday. We raised \$24. From Green Chapel he came to Wesley Chapel at Carthage, where he preached at night to the delight of all present. Amount raised, \$44; raised for all purposes, \$47; paid superintendent in full.—F. L. Woods, Pastor.

CEDAR KEY, FLA.

Dr. D. S. Selmore, district superintendent, held his second Quarterly Conference, May 12. At 9.30 A. M., Sunday school was conducted by the superintendent, Bro. J. W. Wilson. The attendance was large, and all teachers were present. At 11 A. M., the Rev. Dr. Selmore preached a wonderful sermon. May God bless this messenger of the Lord that he may live long to preach His Word. At 3 P. M., Mothers' Day was observed. Mr. W. L. Kirkland gave an address on the subject, "Mother," which was very interesting. The district superintendent closed with a beautiful sermon on "Mother." We are always glad to have our district superintendent with us, because he has so many good things to tell us. The reports of the Conference showed that the church has taken on new life. Our pastor, the Rev. Roberson, is doing his best to see that every department of the church is cared for. Since he has been assigned to this charge he has purchased a new piano and organ for the church. We are now getting ready to put a new roof on the church. At 6.30 P. M., the Epworth League rendered a program. The superintendent said this is one of the best Leagues on the district. Too much credit cannot be given Bro. L. Scott for the good work he is doing. At 7.30 P. M., the district superintendent preached a powerful sermon. Collection for the day, \$25. Under the leadership of our pastor, the Rev. Roberson, we as members will be able to put the program over.—Miss Bernice Dansey, Reporter.

COTTONPORT, LA.

The third Quarterly Conference was held with the Rev. S. S. Earles, district superintendent, presiding. All officers rendered written reports. Paid the superintendent in full. The Rev. Earles preached a great sermon. Just before the close of the meeting, the sisters of the church came in singing, "God Will Take Care of You," led by Sister G. A. Lashington and others, with a basket filled with groceries, which they presented to the pastor. A cash purse was also given. We are always glad to receive such gifts.

May God bless all who participated.—J. C. Clark, Pastor.

DARLOWE, MISS.

May 11 and 12 were eventful days with Cook Chapel members, for we met the Rev. J. H. Wesley for the first time since 1928. The quarter was the first held this year, and was a very successful one. The Rev. Wesley came before the Sunday school at 9.30 A. M., with fifty-seven members, who listened to inspiring remarks by him. At 11.30 A. M., before a crowded house, the superintendent preached from 1 Sam. 2: 19; subject, "Mother's Place In the Home." Our pastor, the Rev. N. G. Crawford, is laboring under a great strain, trying to strengthen the forces in order to build a new church. Watch us work. Our doors are always open to visitors.—Sam Triplett, Reporter.

EDWARDS, MISS.

Our second Quarterly Conference was held May 4 and 5 at Mt. Zion Methodist Episcopal Church, with the district superintendent, Rev. J. R. Ross, presiding. Our reports on Saturday pleased the superintendent very much, and he was all smiles as he expressed his delight as to how the officers stood at their post of duty. The superintendent was paid in full. On Sunday the superintendent delivered a splendid sermon to a large and appreciative audience. Amount raised during the Conference, \$36.35.—Lucille Thompson, Reporter.

FORT SCOTT, KAN.

Our second Quarterly Conference was held April 21 at Zion Chapel Methodist Episcopal Church. Our new district superintendent, the Rev. Tolbert, preached a wonderful sermon at 11 o'clock. He made brief remarks at the evening service, after which a program was rendered. The superintendent was paid in full.—The Rev. Saxton, Pastor; Mrs. R. Beatty, Reporter.

FOXWORTH, MISS.

Our second Quarterly Conference was held at St. Paul Methodist Episcopal Church on the Foxworth circuit, May 9, with our district superintendent, the Rev. G. W. Coleman in the chair. Our first and second quarters were good. All the officers had splendid reports. Paid superintendent in full for both quarters. We have raised for all purposes \$214.—The Rev. N. Scott, Pastor; Scott Anderson, Reporter.

GEORGETOWN, TEXAS

The third Quarterly Conference, held at St. Paul Church by the district superintendent, May 12 and 13, was an outstanding event in our church life. A Mothers' Day program was rendered by the departments of the Sunday school. At 11 A. M. and 8 P. M., wonderful sermons were preached by the Rev. Whitaker. At 3 P. M., union services were conducted by the Rev. S. E. Blacknell and the members of the Ministerial Alliance. Reports from all departments of the church were one hundred per cent. The district superintendent and pastor were paid in full. Mr. and Mrs. Eddie Thomas entertained the pastor, district superintendent, and family, at dinner. Both pastor and members are eager to put over the church program and liquidate the debt on the church this year. Mrs. C. E. Whitaker, the superintendent's wife, organized the Foreign Missionary Society.—M. S. Bailey, Reporter.

HANDBORO, MISS.

The second Quarterly Conference was held at Riley's Chapel on May 4 and 5. The business session was held on the 4th, at 7 P. M. All the officers were present with written reports, showing that there had been an increase in the work. On Sunday, at 11 o'clock, we were favored with an able sermon; also at the evening service. We had a large attendance at both services. Seventy-six persons partook of the Lord's Supper. Total raised for the day, \$52.90; total for the quarter, \$175.—Edward Smith, Reporter.

MCCOMB, MISS.

Our second Quarterly Conference was held at St. Paul Methodist Episcopal Church, May 8, with the Rev. G. W. Coleman, district superintendent, presiding. All officers were

present with written reports. The superintendent preached a soul-stirring sermon to the delight of all. It made our hearts rejoice. Total raised during the quarter, \$95; pastor, \$72.50; district superintendent, \$20; paid for World Service, \$100. We are going to stand by our district superintendent and help him put the program over.—A. D. Smith, Pastor.

WICHITA, KAN.

St. Mark Methodist Episcopal Church, beginning April 15, became a part of the Central West Conference. Our first Quarterly Conference was held with the Rev. W. Tolbert, presiding. He held a splendid Conference, and inspired the pastor and members for greater and better work. Under the leadership of our beloved pastor, the Rev. W. C. Conwell, who is now serving his second year as our pastor, it seems as if our church is again taking on new life. When he came to us two years ago we had an indebtedness of \$1,100, and our last rally, which netted us \$184, brought our debt down to \$144, which we hope to clear up by June 1. We have a small membership, a small church, but the largest Sunday school in the Conference. Our school is overcrowded, and we are in much need of more room, and by the aid of the pastor and district superintendent, we expect to erect a beautiful edifice, where we can accommodate all who may desire to come. The superintendent preached on the morning of May 5 on "The Lord's Supper," after the sacrament was administered. In the afternoon he preached from the subject, "Carry Your Corner." On Monday night the quarter was held, and most of the officers were present with good reports. Paid the superintendent in full, \$35; paid pastor, \$29.54; total raised for the day, \$77.45.—Mrs. O. A. Briley, Reporter.

District Conferences and Conventions

SAN ANGELO DISTRICT COUNCIL

The San Angelo District and World Service Council met in Alice Chapel Methodist Episcopal Church, Brownwood, Texas, April 2, with Dr. S. D. Mosely, district superintendent, presiding. After devotions, Dr. Mosely outlined the purpose of the meeting. Reports from charges for World Service were received, and the amount raised was \$700. The general trend of the district is moving upwards. Dr. Mosely, with his fatherly and brotherly spirit, is getting things in shape for a great year's work. The pastors are striving hard to bring up their full quota and make this a banner year for the district.—Mrs. M. L. Wyatt, Reporter.

THE PASTORS' SEMINAR OF OPELIKA DISTRICT

The Pastors' Seminar convened Monday, April 22, in Goodsell Methodist Episcopal Church, West Point, Ga. The seminar opened at 8.30 A. M., Monday, with Dr. Wm. Jones, director. Dr. Jones had a definite course of study planned for the pastors who met here to study together the program of the church. This set the pace for practical study. The wise and weighty way in which Dr. Jones directed the periods of study awakened interest and gave vision to each pastor present. While studying the difficult problems which confront the church with heated discussions, we were shocked through and through, struggling to find a definite and concrete method by which we can solve these perplexing problems and set mankind in harmony with God.

We studied many phases of church work, such as stewardship, tithing, evangelism, and how to enlist the prayers and systematic and regular giving to missions and benevolences of the church. The church schools and Epworth Leagues were emphasized as vitalizing powers through which we must save and train the young people for consistent Christian service. After thorough investigation it was discovered that one of the greatest problems we have is to find efficient leaders and teachers for the church schools. The main object of these groups studying religious education is to train a corps of efficient leaders in each charge.

The following pastors were present and

took this course in religious education: District Superintendent J. C. Chuman; the Revs. J. W. Patillo, J. H. Gilder, F. T. Thomas, P. Y. Wofford, J. R. Houser, W. B. Allen, A. L. Brewster. Dr. Wm. Jones, District Superintendent J. C. Chuman, the Revs. J. H. Gilder and J. R. Houser, delivered timely and wholesome sermons at night during the seminar.

On motion, a rising vote of thanks was extended Dr. Wm. Jones for the wise and effective way he conducted the seminar; to the Rev. J. C. Chuman for the kind and enthusiastic way in which he motivated the seminar; to the Rev. P. Y. Wofford and his loyal people for their royal entertainment.—J. R. Houser, Reporter.

WAYNESBORO DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

The thirty-seventh session of the Sunday School and Epworth League Convention, Waynesboro District, Savannah Conference, convened with the Charlestown Methodist Episcopal Church, Cameron, Ga., April 25-28, with the district superintendent presiding at each service. The convention rejoiced over the fact that he presided with much brotherly love. His report showed progress along all lines. The district has put on greater zeal and stronger determination to put over its program. Everything looks bright for the future. The Rev. Odum is an excellent district superintendent, and we are proud of him. The introductory sermon was preached by the Rev. A. L. Williams, pastor of the Hiltonia charge. He used for his text, Isa. 9. 6. His sermon was very inspiring. After the devotions on Saturday morning, conducted by the Rev. J. R. Wallace, organization was perfected by electing the following persons as reporters: Miss W. M. Hendrix, Southwestern Christian Advocate; Miss E. Burke, Waynesboro True Citizen; Miss Martha Brayboy, Savannah Tribune; Miss B. Zeigler, Sylvania Telegraph; Miss L. Warren, Augusta News; the Rev. E. D. Giddens, Augusta Chronicle and the Augusta Herald; the Rev. D. L. Clark, Critic. The district superintendent introduced the new delegates to the convention. The noon hour sermon was delivered by the Rev. E. D. Giddens on "Christian Influence." Reports from the superintendents and Epworth League presidents showed that the entire district is alive and doing active work. The topic, "The Enforcement of Prohibition Essential to Good Citizenship," was discussed by Waynesboro, Augusta, Hiltonia, and Dublin delegates. Recreation conducted by Mrs. Amanda Smith and the Rev. J. B. Simpkins. At night a symposium was conducted on the subject, "Can Any Institution Be a Substitute for the Church in the Saving of Our Young People?" led by Statesboro, Pulaski, Herndon, and Wadley. Welcome address, Miss W. M. Hendrix; response, the Rev. R. L. Nunally. Saturday morning, the Rev. D. L. Clark preached a sermonette on "The Blessedness of the Righteous," which was enjoyed by all.

The Woman's Home Missionary hour was led by Mrs. T. Williams, Mrs. A. Smith, and Mrs. C. Young. Papers, "The Necessity of Studying and Observing the Program of the Church," Charlestown, Rocky Ford, and Portals; "The Necessity of the Bible in the Church School to a More Thorough Understanding of the Lesson," Sylvania, Millen, and Newington. After which the Rev. J. B. Simpkins preached an able sermon from Neh. 4. 6. Sunday school was conducted by Prof. H. W. B. Smith and Bro. W. T. Lovett. After a spiritual love feast, conducted by the Rev. C. D. Johnson and W. S. Lawton, a heartfelt sermon was preached by the Rev. W. M. Melton. Several selections were rendered by the Georgia State College quartet. At 8.30 P. M., the Rev. Nunally preached from the subject, "Stretch Forth Thine Hand." Too much praise cannot be given the chorister and organist, the Rev. and Mrs. W. A. Holmes, and choir, for the most excellent music rendered during the convention. We are grateful to the pastor, members, and friends of the Charlestown Methodist Episcopal Church for the cordial welcome and splendid entertainment of the Conference. Total

amount raised, \$75.—Willie M. Hendrix, Reporter.

Obituaries

AUSTIN—God, in His infinite love and mercy, visited our home May 7, 1929, and very unexpectedly gave Mattie a summons to come up higher. Although she was permitted to live with us for a period of forty-one years, her life was such a value and splendor we were not ready to have her go from our midst. Her life was an example of true Christian living, comforting those whose hearts ached and were discouraged, pointing always to a higher life; administering not silver and gold, but a more worthwhile necessity, as God had so entrusted her with His love. She was willing at all times to advise the young folks. She had been a devout Christian for twenty-nine years, and a member of Cady Chapel Methodist Episcopal Church at Melder, La. She leaves three brothers, four sisters, and a host of relatives to mourn her passing. She was an aunt of the wife of Rev. T. J. Bridgett. The funeral was attended by the pastor, Rev. J. C. Williams, assisted by the Rev. Dave Williams, pastor of the Magnolia Baptist Church, Long Leaf, La.—T. J. Bridgett, Reporter.

BAILEY—Mrs. Tinnie Bailey, born February 19, 1889, died April 17, 1929, at the home of her mother, Rene Hudson, in Marche, Ark. She was converted under the pastorate of the Rev. R. C. Ray, of Zion Chapel Church, and was a faithful member. She moved to Little Rock and joined White Memorial Methodist Episcopal Church, under the Rev. S. McDonald. There she proved a faithful member until she was taken ill. She leaves a dear mother, three sisters, brother, a devoted husband, and many friends to mourn her passing. The funeral service was conducted by the Rev. J. L. Nelson, assisted by the Rev. Fred Croston and the Rev. Wallace.—Fannie Nelson, Reporter.

BOLDEN—Bro. William Bolden, born in Thomston, Ala., in 1873, moved to Meridian, Miss., while young, and joined Rose Hill Methodist Episcopal Church. He married Miss Mary Edwards in 1892, and lived a faithful husband and Christian. After an illness of eight months he passed away on March 15, 1929. He leaves to mourn his passing, a wife, one son—Louie Bolden, three grandchildren, daughter-in-law, brother, sister, and relatives. His many friends were countless, and the members of Rose Hill church miss him as a class leader, steward, trustee, and treasurer, which offices he served for many years.—Hattie Nelson, Reporter.

BONNER—Mrs. Maggie Bonner died March 12, 1929. She was a faithful member of Centenary Methodist Episcopal Church, Memphis, Tenn., for more than thirty years. She was born in Holly Springs, Miss. She always attended all of the church services, especially the prayer and class meetings. She was a gifted singer. She had a voice for gospel singing, and she always did the greater part of our singing in the mid-week meetings. Her funeral was largely attended, and the floral offerings were many. The Rev. E. J. Cox conducted the funeral. She leaves to mourn their loss, a husband, sister, daughter, and three grandchildren.—Reporter.

BUSH—Mr. Fred Douglas Bush, son of the Rev. T. M. Bush, of Barnesville, Ga., was born May 12, 1901, at Barnesville, Ga. He was converted and joined the church at the age of thirteen years, and practically lived his whole life in the church. On March 28, 1929, he passed to his eternal reward in Detroit, Mich., where he had lived for some time. The funeral was conducted by the Rev. A. W. Reeves, pastor of Green Mountain Methodist Episcopal Church, where he had lived a faithful Christian life for fifteen years. Interment in the family plot. Mr. Bush had a cheerful disposition, and was always willing to do what he could. He leaves to mourn their loss, a father, mother, four sisters, two brothers, and a host of friends. Our loss is heaven's gain.—Reporter.

CYRUS—Miss Eula Lee Cyrus was born in 1907, and died April 29, 1929. She joined

Zion Ridge Methodist Episcopal Church when she was fifteen years old, and was a faithful member. She was ill for three years, but she bore her illness with ease, trusting in God. She leaves to mourn her passing, a father, four brothers, a grandmother, a host of relatives and friends. The Rev. Whalen and the Rev. Montgomery, of the Baptist Church, conducted the funeral. Her remains were laid to rest in the Foxworth Cemetery, Hub, Miss.—Catherine Johnson, Reporter.

FELDER—May 11 marked the passing of Mrs. Luvenia Felder, wife of the Rev. Gabriel Felder, a retired minister of the Texas Conference, whose funeral was conducted at St. Mark Methodist Episcopal Church, Houston, Texas, of which she was a member. The following ministers participated in the funeral services: the Revs. A. W. Harley, R. B. Reid, and Dr. J. S. Scott. The pastor, Rev. E. W. Summers, delivered the funeral sermon from Rev. 14. 13; subject, "A Voice from Heaven." On Tuesday morning the remains were taken to Darben, Texas, for interment. A husband, sister, six children, twenty-one grandchildren, other relatives and friends, mourn her passing. Sister Felder was an exceptional character, and one of the most loyal and Christian mothers of our church and race. Therefore we truly sympathize with the relatives of the deceased Sister Felder, and assure them of our interest and prayer. We commend them to our heavenly Father, who alone can truly, and will, comfort them.—Mrs. K. E. M. Summers, Reporter.

FRANKS—Mrs. Bertha Franks, a faithful member of Mt. Zion Methodist Episcopal Church, Logansport, La., departed this life April 21, 1929, in full assurance of heaven. She leaves to mourn, a devoted husband, six children, mother, sisters and a host of friends. The funeral was conducted by the pastor, Rev. O. J. Harvey.—Reporter.

GILLESPIE—Bro. Horace Gillespie, a member of St. James Methodist Episcopal Church, Ocean Springs, Miss., departed this life after a long illness of about fifteen years, Thursday evening, April 25, 1929. His last words were, "I am going home." He was a brother-in-law of Dr. G. W. Smith, pastor of our church at Laurel, Miss.; the Rev. Edgar Smith, of Gulfside, Waveland, Miss. Besides these, he leaves to mourn his passing, a wife, one step-son, a great number of other relatives and friends. The Rev. J. B. Campbell officiated.—Reporter.

GRAVES—The Rev. Anthony Graves was born in Cass County, Texas. He married Mary E. C. Holloway, December 7, 1875, and to this union thirteen children were born, nine of whom grew to manhood and womanhood. He was converted in Texarkana, Texas, and later was called to the ministry, in which has been very successful. In 1889, Bro. Graves moved to Ardmore, Okla., which was then a territory, where he organized the first Methodist Episcopal Church, which was at that time in the Indian Mission Conference. He succeeded in holding the church together until the Conference sent Rev. Matthew Campbell to take charge. He organized a church at Wynnewood, Springer, Sulphur, and Davis; later he pastored a church in Berwyn. He moved to Oklahoma City in 1911, and connected himself with Quayle Methodist Episcopal Church. He assisted the pastors as long as his health would permit. He fell asleep March 30. He leaves a wife, six sons, two daughters, five grandchildren, two great-grandchildren, two brothers, one sister, and a host of friends to mourn. The funeral was attended by the Rev. J. H. Hatchett.—L. J. Howard, Pastor.

JEFFERSON—On March 27, 1929, death claimed Sister Jane Jefferson, who was a faithful member of Zion Ridge Methodist Episcopal Church. She was a church worker, indeed. At her death she was president of the Ladies' Aid Society for nine years, a class leader and Sunday-school teacher. She leaves to mourn their loss, a husband, daughter, grandson, sister, six brothers, a host of relatives and friends. The Revs. L. T. Jones and W. H. Smith conducted the funeral service. Her remains were laid to rest in Fox-

worth Cemetery, Hub, Miss.—Catherine Johnson, Reporter.

JORDAN—Mrs. Lelia Oliver Jordan died April 16, 1929, at the home of her sister, Hattiesburg, Miss. She was a member of Friendship Methodist Episcopal Church for a number of years. She leaves a husband, four sisters, three brothers, and a host of friends to mourn her passing. The funeral was attended by her pastor, the Rev. C. M. Webb.—Mrs. D. A. Houston, Reporter.

LAWRENCE—Bro. E. E. Lawrence, a fervent member of Mt. Pleasant Methodist Episcopal Church, Basin, Miss., passed from labor to reward, April 20, 1929, at the age of sixty years. He joined the church under the pastorate of Rev. J. B. Smith in 1893. He served his church faithfully until his death in the following capacities: steward, trustee, and class leader. He leaves to mourn their loss, a widow, four sons, five daughters, sixteen grandchildren, two brothers, six sisters, and a host of friends and relatives. His funeral was attended by his pastor, the Rev. Armstrong, assisted by the Rev. S. Miles, pastor of the Baptist Church. Several of the leading white friends were present and spoke words complimentary to his life as a model citizen of his race.—Reporter.

MARSHALL—Jace Marshall, one of the oldest members of Brandon Hill community, Philadelphia, Miss., passed from labor to reward, January, 1929. He was a man that was admired by all, both white and black, and his life was one of service in both the Methodist and Baptist churches, though a member of Poplar Spring Baptist Church. The members of Brandon Hill Methodist Episcopal Church will miss Bro. Marshall. He leaves six sons, four daughters, and a host of grandchildren to mourn his passing.—Sallie Spinks, Reporter.

McKEVER—Mt. Zion Methodist Episcopal Church, Logansport, La., has lost one of its best members in the person of Manirva McKeever. Sister McKeever was a class leader and a willing worker. She was among the first to give \$10 on the building of the New Mt. Zion church. She died at the age of fifty-nine years, joined the church when sixteen years of age, and lived a consistent Christian life. She always expressed a desire to live long enough to see the new church completed, and her desire was granted. She leaves a host of relatives and friends to mourn. The funeral was conducted by the pastor, Rev. O. J. Harvey, assisted by the Rev. S. Brakefield.—Reporter.

MOCOBEE—Friday morning, April 19, 1929, Mr. James Mocobee, aged ninety-eight years, died at his home in Dover, Tenn. He was an old soldier of the Civil War, was a member of the Methodist Episcopal Church for fifty years; was trustee and steward. He was a member of the trustee board when he died. He is survived by his wife, Mrs. James Mocobee, who was ill at the time of his death; four sons, three daughters, and a host of grandchildren and friends. Funeral services were conducted by the Revs. E. T. Ervin and H. Howell. The remains were laid to rest in the Dover cemetery.—Reporter.

MOORE—St. Elizabeth Methodist Episcopal Church, Southside, Meridian, Miss., lost one of its best members in the person of Mrs. Eliza J. Moore, who died February 27, 1929, at Morton, Miss., at the age of fifty-two years. She was the mother of five children. The funeral was attended by the Rev. N. E. Goodloe, pastor of the Methodist Episcopal Church at Morton, Miss. Sister Moore had been sick for more than a year.—The Rev. J. A. Williams, Pastor; N. A. Green, Reporter.

MOSES—Bro. Eli Moses, one of the oldest members of St. James Methodist Episcopal Church, Lonoke, Ark., and also one of the oldest members of the community, departed this life March 28, 1929, in full triumph of Christian faith. He was eighty-seven years of age. He bore his illness with patience, conversed freely with those who called in to see him in regard to his past labors and willingness to depart this life and be with Christ.

Bro. Moses was highly respected by all. The funeral was conducted by his pastor, the Rev. J. H. Henry. The sermon was preached by Dr. J. M. Cox, president emeritus of Philander Smith College. The Revs. Finkley of the Baptist Church, G. W. Perry, Todd Dillahay, and others, assisted. He leaves to mourn his passing, nine children, a host of grandchildren, and friends.—The Rev. J. H. Henry, Pastor.

PENDERGRASS—Mrs. Pendergrass, wife of the Rev. T. J. Pendergrass, a minister of the South Carolina Conference, passed to her final rest in Charleston, S. C., where they had lived for a number of years, on April 22, 1929. Her remains were brought to the home of her husband for burial. Funeral services were held in Mt. Zion Methodist Episcopal Church, Kingstree, S. C. Dr. M. M. Mouzon acted as master of ceremonies. Mt. Zion choir rendered appropriate selections. Ministers participating in the services were Drs. R. L. Hickson, T. J. Currie, F. H. Grant, W. M. R. Eaddy, T. J. Robinson, H. D. Woods, F. Tobin, D. Salter, B. C. Jackson, W. L. McFarland, of the Baptist Church, and the writer, Rev. D. H. McLean. The funeral sermon was delivered by the Rev. C. C. Clark, district superintendent of Charleston District, who selected his text from St. John 11: 25. The floral offerings were beautiful and numerous. The Rev. James Richards, D.D., our pastor at Greeleyville, came also, bringing many of the teachers of Greeleyville high school; also Mrs. E. J. McCollom, showing their respect to their ex-pastor in his hours of grief. Sister Pendergrass is not dead, but liveth forevermore with Christ.—The Rev. D. H. McLean, Reporter.

PHILIPS—Mrs. Willie B. Philips, of Basin, Miss., was born May 15, 1912, and departed this life April 11, 1929. She was a faithful Sunday-school scholar, and a loving and devoted wife to her husband. She leaves a father, mother, one brother, and two sisters to mourn her passing, also a host of friends.—The Rev. D. D. Armstrong, Pastor.

PHILLIPS—Joseph Phillips departed this life at his home at Gastor Point, Gulfport, Miss., April 28, 1929. Bro. Phillips came from Missouri several years ago and settled in New Orleans, La., where he became a faithful member of Wesley Chapel Methodist Episcopal Church. He was married to Miss Margaret C. McCoy, July 15, 1929, after which they moved to Gulfport, Miss., where he became a faithful and acceptable member of St. Mark Methodist Episcopal Church. He was a faithful, true, and industrious husband. The funeral was conducted from St. Mark Methodist Episcopal Church, April 29, 1929. The remains were laid to rest in the Gulfport cemetery. The Rev. M. P. Johnson officiated.—Reporter.

RUDERSON—Mr. Morgan Ruderson, father of Mrs. Viola Walker, who was a member of Andrews Chapel, Dennis Mills, La., died at the Charity Hospital in New Orleans, La., on Sunday night, April 14, 1929, at the age of sixty-seven years. He had been a member of the above church for over forty-eight years, and had served as steward, district steward, and trustee. Bro. Ruderson reared a large family; all of his children are Christians and members of the Methodist Episcopal Church. He was a constant reader of the Bible and the Southwestern Christian Advocate. His body was taken to his home church, where the Rev. A. W. Johnson, pastor, and R. A. Taylor conducted the funeral on April 16. His remains were laid to rest in the family cemetery at Dennis Mills. He leaves a wife and many children, also other relatives, to mourn his passing. Mrs. Viola Walker, daughter of Bro. Ruderson, is district steward and superintendent of our church school at Natalbany, class leader, president of the Ladies' Aid, a faithful Christian, and subscriber to the Southwestern. She gave all care possible to her father.—J. H. Thompson, Reporter.

STRAUGHTER—Sister Matilda Straughter departed this life at her home near Butler, Texas, April 8, 1929, after an illness of ten months. She was seventy years of age. She

joined the Pine Top Methodist Episcopal Church at the age of sixteen, and lived a faithful member of the church until her death. She organized the plan of financing the new Pine Top church, now in course of erection. Fifty-four years of service were given by her to the church. She leaves two sisters, two brothers, two daughters, one son, and many relatives and friends. Sister Straughter was a member of the Heroines of Jericho, which order performed their burial rites. The Rev. M. Q. A. Fuller, pastor of Fairfield, Texas, preached the funeral sermon. A large number of friends attended the funeral. The remains were laid to rest in Pine Top cemetery.—The Rev. G. M. Steward, Pastor.

TANNER—Georgianna Tanner was born at Basin, Miss., December 12, 1876, and died March 18, 1929. She joined the church at an early age, and was a faithful Christian until death claimed her suddenly. She leaves to mourn her passing, one son, two daughters, and a host of friends.—The Rev. D. D. Armstrong, Reporter.

TERRILL—Bro. Singleton Terrill, born in Jackson County, October 15, 1852, departed this life March 15, 1929, at Basin, Miss. He taught in the public schools, and served in many capacities in his church. He was a soldier of Christ for forty-five years.—The Rev. D. D. Armstrong, Pastor.

THOMAS—On May 10, 1929, Bro. B. J. Thomas, of Newport, Ark., passed from this life to join the friends and loved ones beyond. He lived to a ripe old age of seventy-seven years. He was converted and joined the Methodist Episcopal Church, where he lived a faithful member to the end. He was always anxious to see the church progressing, and was very devoted to our pastor, the Rev. A. T. Stevens, and his good wife. He leaves to mourn their loss, two sons, two daughters, ten grandchildren, and five great-grandchildren. His funeral was held Sunday, May 15, from Emory Chapel Methodist Episcopal Church. The funeral was conducted by the Rev. Stevens, and all who listened to him felt that it pays to live a Christian life.—Reporter.

WILLIAMS—Mrs. Emma Williams, aged twenty-three, daughter of Mr. and Mrs. Geo. Osborne, the latter a member of Union Methodist Episcopal Church, Morgan City, La., departed this life April 6, 1929, at Houston, Texas. She was twice married, and was the mother of two children. She leaves, besides husband and children, mother, father, four brothers, one sister, and a host of friends to mourn their loss. During the last talk the writer had with her, Sister Williams assured him that everything was well with her soul. She was a devoted mother and faithful wife, and was loved by all who knew her best. The funeral of Sister Peyton and Sister Williams was unprecedented, both having been conducted by the writer at the same time.—The Rev. R. A. Walmsley, Pastor.

Cards of Thanks

I wish to express my thanks to my many friends for the kindness and sympathy shown me during the long illness and death of my husband, the Rev. R. A. Dowell.—Mrs. R. A. Dowell, Shelbyville, Tenn.

I wish to thank the members and friends for their loyal support in helping to put the program over the top on Easter. Amount raised, \$352.42. Praise God, from whom all blessings flow.—A. D. Phelps, Pastor, Bellville, Texas.

I take this method to thank the members and friends of Haven Methodist Episcopal Church, New Orleans, for an agreeable surprise on Tuesday night, May 7. We are very thankful to Mrs. C. L. Montgomery and Bro. James Housesy for leading in this project. Come again.—The Rev. B. J. Reddix and Family.

I wish to thank the club workers of Thirfield Chapel for a \$42 suit of clothes, to

which the following persons contributed: Mrs. Lillie Cotton, \$12; Robert Cotton, \$4; Ellen Garner, \$2.05; Catherine Russell, \$1; Pauline Coal, \$1; F. Moody, 50 cents; Ella Moody, 50 cents; Estelle Yates, a necktie; Amos Bennett, a hat. God bless you. Come again.—G. W. Johnson, Pastor, Union, Miss.

We take this method of thanking the good sisters of Pleasant Ridge Methodist Episcopal Church, Bellefontaine, Miss., for the beautiful quilt. Each sister pieced a block with her name marked on it. Some of the promoters were Sisters E. Larbitt, C. Stovall, E. Moon, S. Boyd, M. Berson, R. Steele, L. A. Berson, E. Boyd, M. Boyd, L. Crowley, A. Belton, L. Corbitt, E. D. Steele, L. M. Steele, Lottie Steele, H. Steele, Mahale Steele, C. Harwell, F. Steele, M. Galloway. A storm visited the parsonage on April 13, which was highly appreciated. May God's blessings rest upon these good people. You are welcome to call again.—W. M. McCaskill, Pastor.

We take this method to thank the good members and friends of Bethel Methodist Episcopal Church, Tallapoosa, Ga., for the storm that came to the parsonage at Bremen, Ga., Saturday night, May 4. A host marched in and left many pounds of choice groceries and fruit for the pastor and family. The groceries amounted to \$20. The party was led by Mr. and Mrs. Willie J. Herrington, Mrs. D. Walker, Mr. and Mrs. Cora Finely, Mrs. Ida Medlock, Mrs. Mozell Bell, Mrs. Jessie Johnson, Mrs. D. Williams, Mrs. Maude Crowder, and others. We pray God's richest blessings upon you all. You are welcome to come again.—The Rev. P. B. Gates and Family.

I desire to thank the good people of New Prospect Methodist Episcopal Church for their kindness to me on March 16. A storm struck the home of Mr. and Mrs. Sexton Johnson; many voices were heard singing, "Somebody Is Knocking At Your Door." The door was opened, and a crowd marched in, made up of Methodists and Baptists. Prayer was offered by Sister Ida Warren. Remarks were made by the Rev. L. C. White. Several pounds of select groceries were laid on the table; also a nice purse. May God bless these good people that they may live long to care for the church. Please come again, soon. You are welcome.—The Rev. S. Houston, Pastor, Smithville, Miss.

The Rev. and Mrs. P. S. Olive wish to thank the good people of Harris Chapel Methodist Episcopal Church, Harriston, Miss., for seventy-five pounds of choice groceries and other gifts, laid on the table the night of April 15, by a crowd that marched in our home singing, "God Will Take Care of You." Prayer and words of appreciation were offered by the writer. This surprise party was given by the Ladies' Aid Society, Woman's Foreign Missionary Society, and Epworth League, and was led by Mesdames M. Steward, C. Dangerfield, and Miss Elnora Jones. Those who participated were Mrs. A. Cooks, Mrs. I. Wright, Miss M. Shaw, Mr. G. Popp, M. Popp, J. Sanders, E. Dangerfield, A. L. Foster, E. Steward, J. Henry, H. Wells, Miss Willie Claborn, Mrs. O. L. Eddings, Miss V. E. Polk, Mrs. E. A. Jackson, Misses Mary Grayson and Nancy Wright, Mrs. C. Davis, and others. May God bless these good people. Come again.

On April 6, while the pastor and wife were being entertained by Mrs. F. S. Fulson, a storm struck the parsonage and left about one hundred pounds of choice groceries on the table. Those who participated were Mrs. Lula Littlejohn, L. L. Littlejohn, Miss L. Littlejohn, Bro. W. L. Owens and wife, Bro. T. R. Owens, Miss T. A. Owens, Mrs. T. R. Owens, Mesdames S. Henderson, W. Wynn, F. S. Fulson, Mr. E. D. Allen, Bro. W. Wynn, little Miss Katherine Johnson, Sister M. L. Littlejohn. From Horsepoint: Bro. Joe Sholes, Sr., Joe Sholes, Jr., Mrs. M. J. Sholes, R. G. Sholes, B. D. Sholes, Bro. McCarty, Mrs. B. Dangerfield, Miss Hattie Dangerfield, Mr. John L. Dangerfield, and our merchant, Mr. N. B. Nelson. We were proud to have

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Lake Charles	Jennings, La.	June 26-30	W. J. Hampton
New Orleans	Bogalusa, La.	June 26-30	J. D. David
La. Teche	Morgan City, La.	June 26-30	H. Daniels
Waycross (So. End)	Valdosta, Ga.	June 28-30	D. R. Cooper
Pulaski	New River, Va.	July 4-7	A. Davis
Knoxville	Greenville, Tenn.	July 10-14	F. D. Johnson
Palestine	Butler, Texas	July 10-14	J. F. Barnes
Alexandria	Many, La.	July 10-14	S. S. Earles
Oklahoma	Hennessey, Okla.	July 16-21	J. H. Ellis
San Angelo	Brownwood, Texas	July 16-21	S. D. Mosely
Shreveport	Shreveport, La.	July 17-21	J. C. Calvin
Gulfside	Picayune, Miss.	July 18-21	A. L. Holland
Brookhaven	Tylertown, Miss.	July 18-21	G. W. Coleman
Gulf	Fort Myers, Fla.	July 18-21	J. S. Todd
Vicksburg	Fayette, Miss.	July 24-28	J. R. Ross
Navasota	Brenham, Texas	July 24-28	T. S. Pryor
Greenville	Greenville, S. C.	July 24-28	J. E. C. Jenkins
Baton Rouge	Clinton, La.	July 24-28	Chas. Anderson
Jackson	Canton (Ct.), Miss.	July 25-28	J. S. Williams
Waycross (No. End)	Barnesville, Ga.	July 26-28	D. R. Cooper
Tuscaloosa	Clinton, Ala.	July 31 to Aug. 4	F. W. Williams
Houston	Angleton, Texas	July 31 to Aug. 4	J. S. Scott
Kansas City	Glasgow, Mo.	July 31-Aug. 4	E. W. Hannah
Montgomery	Brewton, Ala.	July 31-Aug. 4	P. P. Wright
Opelika	Dadeville, Ala.	Aug. 8-11	J. C. Chuman
Beaumont	Livingston, Texas	Aug. 7-11	C. H. Pemilton
Savannah	Jesup, Ga.	Aug. 7-11	S. D. Bankston
Waynesboro	Statesboro, Ga.	Aug. 14-18	W. H. Odum
Holly Springs	Ripley, Miss.	Aug. 20-23	A. G. Cole
North Baltimore	Baltimore, Md.	Aug. 20-25	Geo. E. Curry

our district superintendent, Dr. J. H. Ellis, and wife, with us to hold the second Quarterly Conference. They were proud of the love and appreciation shown them by the members and friends.—The Rev. A. L. Woodward, Pastor, Grant, Okla.

We wish to thank the members and friends of the two auxiliaries of Grace Methodist Episcopal Church, Covington, Ga., the Friendly Twelve and Ladies' Aid Society, for the precious gifts bestowed upon us during the month of April. On Monday evening, April 15, the loyal members of the Ladies' Aid Society, led by the resourceful president, Mrs. L. T. Lovelace, gave the pastor a five dollar bill. For this gift the pastor expressed many thanks. On the following Monday, April 22, the faithful members of the Friendly Twelve, led by the progressive president, Mrs. Lulu Shackelford, sent a truck from the grocery store laden with more than fifty pounds of select groceries, to the parsonage, where they were most cordially welcomed and joyfully received. May the blessings of God rest upon these faithful and loyal members of the Friendly Twelve and Ladies' Aid Society of Grace Methodist Episcopal Church. Many thanks to you for the gifts bestowed.—The Rev. and Mrs. J. H. Bridges.

Mrs. J. T. Leggett, wife of the Rev. J. T. Leggett, a retired minister of the Lexington Conference, wishes to thank the ladies of the Ministers' Wives Association for the beautiful postal-card shower they sent her during the recent session of the Lexington Conference. Mrs. Leggett fell the 25th of last August and broke her right hip, and has never been able to walk a step since, but she is thankful to be able, with the assistance of her faithful husband and others, to sit up. She also wishes to thank St. Mark Methodist Episcopal Church, Chicago, Ill.; Cory Methodist Episcopal Church, Cleveland, Ohio; Barnes Methodist Episcopal Church, Indianapolis, Ind.; Scott Methodist Episcopal Church, also of Indianapolis, Ind., and Mr. and Mrs. James Allen, Cleveland, Ohio, for a beautiful wheel chair, which is a wonderful help in getting around in the house and out in the sunshine. She is also grateful to the Rev. and Mrs. Hughes, of New London, Ohio; Mr. and Mrs. D'Armond, of South Bend, Ind.; also Mrs. J. L. Curtis, of South Bend, Ind., for remembering her on her birthday the 19th of April. Mrs. Leggett is a charter member and the first president of the Lexington Conference Woman's Home Missionary Society, and a charter member and the first corresponding secretary of The Woman's Foreign Missionary Society of the Lexington Conference. She is termed a mother of these societies by all who know of the great work she has done in them. Mrs. Leggett wishes to thank the following pastors of this city and their congregations for kindness they have shown to her during her illness: the Rev. J. C. Hayes, pastor of Barnes Meth-

odist Episcopal Church; the Rev. E. A. White, of Simpson Methodist Episcopal Church, and the Rev. D. E. Skeiton, of Scott Methodist Episcopal Church. Sister Leggett is a member of Barnes Methodist Episcopal Church, and also a steward. She has not only been faithful to the church, but to other benevolences to which she belongs. She and her faithful husband traveled thirty-two years in the regular ministry in the Lexington Conference, and retired four years ago. The 28th of last March they celebrated their thirty-sixth wedding anniversary at their home, 944 Edgemont Ave., Indianapolis, Ind., with a few friends, talking about the pleasant times they spent in this great work.—Mark E. Jones, Reporter.

Marriages

ARRINGTON—THOMAS. Mr. John Arrington and Mrs. Amanda Thomas were joined in holy wedlock, Thursday, May 2, at the home of Mr. and Mrs. Batson, of Bond, Miss. The Rev. Jas. Gaddis, pastor of Bond and Wiggins Methodist Episcopal Churches, performed the ceremony.—Reporter.

MACKAY—ALLEN. The Rev. J. D. Mackey, pastor of Hood Chapel, Gonzales, Texas, and Mrs. M. B. Allen, of Fort Worth, Texas, were quietly married April 25, 1929, at the home of the bride in the presence of their intimate friends. Mrs. Mackay is a resident of Fort Worth, and was formerly a member of the Baptist Church, and a great worker. She has now become a member of the Methodist Church, and will be a great help to her husband in putting over the program of the church. The Rev. Mackey comes from Luling, Texas, and is a member of the West Texas Conference, San Antonio District. We wish for them a happy voyage over life's sea. The Rev. M. C. Ellison officiated.—Mrs. M. C. Ellison, Reporter.

PARKER—BROWN. Mr. William Parker and Miss Manervia Brown were happily united in holy wedlock by the Rev. E. W. Rogers. The groom is one of the oldest officials of Little Zion Methodist Episcopal Church, Stonewall, Miss., and the bride is also a member of Little Zion. We wish for them a long and happy life.—Reporter.

RICHARDS—MORRIS. Mr. Henry C. Richards and Miss Lillie Morris, of Clair, La., were quietly united in wedlock, March 31, 1929, at the home of the bride in the presence of a large number of friends. The Rev. Zack Smalley officiated.—Reporter.

Woman's Column

Washington Conference Woman's Home Missionary Society School of Missions, Baltimore, Md., June 24-28. Faculty: Dean, Mrs.

M. P. Thomas, Washington, D. C.; registrar, Miss E. E. Bowie, Washington, D. C.; Bible, Miss H. H. Beason, Washington, D. C.; text book, Mrs. F. E. Galther, Washington, D. C.; general methods, Mrs. E. E. Luce, Des Moines, Iowa; missionary education, Miss M. J. Knight, Baltimore, Md.; Christian stewardship, Mrs. J. P. Jenkins, Washington, D. C.; young people's methods, Miss E. E. Bowie, Washington, D. C.; junior methods, Mrs. C. Nelson, Washington, D. C. For further information address Mrs. M. P. Thomas, dean, 332 Fourth Street, S. E., Washington, D. C.

Atlanta Conference—The annual meeting of The Woman's Home Missionary Society will convene with Fort Street Methodist Episcopal Church, Atlanta, Ga., June 19-21. The opening session will be held Wednesday evening, at 7.30 o'clock. We are expecting every Conference and district officer to be present as well as a delegate from each charge in the Conference. The Gainesville District had their meeting as usual; it was well attended. Mrs. A. E. Allison is the president. The Atlanta District meeting is in progress this week, and we go to the Rome District on the 25th, at Cedartown, Ga., with Mrs. Grace Barnes as president. Again urging you all to be present, we are, yours, Mrs. O. H. Harris, president; Mrs. D. B. Whitaker, corresponding secretary; Mrs. E. C. Stanton, treasurer.

The district meeting of The Woman's Home Missionary Society of the Upper Mississippi Conference held its session at Haven Memorial Methodist Episcopal Church, Winona, Miss., May 16, 17. Thursday night at 8 o'clock, the Rev. M. L. Ross delivered a wonderful message. Friday morning at 10.30 o'clock we were called to order by our district president, Mrs. L. P. Rogers, who gave some very helpful instructions. At 1.30 P. M. we were served dinner. The table was beautifully arranged by the following: Mesdames C. T. Vaughans, Grissom, Little, Standymire, Brister, and others. At 2.30 we held a group study of the following topics: "Our Duty to The Woman's Home Missionary Society," "The Jubilee Period and Its Meaning," "Christianity in Our Homeland." These topics were very helpful. At 8.30 P. M. we opened with a beautiful selection by the choir, Miss Ethel E. Cauthon at the piano. The local president, Mrs. F. C. Cauthon, conducted a wonderful program. We were welcomed highly. Our Conference evangelist of the Durant District, the Rev. Hazley, gave a message we will never forget. Among the visitors present were: the Revs. Tolbert, Bynum, Hazley, Ross, Brownridge, and Holmes. The meeting was wonderful and one we will never forget.—Miss Ethel E. Cauthon, Reporter.

The Woman's Home Missionary Society of the Central Alabama Conference will hold its annual session in Enon Ridge Church, Birmingham, Ala., June 20, 21. We ask our auxiliary presidents to please have a round report. Our slogan is, "Five Hundred Members for 1929." If every old member will gain one new member I am quite sure the goal will be reached. Dear Co-workers: Please try to double your membership. We ask auxiliaries to report on thank offering, mite box, Lenten, and jubilee. We must pull up on our jubilee this year. Some of our district and local auxiliaries are working for a gold certificate. Surely the Conference must receive one. We ask our pastors where we have not an organized auxiliary to please take a collection for the missionary work and send or bring it to the meeting. We extend an invitation to our district superintendents and pastors to attend the meeting. Please help us to make this a great meeting. We are expecting a delegate from every charge where there is an auxiliary. To Presidents of Auxiliaries: If you have not received a card from Mrs. Mattie Vann, please write her at once to 1305 North Ninth Street, Birmingham, Ala. She will send you the address of your hostess. Please do this at once. We have a few more weeks. Let us get busy. Please do your best. For the love of Christ, Mrs. R. R. Williams.

Anniston, Ala.—Dear Sisters of The Woman's Home Missionary Society of the Birmingham District: We have just closed a

very successful district session, held at Anniston, and a number of auxiliaries had representatives there with very good reports, while others who were unable to send representatives sent in their reports with monies raised. For all this we praise God, from whom all blessings flow. But now to the auxiliaries and charges that had no representative nor report, I am pleading to you, dear sisters, to begin now and work diligently until June 15, and when the annual session convenes at Enon, June 20, 21, please be there either in person with a round report or send report to me at 1631 Pine Avenue, Anniston, Ala., before that time, and I will report for you. Dear Pastors of the Birmingham District and District Superintendent: Please co-operate with us and lend us your voices these two months and hear our Macedonian cry. Lend a hand to help us put the program over. We want 200 members reported on the Birmingham District. Can we do it? Please help by each auxiliary on the charge reporting ten new paid-up members. Now for the young people's work in the Central Alabama Conference, I am appealing to you, district presidents of The Woman's Home Missionary Society, to please get busy on your district with your young people's secretaries and please report to me your Queen Esther Circles and young women's auxiliaries that are working. Let's bestir ourselves and do something worth while for the Master among our young people. We are asking for 100 new members among the Queen Esther Circles and young women's auxiliaries. Each district is asked to raise \$2 pledge money. Each Queen Esther Circle and young women's auxiliary is asked to report in June \$1 for Conference expense. Young people, please be heroes and be 100% on all lines at our annual meeting in June. We realized from our district meeting held at Anniston, Ala., in April, \$100 for all causes. Let's keep the old flag of The Woman's Home Missionary Society floating high.—L. A. M. Jackson, District President and Corresponding Secretary Young People's Work.

The Woman's Home Missionary Society of the Savannah Conference held its district meeting at Barnesville, Ga., April 26-28, under the leadership of our district president, Mrs. Juliett Bell. Quite a number of delegates were present with their reports. Friday at 8 P. M. the Rev. Pinkney preached the introductory sermon which thrilled our hearts as he explained to us a powerful message. Welcome address was given by Mrs. M. L. Reaves. The Rev. Bush responded to the addresses that extended such hearty welcome to this missionary band of loyal men and women who left their various homes to report for our Master's cause. Sister S. White conducted the morning watch, after which the Holy Communion was administered by the Revs. A. W. Reaves, A. H. Jamerson, and J. H. Pinkney. At 10 o'clock the annual address was made by Mrs. J. Bell. Mrs. M. V. Smith and others spoke complimentary of the address. Devotions, at 2.30 P. M., were led by Mrs. Amanda Harvey, and our hearts were filled as she sang those beautiful hymns. An address on Christian stewardship was made by Mrs. M. V. Smith, of Blackshear, Ga. The Rev. Martin, presiding elder of the Colored Methodist Episcopal Church, and the pastor, Rev. Fathom, were introduced to the convention. Each made timely remarks which were highly appreciated. The Rev. A. H. Jamerson brought the Sunday morning message from Matt. 27. 16. The young men from the State school at Forsyth, accompanied by the Rev. South, rendered excellent vocal selections. The Rev. H. Bush, of the Methodist Episcopal Church, South, brought us an inspiring sermon at night. Officers for the year 1929-30 were elected as follows: Mesdames J. Bell, president; A. Harvey, L. Jackson, F. Story, first, second, and third vice-presidents, respectively; O. Jacobs, corresponding secretary; M. Anderson, recording secretary; Misses M. Johnson, missionary education; M. Jones, junior secretary; O. Cawley, mite box secretary; Mesdames J. E. Smith, temperance; M. V. Smith, Christian stewardship; S. White, secretary of evangelism; P. Tingle, thank offering; M. L. Reaves, supply secre-

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June 11 to 20

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Atlanta, Savannah, South Carolina, North Carolina and Florida Conferences

CLAFLIN COLLEGE
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June 11 to 21

REV. D. H. STANTON, Dean

Washington and Delaware Conferences

PRINCESS ANNE ACADEMY
PRINCESS ANNE, MARYLAND

July 24 to August 8

REV. F. J. HANDY, Dean

Lexington, Little Rock, Central Missouri, Lincoln and Tennessee Conferences

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August 20 to 30

REV. STANLEY E. GRANNUM, Dean

For further information, address
ALLAN MacROSSIE, Executive Secretary
150 Fifth Avenue, New York City

tary; A. Strickland, jubilee secretary. A resolution and vote of thanks were extended the people of Barnesville, by The Woman's Home Missionary Society of the Waycross District for their hospitality.—Mrs. Ophella Jacobs, Reporter.

The Woman's Home Missionary Society, East Tennessee Conference, held its annual meeting at Morristown (Tenn.) First Methodist Episcopal Church, May 10. Devotions were led by Mrs. S. C. Hypsher. The business meetings of The Woman's Home Missionary Society and Ladies' Aid were held separately. The annual address by the president, Mrs. Mamie Young, was very encouraging and inspiring. The finance committee consists of the following members: Mesdames S. C. Hypsher, Wallace, and Weaver. The two auxiliaries were reunited for a wonderful sermon by the pastor, Rev. J. A. Pickett, who preached from 2 Sam. 7. 8, "The Lord is with thee." Dinner was served in the Sunday-school room. The afternoon devotional service was led by Mrs. L. Hendricks and Mrs. Davis, which was full of spiritual fervor. Mrs. Annie Shields was elected reporter to the Southwestern Christian Advocate and the Knoxville Herald. Paper, "What Improvement Can Be Made on the Knoxville District?" by the Rev. Shockley, read by Mrs. Shockley, was full of suggestions, and if carried out would make the Knoxville District second to none. The visiting pastors were introduced by Mrs. Lula Nell: the Revs. F. D. Johnson, district superintendent; S. A. Downs, Greenville, Tenn.; W. A. Jackson, Russellville; J. A. Pickett, Morristown; J. C. Sherrill, Knoxville, and the Rev. McBrossie, Johnson City. Inspiring remarks were made by each pastor; response by Mrs. L. Nell. Welcome address was delivered by Mrs. H. R. Walker; response, Mrs. McBrossie; reading, little Miss Mamie Frazier; report of corresponding secretary, Mrs. L. T. Shockley; address on assisting women to enter the Bible Conference at Knoxville, Tenn., for colored women, Mrs. Robert Hall. At the evening session an address on behalf of the city was made by Mrs. Ada Clark. The following building committee for the Trigg property at Knoxville, Tenn., was appointed: Mesdames S. Morris, S. C. Hypsher, Washington, L. Nell, H. R. Walker, and the Rev. J. A. Pickett. A pageant was conducted by Mrs. Susie Morris; demonstration on missionary work by the young ladies' auxiliary: Mrs. O. E. Carmichael, Ethel W. Burwell, Mamie G. Durnin. Mrs. Susie Morris solicited \$2 for two life Jewel members: little Miss Mamie Frazier and Eugene Walker, Jr. Address by Mrs. Essie Gear, president of The Woman's Home Missionary Society of the First Baptist Church. The next meeting will be held in September at Clinton, Tenn.—Mrs. Mamie Young, District President.

Mexia, Texas—The Woman's Home Missionary Society held a very successful call meeting in Jones Chapel, May 8, the Rev. N. J. Moore, pastor. This meeting was called for inspirational purposes only. The leaders felt that there was need of a spiritual awakening that could be met only by coming face to face with leaders of the local auxiliaries. Devotions were led by Mrs. M. M. Sandford; prayer by Mrs. W. Green. Our president, Mrs. J. M. Steward, came forward, and in a few well-selected words set the sails for the day. Miss Wilson called the roll, and the places represented were: Waco, Calvert, Maysfield circuit, Groesbeck, Mexia, Rocky circuit, and Mart circuit. The program included a study of the organization, its plans and methods. Mrs. M. M. Sandford, treasurer of the West Texas Conference, was programmed to lead in the study of the auxiliaries or adult departments. Mrs. Sandford, who has attended several national meetings, who is very scholarly and whose heart is devoted to the work, did credit to the subject she had been assigned to teach. She was able to the last moment to direct thinking in the channels she desired. Mrs. Sandford is a wonderful woman and an impressive teacher, one of whom the district is proud; in fact, the whole West Texas Conference. In the afternoon Mrs. W. Smith, of Waco, led us

in the discussion of the young people's departments. She was desirous of every person knowing their field and the wonderful service it was possible to render to God and humanity by working with the children and young folk. She answered questions that were puzzling local organizations, and many promised to return and start this work off in their local churches. The Rev. G. G. Graham, of Rocky, gave the devotional message at the opening of the afternoon session from the subject, "Faith." He lifted us out of the ruts and above the little hills that obstruct the Christian's view, and let us bask in the clime of God's conquering love where all things are possible to them that believeth. At night the district president of The Woman's Foreign Missionary Society, Mrs. Dr. C. Wade, of Calvert, spoke on missions and the history of missions in the Methodist Episcopal Church. The writer delivered a sermon on "Sacrificing Self for Others." An offering was taken for the local church who had extended us such cordial hospitality. This church, the youngest organization on the district, named for Bishop R. E. Jones, is growing swiftly. Their membership was almost doubled last year under the leadership of that evangelistic pastor whose services they are now enjoying. It is very certain that just such meetings will usher in a brighter and a better day for The Woman's Home Missionary Society. We pray God's continued blessings upon the leaders. We trust every auxiliary will make a report at the annual session at Luling in June. A report of more than \$20 was made.—W. W. Baker, Reporter.

Special Notices

The address of the Rev. Spencer Ray, district superintendent Omaha District, is 2710 Erskine Street, Omaha, Nebr., instead of 710 Erskine Street, as printed in the issue of May 16.

All correspondents will note that the address of the Rev. D. R. Cooper, district superintendent Waycross District, is changed from 407 Blackwell Street to 1301 Wadley Street, Waycross, Ga.

The address of the Rev. Chas. Anderson is changed from 1206 Railroad Avenue to Progress Park, 106, corner Miller and Newton Streets, Baton Rouge, La. All mail may be sent to P. O. Box 211.

The Wilmington District Epworth League and Church School Convention, Delaware Conference, will convene June 18-20, 1929, at St. Peter Methodist Episcopal Church, the Rev. W. E. Waters, pastor, Wilmington, Del.—The Rev. D. H. Hargis, Dist. Supt.

To the District Superintendents and Pastors of the Central West Conference: You are hereby notified that the summer institute of the Central West Conference will be held in Sedalia, Mo., July 8-18. We have an excellent staff selected for the class work. Dr. A. R. Howard and Dr. F. S. Butler will be present to assist our Conference staff workers. Let every pastor select his most promising young people for leadership and send them to this summer institute, and we are certain that the inspiration and information that they will receive in this institute will help to revive and inspire the young people of his church to greater interest in both the League

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and Sunday-school work. The registration is only \$2. Board and lodging is \$1 per day.—C. S. Webster, Manager; B. F. Abbott, Dean.

War Department Seeks Draft Law

(Continued from page 418)

that privilege. Or as the experts put it when considering the populations of the two nations: "An Irishman stands twelve times the better chance of getting into the United States than does an Englishman, under the 1890 census basis." If the Nye resolution, seeking to postpone again the national origins clause, is defeated and the law of 1924 permitted to go into effect, the quota for each nationality will correspond with the present population percentage in this country from that nation. In this method there is no discrimination.

The leading patriotic organizations and a number of the Protestant home missionary societies have petitioned Congress to defeat the Nye resolution and to put the national origins basis into operation. Citizens who are concerned to any degree about the racial elements of our future American citizenship may help to determine them by urging their Senators or Congressmen, according to which House the bill is before when writing or wiring, to act for or against the national origins basis. The elements which enter the "great American melting pot" are in the hands of the present generation. What the composite American of the next generation is to be, is being largely determined by the silence or expressed desire of those who, to-day, are proud to call themselves "Americans."

WASHINGTON, D. C.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA. JUNE 6, 1929

FOUND IN THIS ISSUE

For Their Sakes

Slights, Rights, Race Pride, Etc.

The Most Misunderstood
Profession

Bluefield District Convention
of Auxiliaries

Our Retired Preachers

Organizing the Brotherhood
of Service

Churches of China Greet
President Hoover

Personal and General

—Bishop Titus Lowe delivered the address at the recent commencement exercises of Willamette University.

—The Rev. R. W. Winchester, D.D., of Laurinburg, N. C., still shows his interest in Southwestern circulation. He has just sent in three subscriptions.

—Dr. M. T. J. Howard, our pastor of St. Paul, Meridian, Miss., was baccalaureate preacher for Haven Teachers' College, May 26. President J. B. F. Shaw closed the year with gratifying success.

—The Southwestern office was favored by an interesting visit from the Rev. H. C. Seidel, superintendent of Sager-Brown Orphanage, Baldwin, La., an orphanage maintained by the church for our colored children in the South.

—For four weeks, the Rev. E. A. Wilson, of the Hattiesburg District, has been confined to bed with illness. His recovery seems slow. It has been necessary to change the date of his District Conference from July 25-28, to August 8-11.

—Among his many pressing calls for service, both within the area and out of it, Bishop R. E. Jones shares his time and interest without stint with New Orleans College. He was commencement speaker for the college on Thursday morning, May 30.

—Miss Portia N. Jenkins, lovely daughter of the Rev. and Mrs. A. G. Jenkins, our pastor at Charlotte, N. C., graduated, June 5, in the senior class of Atlanta University. Miss Jenkins is to be congratulated on the successful completion of her school work.

—We are glad to announce that the Rev. J. H. Wesley, district superintendent of the Greenwood District, Upper Mississippi Conference, has again resumed his work after a period of illness extending from December of last year until late in March of the present year.

—Mrs. Rosa A. Kemper, an active member of Wesley Methodist Episcopal Church at Vicksburg, and who has business interests at Helena, Ark, recently sent to our office nine subscriptions to the Southwestern. We trust other laymen will follow this splendid example.

—Dr. George E. Vincent, chairman of the Rockefeller Foundation, New York City, delivered a special address at Waveland, Miss., June 4, to the First Formal Health Conference for Negroes in the South, under auspices of the Gulfside Association, Bishop R. E. Jones, president.

—The city of Atlanta is to be congratulated on the veto by Mayor Ragsdale of the Segregation Ordinance recently passed by the city council. The Interracial Commission was active in influencing the mayor to place his veto upon this unnecessary, undemocratic, and unconstitutional enactment.

—The Rev. H. M. Marbley, B.S.Litt., our pastor at Youngstown, Ohio, has been appointed a member of the Community Training Class Committee of the Federated Churches and of the Interracial Committee of that city. He also gave the devotional address for five consecutive mornings at the Central Y. M. C. A.

—Miss Jessie Elizabeth Adams, accomplished daughter of Mr. and Mrs. Grant Adams, son of a Methodist parsonage, graduated from the Clark University high school as salutatorian of a large class in the recent commencement exercises of that institution. The father of Miss Adams and this editor years ago read college Greek together.

—One of the newest and best of the church bulletins that reach our office from time to time, is the Calvary Church News, Cincinnati, Ohio. The able and industrious Dr. D. D. Turpeau, pastor, and Misses Dorothy Webb and Etta Bray, are the quill drivers. Such a bulletin can but rank among the most valuable promotion agencies of any church.

—The Rev. Dr. J. L. Farmer and the Rev. J. W. E. Bowen, Jr., were invested with the academic-hood representing the honorary degree of Doctor of Divinity at the recent com-

ment of Gammon Theological Seminary. Dr. Farmer is professor at Samuel Houston College, and for years has ably written the Sunday School Notes for the Southwestern. Dr. Bowen is our efficient pastor of Central Church, Jackson, Miss.

—Bishop Robert E. Jones was baccalaureate speaker for the Okolona Industrial School at its closing exercise, May 12, in the county courthouse of that city. The large audience, composed of both white and colored citizens, was captivated by the bishop's eloquent discourse. On the following Wednesday night, address for the graduating class was delivered by Dr. J. B. F. Shaw, president of Haven Teachers' College.

—To a large and appreciative audience at Canton, Miss., the Rev. L. E. Johnson, pastor of our Asbury Church, delivered the baccalaureate sermon for the Canton high school. Bro. Johnson is reported to have acquitted himself very creditably in this discourse. Likewise, the Rev. F. D. Mayes, of McCabe Church, Beaumont, Texas, delivered the baccalaureate sermon on May 26 to the Carlton-Pollard High School of that city. His subject was, "The Efficient Life."

—The baccalaureate sermon of Bethune-Cookman College was delivered by Dr. Schuyler E. Garth, superintendent of the Miami District of our St. Johns River Conference; the annual address to student organizations by Dean R. O'Hara Lanier, Florida Agricultural College; the alumni address by Dr. H. W. Bartley, superintendent of the Jacksonville District, Florida Conference. Dr. J. W. E. Bowen, extension secretary, Gammon Theological Seminary, delivered the commencement address.

—On June 2, a mass meeting of five hundred young people was held at Warren Memorial Church, Atlanta, Ga., with Dr. W. A. C. Hughes, of the Board of Home Missions, as speaker. The group was composed of representatives of young people's organizations from Ariel Bowen, Centenary Memorial, Ladd Street, East Atlanta, College Park, Rockdale Park, South Atlanta, Warren, and Central churches. The movement was headed up by District Superintendent Stanton, J. J. Seabrooks, secretary of boys' work, and C. A. Talbert, master of ceremonies.

—The thirtieth commencement exercises of the Industrial High School of Birmingham, Ala., closed May 31 with a senior class enrollment of 150 young people. The president of the Board of Education, Mr. Erskine Ramsey, delivered the address to the graduating class. A unique feature of the commencement exercises was a symposium on the Negro spirituals. They were discussed from the standpoint of their classification, their characteristics and peculiarities, their development and preservation. The exercises were a credit to the city Board of Education, as well as to the principal and faculty of the institution.

—The churches of Atlanta Area are expressing their sympathy with resident Bishop F. T. Keeney in the sad loss by death of Mrs. Keeney, whose funeral and interment took place in Syracuse recently. Many local congregations, and a number of the districts have drawn up resolutions of condolence. Among those leading in these sympathetic expressions are the Rev. E. D. Giddens, R. B. Owens, F. M. Scruggs, and L. M. Carter, of Waynesboro. It was here that Bishop Keeney made his first official visit on going to the Atlanta Area. Atlanta District, the Rev. D. H. Stanton, district superintendent, sent for the funeral a floral wreath of beautiful design.

—Conversions and accessions usually attend the ministry of Rev. W. H. Dean in whatever field he is called to serve. At the recent close of the Washington Conference, Dr. Dean was assigned to the Warren Church, Pittsburgh, Pa., because of its strategic place in the life of Methodism. He had formerly been district superintendent of the South Baltimore District, and had three more years to serve in that position, but Warren and the general church called him because of his noteworthy fitness. On going to Warren, he was received with open arms. In this brief period of time,

Warren's collections have doubled, and there have been a large number of conversions and accessions, and there is ahead a glorious year of success for this pastor and people.

—Mr. and Mrs. C. C. Bates, of Trenton, Miss., announce the marriage of their daughter, Willie Blance, to Mr. Ernest L. Harrison, the son of the Rev. and Mrs. S. L. Harrison, pastor of the Methodist Episcopal Church of Hickory, Miss. Miss Bates is the granddaughter of the Rev. J. W. Little, retired minister of the Mississippi Conference. The young couple are both high-school graduates of Haven Teachers' College of the class of '29. Miss Bates also graduated from the Domestic Art Department of Haven Teachers' College in the class of '27. On Commencement Night, May 29, she received a prize for being the best student in domestic art. The ceremony was performed on Haven campus. They will make their home in Talladega, Ala., where they will take up their college course in Talladega College.

—Four former presidents and more than fourteen thousand students celebrated, on May 7, the sixtieth anniversary of the signing of the charter of Boston University. Since that event in 1859, over fifty thousand people have been touched by this great university, which now has the fifth largest enrollment of any educational institution in the country. Seventeen of the university's graduates have been elected bishops, 122 are now serving as judges, over seventy now living have served as college or university presidents. The university has granted 17,925 degrees since its founding. The first person ever to receive this university's honorary degree was the late Marshall Foch, of France, in 1921. At its recent commencement the university granted more than a thousand degrees. President Daniel L. Marsh is to be highly congratulated on his efficient administration of one of the nation's greatest universities.

—The Rev. A. P. Shaw, D.D., pastor of our Wesley Chapel, Los Angeles, Calif., with his congregation, observed on May 4-14, the forty-first anniversary of that popular church. A souvenir program of this event was issued comprising more than thirty pages of events and illustrations. The most interesting fact in connection with the anniversary is the expansion program now under way for the contemplated new and greater Wesley. Under Dr. Shaw's administration more than \$12,000 have been paid on a standing debt of \$20,000; \$15,000 has been invested on renovation and improving the old church to date, and a \$21,000 site has been purchased for the new building, to be erected at the corner of 46th Street and McKinley Avenue, in the heart of the Negro population. The new site is within two blocks of four electric car lines, and here in the near future will be erected a modern, up-to-date church, which will serve creditably the community for the next half century.

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DORA DIERFENDORF, Contributing Editor

June 6, 1929

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For Their Sakes

IT IS my opinion that the Board of Education is doing one of the finest pieces of work in Methodism in assisting Christian men and women to complete their education, that they may better serve their fellow men and their God."

This paragraph is an excerpt from a letter written to the Board of Education by a young man who had been enabled to graduate from school by reason of help afforded him through the Student Loan Fund administered by the Board of Education of the Methodist Episcopal Church.

Thousands of young people, like this one, cannot go to college of themselves. Their own, or the resources of their families, will not warrant. It has always been so in society that many high-purposed souls are hindered in the pursuit of worthwhile aims by reason of financial handicaps. If the love of money is the root of all evil, surely the lack of it is the occasion of no little inconvenience and loss. Among these handicapped thousands of youth are many possessed of noble purpose. They want to know and to do and to be. Theirs is a social purpose of the noblest type. Because such as these are financially unable to "weed their own row" through college is no reason why they should not go to school.

Society needs the potentialities embodied in its youth. If these are not husbanded and developed, social impoverishment will ensue. Think of the loss that would have been entailed upon society by the failure to have educated an Edison or a Wesley or a Woodrow Wilson or a Booker Washington. When society neglects the Christian development of its youth it penalizes itself by such ignoring of the resident values possessed by youth for social well-being.

In their own right, as persons of supreme and eternal values, the youth have a claim upon the community's interest and assistance in their struggle upward, outward, and onward. Society owes it to youth to provide for it a culture medium for all the latent powers, high ambitions, and unfolding faculties of personality. That society is unworthy of the individual which does not provide for him the atmosphere and social process required for his flowering and fruitage as a being of infinite worth.

Herein is the supreme task of the church—that which distinguishes it fundamentally from every other social institution. The church helps the individual to discover, develop, and dedicate himself to the unison and harmony of spiritual forces that mark the upward trend of man Godward. To fail the youth at this point, the church would be recreant in her noblest function and in her divinely ordained task; in the divergence of hers, from her Master's pathway.

Children's Day is set apart by the economy of the church as Methodism's time for facing up to this sacred obligation and high privilege of ministry to youth in this sense. This day, the second Sunday in June, says to our youth, "Go to college"; but it says also for the church, "We will provide, for needy and deserving young people, a part of the funds which will make it possible for them to go to college." Since 1872, or nearly sixty years, Methodism has found this to be an ideal way of meeting her obligation to youth who, because of financial handicaps, lingered at the threshold of the college door, but were unable to enter. Approximately 40,000 young men and women have been benefited thereby, and, in turn, have become benefactors in immeasurable measure to multiplied thousands. Thus have the colleges themselves fulfilled in large degree their social obligation to society.

Children's Day Fund, taken up by every church in Methodism, is the one fund in the church directly applicable to such a cause. Another value, frequently overlooked, accompanying its service, is that it helps to sustain the students' religious outlook upon life and his attachment to the religious enterprise. In his life he must always feel, because he embodies, the religious values of education. Upon him, ever after, abides the sense of obligation to multiply these human spiritual values in the lives of others.

The Children's Day Loan Fund thus becomes a sort of sacramental obligation upon the church. Ambitious, aspiring youth, potential with possibilities, is at stake. The church must not fail youth's expectations, must give no place to its handicaps. Every youth who wants an education must be helped by the church to realize that noble ambition. Children's Day is for their sakes.

Slights, Rights, Race Pride, Etc.

THE plain meaning of the national origins legislation concerning immigration is to contribute to the making out of America a Nordic national unit. As it now operates, that law controls the immigration stream in such a way as to increase the proportion of newcomers from northwestern Europe and to reduce that from southern and eastern Europe. The number of persons who are to be admitted annually to this country under the new quotas is only 15.8 per cent of southeastern Europe, while England, Scotland, Wales, and North Ireland are allowed 42.75 per cent. The object of this regulation is thus quite clear.

Contributing to the same general idea is the fixed policy in the nation to treat its Negro citizens as though they were not an integral part of this nation. Its treatment of the Negro American is not a surprise, having become a commonplace attitude on the part of the masses of the dominant group. It is deep-rooted in the public mind, and is being built permanently into the nation's social institutions. The thoughtful Negro is thoroughly awake to the meaning of these attitudes in our national life, and toward them, whenever he sees this un-American spirit cropping out, he assumes an attitude of opposition.

When he does so he is invariably counseled by those

who cannot feel as keenly as he does the situation in which he finds himself with such phrases as these: "You must not be so sensitive to slights," and, "You must not be too insistent upon your rights," or, "The question of the Negro's citizenship equality is a delicate subject," or, "You should be proud of your race." This type of caution has been heard by the Negro so much, and his effort to conform to it has gotten him so little in the way of worth-while returns that he has resolved to turn toward it a deaf ear and to regard such platitudinous advice as mere subterfuge.

The Negro is impatient of the *slights* which meet him everywhere in our American life. In civic situations and in community welfare, he is the object of slights in the matter of operation of social agencies in the field of child welfare, health, housing, recreation, delinquency, employment, and a thousand other social service tasks. In the matter of discourtesies shown him in personal contacts, slights are so numerous as to have rendered him practically skeptical in expectation of the decent courtesies that the community would be expected to show to ordinary human beings. Not even titles of respect, such as Mr. and Mrs., are used in address or reference to him and the womanhood of his race in the whole southern section of our nation. Even in the field of religion there is very little, if any, Christian fellowship shown between the races, or very little of church comity exercised between the white and colored denominations. It would cause consternation in almost any community in the nation to undertake a combination service of worship between any given white and colored congregation of Christians. The factors in such a situation as we have described here are due to a sense of Pharisaism in our national life that necessarily leads to *slights* on the part of the majority group toward the minority, and toward these the Negro's keen sense of the *slights* which these provoke is but a normal reaction. If he did not regard these *slights*, and did not complain of them, there would be ground to question whether he was thoroughly human.

When the Negro insists upon his *rights*, he is but expressing an interest in and desire for that to which he is entitled. As an American citizen, his *rights* are fixed by statutory provision. They are embodied in the laws of the nation, which are the highest expression of the social conscience. If the basic laws of the nation give him the *rights* of citizenship, why should he not justly expect that these *rights* shall be accorded him everywhere and at all times as they are accorded to any other American citizen? Moreover, if Christian idealism is to be the basis of our American life, why should not the Negro expect, as all other citizens, that he shall enjoy every *right* implied in such an ideal. When other folks persist in telling us that we should not insist on claiming our *rights*, they are advising us to forego that which is ours both by law and by the dictates of an idealism, which is the only adequate basis of enduring government. And, besides, the *rights* for which the Negro asks are the normal *rights* of personality, and any community, whether it be local or national, that denies to an individual the normal *rights* of personal development, is a backward community, and cannot long expect to command the loyalty of that individual to its institutions and its processes.

When the Negro speaks of the frequent slights which he meets and of the community's disposition to deny him his rights, he is met with that other sickening caution, "It is a *delicate subject*, which had better be let alone."

This caution to keep quiet under oppression has from time in memoriam been used as a weapon skillfully to keep the disadvantaged from stirring, lest they disturb the *status quo*.

It is interesting to observe and study the social attitudes in past history—how Wrong always assumes the rôle of blatancy, while at the same time it cautions Right to silence. Exploitation, whether it be civic, or political, or religious, always undertakes to put the soft pedal on those whom it would afflict. Somebody anticipated this familiar strategy when they penned these lines:

"To sin by silence when we should protest
Makes cowards out of men.
The human race has climbed on protest;
Had no voice been raised against injustice, ignorance,
and lust,
The inquisition yet would serve the law
And guillotines decide our least disputes.
The few who dare must speak and speak again
To right the wrongs of many."

As to that other familiar advice given the Negro, "*Be proud of your race*," it is sufficient to say that such advice is far-fetched in relation to the injustices which oppress the race in the present period of our nation's history. The Negro is, and has always been, *proud* of his race. We never knew of a race group that was not. As a race the Negro thinks in terms of himself. In the previous period of his race he dared think of nothing else. Every circumstance forced him to think in terms of himself as being detached from humanity and from the cultural social process. In the present new period of his race life he thinks actively and rationally in terms of his own race. He is proud of his race, and *wills* to live under those conditions which will permit the highest expression of the genius of his race group as a part of a common community life and as a part of the common human family.

It is necessary, therefore, that the distinction be made between the stuff out of which a race is made and the conditions under which that humanity is forced to live and strive. The Negro is *proud of his race*, but he is not proud of those unfavorable factors in the situation under which he must live. Nor would any other segment in the human family be proud of such conditions. The fact is, all others except the Negro similarly placed would do more kicking than he does. *He certainly is not proud of the handicaps which are adjuncts to the fact that he is a Negro*, and it is too late in the day of civilization now for anybody to advise him to be "proud of his race" in this sense. It is, of course, true that his way out is not but by moral preachments, propaganda, and protest. *When iniquities of our national life cease to gall us at the point of color differences*, then we will cease our righteous protests. *Get off of our necks and we will cease to growl*. Until then we see the *slights*; we feel impoverished of our *rights*; we cannot keep quiet, and we are not proud of the unjust circumstances which afflict our race.

—Hide behind a hypocrite, and you will be pushed into perdition.

—You cannot follow Jesus Christ without taking Him into account every day.

—Platitudes and controversies and speculations and compromises and bigotry and intolerance are poor bait when fishing for souls.

The Contributing Editor's Page

Prosperity?

IF the forecasts of President Hoover's Committee on Recent Economic Changes prove to be correct there are hard days ahead for the church and the enterprises of religion.

The report indicates the bluest of blue skies for our economic future. Our prosperity is to be "splendid beyond all human experience." What the years just ahead have in store for the fortunate and the faithful only a golden-visioned prophet can declare.

Now it would reveal an utter lack of honesty and good sense to deplore promised material prosperity as though it were a national calamity and curse. Do we not all need food, clothing, radios, and a thousand other things to increase the joy of living? Are we not all dependent upon those who are mastering the secrets of the physical order, and are learning how to utilize our vast resources for the common good? Yes and yes. But the social and spiritual dangers lurking in superabundant material prosperity are just as real as ever they were.

TO begin with, there is the easy and false assumption that all men have some adequate share in it, that there are no hungry, no unemployed, no destitute and miserable. Along with that assumption there usually goes the temperament of the bland, unseeing optimist who not only will not open his eyes to conditions as they really are even in times of general prosperity, but resents any attempt to point out to him his own heavier social responsibility just because of his own good fortune. Captains of industry cannot be bothered with considerations of human and individual good. They are above all that. If many are hurt in the conflict, well, that is one of the incidents of the struggle, too bad, but . . .

Periods of great material prosperity have little belief in and use for spiritual forces as interpreted by religion. Of course, all forces that take part in social evolutions are spiritual, and we must not draw false distinctions. But faith, tolerance, kindness, justice, love leading up to and merging in the vision of God, are somewhat remote from the calculations of those whose chief concern it is to possess and control the sources of power.

Great material prosperity makes many persons small and stingy who, in less affluent circumstances, would be generous and large-hearted. Who does not know that millionaires are apt to be so poor that they really cannot afford to give generously to causes that never can pay their own way, causes that confer no prestige, no honors upon their supporters.

THE recent record of our own church in the matter of giving to promote the kingdom of Christ throughout the world is sobering reading. The period has been one of great prosperity, however, only the prelude to what is coming. Does this indicate that we shall have more and yet more to spend upon ourselves, and less and still less to give to causes of sacrificial value to the soul of the nation? Foreign missions can hardly be expected to fit into a sales campaign. Home missions cannot be made to advertise the products we must be hypnotized to buy whether or not we need them.

If the church is to be something more than the bond-

servant of advancing material prosperity, the poor relative of the money-barons, its spiritual ministry must be enlarged and quickened. The followers of Jesus Christ must be prepared to sacrifice much for the sake of applying His spirit to the whole round of human life. It will not be easy to do this in the environment sketched by the architects of our material fortunes.

RELIGION will save society from the unspeakable degradation of moral and spiritual decay only as it becomes, at whatever cost to its ministers and servants, the fearless prophet of the kingdom of Christ in the earth.

It is JOHN OMAN, in his great book, *Vision and Authority*, who says, "Even if a man makes the most of his riches, after the fashion of material possessing, the only thing quite certain in the end is that instead of inheriting the earth, the earth will finally inherit him."

"On the Wings of Rhetoric"

IN A recent utterance STANLEY BALDWIN, Premier of England, is reported to have said, "Britain has signed the Locarno pact and the Kellogg pact, and we must see that public opinion in this country, and all those who care for peace in foreign countries, keep their respective governments up to the mark to honor the Kellogg pact in spirit as well as in letter."

He further declares that the summits of the better age which men of prophetic mind are visioning are not to be reached "on the wings of rhetoric." "The only way you can rise to moral heights is by ceaseless struggle and constant living aspiration."

We all realize what happened after the adoption of the Eighteenth Amendment. While we knew perfectly well that no final victory had been won, we proceeded to act as if that were the case.

There are signs of the same thing now. The Kellogg pact has been adopted. Fifty nations have signed. We have signed. War is outlawed. What more is there to be done?

This is to be done: inform and guide public opinion by setting forth the facts, line upon line, precept upon precept, even to the weariness of those who hear.

The militarists, using that term without any intended offense to describe the old-line patriots of the gun and cruiser type, have quite a different idea of the meaning of the Kellogg pact from those who understand it in the light of the new patriotism to mean exactly what it says.

It will be a lasting disgrace to the church of Jesus Christ if any agency in the country is permitted to make a finer record in helping to keep our own Government "up to the mark to honor the Kellogg pact in spirit as well as in letter."

If peace comes to be one more "official cause," if we get it into the budget and then dismiss it, if we regard it as one more interruption to our "message," an interruption to be gotten out of the way as quickly as possible, we are missing the bugle call of a great human aspiration, we are failing the present-day leadership of the Prince of Peace in His effort to guide the world of mankind toward those summits which the Premier reminds us are not reached "on wings of rhetoric," but "by ceaseless struggle and constant living aspiration."

D. D.

The Most Misunderstood Profession

By James Gordon Gilkey

Pastor South Congregational Church, Springfield, Mass.

LAST year one of my students at Amherst, taking a course on the problems of modern religion, wrote these curious sentences about the ministry: "I recently interviewed a number of my friends here in college, no one of whom had decided upon a career, and asked them if they would consider the ministry as a profession. Many of them laughed outright at my question, and most of them I discovered viewed the clergyman's life with disdain. The few who took my inquiry seriously readily gave the reasons why they would never consider becoming ministers. They said they preferred material rewards to spiritual remunerations; that they could never subscribe to the irrational beliefs which ministers have to hold; that they had no desire to live the abstemious and even ascetic life demanded of religious leaders, and that they regarded clergymen as hypocritical, parasitical, effeminate, and whatnot."

When a minister who loves his work hears sentiments like these he hardly knows whether to laugh or cry. How ludicrously inaccurate that essay was! That boy and his friends had gathered the stock criticisms that were current a century ago and applied them to the ministry of our time, fancying that no essential changes have taken place in the religious world since the days of George Washington. Those students had overlooked every one of the satisfactions peculiar to the ministry, and had shut their eyes to all the new opportunities opening before the leaders of American religious life to-day.

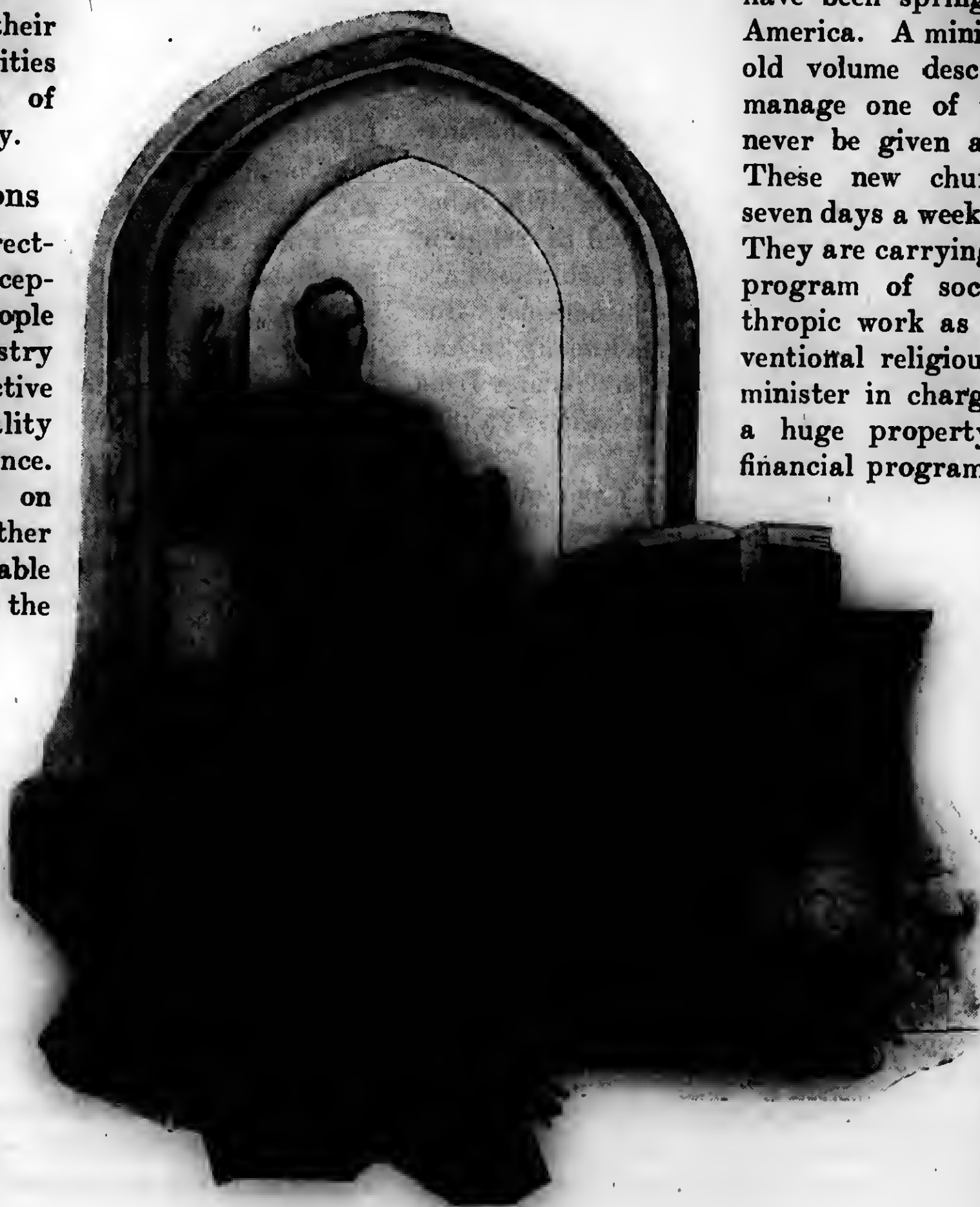
Widespread Misconceptions

Suppose we begin by correcting three widespread misconceptions. First, thousands of people have the notion that the ministry is made up of idle, lazy, ineffective men—weaklings in personality and second-raters in intelligence. This idea has been handed on from one generation to another and has deterred scores of able young men from a career in the church. A century and a half ago there appeared in New England a quaint volume bearing the title, "Letters to a young lady, calculated to improve the heart, form the manners, and enlighten the understanding." The letters consisted almost entirely of matrimonial advice, and the author discussed the relative merits of doctors, lawyers, business men, and ministers as husbands. Here is his entrancing picture of the ministry:

"The office of clergymen calls them to a more regular and retired life than that of most men. Their exemption from the bustle and competition of the world nurses innocence in them, and their education should have given them the power of being entertaining in the home. A minister seems particularly calculated not only to relish but also to enhance the happiness of married life. With hours at his command, he has leisure for the tender offices of friendship and the little sportive playfulness of amusing conversation. He has time to superintend the instruction of his own children, and, like Milton, watch the opening glories of the paradise about him."

Scores of people to-day, reading those old words, nod their heads approvingly. "There," they whisper to themselves, "is the typical minister. Have we not seen him on the stage and in the movies? Have we not laughed at him in the pages of popular magazines? A silly, doddering creature, spending most of his time idly at home, and simpering his way into the good graces of a few kind-hearted men and a small number of foolish women." But do these antique and often-quoted descriptions still describe? Anyone who knows the actual conditions in American religious life to-day realizes they are a ludicrous distortion of the truth.

For more than fifty years churches of a new type have been springing up all over America. A minister such as that old volume described could not manage one of them and would never be given a chance to try. These new churches are busy seven days a week rather than one. They are carrying on an elaborate program of social and philanthropic work as well as the conventional religious services. The minister in charge must care for a huge property, administer a financial program far larger than many business ventures can boast, and direct the varied activities of a sizable staff of helpers. Churches like these have attracted into the ministry a wholly new type of clergyman, men as different from the ministers of the Colonial era as a modern merchant is dif-



ferent from his predecessor dishing crackers out of a barrel a century ago.

Vanishing Prohibitions

A second current misconception of the ministry is that clergymen are constantly forced to submit to galling restrictions and foolish privations. They must, so the story goes, abstain from the innocent pleasures and recreation which other men enjoy. They must force themselves to accept and propagate a series of irrational beliefs which they themselves secretly distrust. Worst of all, they must live on a starvation wage, sentencing themselves and their children to incessant privations. Here are ideas which we ministers encounter again and again, particularly among young people. What are the actual facts? Granted there may have been a time in the stilted Victorian era when it was considered poor form for a minister to play cards, go to the theater, or be seen at a dance; granted there are some belated churches to-day which still try to enforce those old prohibitions: as far as the progressive churches of America are concerned, those traditions are now dead, buried, and forgotten. Consider the actual situation you find in these progressive churches. One after another they have included a stage and theatrical equipment in their new parish house. One after another they have realized that young people have always danced and always will dance, and that it is better to have them dance on the church's premises and under its supervision than in a public dance hall and with no supervision at all. One after another these churches have waked up to the fact that pool is quite as moral a game as dominoes, and that it is no more sinful to play bridge than it is to play checkers.

The modern minister barred from traditional amusements and harmless recreations? How can he be barred from them when they are now made part of the program he is supposed to direct? The current notion that ministers are forced to accept dubious or actually irrational beliefs is just as false. Whatever conditions may have been in the past, there are thousands of ministers to-day hard at work trying to free American Christianity from superstition, obscurantism, and pious nonsense. In unnumbered churches the modern minister has an unquestioned right to live his own life and think his own thoughts. College students who say that ministers are compelled to espouse in public causes and beliefs which they question in private simply do not know the facts.

The Living Wage

What about ministerial salaries? Again and again young people describe an alleged clerical poverty, counting it one of the chief reasons why a self-respecting boy should never study for the ministry. But what are the actual facts? Whatever conditions may have been a generation ago, the young men who enter the ministry to-day face no more risks of financial hardship than do the young men who enter other professions of public service and public trust. The college students who are planning to teach, either in public schools, private schools, or colleges, will always have a modest income. The men and women who enter social work, or fit themselves for positions of public service, will never accumulate a heavy financial surplus. Students in medical schools know full well—if they have studied the figures for physicians' incomes—that in all probability they will never achieve a fortune. All these young people face financial problems.

Suppose a boy of ordinary abilities enters the ministry to-day. What are his actual financial prospects? He will probably find himself in a rural or a suburban church, where his salary will range from two to three thousand dollars a year. Some people say indignantly that this is a niggardly wage. But is the average income of the teachers, doctors, and public employees in that particular community much greater? Would this boy—remembering that he has only ordinary abilities—be able to earn much more if he had entered another line of work? Suppose, now, a brilliant boy enters the ministry. What are his financial prospects? He will almost certainly find himself in a large and prosperous city church, where he will be offered a salary commensurate with the incomes of the men in that community. He will be able to keep himself and his family on the economic level on which most of the members of his congregation live. No one would imply for a moment that young men can accumulate a fortune in the Christian ministry. Neither would we imply that all ministers—or teachers, or doctors, or social workers, for that matter—get all the salary they deserve. But it is cruelly unfair to give young people the impression that ministers do not and cannot earn a living wage, and that they are worse off financially than any other group in the community.

Is He Muzzled?

A third misconception of the ministry is that clergymen are constantly muzzled, criticized, and abused by the members of their congregation. There are innumerable jokes—most of them pitifully antiquated—which describe the elderly deacons who object to the preacher's new theology; the angry business men who withdraw their support from the church because the minister mentioned unemployment in a sermon, and the females of exquisite sensitiveness who find themselves unable to endure the clergyman's clothes, voice, delivery, gestures, and illustrations. Here are the current legends: what are the actual facts? Some of us began our ministry with the idea that we would encounter this spirit of criticism and potential hostility. During our early years we braced ourselves to meet the attacks we felt sure would be made upon our utterances. Then what did we find? Eventually we woke up to the fact that the people in the pews—almost without exception—were listening to us with unfailing kindness, patience, and charity. They showed an astonishing willingness to forget our blunders, pass over our foibles, and smile indulgently at our unfortunate misstatements.

To some of us there has come to be something indescribably touching in the loyalty and the confidence of hundreds of busy people who come to church Sunday after Sunday in the hope that they will hear a sermon which will meet their problem, and send them away with a new sense of the nearness and the availability of God. Ministers muzzled by their church members? I look back over nine happy years in my present pulpit. Not once has anyone tried to dictate or even suggest what I should say or should not say. Ministers deluged with abuse? In nine years I can recall only one abusive letter from a person actually connected with this church, and only one letter offering gratuitous criticism of a sermon. Two unkind letters in nine years—and on the other side of the account expressions of gratitude and friendship so many and so touching that one could only thank God through his tears for the privilege of trying to preach. The ministry to-day the "least attractive of all the pro-

fessions"? Where, in all the world, can you find a career that compares with it?

From Misconceptions to Opportunities

Suppose we turn now from these misconceptions to the actual opportunities of the modern ministry. Most young people seem to overlook them entirely. Consider, to begin with, the fact that the modern minister has a chance to create an institutional church which will slowly transform, as no other social agency seems able to do, the life of his community. This particular opportunity is not limited to the ministers who work in great cities, or those who have at their disposal vast resources of men and money. Time and again we find men who were called to apparently unpromising fields building a church that becomes effective beyond their dreams. Twenty-eight years ago a young colored minister came to this city. He was the son of slave parents, and he had gained his education at the cost of almost incredible effort and self-denial.

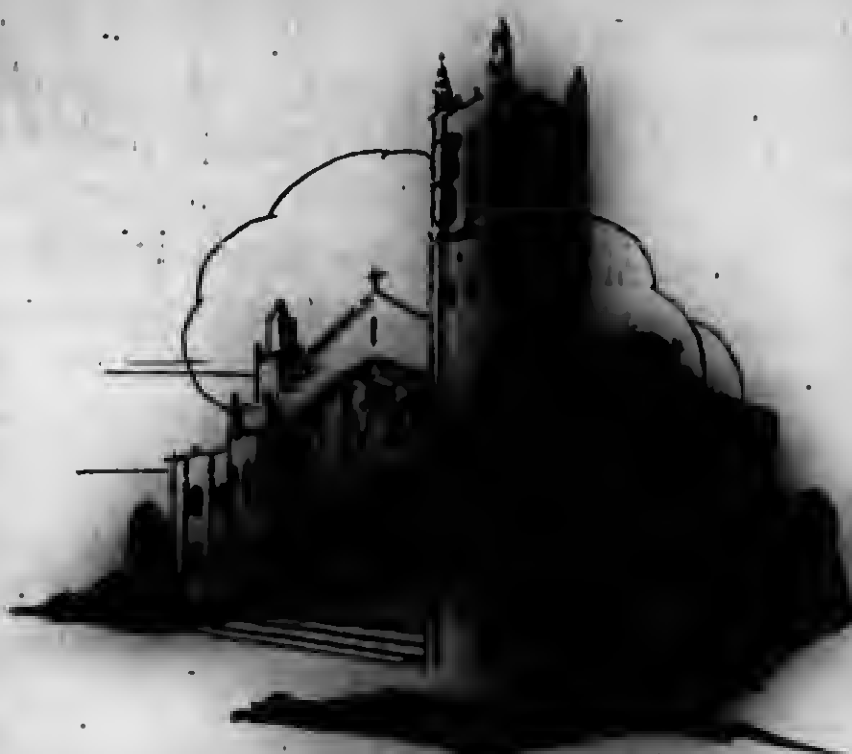
When he reached Springfield he found a church with almost no prospects. Only 100 members, all colored people and all poor. An annual budget of only \$3,000, of which the young man received \$800 as his salary. Where was there an opportunity in a field like that? No money, no equipment, no organization, no influential backing, only a handful of members—and with it all, the handicap of a black skin. What did the Christian ministry hold for that young man, William N. DeBerry? Twenty-eight years have passed, and look at his church to-day! It is without question the most impressive venture in applied Christianity in our city. It is listed as the most progressive colored church in the United States, and it has been taken as the model for those new colored churches which a joint committee of blacks and whites hope to create throughout the South. No opportunity in the modern ministry? Thousands of communities are waiting for a minister who will do for them what this colored man has done for Springfield, looking only for a leader whose common sense and vision they can trust. What a chance for the ministers of to-morrow!

Meeting Spiritual Needs

Or consider a second opportunity confronting the modern ministry. We ministers have the chance, as no other men in the community have it, to put courage, strength, and power into the hearts of unnumbered men and women. What personal service is comparable to that? One of our modern poets has just published a verse that reflects that spiritual need of thousands of people in our generation:

Come, Courage, come, and take me by the hand!
I have a long and weary way to go,
And what may be the end I do not know,
I do not understand.
Come, Courage, come, and take me by the hand!

How many people you know make that prayer day after day! They face burdens and responsibilities that demand every ounce of their energy and endurance. Their crying need is for new courage, new strength, new power to face life and master circumstance. Suppose, now, a



minister recognizes this almost universal situation. Suppose he resolves that hereafter he will write his sermons from the point of view of a man among men, rather than from the point of view of a Biblical scholar or a theological expert. Suppose, week after week, he discusses in terms that everyone can understand the actual difficulties that beset tired and exhausted people, and tries to suggest concrete ways in which all of us can begin to live—here and now—the life of victory. How far will that man's

influence reach? What will he come to mean to hundreds of people who find through him the road to victory? No opportunity in the modern world compares with the opportunity of a man who, after years of self-discipline, masters that type of preaching.

Influencing Youth

Here is one more opportunity open to the modern minister. He has the chance to influence, as almost no one else in the community does, the life of the new generation. Through that new generation he can reach down into the future and mold the world that is to be. Some time ago an Australian essayist published a curious article entitled "Babies." It dealt with events in the year 1809. At that time Napoleon was at the height of his power. Everywhere in Europe and America men were discussing his conquests and wondering whether there was any nation on earth that could keep him from taking the whole world by storm. But during that year, so full of apprehension and prophecies of universal disaster, events of a wholly different type were taking place. In Liverpool a child was born who was given the name of William Ewart Gladstone. In Shrewsbury another boy was born, named Charles Darwin. In Central Europe two more children of destiny appeared—Frederic Chopin and Felix Mendelssohn. Here in New England were born Oliver Wendell Holmes and Edgar Allan Poe. Off in a backwoods cabin in Kentucky appeared the greatest child of all, an ugly, poverty-stricken boy called Abraham Lincoln. In the year 1809 people thought very little of those tiny children. They were almost forgotten in the universal apprehension over Napoleon. Now a century has passed, and all of us have gained the perspective of the years. What were the most important events of 1809? Not the campaigns of Napoleon. Rather the birth and the training of those children of destiny.

New life is creeping into our old world, and boys and girls with the glory of genius are suddenly standing beside us. Perhaps the boy who will conquer unemployment and poverty is already growing up quietly in some forgotten village. Perhaps the children who will organize the new world for peace are finding to-day in some church or Sunday school the first vision of that life work. What man in the modern community has the greatest chance to reach and touch these builders of the new world? The man who, week after week, holds before their parents and before them the ideal of a world freed from hatred, freed from selfishness, freed from war, rebuilt after the mind and heart of Jesus Christ. No opportunity in the Christian ministry? Look at the men in your community. What one of them has half the chance the minister has to reach and touch the heart of youth?

Bluefield District Convention of Auxiliaries

By the Rev. W. L. Sanders, B.D.

THE convention of auxiliaries of Bluefield District met in Wilbur Memorial Church, Tazewell, Va., Wednesday, May 1, 8 P. M. The Rev. B. J. Martin, district superintendent, presided. Devotion was conducted by the Rev. I. R. Hill. A most cordial welcome was extended to the convention on behalf of the mayor and city by the Rev. J. M. Harmon, who designated Christians as the very best type of citizens.

The welcome on behalf of the churches was appropriately and fittingly delivered by the Rev. G. M. Dickerson, of the Christian Church. Welcome on behalf of the Sunday school was pleasingly delivered by Miss Marion Warren, the superintendent of the Sunday school. Response to these addresses of welcome was made by the writer.

The convention organized Thursday morning at 9 o'clock, with Mr. J. S. Painter, of Bluefield, Va., as temporary chairman. Miss Geneva Austin, of Princeton, W. Va., was elected secretary, with Miss Gertrude Bowen, of Bluefield, Va., as assistant.

The laymen's meeting was favored with timely addresses by Messrs. J. C. Holly, on World Service, and G. A. Southers, from Welch, W. Va., who spoke of the great church with the breadth of its claims, and advocated a 100% report for the Bluefield District at the session of our next Annual Conference.

Dr. Martin, the district superintendent, spoke in explanatory manner respecting the educational endowment of Morristown College. The pastors present joined in this discussion on educational endowment, each pledging to support this effort in behalf of Morristown.

Thursday afternoon was set aside for use of the district Ladies' Aid Society. The devotion was conducted

by the Rev. J. F. Prigmore. Mrs. L. L. Sinkford, the district president, was introduced, and in well-chosen words brought greetings to the convention, after which the president called for reports from the various local societies. General discussions proved very interesting on the subjects, viz.: "How to Make an Old Society Young"; "The Possibility of a Community's Mothers' Club."

Mrs. Mamie Pearis, the district president of The Woman's Home Missionary Society, being necessarily absent, was represented by Mrs. Fannie McKnight.

Thursday night the Rev. W. R. Burger preached an excellent sermon on prayer, selecting Acts 12. 7.

Friday the entire day was given to the work of the young people.

Some of the most interesting subjects under discussion were as follows: "How to Put New Life in the Epworth League"; "What Can Leaguers Do to Make the Social Life of Their Group More Christian?" "The Future of Our Epworth League Institute"; "How Can Young People Decide Questions of Life's Work?" "Does Dancing Hinder Young People from Being Good Christians?" "What Is the Proper Use of Sunday?" "Is Education Leading Young People Away from the Church?"

These discussions were entered into enthusiastically by the group of young people, who showed themselves deeply concerned in respect to the answers to above-named questions.

Friday night the writer preached on "The Great Salvation," using Heb. 2. 3.

The Rev. Thompson Hendrix and his good people entertained this convention with great credit to the church and district.

PRINCETON, W. VA.

Our Retired Preachers

By the Rev. W. H. Riley, D.D.

SOME people do not believe in a divine call to the ministry. But there is such a thing, for the preaching business is God's business. We often hear it said on different sides that anybody can preach. But this is not true, for a man must be called of God to preach the gospel. As it has been said by some of the fathers, schools and colleges may make lawyers, doctors, and other business men, but it takes God to make preachers. It is true, however, that carnal or physical men do sometimes draw big crowds to hear them preach, and they may do some good by their preaching, for if Christ is preached from any motive there is always some good done; but as Paul says, only the "*pneumatikos anthropos*" can call sinners to Christ.

I think a few words on the divine call will be in place just here, hence I say: God calls to preach the gospel (1) men who are looking for something besides money; (2) God calls men who have a high moral standing; (3) God calls men who are sanely good; (4) God calls men who are unselfish; (5) God calls men who do not depend

solely upon their lung power and musical tone of voice; (6) God calls men who believe in social righteousness; (7) God calls men who are Christian from the inside. A man who has been called of God to preach the gospel feels about the business much as the Apostle Paul when he said, "Woe is me if I preach not the gospel!"

The strange thing to me is, how a man who is called of God to preach, as long as he continues well and has the activity of body and limb, can be content with folded hands. I know our Discipline says after a man has preached a number of years and has attained to a certain age, he may retire. This is all right in spirit, and let all preachers be loyal to the church. The church does not say to our preachers, "Retire and be inactive." The church expects her retired men to continue to work in the vineyard of the Master, not as active pastors, but work.

In some of our Conferences there are many men who are good preachers and excellent pastors, but they are idle simply because they have retired. The only reason

that some of these men give for being idle is that the Conference does not point out a job. Let every retired preacher be not content until he has something to do. Because a man has reached an age at which the church retires him is no good reason for being idle. When a man reaches the age of sixty-five, he is then in the most productive years of his life. If you will turn the pages of history you will find that a man does not reach his apex of usefulness until he reaches the age of sixty and beyond. See what has been done by men at this period of life. Take our Supreme Court: this is possibly the greatest judicial organizations in the world, and yet the men composing this court have an average age of seventy years. See what the world would have lost if these great men had retired at sixty or seventy years. And then again see what men of advanced years have accomplished in the field of science, in invention, in discovery, in music, in art, in religion, and literature. I am of the opinion if you subtract from the world of usefulness all the men of experience and advanced age the world would suffer an almost incomparable loss. Let not a preacher despair or grow faint-hearted because he has retired from active service, or because he cannot look out and feel the inspiring touch of the springtime of youth.

There are plenty of ways in which a man can be useful to God and humanity. Let every retired preacher say to his Conference, "I have been called of God to preach; 'Here am I, send me.'" Life at its best is but a short probation, so let us work while it is day; when night comes no man can work. Let us then work in this daytime of life, for life is but a shadow that passes away; it is but a flower that fadeth; it is but grass that withereth and is cut down; it is a vapor that dissolves in the air—yes, this life is but a thought which abideth not; then let us be up and doing, for our eternal life begins right here.

INDIANAPOLIS, IND.

Organizing the Brotherhood for Service

I HAVE been a member of the Methodist Episcopal Church from my youth, and have worked consistently in the church all of my life, and desire our church to be of the highest Christian type. But my views relative to the support of the church have been very different from those of the masses of our people.

I believe that something should be set apart exclusively for the support of the church, and that God's business should not be on the beg all the time. We notice that God, in bringing the church out of Egypt, gave a threefold law to the church: the moral law, as a guide to their daily routine; the ceremonial law, as the method for worshipping God; the civil law, as the guide to their national life. Also He demanded the tenth of their income to support this threefold government. But as church and state now have each set up their separate rule, the church should be provided with stabilized support as all other modern organizations. God is first of all, and the Creator of all things, the Giver of all things, and the supporter of all things that are fair, right, and just. Therefore His business should be first looked after.

I believe if the Brotherhood could be properly organized, we could do a great work for the church. But that is a very hard job, as so many pastors do not seem to have much interest in the Brotherhood work. I go

to the various charges to speak and organize the men. The pastor as a rule will consume all the time until the people are worn out, then he will give them over to me. So the result is, nothing worth while is accomplished. But if the pastors only knew the value of the Brotherhood rightly set up, that it would assume the responsibility of financing the church, then the pastors would be free to preach the gospel and get souls for the kingdom of heaven.

There is no doubt as time moves on and changes come, the old financial method of decades past will not work well. Provision for the church will doubtless have to advance to keep abreast with everything else. Organization is a most indispensable factor in the progress of any movement. So the pastors should set a day, call the people together, notify me of the fact, and give that day to the Brotherhood. Then I could do the right work. Every man ought to know best when to ask others to their house.

LAUREL, MISS.

Samuel Huston College Commencement Exercises

TO-DAY, among Negroes in this college town and around Samuel Huston College, the academic spirit has been much in evidence. The day has truly been a "town-and-gown" day. The occasion has been the twenty-ninth commencement exercises of the Austin College, and the closing of a most eventful school year.

The commencement season, this year, more in keeping with the best academic procedure, has been brief, but impressive. On Sunday, May 26, at 3 P. M., baccalaureate occurred, when a massive audience witnessed the greatly influential religious service, pointing out to the graduates the sure and true way of life. The Rev. Edward W. Kelly, D.D., pastor of the prominent Dallas church, St. Paul Methodist Episcopal, gave the baccalaureate sermon, in which he emphasized the spiritual element as an essential in a life successful and worth while.

The commencement proper, coming on May 29, proved a fitting climax indeed to an impression calculated to send out from an Alma Mater a group of bachelors of arts and science who might follow the gleam of culture for service.

The fairly long procession was beautiful to look upon. It was made up of trustees, a number of whom were district superintendents, prominent ministers, professional men, and laymen, all in caps and gowns; next came the faculty group in their academic dress, exhibiting brilliant colors of universities and Ph.D. and M.A. degrees; and then marched the section of candidates for the B.A. degree in the accustomed academic apparel.

The Rev. O. E. Lindstrum, A.B., district superintendent of the Methodist Episcopal Church, offered the commencement address to the class. He was forceful, eloquent, and impressive in a message which will certainly last with those who attended the commencement exercises. The Rev. G. A. Deslandes, A.B., B.D., district superintendent of the San Antonio District, gave the commencement prayer; Dean Milton S. J. Wright, A.M., presented the candidates for graduation; President T. R. Davis, A.M., on behalf of the trustees and college, conferred the degrees; and Dr. C. R. Yerwood, alumnus and trustee, awarded the prizes. There were fifty-three who received the degree of Bachelor of Arts.

Churches of China Greet President Hoover

The Rev. Harry Earl Woolever
Editor of The National Methodist Press

PRESIDENT HOOVER was surprised and pleased recently when he received a gift brought by an ambassador from the Methodist Episcopal Churches in the territory of Tongshan, China, where he held his first mine engineering position in that old empire of the East. It was an interesting incident, which connected the East with the West, the past with the present, the industrial life of the Chinese with the religious services of the American missionaries, and the young mining engineer of 1900 with the presidency of 1929.

The Rev. Frederick M. Pyke, a missionary of North China Conference, who is in this country on furlough and engaged in raising money to support the institution named in memory of his missionary father, the James Howell Pyke Memorial Bible School, at Lanhsien, China, was requested to represent the Methodist churches of Lanhsien District before the President. Following certain exploration work which Herbert Hoover did in China, his first permanent piece of engineering development there was at the Tongshan coal mines. Here the President and Mrs. Hoover spent the months just preceding the Boxer rebellion. The Chinese superintendent and the pastors and teachers of the Methodist Episcopal churches of this district where the Chief Executive, then only twenty-six years of age, carried on his pioneering work in China, sent a beautiful Chinese scroll or wall panel to President and Mrs. Hoover. It was a gift which any recipient might treasure highly, and as an adornment in the White House it will be for the occupants a delightful reminder of the years spent in the Orient, where they are still lovingly remembered by both missionary and native Christians.

The panel is about ten feet long by three wide. It is of satin, with the fabled phoenix embroidered in varicolored silks. In addition to this stately bird of brilliant hues, there is worked in Chinese characters a poem written over two thousand years ago. The scroll is wound about a roller with heavy ends of white jade.

With Mr. Pyke, when he made the presentation, were two Washington friends, one the Rev. H. H. Rowland, who formerly served in the territory from which the gift came, but who is now detained in this country because of the lack of World Service funds. When the presentation was made in the office of the President, Mr. Pyke gave the following explanation of its significance:

"Mr. President: On behalf of the Chinese superintendent and teachers and pastors of the Methodist Episcopal Churches on the district in which you were engaged as mining engineer in 1900, I wish to present you with this replica of a famous painting of the Chinese phoenix and of its accompanying verses.

"We think it peculiarly appropriate that at the commencement of your administration we should give you this representation of the fabled bird which appears only once in many centuries on the eve of some new era or the birth of some famous man, for it is our belief that your administration is destined to be such an era, and that you, sir, are such a man.

"The verses, which are in the four-word phrase of poetry of two thousand years ago, may be roughly translated as follows:

The Phoenix is singing
From the tall peak,
The wu-t'ung is leafing
In the morning sun;
Joy and pregnant musings,
Omens in the heart;
Jeweled nature augurs
A felicitous birth.

"The place, Wu, is the ancient name for Soochow; the author signs himself under a nom-de-plume, 'Sha of Spring in the Hills.'"

President Hoover, as he enrolled the scroll, expressed his delight with its beauty and the thought of those Christians in China who thus remembered him. He remarked that he hoped the symbolic reference to the phoenix might prove true. When he learned that the spokesman, during the siege of Tientsin, had lived for five days in the Drew House with the Hoovers and that the late missionary father of Mr. Pyke had helped to build the defensive fortifications under Mr. Hoover's direction, the Chief Executive was especially delighted. He said, "Mrs. Hoover will be pleased to learn that one of the Drew House boys has turned up over here." Therein hangs the tale of an incident in missionary experience in which President Hoover played a prominent part a score of years ago.

Herbert Hoover and Mrs. Hoover were in China exploring the mineral resources of that country for the Peking government when the Boxer uprisings of 1900 drove the foreigners into the large cities for safety, but even there they had to fight for their lives. The Hoovers were at Tientsin. The young engineer was asked to take charge of fortifying the foreign section of this city, to which had fled missionaries, teachers, traders, and other foreign representatives in that section of China, before the advancing hordes of fanatical Boxers. It was thus under the direction of this young American that the Rev. James Howell Pyke helped to build protecting barriers. When the shelling of the city became so serious as to make the Hoover home unsafe, they, with many others, moved into the home of the American Commissioner of Chinese Customs, Edward B. Drew. His was a "stout house, stoutly walled, and within the inner circle of defense."

It was here that the Hoovers and the Pykes lived together in the same house, while shots and shell brought their message of terror and of death to numbers. Now, after two decades a boy of the Drew House refuge comes to the White House bearing a gift of esteem and a token of good wishes from the land where the boy engineer and his young bride labored in peace times and shared with the missionaries in the vicissitudes incident to the bringing of a new day to ancient China.

AMERICA'S CRIME PROBLEM

President Hoover's appointment of his promised Commission on Law Enforcement has caused considerable stir in the national capital. After months of consideration, the Chief Executive announced a strong and able commission, headed by the Hon. George W. Wickersham, who was Attorney-General in the Taft administration. The ability which the President exercised in appointing this body which is to study the causes and remedies of the criminal situation in our country, is evidenced in the fact that neither the wet nor dry organizations have been able to decipher whether there is a preponderance for or against their programs. This fact is very fortunate, as neither side will be able to claim that the commission is packed, or that it is so one-sided as not to review all the evidence with a judicial mind. Furthermore, this is not a commission whose principal function is to study prohibition enforcement. The President has made it clear that the purpose is to make a critical study of the entire federal machinery of justice: the redistribution of its functions, the simplification of its procedure, the provision of additional special tribunals, the better selection of juries, and the more effective organization of our agencies of investigation and prosecution.

The Chief Executive, on a number of occasions, has intimated what great importance he attaches to the question of law observance. In speaking of "the constant dangers from which self-government must be safeguarded," he said: "The most malign of all these dan-

gers to-day is disregard and disobedience of law. Crime is increasing. Confidence in rigid and speedy justice is decreasing. . . . It is only in part due to the additional burdens imposed upon our judicial system by the Eighteenth Amendment. The problem is much wider than that. Many influences had increasingly complicated and weakened our law enforcement organization long before the adoption of the Eighteenth Amendment."

"A surprising number of our people," says the President at another time, "otherwise of responsibility in the community, have drifted into the extraordinary notion that laws are made for those who choose to obey them. And, in addition, our law enforcement is suffering from many infirmities arising out of its technicalities."

"We are reaping the harvest of these defects. More than 9,000 human beings are lawlessly killed every year in the United States. Little more than half as many arrests follow. Less than one sixth of these slayers are convicted, and but a scandalously small percentage are adequately punished. Twenty times as many people in proportion to population are lawlessly killed in the United States as in Great Britain. In many of our great cities murder can apparently be committed with impunity. At least fifty times as many robberies in proportion to population are committed in the United States as in Great Britain, and three times as many burglaries."

"Even in such premeditated crimes as embezzlement and forgery our record stands no comparison with stable nations. No part of the country, rural or urban, is immune. Life and property are relatively more unsafe than in any other civilized country in the world."

The President, in the following definite statement, further counters the charge, which the wet papers are repeatedly making, that crime conditions in the United States are the result of prohibition. He said: "I have purposely cited the extent of murder, burglary, robbery, forgery, and embezzlement, for but a small percentage of these can be attributed to the Eighteenth Amendment. In fact, of the total number of convictions for felony last year, less than eight per cent came from that source. It is therefore but a sector of the invasion of lawlessness."

PERSONAL RESPONSIBILITY

The appeals which President Hoover has made for personal observance of the law have met with a most encouraging response. It is important that every agency be used to awaken our citizens to the responsibility which rests upon them in this respect.

The crime problem in the United States is in part due to the fact that under our judicial system, punishment often follows law violation only after a long delay. Prompt and certain punishment are effective crime deterrents; yet oftentimes a criminal on bail commits as many as five additional crimes before he is prosecuted on the charge for which he was originally arrested. Furthermore, we face a unique situation which is found in no other country. We have here many unassimilated races with at least ten million residents who cannot read and understand our laws. We are reaping the harvest of lax immigration regulations, a harvest from illiteracy and from the reaction which comes to those who are now living in the freedom of a democracy after having lived under the suppressed social and political conditions in Europe. Americanization and Christianization are necessary steps before we can have a law-abiding citizenship in this country. We recall that police commissioners have regarded the gospel missions in the Lower East Side of New York City as of greater effectiveness in establishing a respect for the laws of society than divisions of police officers.

A government founded upon Christian ideals, as is the American democracy, must always to a major degree depend upon the churches for the training of its citizenry. The religious forces of the nation will be alert to give the fullest co-operation to the President in reforming our judicial system and in training those within the reach of their influence, to the end that the ideals and laws of the Republic may be maintained.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

NATIONAL ACCOUNTABILITY TO GOD

SECOND QUARTER. LESSON XI. JUNE 16

General Lesson Title—Judah Taken Captive.

Lesson Material—2 Kings 25. 1-21.

Golden Text—

Righteousness exalteth a nation;
But sin is a reproach to any people.
—Prov. 14. 34.

PROPHETISM IN JUDAH

Jeremiah Justified. The solemn protests and fearful warnings of Jeremiah were at last tragically justified. He had declared the unwelcome truth which his fellow-countrymen refused to acknowledge. He had reinterpreted the prophetic message; for Isaiah had assumed that Zion was impregnable. It fell to the unhappy lot of Jeremiah to insist that Jerusalem would fall, and that his people must accept punishment at Jehovah's hands.

It requires intelligence of a high order, and faith of a magnificent order, to find traces of God's hand in the terrific marks of divine vengeance. And yet the prophetic perception can do even this. It is related that two rabbis, approaching Jerusalem, observed a fox running on the hill Zion. Rabbi Joshua wept; but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" demanded Eliezer.

"I weep," replied the Rabbi Joshua, "because I see what is written in the Lamentations fulfilled: 'Because of the Mount Zion, which is desolate, the foxes walk upon it.'"

"And therefore," replied Rabbi Eliezer, "do I laugh. For when I see with mine own eyes that God has fulfilled His threatenings to the very letter, I have thereby a pledge that not one of His promises shall fail. For He is ever more ready to show mercy than judgment."

Likewise Jeremiah had foretold that, whereas Jehovah would punish with harsh afflictions, nevertheless He would deal graciously with those of His people who would accept discipline in the right spirit, and would restore them to the land of their fathers once again. But he had insisted that adequate punishment for sin must precede restoration, that the people should accept this bitter necessity, not seeking false aid from Egypt, but humbly receiving their judgment, thus adjusting themselves to Jehovah's requirement.

Prophecy. In these impressive events of Judah's history we are accorded a panoramic view of the Providential dealings. It is a splendid spectacle, the like of which no other history affords. The great minds of the ages have contemplated Hebrew prophecy, and have gathered what lessons they might concerning the accountability of nations to the God of nations.

Years ago Beecher wrote: "I am profoundly affected by the grandeur of prophecy. God unveils the frescoed wall of the future, not so much that we may count the figures, and measure the robes, and analyze the pigments; but that, gazing upon it, our imaginations may be enkindled, our hope inspired, to bear us through the dismal barrenness of the present. Prophecy was not addressed to the reason, nor to the statistical faculty, but to the imagination. I should as soon think of measuring love by the scales of commerce, or of admiring flowers by the rule of feet and inches, or applying arithmetic to taste and enthusiasm, as employing calculations and figures for these grand evanishing signals which God waves in the future only to tell the world which way it is to march."

TEACHINGS FOR TO-DAY

The Way of the Arabah. Long ago, when the city was sorely besieged, when famine gripped the city, a breach was made in the wall, and the men of war fled by night be-

tween the two walls, which was by the king's garden; "and the king went by the way of the Arabah." There is always a way of escape for the people of God. If it had not been for prophetic law, the king might well have escaped, in spite of the enemies' strength and well-laid plans.

That nation is safe which trusts in God, and does His will in faithfulness. Many are the ways of the Arabah, which history has recorded, in times of distress and danger. The old "Chronicles of Froissart" relate the issue of a siege which occurred in the days of chivalry somewhere in France. Though gallantly defended, the outworks of the citadel had been carried. The breach was practicable; to-morrow was fixed for the assault. That none, alarmed at the desperate state of their fortunes, might escape under the cloud of night, the besiegers guarded every sally-port, and indeed the whole sweep of wall.

They had the garrison in a net, and only waited for the morrow to secure or slaughter them. The night wore heavily on. No sortie was attempted; no sound came from the beleagured citadel; its brave but ill-starred defenders seemed to wait their doom in silence. The morning came. With its dawn the stormers rushed at the breach; sword in hand they poured in, to find the city deserted.

How had the prey escaped? It was a mystery. It appeared to be a miracle, until an opening was discovered, which led by a flight of steps down into the bowels of the rock. The enemy descended, and explored their way with cautious steps and with lighted torches, until this subterranean passage led them out a long way from the citadel, among quiet, green fields, and in the light of day.

It was clear that by this passage, the doors of which stood open, their prey had escaped under cover of night. A clever device; a wise precaution, a refuge of the besieged provided against such a crisis. When affairs seem desperate, when the worst has come to the worst, how should it encourage the people of God to remember the way of the Arabah, and the countless divine deliverances vouchsafed!

The Fate of Nations. "So Judah was carried away captive out of his land." A melancholy epitaph, at the close of our lesson text. Something like this has marked the end of many a civilization. Truly a nation is exalted by righteousness, and a people's worst reproach is sin. That was a sound reply of an English captain at the loss of Calais, when a proud Frenchman scornfully demanded, "When will you fetch Calais again?"—"When your sins shall weigh down ours."

Civilization has had many tragic reverses. We may yet destroy ourselves through greed

and war. Whether or not we produce fairer and stabler culture depends on whether we come to recognize our national accountability to God. If the United States of America is genuinely righteous, it shall be exalted among the nations.

GROUP COURSES

Primary—Jesus Forgives Peter.

Junior—Missionary Lesson.

Intermediate—Thou Shalt Not Covet.

Senior—Christian Fellowship.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 16, 1929

"The guard left the poorest of the land to be vine dressers and husbandmen"

(By D. D. Martin, D.D.)

The best place to rejuvenate is in the country. When the capital of Judah fell and all her strong men were carried away, the guard left the poorest to till the soil and be vine dressers. The city was wholly destroyed; it was one of the most pitiable tragedies that history records. There is one saving clause in the story as told in this lesson. There were some farmers left, and that has proven the saving remnant of all nations destroyed in all the tragedies of history. When a remnant returned to build again Jerusalem, it was the children of these farmers that sustained them during the trying ordeal.

In all of Asia to-day, with its vast empire of human life, the great majority, at least five sixths, of all the people are farmers or herdsmen. There are few cities in Africa and comparatively few in South America. The multitude of people to whom the gospel must be carried are country folk. They are the most neglected so far as preachers are concerned, in this land, and yet if destruction shall ever lay waste our institutions, the cities will be the first destroyed, and the hope of rebuilding will depend on the country.

It was the deep-dyed sin of the city, including the king's palace, that invited the Babylonian hosts to enter and institute a scene of horror that in the nature of the case would be impossible in the country. It was Jerusalem's repeated rebellion that had marked it for total destruction. The city was set on fire, and presently was but a heap of ashes. In those days there was no mercy. We live now in a more humane age, yet sin is no kinder than it was then, and sooner or later it will ruin the cities and empires that forget God. The permanence of righteousness is best assured by cultivating the country folk, though they may seem the poorest.

The mission work in India and China is largely among the agriculturists. It is among the villagers who are farmers that the mass movement of India obtains. The parables of our Lord are for the most part taken from country scenes. Crimes and wickedness center in the cities. There are advantages in city life we all recognize, as did Lot when he chose to dwell in the cities of the plains from which he escaped only with his life. Sooner or later cities will pay the awful price of their sins.

OAMMON SEMINARY.

Epworth League Topic

JUNE 16

By the Rev. J. W. Haywood, D.D.

EXPANDING AREAS OF CHRISTIAN LIVING

(Luke 10. 27)

Religion is a mode of living, not a system of beliefs. There are no areas of our living that ought to be removed from the sphere of our religious influence. One trouble with our institutional religion lies here. It is a regional, seasonal affair.

Politics and Religion. During our last presidential campaign there was a great howl about the political activity of preachers. Folks say very glibly, "Preachers ought to

preach the gospel and let politics alone." I have thought often about that statement, and the more I have thought about it, the more senseless it has become. Is a man's politics not a part of his life? Isn't religion for all life? Isn't the preacher's job that of magnifying religious values for all life? How can politics be a forbidden field? What these people want is to be let alone to play their rotten politics, and not be told their religion suffers thereby.

Business and Religion. A real estate dealer sits in his office on Monday and forecloses a mortgage that puts out of doors a man with a sick wife and eight small children. The preacher must remain silent on that sort of thing; that's business, that isn't religion.

A group of white and colored friends lunched together here at the college, Saturday, May 24. I sat at the table with a fine young woman, who was for several years a missionary in China. She and her husband are now in Baltimore, and they are considered radical by most of the complacent Christians because they take Christianity seriously. This woman told me of an experience she recently had in a missionary meeting she was visiting. It was a meeting in a Methodist Church, South. The same thing might have happened, however, in the Methodist Church without the South. A young white woman in the meeting, in answer to a question propounded by the speaker, stated

that she thought living a Christian involved treating Negroes just as you would treat any other folks. An old brother in the meeting who was wiser, forsooth, in matters religious, than this green young woman, proceeded to rebuke the young iconoclast by saying that he was ashamed to know that any member of that church felt that way. Think of that! Religion, you know, has nothing to say about how you must relate yourself to other races. It is perfectly possible to be one of the saints and consider "niggers" and dogs as belonging in the same category. The brotherhood of man means the brotherhood of all white men.

These are some of the areas into which our religion must be extended with a vengeance. If the Christian religion doesn't settle labor problems, race problems, all problems, it will be in the scrap heap before the next century ends.

MORGAN COLLEGE.

Epworth League Institutes
SEASON, 1929

DISTRICT	DATE	PLACE
Atlanta.....	Aug. 26-Sept. 1	Clark University, Atlanta, Ga.
Austin.....	July 9-14	Sam Houston College, Austin, Texas.
Bluefield.....	.....	Bluefield, W. Va.
Beaumont.....	July 1-7	Cooke, Texas.
Chattanooga.....	June 10-16	Cleveland, Tenn.
Corpus Christi.....	July 1-7	Corpus Christi, Texas.
Dallas.....	Aug. 6-11	Mexia, Texas.
Florida Conference.....	July 1-7	Daytona Beach, Fla.
Gulfside.....	June 24-30	Waveland, Miss.
Houston.....	June 24-30	Houston, Texas.
Lexington.....	July 1-7	Cincinnati, Ohio.
Little Rock.....	Sept. 24-29	Philander Smith College, Little Rock, Ark.
Marshall.....	July 15-20	Wiley College, Marshall, Texas.
Morgan College.....	Aug. 10-25	Morgan College, Baltimore, Md.
Pulaski.....	Aug. 26-Sept. 1	Wytheville, Va.
San Angelo.....	.....	Temple, Texas.
San Antonio.....	July 23-28	San Antonio, Texas.
Sedalia.....	July 8-14	Sedalia, Mo.
Upper Mississippi.....	.....	Rust College, Holly Springs, Miss.
Victoria.....	July 15-20	Victoria, Texas.
Waco.....	Aug. 5-11	Waco, Texas.
Wilmington.....	June 12-16	Rowland, N. C.

Little Stories of Achievement

What the Churches Are Doing

McMinnville, Tenn.—The members of the Methodist Episcopal Church of McMinnville, Tenn., in their rally on April 28, raised \$324. It was said that it could not be done; but as we think, so we are.—The Rev. J. R. Gray, Pastor; Miss Sydna Ruth Martin, Reporter.

Carthage, Miss.—Green Chapel raised for World Service on Easter Sunday, \$10. The pastor was with us and preached a noble sermon. The program was conducted by Gladys Jackson and others. Mrs. M. Lewis read a splendid paper. We raised at Wesley Chapel for World Service, \$44; total for the day, \$54.—The Rev. F. L. Woods, Pastor.

Ruleville, Miss.—May 12 was Mothers' Day and was highly observed at our church. Our pastor, the Rev. P. H. Jackson, preached a soul-stirring sermon and our hearts were made glad. After the sermon an interesting program was rendered under the direction of Miss Jeanette Burns, a graduate of Rust College. We are all proud of Miss Burns. She is doing much for the uplifting of the children.—Mrs. Nola Thigpen, Reporter.

Rising Sun, Tenn.—Beginning Monday night, May 13, a wonderful revival was run at Rising Sun, conducted by the Rev. S. A. Downs. The Rev. Downs was at his best, full of the fire of the Spirit. His sermons and evangelistic activities were great. The meeting was a real spiritual inspiration. There were two conversions, and the spiritual life of the church is greatly improved. May God bless the Rev. Downs with a long life, that he may continue to carry on such meetings as this one was.—Reporter.

Bristol, Va.—John Wesley Methodist Episcopal Church is looking forward to one of the greatest conferences ever held in the history of the East Tennessee Conference, at which time Bishop M. W. Clair will preside. The Rev. A. Davis delivered the annual sermon at Morristown Normal College, Sunday afternoon, May 19. The church is arranging to put in a new pulpit set and pews in the main auditorium. The main auditorium downstairs and lecture room have been newly painted.—E. B. Brown, Reporter.

Opelousas, La.—St. Mark Methodist Episcopal Church is wide awake under the leadership of Rev. J. A. Williams, who is keeping everlastingly at it. Mothers' Day was highly observed and appreciated by the mothers in attendance. Service began at 11 A. M. The pastor preached from this text, "Take this child and mind it, and I will pay thy wage." This was indeed an inspiring sermon. At 7.30 P. M., the Lord's Supper was administered to seventy-three persons. Collection for the day, \$18.92.—The Rev. J. A. Williams, Pastor; S. Augustus, Reporter.

Sturgis, Miss.—We are grateful to the members and friends of Liberty Hill Methodist Episcopal Church for their loyal support of the box supper given by The Woman's Home

Missionary Society on Saturday night, May 11. Amount raised was \$39. A program was rendered on Mothers' Day by The Woman's Home Missionary Society. Amount raised at that time, \$4.75. Mary Rodgers is president; Mary E. Lampkin, vice-president; Addie Rodgers, treasurer; Rosie Barron, secretary. Total amount in treasury, \$63.10.—Mrs. Mary H. Rodgers, Reporter.

Starke, Fla.—Sunday, May 12, was a great day at Mt. Moriah Methodist Episcopal Church. Mothers' Day was observed, and it was our feast day. At 3.30 P. M., Bro. Damon Dell preached a great sermon from Exod. 12. 13, and at 7.30 P. M. a program was rendered. The pastor, Rev. J. E. A. Keeler, preached a powerful sermon from St. John 2. 1-19. The Rev. Keeler is a gospel preacher, and we are proud of him as our pastor. The invitation was extended, and two came forward and joined the church. Collection for the day, \$33.34.—Damon Dell, Reporter.

Stewardtown, Pa.—The Ladies' Aid met with Sister Susie Prather, with twenty-three members present. After the roll call and dues had been paid, lunch was served. May 5 was Home Missionary Day. A play was successfully rendered, and the collection amounted to \$7. Another play was rendered May 10, which was enjoyed by all, and largely attended. On May 12, Mothers' Day, a splendid program was rendered at Brook's Grove church. Several nice papers were read, and Mrs. Florence Pharm gave us a splendid address. An able sermon was preached by the pastor, Rev. H. A. Brooks.—S. V. Prather, Reporter.

Winona, Miss.—Winona charge has been greatly awakened by the gathering of the spiritual forces in an evangelistic campaign. The spiritual enthusiasm was at high-water mark; old and young were brought to a knowledge of the saving grace of our Lord and Saviour Jesus Christ. So well was the campaign planned that the revival began at high tide, and closed Tuesday, May 7, with eighty-four conversions and accessions. Many of the older people said there never was in the history of the town such a wonderful meeting. The Rev. A. G. Marshall, pastor at New Albany, Miss., rendered great service. He is indeed an evangelist.—J. W. Winbush, Pastor.

Philadelphia, Miss.—A ten days' meeting was held at Steven Chapel Methodist Episcopal Church and Goodway Baptist Church. The Rev. I. S. Morrison preached the first week for us; the second week, the Rev. A. Nelson occupied the pulpit at Goodway Baptist Church. Inspiring messages were delivered each night of the meeting. Ten members were added to the church. Raised during the meeting, \$205. May the spirit of union remain in this town. Sunday school was held at 9.45 A. M. At 11 A. M., the Rev. Davis preached from John 19. 27. At 3 P. M., the Queen of Reserves presented gifts to the old mothers of the town, and at 8 P. M. the pastor preached from the text,

"Lord, what wilt thou have me to do?"
—The Rev. A. Nelson, Pastor; L. C. Hardy, Reporter.

Mansfield, La.—A great day was witnessed Sunday, May 12, at Thomas Chapel Methodist Episcopal Church. Sunday school was conducted by the superintendent, S. B. Sharp. Our loyal, energetic pastor, the Rev. L. H. Smith, preached a very impressive sermon from Prov. 1. 8; subject, "Law-Abiding Children." A beautiful solo was sung by Miss Sara V. Thomas. We were glad to have had present the principal of the DeSoto Parish Training School, Prof. Dewitt Johnson, and wife, and many of our friends to worship with us. At night, a rare treat was in store for all. An excellent Mothers' Day program was rendered. The pastor and secretaries of good literature are very busy getting subscriptions for the Southwestern Christian Advocate. Four reported for the day. Collection amounted to \$18.55.—Miss Neacie E. Thomas, Reporter.

LaGrange, Ga.—Sunday, May 12, was fittingly observed at Lette Hill Methodist Episcopal Church. Sunday school was held at 10 A. M., and at 11.15 A. M., our pastor, the Rev. J. J. Lewis, as usual, brought us a soul-stirring message from the subject, "A Fishing Church and a Dying World." Our hearts were filled with the spirit of God, and we were inspired to do more for the Master's kingdom after having heard this great message. At 3 P. M., the Rev. J. J. Seabrook, of Gammon Seminary, preached a very helpful sermon, and at 8 P. M. he preached another able sermon. We will be happy to have him come again. At each service the church was filled to its capacity. We thank the Baptist and other churches for the hearty co-operation they are giving us as never before. Collection for the day, \$70.51. Pray for our success.—Mrs. Lillia Bowie, Reporter.

State Line, Miss.—Sunday, May 12 was a day long to be remembered on the State Line charge, because of the unity that existed between the two churches: Mt. Moriah Baptist Church and Mt. Zion Methodist Episcopal Church. We staged a rally on that day in the interest of the pastor's salary. The tribes reported as follows: No. 1, Mrs. N. Loper, of Mt. Moriah, \$7.01. The Rev. Jacob Grace preached on this occasion. No. 2, Mrs. G. Turner, \$14.80. The Rev. John Carter, of the Baptist Church, delivered the sermon. No. 3, V. Harris, \$22.57. The Rev. T. A. Wilson, of Meridian, Miss., spoke at this time. No. 4, Miss Sarah Ross, of Mt. Moriah, \$9.50. The pastor, Rev. Sam Harris, delivered the message on this occasion. Total amount raised, \$68.58. We wish to thank the good people of State Line who labored with us so faithfully to put the program over.—V. Harris, Reporter.

Smithland, Texas.—Monday night, May 6, the regular board meeting of Gethsemane Methodist Episcopal Church was held. The pastor exhorted the brethren to be steadfast

in these changing times. The roll was called, and twenty-three officials answered the roll. Approximately thirty members were present besides the officials. The class leaders made splendid reports; \$25 was paid the pastor. The president of the Methodist Brotherhood, Isaac Guinn, spoke of a bright future for the Brotherhood. In fact, the members of the Smithland circuit are proud of the splendid way in which the Rev. C. L. Hill is doing things. He not only preaches and pastors, but he works. He instructs the local preachers in the Conference course of study every Tuesday and Thursday nights, and he has also organized an old men's Bible class, which he instructs every first and third Sunday mornings. All auxiliaries are doing some real constructive work.—Reporter.

West Palm Beach, Fla.—The coming of Rev. Hugur to Trinity has created a new spirit in our church. The various auxiliaries are co-operating splendidly, and the whole church seems to be going forward. The congregation is growing rapidly, and much enthusiasm is evident among the membership. Our class meetings on Tuesday nights, and our prayer meetings on Thursday nights, are full of the Holy Spirit. At our prayer meetings we conduct a Biblical discussion, which brings out the Christian knowledge that lies dormant in our brain. Our Epworth League is under the able leadership of Mr. F. L. Stephens, and the Sunday school is supervised by Mr. T. Holmes and his good staff of teachers. We are now making preparation for a very elaborate program, to be rendered on Children's Day, and will soon put over a financial rally, which we hope will be successful. We are making strides toward the goal of success.—J. Seeley, Reporter.

Kenolia, Miss.—Wesley Chapel Methodist Methodist Episcopal Church: Sunday was a great day for us. At 11 A. M., our beloved pastor, the Rev. J. C. Crisler, preached a soul-stirring sermon from Acts 16: 25; subject, "Prayer Changes Things." Other ministers present were the Revs. B. J. Crisler, A. Hillard, and W. J. Crisler, from Crystal Springs circuit; also Sister Dora Finley, who was the leader of a number of young people. She put over a program worth while. There were thirty young people, consisting of Methodists and Baptists. The deacon of the Baptist church and his people came down to Kenolia to aid our beloved pastor in putting the World Service program over the top. Sister Coleman was with us, and was gladly received. She gave a timely talk, touching all phases of church work. Music was rendered by Wesley Chapel and Sister Finley's junior singers from Crystal Springs circuit. Pleasant Grove is yet alive. On Easter we raised a total of \$70 for World Service. We are striving heroically to raise the remainder.—A. M. Griggs, Reporter.

Melville, La.—We appreciate the presence of the Sunday-school superintendents of the Baptist churches: Bro. Bert Snead, of Antioch Baptist Church, officers, teachers, and students, and Bro. R. Nesbit, superintendent of the Ammerzion Baptist Church, officers, teachers, and students, at our joint Sunday-school meeting at the St. James Methodist Episcopal Church, May 5. This meeting was to help us in our World Service drive. After the school was called to order by Bro. G. V. Johnson, superintendent, Sister D. L. Nesbit was introduced and led the opening exercises. Prof. Riggs, teacher of the Melville public school, taught the advance class; Bro. Leonard Durseau, Primary class; Sister Hazel Anderson, the Beginners. An inspiring paper was read by Miss Ima Guillery. The following collections were taken: Bro. P. J. Adams, for Antioch Baptist Church, \$2.17; Bro. E. Evans, Ammerzion, \$1.90; G. V. Johnson, St. James Methodist Episcopal Church, \$1.82; total, \$5.89. Our next meeting will be held at the Ammerzion Baptist Church.—The Rev. D. A. Landry, Pastor; H. C. Cook, Reporter.

Lawrenceburg, Tenn.—Mothers' Day was observed in both churches on this charge. The pastor preached at Wesley Chapel, West Point, and the hearts of the people were moved as they listened to his able message. We have one of the best pastors in the Tennessee Conference. He looks after every

cause of the church. The pastor also made an able speech on the Southwestern Christian Advocate, and secured one subscriber for the grand old paper. Our charge is small, and we need such a man as the Rev. Neal. Our charge has improved greatly since his four years' pastorate here. We are not able to support the Rev. Neal and his family as we desire, but we shall do our best. At St. Paul Methodist Episcopal Church the Rev. G. L. Clegget, our local preacher, preached an able sermon on Mothers' Day, and at night our pastor came back from West Point and impressed upon the minds of the people why they should subscribe for the church paper. The Rev. E. J. Guthrie, a retired minister of the Tennessee Conference, was with us and spoke in high terms of our pastor and his good wife. We are always glad to have him with us. We have sent in to Walden College, \$25.—O. J. Summerhill, Reporter.

Philadelphia, Pa.—The members of Mt. Zion Methodist Episcopal Church, through the leadership of Mrs. Charity Wilson, president of the Ladies' Aid, tendered our pastor, the Rev. H. R. Coleman, and family, a reception on May 9. There were several musical numbers rendered, together with minute speeches from the various organizations and visiting clergyman. Dr. J. T. Fletcher made the presentation, and Dr. W. C. Thompson, our district superintendent, acted as master of ceremonies. After which everyone retired to rooms above the church to partake of a delightful repast. Among those present were the Revs. C. S. Sprigg, R. H. Coleman, J. L. Sawyer, J. E. A. Johns, W. H. Johns, J. W. Jefferson, W. J. L. Hughes, Wm. Goldsborough, Mrs. C. S. Sprigg, Mrs. J. E. A. Johns, and Miss Gladys Fletcher. On Sunday, May 12, Mothers' Day, Mrs. Lulu Wilson brought the message from the subject, "And Hannah Prayed." She talked on praying mothers. At the close we had seven to unite with the church, one convert, and one accession. Eight joined at the Sunday-school hour. At 3:30 P. M., Sister Wilson again spoke very inspiringly. We had a program made up of the mothers of the church, rendered at 8 P. M. Mt. Zion is standing as a beacon light to those desiring to come to Christ.—The Rev. H. R. Coleman, Pastor; Viola Gould, Reporter.

Nashville, Tenn.—Sunday, May 12, was a great day with Gordon Memorial Methodist Episcopal Church. It was Mothers' Day, and there was much enthusiasm shown in the day's activities. A lovely program was rendered in honor of the dear mothers. It was the faithful work of Mrs. Mary E. Thomas, who spared no pains in arranging the splendid program for this day. An offering was taken for Educational Day. The Busy Bee Club had their annual spring rally the fourth Sunday in April, and it was indeed a great success. The sermon was preached by the pastor, Rev. H. P. Gordon. His discourse was, "Work while it is yet day, for the night cometh when no man worketh." The ladies were all in white, and the men wore a rosette of the club's colors. The six captains reported as follows: Mrs. Idella Williams, \$20.15; Mrs. Blanche Fuggett, \$27.50; Mrs. Myrah Dohson, \$18.50; Mrs. Georgia Williams, \$25.22; Mrs. M. F. Bramlette, \$29; Mrs. Laura Rucher, \$29.75; total raised, \$155.13. This club gave to the building fund, the second Sunday in May, \$200. The Busy Bee Club, in its ninth year, has raised \$1,047.55, and has given it all to the church. This is the sixth year that our pastor has been with us, and we are hoping to make this the greatest year's work of all. We ask your sincere prayers for our success in our undertaking.—Mrs. Georgia Williams, Reporter.

Scooba, Miss.—The work was well arranged by our efficient pastor, the Rev. E. G. Webb, for our Easter drive. Blue's Chapel and Prairie Star were combined in a mock Conference, presided over by "Bishop" Annie Brown, with the following persons as superintendents: Mesdames V. Andrews, \$21.85; E. Brocks, \$20; M. E. Stewart, \$10.50; B. Wiggins, \$16.75; E. McCall, \$10; M. Little, \$16.25; Miss S. Stewart, \$10.50; public collection, \$10; total raised on Easter, \$115.85. Our church is moving on nicely with the leadership of our Rev. and Mrs. E. G. Webb.

Tomola and Key's Chapel were organized under the following captains: Misses J. Cotton, L. Cotton, B. Thedford, E. Boyd, R. B. Townsend, Messrs. L. M. Cotton, J. Thedford, A. C. Thedford, C. J. Woods, M. Thedford, C. Thedford, Mesdames E. D. Dealk, M. J. Blanks, C. Tell. They all made splendid reports. The Revs. W. L. Johnson and J. E. Webb assisted the pastor in putting over the program on Easter. The campaign was a success. The pastor asked for anything to help out, and started a house-to-house canvass. Bro. Mose Jones and A. Avery assisted the pastor. Four hogs, twenty hens, six quilts, four hams, butter, eggs, and bed linen were secured and sold. This amount was applied on the World Service fund. When the campaign is completed all claims will be paid.—Alice L. Griggs, Reporter.

Franklin, N. C.—For many reasons this has been the greatest year that New Hope Methodist Episcopal Church has ever witnessed. For the past two months our pulpit has been supplied by preachers from Gammon Seminary and Atlanta, Ga. The fifth Sunday in March, the Rev. Thaddeus Williams, of Gammon, preached two strong sermons. The second Sunday in April we were blessed with the presence of two young men from the seminary: Bros. W. A. Robinson, who brought a wonderful message at 11 o'clock, and J. L. Watley, who preached to our delight at 8 o'clock. He was accompanied by his wife, who made a very timely speech. On the fourth Sunday in April, Dr. H. W. B. Wilson, the matchless orator and pulpiteer, of Atlanta, Ga., brought us a message that shall never be forgotten. At 8 P. M. he preached another able sermon. The second Sunday in May brought a very fitting climax to all that had preceded. Two other young men from Gammon were present. At the request of the people who had heard him before, Bro. L. W. Hedrick brought to us in his own way our Mothers' Day sermon. At 3 P. M., Bro. P. A. Taylor, Jr., came to us with a great message that made our hearts rejoice. At 8 P. M., Bro. Hedrick again preached to us out of God's Word. Franklin feels highly exalted for having had these wonderful sermons for the past two months. Our pastor, the Rev. Robert McRae, graduated from Gammon on May 22, and was on the job the fourth Sunday, to continue the good work thus begun.—C. T. Chavis, Recording Secretary.

St. Martinville, La.—Mothers' Day was observed at Mallaleu Methodist Episcopal Church, May 12, with appropriate services. At 11 A. M., a mothers' memorial sermon was delivered by the Rev. W. J. Hampton, district superintendent. At the close of this service the Odd Fellows arrived for their annual thanksgiving service. The sermon was preached by Dr. Hampton, who used for his subject, "Charity." At 8 P. M., a Mothers' Day program was rendered by the children. The Rev. H. L. Clark preached a fine sermon for us Monday, May 13, at 8 P. M. The preachers of the district met here May 15 and 16. Ministers present were the Revs. J. A. Williams, J. E. Rolax, W. S. Robinson, F. Aldridge, B. R. Jackson, W. L. Lemon, J. L. Kirvin, H. L. Clark, and T. A. Bailey. The Revs. Jarrett Green and T. A. Hampton were visitors. Impressive sermons were delivered by the Revs. T. A. Hampton and B. R. Jackson. The Rev. W. J. Hampton is straining every nerve to put over the program of the church for the current year, and the brethren of the district are standing solidly behind him in his efforts. He has won his way into the hearts of the brethren on his district. He is not only a wise but a sympathetic leader, and therefore an ocular demonstration of the wisdom of Bishop Jones in elevating him to his present position. The ministers were entertained by the ladies of the congregation, who came with baskets filled with good food well prepared. The presence of the ministers aroused interest among the members, and the church has taken on new life.—Reporter.

Kansas City, Kan.—Grace Methodist Episcopal Church has enjoyed recently a great revival. Pastor T. B. Oville was at his best in this evangelistic campaign, perfecting a complete organization of pastors, laymen, and

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Lake Charles.....	Jennings, La.....	June 26-30.....	W. J. Hampton
New Orleans.....	Bogalusa, La.....	June 26-30.....	J. D. David
La Teche.....	Morgan City, La.....	June 26-30.....	H. Daniels
Waycross (So. End).....	Valdosta, Ga.....	June 28-30.....	D. R. Cooper
Pulaski.....	New River, Va.....	July 4-7.....	A. Davis
Knoxville.....	Greenville, Tenn.....	July 10-14.....	F. D. Johnson
Palestine.....	Butler, Texas.....	July 10-14.....	J. F. Barnes
Alexandria.....	Many, La.....	July 10-14.....	S. S. Earles
Oklahoma.....	Hennessey, Okla.....	July 16-21.....	J. H. Ellis
San Angelo.....	Brownwood, Texas.....	July 16-21.....	S. D. Mosely
Shreveport.....	Shreveport, La.....	July 17-21.....	J. C. Calvin
Gulfside.....	Picayune, Miss.....	July 18-21.....	A. L. Holland
Brookhaven.....	Tylertown, Miss.....	July 18-21.....	G. W. Coleman
Gulf.....	Fort Myers, Fla.....	July 18-21.....	J. S. Todd
Vicksburg.....	Fayette, Miss.....	July 24-28.....	J. R. Ross
Navasota.....	Brenham, Texas.....	July 24-28.....	T. S. Pryor
Greenville.....	Greenville, S. C.....	July 24-28.....	J. E. C. Jenkins
Baton Rouge.....	Clinton, La.....	July 24-28.....	Chas. Anderson
Jackson.....	Canton (Ct.), Miss.....	July 25-28.....	J. S. Williams
Waycross (No. End).....	Barnesville, Ga.....	July 26-28.....	D. R. Cooper
Tuscaloosa.....	Clinton, Ala.....	July 31 to Aug. 4.....	F. W. Williams
Houston.....	Angleton, Texas.....	July 31 to Aug. 4.....	J. S. Scott
Kansas City.....	Glasgow, Mo.....	July 31 to Aug. 4.....	E. W. Hannah
Montgomery.....	Brewton, Ala.....	July 31 to Aug. 4.....	P. P. Wright
Memphis (1st section).....	Cedar Grove, Tenn.....	Aug. 1-4.....	L. A. Armstrong
Omaha.....	Marshalltown, Iowa.....	Aug. 7-11.....	Spencer Ray
Savannah.....	Jesup, Ga.....	Aug. 7-11.....	S. D. Bankston
Beaumont.....	Livingston, Texas.....	Aug. 7-11.....	C. H. Penilton
Opelika.....	Dadeville, Ala.....	Aug. 8-11.....	J. C. Chuman
Waynesboro.....	Statesboro, Ga.....	Aug. 14-18.....	W. H. Odum
Memphis (2d section).....	Dyersburg, Tenn.....	Aug. 14-18.....	L. A. Armstrong
Holly Springs.....	Ripley, Miss.....	Aug. 20-23.....	A. G. Cole
North Baltimore.....	Baltimore, Md.....	Aug. 20-25.....	Geo. E. Curry
Starkville.....	Tibbee, Miss.....	Aug. 20-25.....	D. Green
Meridian.....	Philadelphia (Ct.), Miss.....	Aug. 21-25.....	D. L. Morgan

special workers, covering during the meeting, citizenship, hygiene, law enforcement, temperance, sanitation, and a higher sense of actual Christian living. Baptists, Methodists, Holiness, all met on the level, and for fifteen nights the fight was truly on. Sunday, May 19, a special mass meeting was held. Sermons and addresses were on a high order. The ladies of Grace Church served dinner, to the delight of all. Mrs. C. J. Jackson, on behalf of the Armourdale Community Club, presented Mrs. E. Oville, wife of our pastor, a lovely present on the occasion of their twenty-seventh marriage anniversary. The couple received many congratulations and cheering remarks. Over one hundred adults were consecrated for definite forms of service and larger usefulness, while fifty children prayed at the altar for light, leadership, and consecration for large usefulness. Among the speakers were the Rev. Munsy and wife, of Missouri; the Rev. W. H. Wilson, evangelist, Kansas City; Mrs. Kine, of Topeka; Mr. and Mrs. Bursa, gospel singers; G. H. Horsey, M.D., L. H. Grant, D.D., the Rev. Wm. Johnson, Miss Dotson, the Revs. Miller and Madden, and people of Argentine, and others. It is the general opinion among old citizens that this was the greatest spiritual meeting in the life of the community. Walter Jenkins, trustee, presented presents on behalf of the church to several of the workers, and all were invited to return.—Hazel Nance, Reporter.

Youngstown, Ohio.—Youngstown is one of the greatest steel centers in this country, having fifteen miles of solid steel mills, with a population of 175,000. Of that number, 22,000 are colored. There are 11,000 colored people unchurched in this city. The Centenary Methodist Episcopal Church is located in the heart of the colored section. This church was built by the white Methodists thirty-nine years ago, and was for many years the leading church for white Methodists in this part of the city. It has many compartments, well suited for a seven-day-week program, which we are attempting to put on. We have a mammoth pipe organ, said to be one of the best in the city. Ours is the largest and best church building occupied by colored people in this city. It is the center of community activities. All of the large meetings of the colored people of this city come here because of the location and the seating capacity of this building. The church is now growing in a way that is very pleasing. We are happy for the appointment of Dr. M. W. Clair, Jr., as director of evangelism for the Covington Area. We feel that the appointment was a wise one. Dr. Clair, a young man educated in the best schools of this country, and with a religious background that is as good as any man's in the church, will constantly make the Board of Home Missions and Church Extension,

and the general church, proud of him by his work and accomplishments. On January 17, 1929, he came to us, and with the help of the pastor called a group of people together to be trained as workers in a campaign of personal evangelism. In his usual

way, he called them to prayer and consecration, and began to teach them the proper ways of approach. He also went through the membership record and listed the inactive members, sought to find them, and to learn the reason why they were inactive. He met the different auxiliaries, and they at once pledged him their support. Through his well-organized program of personal evangelism, forty souls were brought into the sacred fellowship of the church. We feel that his appointment means a step forward in Kingdom building in the Covington Area. The mainspring of human progress has been for nearly two thousand years, and is to-day, the Christian religion. The moral dynamic that transformed our wild forefathers into a civilized nation was not science, then unborn; not politics, literature, or art. It was the Christian religion. Dr. Clair taught the Christian religion in such an impressive way, and so thorough and forceful was his preaching from the pulpit, that he became a dynamic force in the life of our community. He went into the homes and studied the lives of the people in every walk of life. He met the civic organizations of the city, Ministerial Association, and interracial committees, and spoke to all these groups. The Centenary Methodist Episcopal Church, pastor and members, have pledged him their prayers and support to help him lift the Covington Area toward God. On Easter Sunday we were blessed to have with us Bishop M. W. Clair. He preached a sermon that shall never be forgotten on "The Empty Tomb." He also baptized a large number of babies. Our work in Youngstown is one of the best fields of opportunity in the Covington Area. Henry Marshall Marbly, B.S., Litt., minister.

District Activities

Quarterly Conferences

BATCHELOR, LA.

The second Quarterly Conference of the Batchelor and Torras charge was held at Union Chapel Methodist Episcopal Church, March 29-31, with the Rev. Chas. Anderson, district superintendent, in the chair. He called the Conference to order and attended the business in a brotherly way. The Conference was a success. The superintendent preached three wonderful sermons for our people. The superintendent was paid in full. From the pastor's report down to each officer of the church showed that a marked improvement had been made during the quarter. The Rev. H. J. Robinson introduced the Rev. J. A. Washington, pastor of the Free Baptist Church, who acted as master of ceremony. Six pastors and their congregations were present that night. The whole church went into a grand reception for the district superintendent. Our pastor at Lettsworth, the Rev. T. H. Sampson, and his wife were introduced and both made splendid talks. Bro. Anthony Bradford, our strong local preacher from Lettsworth, made a good speech. The Willing Workers served ice cream and cake. Dr. Anderson accepted the invitation extended by the Rev. Joe A. Washington, pastor of the Oak Grove Baptist Church, to preach the resurrection sermon. The church was packed. At 11.30 Dr. Anderson preached at Union. We raised our entire quota for World Service. The Rev. Robinson, our pastor, is a live wire.—Robert Jackson, Reporter.

BILOXI, MISS.

As usual, we are glad to say our second Quarterly Conference was a success. Our district superintendent and his wife were on time and Dr. Holland presided in his usual way with dignity and ease. Written reports from all departments were presented and showed the church to be in good condition. Our Conference was held on Thursday night, and when the roll was called the class leaders put \$53.86 on the table. Paid the district superintendent in full for the quarter, \$32; paid pastor for the quarter, \$216; World Service, \$287, paid in full; Pensions and Relief, \$40; Episcopal Fund, \$14; Haven Teachers' Col-

lege, \$10, and all other claims in easy reach of the church. Dr. Holland preached a fine sermon to an appreciative audience. Mrs. Holland made a fine impression upon the Conference. We have some splendid members in our church, and our pastor, the Rev. P. H. Rembert, is on the job. Six united with the church during the quarter.—Reporter.

KNOXVILLE DISTRICT

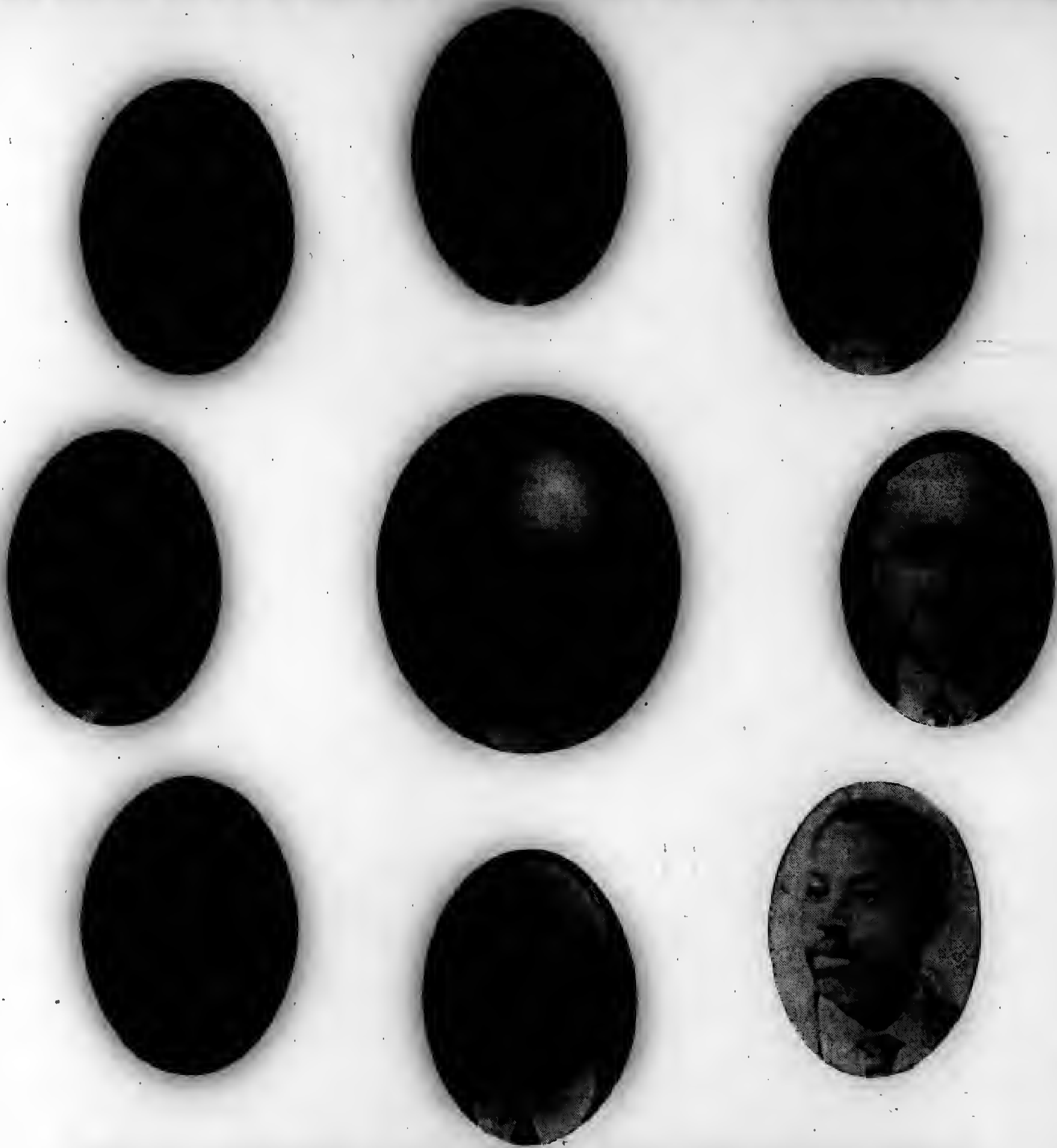
Sunday, May 12, 1929 was a high day at Rising Sun charge. This being the date for the third Quarterly Conference, the superintendent was present and at his best. He delivered a wonderful sermon on the subject, "Mother." The day was wonderfully spent. Friends from far and near were present and enjoyed the elaborate dinner that was spread on the ground. In the afternoon the Rev. Dr. J. C. Sherrill, pastor East Vine Street Church, with his unrivaled choir was present to preach and sing. Dr. Sherrill preached from the words, "The House of the Righteous Shall Stand," using the subject, "Mothers' Day." The sermon was both inspiring and uplifting, filled with sincerity and earnestness. It touched and uplifted the hearts of all present. The day was wonderfully full of financial blessings. The clubs reported at the closing services with the stewards, and \$79.35 was laid on the table. The superintendent was paid in full, and the pastor received \$60. May God bless the good people of this charge and its good pastor, the Rev. J. E. Harris.—Reporter.

STARKE, FLA.

Sunday, May 5, was a high day at Pleasant Grove Methodist Episcopal Church. The district superintendent, Rev. F. E. Welch, held his first Quarterly Conference at Pleasant Grove at 11 o'clock. Officers were present with good reports. The district superintendent was very much pleased with what had been accomplished and made some encouraging remarks. At the close of the Conference the Rev. Welch preached a great sermon from St. Matthew. We are proud of him as our superintendent. The Rev. J. J. Williams is the pastor of this charge and is doing a great work here and is loved by his members. We paid the superintendent in full. Raised for the day, \$14.95. At 4 P. M. Dr. Welch held

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 13, 1929



Group of Notables at Inaugural of New President and the Commencement Exercises of Gammon Theological Seminary

Reading from left to right, top row: Bishop F. T. Keeney, D.D., LL.D.; Bishop R. E. Jones, D.D., LL.D.;
Bishop M. W. Clair, D.D., LL.D.
Second row—President F. C. Eiselen, Ph.D., D.D.; President F. H. Clapp, Th.M., D.D.; Rev. G. H. Trever,
Ph.D., D.D.
Third row—Bishop W. P. Thirkield, D.D., LL.D.; Secretary Wm. S. Bovard, D.D., LL.D.; Bishop R. A.
Carter, D.D., LL.D.

Personal and General

—After forty-five years in effective relation with the Philadelphia Annual Conference, the Rev. Alfred G. Kynett at the recent session of that Conference retired voluntarily from active service. For seventeen years Dr. Kynett was a pastor, receiving during that time more than fifteen hundred people into the church on conversion. He was presiding elder for six years, and for twenty-two years he rendered most valuable service in the direct employment of the Board of Home Missions and Church Extension. Three times was he delegate to the General Conference, and once to the Ecumenical Conference. He has rendered valuable service to the church in every place of responsibility to which he has been called during the years of his active ministry.

—Dr. and Mrs. A. W. Brazier announce the marriage of their daughter, Elizabeth Antoinette, to Mr. William Lorden, Jr. The ceremony was performed by the Rev. W. T. Handy, B.D., of the People's Methodist Episcopal Church, in the presence of the bride's family and Mrs. W. T. Handy. The romance had its first encouragement some years ago at Wiley College, from which the groom, a year ago, received his A.B. degree, and the bride a diploma from the department of music. The latter also received her A.B. degree from New Orleans University at the recent commencement. Mr. Lorden holds the chair of English at Jackson College, Miss., and is among the prominent younger members of the Alpha Phi Alpha fraternity. The newlyweds will live in Gary, Ind.

—Growing in interest and efficiency is the Morgan College Epworth League and Church School Institute of the Washington and Delaware Conferences, which holds its ninth annual session, August 19-25. Dr. A. J. Mitchell, the efficient manager, under whose guidance this institute has forged to the foremost place among those in our Conferences, is making extensive preparations for the most successful of all its sessions. Associated with him are the following officers: Dean, Dr. D. H. Hargis; president, the Revs. T. H. Woodley,

Ph.D.; vice-president, J. H. Jenkins; secretary, L. S. Moore, B.D.; assistant secretary, C. S. Briggs, A.B.; treasurer, T. H. Kiah, Ph.D.; registrar, J. S. Carroll, D.D.; dean of women, Mrs. Helen J. Muse. A very strong faculty has been provided, as follows: J. T. Fletcher, D.D., morning watch; M. J. Naylor, D.D., stewardship; Mrs. E. B. King, B.S., pageantry and hymnology; Miss Florence Wilson, recreation; R. W. S. Thomas, D.D., community service; Mrs. Louise Max-

Shorter, Brethren, Please

Communications, including discussion, articles, and reports of gatherings of every kind, when sent to the Advocate, must be shortened, friends. This applies to everybody using our columns for church news.

Three reasons are evident. Costs of production are mounting higher. The person who, as is frequently done, sends us one subscription, accompanied by a two or three-page article, doesn't help the paper much. It requires the cost of three or four such subscriptions just to set up the article in type. The paper loses.

Space is a vital consideration. To serve our constituency adequately, one paper is hardly sufficient as a publicity medium. There are hundreds of thousands of members, thousands of churches and kindred institutions manned by thousands of leaders. The range of interests and situations is overwhelming. Consequently everybody involved will give due regard to the necessary limitations entailed on each by such a circumstance.

Brevity is the soul of wit, says an old maxim. What people are seeking through their reading is the soul of what is written, and of him who writes. For the majority of us, the briefer our writing, the more easily discovered is the soul. Most else is but darkening counsel and wisdom with words.

Friends, you must CUT your articles.

well, music; J. W. Jewett, D.D., home and foreign missions; Miss Carrie A. Wiggins, junior and intermediate; J. H. Scott, D.D., Methodism and the Discipline; J. H. Jenkins, D.D., Christian citizenship and social relations; secretary, F. D. Butler, D.D., general Epworth League methods.

—Replete with historical information and lavishly illustrated with a half hundred of finest half-tone engravings, the Bulletin of Allegheny College of the issue of January of this year, is about the best of its kind that we have seen issuing from a college press. It tells in gripping language a story of the progressive development of this institution from the days of Timothy Alden, 1815, the day of small things, up until the present time. Under the wise and able leadership of Dr. James A. Beebe, its present president, more than \$350,000 have been added within two years to the resources of the college. Arter Recitation Hall and Caffich Memorial Hall, two new buildings, will be completed for use by fall of the present year. At this period of vocational emphasis in modern education, it is refreshing to read this paragraph concerning ideals of this substantial institution of learning: "Allegheny has always kept faith, she has never forgotten the Latin and Hebrew orations of the pioneers. After all, the province of the college is scholarship, not a pedantic sort, but a broad culture of the heart as well as the head. She has always taught from life as well as from the book. Her certificates are accepted at face value by all graduate schools. Twenty per cent of her recent graduates are stimulated to carry on at the universities."

—It is especially gratifying to note the rapid development of the work of The Woman's Home Missionary Society among the womanhood of our Conferences. This is but as it should be, inasmuch as this work was projected formerly out of the interest in our colored womanhood. In Luling, Texas, June 11-16, is being held the thirty-ninth annual session and fourth separate session of the Blue Bonnet Camp and Institute of The

Woman's Home Missionary Society of the West Texas Conference, Mrs. S. E. Jones corresponding secretary, and Mrs. A. L. Harper, president. A very helpful program, including recreational features, is being rendered, and the ladies are receiving the generous support of the district superintendents and pastors. Deaconess Lillian Pugh and Mrs. J. B. Phoenix are in charge of recreation. Miss Bessie Howard conducts the pantomime, "O Zion, Haste"; story-telling contest conducted by Mesdames G. W. Townsend and O. M. Prince; greeting from The Woman's Foreign Missionary Society, Mrs. G. A. Deslandes. Preachers for the occasion are the Revs. A. M. Mason, J. N. Hooey, H. J. Jackson, pastor, Drs. S. E. Jones and J. W. Warren, who preaches the annual sermon. One of the leading papers to be read, is, "Why Should the Negroes of the Methodist Episcopal Church Support The Woman's Home Missionary Society?" Other officers of the society are Mesdames M. M. Sandford, treasurer; D. N. Swann, recording secretary; W. A. Perkins, field secretary; J. Williams, chairman business committee. Another interesting expression of this growing interest on the part of these women is seen in the thirtieth annual meeting of the Savannah Conference organization Woman's Home Missionary Society. These ladies are holding their first session school of missions in the King Solomon Church, Waycross, Ga., June 19-23, the Rev. J. F. Robinson, pastor, the Rev. D. R. Cooper, district superintendent. The faculty of the school consists of Mrs. Daisy Bulkley Taylor, dean; Mrs. J. V. Burns, registrar; the Rev. S. D. Bankston, superintendent of the Savannah District, teacher of Bible. Mrs. L. L. Odum, the president, delivers the annual address. Other addresses will be delivered by Prof. Ira Bryant, Savannah, Ga., and Mrs. Alyce A. Pinkston, Brunswick, Ga. The introductory sermon will be preached by the Rev. O. A. Burns; the closing sermon by District Superintendent Cooper. Reports for the several districts will be made by Mrs. Nona B. Prothro, LeGrange; Mrs. Lucy Lovett, Savannah; Mrs. Juliette Bell, Waycross; Mrs. S. B. Maulsby, Waynesboro. Other officials are Mrs. Emma P. Walker, corresponding secretary; Mrs. Mayme B. Bankston, junior department.

Crescent City Note

Williams Chapel.—Sunday night, May 26, the Independent Order of Good Samaritans and Daughters of Samaria, Ivy Lodge No. 6, worshipped with us. The welcome address was given by Miss Eleanor Parker, and the response by Miss Jessie Wagner. Vocal solos were rendered by Miss Helene Gayton and Mrs. A. Simms. Miss Helen Ware read a splendid paper. The sermon was preached by the pastor, Rev. J. Wesley Turner, on the subject, "The Good Samaritan." Collection was \$46.—Miss E. C. Charles, Reporter.

SOUTHWESTERN CHRISTIAN ADVOCATE

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Gulfside Calendar of Activities

1929 SEASON.

- June 11-21—Summer School of Theology. Post-Graduate School of Theology.
- June 11-21—Rural and Town Pastors' School.
- June 24-30—School of Religious Education.
- June 24-30—Epworth League Institute.
- July 21 to August 6—Camp Moorland.
- June 27, 28—Annual Gulf Coast Tennis Tournament.
- June 29—Annual Water Carnival.
- July 4—Patriotic Celebration.
- July 8-22—Camp Waveland—Girl Reserves.
- July 12 to August 16—Mississippi State Normal.
- July 19 to August 30—College Extension Courses.
- July 17—New Orleans Churches' Outing.
- July 22 to August 2—Summer School of Music.
- August 8, 4—Interracial Commission.
- August 5-15—Camp Rest Awhile.
- August 7—Gulfside District Picnic.
- August 26 to September 2—School of Missions.
- August 29 to September 1—Camp Meeting.
- September 3-6—New Orleans Area Council.
- September 8-10—Pastors' Training Conference.
- September 4—Anniversary Exercises.
- September 6—Meeting Mississippi Old Folks' Home Board.
- September 11—Meeting Gulfside Association Directors.

Southwestern Christian Advocate

L. H. KING, Editor

DORR DIEFENDORF, Contributing Editor

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THE METHODIST BOOK CONCERN

"Forward to the Goal of Self-Support for the *Southwestern*," say all of Our Bishops and Publishers

AN ERA of development of the *Southwestern Christian Advocate* and of promotion in circulation is being entered upon, and present plans now in formation promise for the Advocate the brightest period of its history.

After a most careful study of manufacturing costs, the publishers have at last worked out a method by means of which the production costs of the paper are now kept at the lowest levels consistent with the production of the very best type of journal for its purpose, at the same time giving us a larger and better paper than has been possible to publish at any time in the previous history of the enterprise. It will not be very long before the plans being worked out for a bigger and better paper will be put into operation, and a thrill of satisfaction will be experienced throughout the whole church over such a successful solution of a problem that has long baffled the church.

The Bishops of our *Southwestern* territory are thoroughly acquainted with the proposed arrangement and are enthusiastic over the advantages which it offers as against the past situation. They are unanimous and united in their support of the new plan, and are giving every encouragement to the effort to put it in operation. Already, several of them have held preliminary conferences with the Publishing Agents and representatives of their respective areas for the purpose of informing the area leaders as to the details of the plan, and to organize the forces for increased circulation of the paper under the encouragement which the new plan will bring.

Such preliminary conferences have not been held by the bishops of the Atlanta and Chattanooga Areas because of sickness and death in their families, but both Bishops Keeney and Smith have expressed the deepest interest in and approval of the new method, and as soon as circumstances will warrant, they are planning to hold such meetings in connection with their areas. Bishops McDowell, of the Washington Area, and Richardson, of the Philadelphia Area, will likewise give their hearty support to this enlarged program of the *Southwestern*.

Since our return from conferences with area leaders of the New Orleans and Covington Areas, we have received most assuring letters from Bishops Jones and Clair, which letters assure the finest co-operation and support of the new *Southwestern* program during this quadrennium.

Under the new proposals, an intense subscription campaign is being launched with the current season of District Conferences. Goals are being set for every Annual Conference, every District Conference, and every pastoral charge in our twenty colored Conferences. Letters are being sent calling attention of every district superintendent and pastor in our Methodism to the facts in the situation. For the first time in its history, *the paper is on the very verge of the possibility of self-support* before the close of this calendar year. With the co-operation of each district superintendent and every pastor under the new plan, it is almost certain that we shall soon be able to announce that the *Southwestern* has attained its long-desired goal of being on the credit side of the ledger. Such is the desire of our bishops, as is evidenced in the following letters:

"The New Orleans Area is interested in the effort which is being put forth to increase the circulation of the *Southwestern*, which means so much to our people, particularly the Methodists of this section. Be assured of our unre-served co-operation. If it is the plan to send quotas to the charges, we will accept any quota which may be sent and promise to do our level best to raise the quota allotted to each church. The *Southwestern Christian Advocate* ought not to have to make a plea for support. It has a major claim upon our interest and loyalty. We will begin the task with renewed effort and devotion, and only hope the results will tell where we stand."—Bishop R. E. Jones.

"I think we had a fine meeting last Friday. My hope is that that same spirit and interest will be exhibited in the Area Council Meeting and be carried down to each church in all the Conferences. A united effort (no slackers) will enable us to reach, and even go beyond, the goal fixed. I am in for the biggest victory in the history of the *Southwestern*. God knows I am ambitious to see something in the church in which our group functions, definitely self-supporting. I am never satisfied to be just hanging on in anything.

"Please find a list of the charges constituting the Covington Area. Send down our quotas. We should make it 15,000 and do a worth-while job and be done with it. We can go as far as we think we can, and no farther. Here's to you for a greater *Southwestern*!"—Bishop M. W. Clair.

Passing Pioneers of Pulpit and Parsonage

IF THERE are any persons to whom the Methodist Episcopal Church owes a debt of unstinted gratitude, to be sure it is to that class of persons who fall within the group of those served by our Board of Pensions and Relief. These are pioneers of the Methodist movement in its ambitious program of service to the multiplied thousands of persons who look to the church for such a

ministry of service as only Methodism is capable of giving. These are the men of whom it is said they "felled the trees, cleared the fields, bridged the rivers," in order that the people might have the "sincere milk of the Word."

In the performance of this service to their fellows, these men were confronted with hardships. They encountered difficulties growing out of the geographical location of the

territory in which they had to live and labor. They have met with actual physical difficulty. At times they have been confronted with forces caused by the type of liberalizing evangel, which they have dared at great hazard to carry to the people. There have also been difficulties in matters of belief and tradition, as well as of habit and custom, deep-seated in the mind of the people of the group whom they were serving, as well as of others outside of the group. These pioneer preachers of other days have verily been confronted by poverty on the one hand and ignorance on the other hand. Nevertheless, during the years of their ministry, they have faced up faithfully to their task in a way that has been most highly creditable to them as saviors of the souls of men and of the social relationship in which men live and develop.

In order to perform such a ministry, the pioneers of the last generation have had to undergo physical suffering as well as mental anxieties, even to the point of self-denial and of suffering and sacrifice. Even more tragic is the fact that in the doing of this work, untold hundreds of them have been forced to subject their families, their wives and children, to untold hardships, deprivation, and self-abnegation. The story of the sufferings and labors of that last generation of Methodist ministers can never be adequately told, nor will society ever be able to properly evaluate their labors, to say nothing of paying them, in terms of appreciative words. Of these men, let it be said to their eternal credit, that they, who battered down much in the way of opposing physical environment, of spiritual and moral inertia, and of ignorance and unsocial attitudes on the part of the community which they sought to serve, at the same time notably succeeded in lifting the group as they themselves labored and climbed. That generation of pioneers is rapidly passing; many of them have already passed. Quite a few still linger, disabled. The families of both those who have passed on, and of those who linger disabled or impaired in their usefulness, remain as a challenging monument of the labors of these pioneers, and as a standing appeal to the generous impulse of the church and of the communities which have profited largely by the sacrificial labors of those who dared to guard the faith passed on to them from the lips and life of our blessed Master. Besides these pioneers of other days, thousands of other faithful ministers are now laboring for the uplift of humanity and the salvation of society against equally difficult odds; themselves facing the certain retirement period soon or in the more remote future.

For all these, the moral obligation of the church is imperative that some provision be made, if from no higher motive than simply that which operates in the realm of ordinary economic morality. To this obligation happily the church is experiencing an awakening. Fortunately, the last General Conference undertook to perfect legislation looking forward to the creation of an adequate fund to be administered in the interest of that group of men who gave to the uplift of the people the most sacrificial service to be found in any division of labor within the economy of the community. This action on the part of the church is necessary both because the old device for taking care of these interests has been outgrown by the growing perplexities of our modern life and because of the rapidly increasing number of claims upon this service which the church should render.

Elsewhere in our columns we are carrying a brief story of a part of what the church is doing to meet this expanding need. No longer does she regard it as a matter of temporizing. She is going at the task in a thoroughgoing

business way. The method in which she must do this is conditioned by two circumstances. The first is the necessity of exploding false theories as to the nature of the ministry; likewise of junking the theory of the obligation of the ministry to serve the community. In this connection, the old adage is of imperative value: "Muzzle not the ox that treads out the corn." Whatever view society might have as to the minister's obligation to serve it still is an inherent moral obligation that the minister's service to society must be reciprocated by society's obligation to think adequately of him who serves. The old injunction which Jesus gave the ministry to go without purse and script, is not applicable in the present industrial and economic period of modern life. If society expects the minister to go with his message, the minister expects society to come with its monetary support. The other consideration is that the system of pensions and relief proposed by the church is of such an elaborate nature as to require technical approach to its meaning and method of application. Both these circumstances make it necessary that the people upon whom this responsibility rests for caring for their ministers, must be enlightened as to their part of this common social obligation. Hence the necessity of the method which the church is employing to which attention is being called in another column.

The church is putting men into the field primarily for this task of enlightenment that the people may understand their duty towards the minister that has given them creditable service. Among our colored group, for this specific task the Board of Pensions and Relief announces that, beginning July first of the present year, two field agents are to be put in the territory of our colored Conferences as promoters of the Conference Claimants Fund. The nature of their work will be twofold, educative and financial. The men on whom this responsibility and privilege of service rest, are unusually well qualified for their task both by experience and training. One of these, the Rev. E. M. Jones, has been laboring in this particular field for about two years, besides he has been a leader in the official life of the church for more than thirty years, and is acquainted with every aspect of church life within our group. The other agent, the Rev. S. H. Sweeney, whose experience in the leadership of our church life has been of shorter duration, nevertheless brings to his new task a background of service and achievement which eminently fits him for the duties of the office to which he is called. Both men will be generally acceptable to the constituency which they are called to serve. They are of pleasing personality, of fine address, cultured in manner, in spirit, and motive. Than such qualities as they will bring to their important position, nothing more could be desired.

It would be difficult, if possible, to find two men better fitted by their background of service in the church, by their intelligent appreciation of the service to be performed, than these two men whom the church has chosen. Their election emphasizes afresh, which is very necessary, the integral relation which the Negro group in the church sustains to the church as a whole. Thus we are given the benefit of the mutual value of the church's growing sense of ethical obligation to her total ministry. In view of these facts it is but natural to expect that, from our group, shall come the finest response possible to this significant provision the church is making to care for the ministry of our group as a segment of the ministry of the entire church. This response will manifest itself among our

(Concluded on page 463)

The Contributing Editor's Page

What are They Doing?

IN these days of high-powered, competitive advertising, the consumer needs to remember that he is obligated to help protect the ideals of the community against subtle, unwholesome tendencies which seek to promote sales at the expense of good taste, decency, and morality.

One of our leading educators recently protested against a questionable type of advertising recommending a favorably-known and widely-used product.

That his objections were effective, the following, taken from the reply of the manufacturing company, indicates: "Through your letter and other similar ones which have come to us since this campaign started, we now know that this advertising has been objectionable to a number of people, and we have, therefore, cancelled all of the advertisements of this nature scheduled to run in the balance of the campaign this year and which are not already on the press. . . . We sincerely regret that any resentment has been caused by our recent publicity, and hope that our action in cancelling it is convincing evidence of our feeling in this matter."

Questionable advertising, even when a good product is played up, should be made to feel the force of public opinion.

* * * *

ON a Sunday morning in April, in the Asbury Church, Delaware, Ohio, twenty-five persons were publicly commissioned to take part in the teaching ministry of the church.

For three years this class had received training in the Community Training School, the dean of which was Professor H. J. SHERIDAN, of the Department of Religious Education of Ohio Wesleyan University.

Among the number were some who, notwithstanding years of experience as Sunday-school teachers, eagerly sought a wider knowledge and a better training for the most important work in which the church is engaged.

An appropriate and beautiful service for the commissioning of church school teachers has been prepared by the Board of Education.

* * * *

AT the recent session of the New York East Conference the report of the Social Service Committee as adopted is an utterance of significance to the entire church.

Progressive positions on a number of questions of great social importance are taken, and while the tone is irenic it is evident that these preachers mean business.

The entire document is worth most careful attention, and it is to be hoped that many of our ministers and laymen will secure copies of it.

In view of recent events in New York City this paragraph on Sex Education is timely: "In our modern life—in the home, in the school, and in society—there is a new freedom in thought, in discussion, in manners. We confront, especially among our young people, problems of understanding and of conduct. With candor, wisdom, and tact we should be prepared to aid in solving them. The results of the scientific study of sex life, in which these problems largely center, are available. In the questions which are the perplexity of parents and the test of our young people, the pastor, as a spiritual guide, should be counselor and helper.

"In the interest of morality and sound scientific knowledge we favor such changes of the law in the States of New York and Connecticut which would remove the existing inhibition upon the communication by physicians to their patients of important medical information in this realm.

"We urge that these vital problems which enter so deeply into the moral life of both the individual and society, shall have an unchallenged place in the thinking of our ministry."

* * * *

AMOST encouraging sign of the new feeling of interdependence between the white and black races recently appeared in two of the leading papers of Arkansas.

It was in the form of an appeal to the citizens of Little Rock, issued in connection with the forward movement of Philander Smith College. It bore the names of the President of the Chamber of Commerce and the chairman of the Campaign Committee, both of whom are leading business men of the city. The county superintendent of schools also signed the appeal.

The heading of the advertisement states that "White and Negro Citizens Have a Common Cause." Full credit is given to the Negro citizens who have contributed to the development of the community. An especially appreciative word is spoken concerning this school. Surely this is sound doctrine: "The right kind of education makes better citizens of white people. The right kind of education certainly will make better Negro citizens."

"Effective Preaching"

THIS is the title of an Abingdon Press book containing the lectures delivered at the first Conference on Preaching held at Boston University School of Theology.

In these lectures delivered by those who while greatly differing in talent and method of presentation, are in the front rank of modern effective preachers, this question, and many that naturally grow out of it, are searchingly considered. If one name is taken out of the long list, all names should be. Each contributor brings the clear light and the assured results of experience to the discussion.

Two or three conclusions stand out from the careful reading of this important book. Effective preaching today is not what it was a generation ago. It is closer to actual human needs and problems. It does not so much seek to give ready-made answers to the problems as to put men and women in the way of finding for themselves, each for himself, what is needed for the development of the spiritual nature and its functioning in conduct.

In preaching, it is not enough to provide emotional thrills, to make hearers so dependent upon some inspiring messenger that they find it necessary to their spiritual health to take his stimulant at prescribed hours. The effective preacher is dealing with ethical realities, and is seeking to help his hearers so to close the circuit between themselves and God as to make it possible for his power to energize them to live the Christlike life.

One of the best lessons taught by the book is that the secret of effective preaching cannot be captured by the printed page and passed on by one man to another. It hides in the secret deeps of human personality. It is something that passes between God and the inmost soul of the preacher.

D. D.

Gammon Enters New Era of Development

Inaugural of President F. Halstead Clapp Attended by High Officials in Church and State—Most Representative Class in History of School Awarded Diplomas and Degrees—Orientation to New Ideals in Theological Education Makes It Leading Theological Seminary in the World Training Negro Ministers and Leaders

TRAINING for religious leadership received significant emphasis and powerful impulse through the commencement week exercises of Gammon Theological Seminary, May 19 through the 21st, 1929. It was a week that evoked sacred memories. A whole group of factors fostered the reminiscent spirit. It was incapable that, as a former student of the Gammon of

dents first found on their own campus the opportunity for boarding privileges. Perhaps the pride of the entire group, because of its recent and superior construction, its fine adaptation to every need of modern administrative work, is Thirkield Hall, named appropriately for the first president. The far-visioned, able leadership of Dr. Wilbur P. Thirkield, who gave seventeen years of



GRADUATING CLASS, 1929, FACULTY, SPEAKERS, AND CANDIDATES FOR HONORARY DEGREE

other days sat from beginning to end, there should flow in upon him a flood-tide of memories of the unfolding past.

Here was the old campus, a place of natural physical beauty, replete with objects and reminders of yesteryear. Its expansive area, wooded with numerous shade trees of many varieties, was made redolent with the fragrance of the fresh blossoming flora of lavish springtime. Here, too, is famous Magnolia Row, whose trees, stately in form, profuse in foliage, gave odorous pungency to the sluggish Southern breezes. A group of familiar buildings, well kept and splendidly adapted for their purpose, told the history of other days. In this riot of beauty and fragrance, is dear old Gammon Hall, whose famed hospitality is sung by old Gammon men from Cape Cod to the Golden Gate. For four decades it has been the center of the seminary's multiform types of life and varied activities. In appealing beauty just to the right, stands the library building of pressed red brick, elegantly trimmed in white stone, housing the largest and best adapted supply of books for Negro ministers to be found anywhere in the country. Among the newer buildings of the group is the refectory, Bowen Hall, where the stu-

pioneer work in the seminary, made the seminary for a quarter of a century almost solely the embodiment of his forceful personality and high ideals. This structural group, together with those on the adjacent campus of Clark University, give to the race its most eligible school campus anywhere in the country, dedicated to Negro education.

Other factors in this picture were certain persons whose very names are imperishable as that of "Old Gammon" itself, even more enduring than the physical plant. Without them, "Old Gammon" was impossible. Former President and Mrs. Thirkield happily were present. Always they are a perennial source of inspiration, on whom converge a race's sincere affection, without whom any thought of Gammon would be incomplete. Also former President and Mrs. G. H. Trevor were present; he, the typical combination of accurate scholarship and religious enthusiasm, whom "the boys" loved; she, from whose personality radiated influences of culture throughout the seminary family. And Dr. Bowen was there, universally known, esteemed, loved for his labors—in quality of service and point of continuous years, the senior among all

teachers of Negro ministers in the world. Another of the galaxy of pioneers in that field and builders of the seminary—he was one of its first two teachers—was absent because he could not be present; but lingering in the soft rays of twilight in the serenity of his life's golden sunset, Prof. William Henry Crogman was at the home of his son-in-law just across the campus, keen in interest, mentally alert, and responsive to what was happening in these environs.

There sat in the audience of quiet and cultured bearing, Mr. and Mrs. G. Grant Stewart, donors of the Stewart Missionary Foundation for Africa, which in the years gone by sent thither the Fousts, Alstons, Simpsons, Camphors, and other heroic missionaries who made lasting impressions upon the lives of our brothers in black.

claimed to be majoring in the training of Negro leaders for race and community service. On the rich background of the old are reflected more intensely the ideals and the challenge of the new day of expansion and adaptive efficiency of the seminary. Old Gammon has passed, and new Gammon has appeared. The years have made this so, and the contribution and progress of science have made it necessary that not only in the matter of equipment, but in ideals, teaching methods, and outlook, the new Gammon should appear. That is not to affirm that the old has completely passed, for on it as a foundation, the new is being built. From its work as a deposit were derived those values around which the new Gammon is building its more adequate structure. Yet, and for years to come, in the present and future products



INAUGURAL PROCESSION—SPEAKERS AND DISTINGUISHED GUESTS

Outside Row—President Fountain, Morris Brown; President Read, Spelman College; Bishop R. A. Carter, Colored Methodist Episcopal Church; Trustee G. Grant Stewart, Foundation; Prof. Plato Durham, Emory University; Superintendent W. A. Sutton, Atlanta schools; President F. C. Eiselen, Garrett Biblical Institute; Bishop M. W. Clair, Methodist Episcopal Church; Bishop F. T. Keeney, resident bishop, Methodist Episcopal Church; President F. H. Clapp, Gammon Seminary.

Inside Row—Dr. M. J. Holmes, Board of Education; Prof. J. L. Farmer, Sam Huston College; Prof. J. W. E. Bowen, Gammon Seminary; Ex-President Trever; President M. P. Few, Duke University; Secretary W. S. Bovard, Board of Education; Editor L. H. King, Southwestern Christian Advocate; Bishop R. E. Jones, New Orleans Area; Bishop W. P. Thirkield, Methodist Episcopal Church.

We thought, too, gratefully of the founder, the Rev. Elijah H. Gammon, whose benefaction had made possible this hour, when one sensing its full significance, realized clearly that the day of the seminary's new era had dawned.

Finally, focusing memory around those bygone days, representing the graduates, was Gammon's most distinguished living alumnus, Bishop Robert E. Jones, of New Orleans Area, member of the board of trustees. These all are among the figures in that composite picture making up "Old Gammon," which is now rapidly giving place to the new.

Linked with these memories, our conviction must here be expressed that the Gammon of yesteryears was highly creditable in its day. Its work, splendidly adapted for the purpose intended, was the very best offered through any similar school or any other Negro institution which

of the seminary must be traced the contribution which "Old Gammon" of the past made to civilization through the lives of those stalwart sons sent out from her halls. New buildings have sprung up, others are contemplated, to meet the growing demand which the seminary encounters by reason of the new educational ideals that are challenging theological education. It can never hereafter be a matter for doubt that the seminary faces newer and bigger tasks as set forth in the prophetic addresses of those who brought the messages on this commencement occasion.

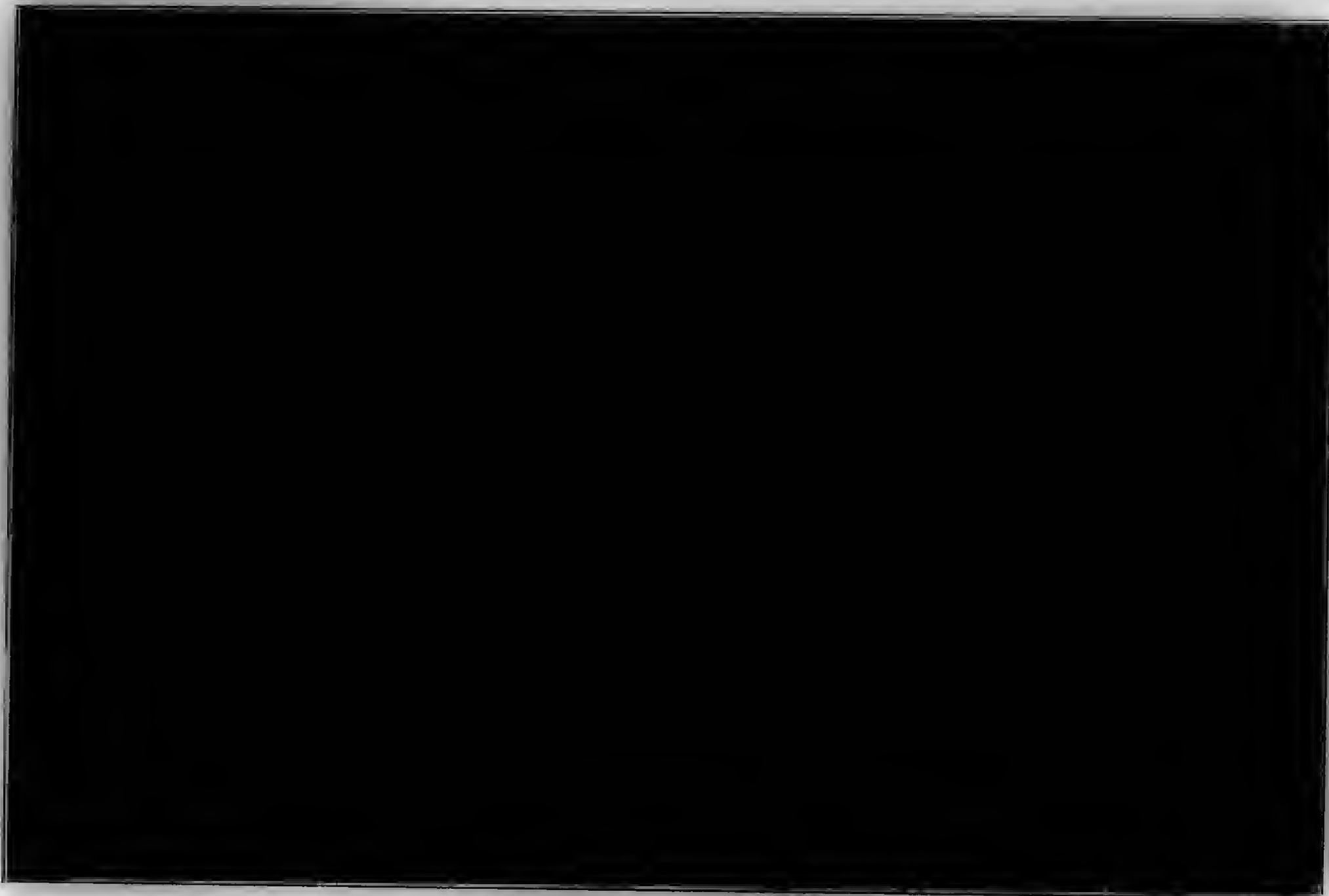
Among these were leaders of church and state, of the educational field, and of the civic life of the community. Nor were these limited to any particular denomination or type of educational institution. Practically all of the evangelical denominations were represented at the com-

mencement exercises, as were also forty-two different educational institutions, including the Department of Education of the State of Georgia. Such a complexion of representatives was an evidence of a growing sense of co-operation among all social agencies, realizing the necessity of corporate obligation of major agencies and factors of society in approaching the problem of an adequate ministry.

The exercises of commencement were grouped around two major events: the inaugural of Franklin Halstead Clapp as the seminary's new and seventh president, and the commencement exercises proper. This inaugural ceremony occurred on May 21, and will ever be memorable in the history of the institution. Promptly at 9.30 A. M.,

ham, A.B., D.D., Candler School of Theology; President W. P. Few, Ph.D., LL.D., Duke University; the Hon. Willis A. Sutton, Ph.D., LL.D., Ped.D., representing the Department of Education, and the candidates for honorary degrees and participants in the exercises. In this division were present five bishops: Bishop F. T. Keeney, president of the board of trustees and resident bishop of Atlanta Area; Bishop W.P. Thirkield, for seventeen years the seminary's president; Bishop R. E. Jones, New Orleans Area; Bishop M. W. Clair, Covington Area, and Bishop R. A. Carter, of the Colored Methodist Episcopal Church. The place of honor was held by President-elect Frank Halstead Clapp.

On Tuesday, May 21, at 10 o'clock A. M., to the



INAUGURAL PROCESSION

at the Gammon Library, the academic procession formed under Prof. Wm. Y. Bell, as chief marshal. It was a most colorful and impressive scene. Following the guard of honor was the senior class. In close succession were the delegates of seminaries, universities, and colleges, numbering more than forty, each marching in the order of their founding, the oldest being Columbia Theological School, founded in 1828, Prof. Wm. C. Robinson, A.M., Th.D., president. In this procession, notably, other representatives were the Rev. Albert B. McCoy, D.D., Lincoln University; Prof. Lucius S. Smith, A.B., B.C.S., Shaw University; President M. W. Adams, Ph.D., Atlanta University; Prof. Isabella Ferguson, A.B., Philander Smith College; President David D. Jones, A.B., Bennett College for Women; Dr. H. B. Butler, M.D., Meharry Medical College; President W. A. Fountain, Jr., M.A., Morris Brown University; President Florence M. Read, A.B., Spellman College; the Rev. Merritt J. Holmes, S.T.M., D.D., Dakota Wesleyan University; Prof. James L. Farmer, Ph.D., Samuel Huston College; Bishop W. E. Fuller, D.D., Fuller Normal and Industrial Institute; the Rev. E. P. Hayes, A.B., B.D., Drew Theological Seminary; President Arlo A. Brown, D.D., LL.D., University of Chattanooga; Prof. Plato T. Dur-

accompaniment of Wagner's "Tannhaeuser," rendered by Clark University orchestra, the procession was made into beautiful new Thirkield Chapel. Here a large and cultured audience sat in waiting for the inaugural exercises. Because of an affliction in the family of Bishop F. T. Keeney, D.D., LL.D., presiding officer of the occasion, by courtesy, Bishop W. P. Thirkield, D.D., LL.D., presided. "The Church's One Foundation" was sung by the congregation feelingly, after which Bishop M. W. Clair, D.D., LL.D., read the Scripture lesson. Following the devotions, President M. S. Davage, M.A., of Clark University, brought an address of fraternal greeting from that sister institution. It was a splendid expression, breathing the spirit of fraternity and of close co-operation as necessary for the most efficient work of both institutions. It was a genuine reflection of the fine accord that has existed between Clark and Gammon during the past decade.

It remained for the superintendent of schools of Atlanta, Willis A. Sutton, Ph.B., B.L.L., Ped.D., to make the address upon the "Interdependence of the Church and State for Healthful Civic Life." "Give us men," said he. His address was an appeal that Gammon and similar institutions should give to the State men who have strong, moral, and religious character, who know what their mis-

sion and message are, and men who can impart to the people whom they would benefit that which these leaders themselves have experienced. His was a strong appeal for religious leadership and men capable of doing things.

"The need of the hour is for certainties rather than sentiment and tradition. What the world wants is sane, positive, sound, full life." This is the conviction of President W. P. Few, Ph.D., LL.D., of Duke University, the title of whose address was, "The Minister a Factor in Social Reconstruction." "Fundamental," said President Few, "to this objective is *right thinking*. This is necessary for both leaders and people. Sound, beautiful, and healthful life are conditioned upon accurate high moral thinking. Another requisite is, *witness to the truth*—that is, living in one's own experience the Jesus way of life. This must supersede disputations and theorizing on ancient faiths and cults. Society will find its highest and richest values in a combination of these two things. The synthetic power of beauty, right thinking, and religion focused upon our social relationship, will give that

of experience and life which make up the Jesus ideal society." The address of President Few was a distinct contribution to the high thinking of the hour, and must be reckoned among the influences that will make for the new era in Gammon's development.

Secretary Wm. S. Bovard, D.D., LL.D., of the Board of Education, followed with an address entitled "College Co-operation in Pre-ministerial Training." Said he: "In such preparation, the home must be first and fundamental. The need of co-operation and co-ordination of educational agencies, including the home and college, is necessitated by two laws, the one that the individual is a unit, which idea is quite in contradistinction to the common effort to 'compartmentalize' life. An educational process must be directed to all phases of anyone's life. Secondly, the law of continuity of the stream of life. Childhood gradually shapes off into youth, and youth merges into manhood without any definite break in life's stream. These factors must be taken into consideration in any worth-while educational program. The college must send to the seminary and out into life men with character, versatility, and a wealth of moral, intellectual, and spiritual resources, men who are to be the mountain peaks resting upon the high plateau of their environs."

Here ended the first section of the inaugural exercises, when the company repaired to the quiet, shady retreat of the campus for the noon collation. This was an hour of refreshment and social fellowship. Old acquaintances were renewed, and ties that bound through the years of the past were strengthened during this session. The ladies of the Gammon faculty were the entertaining hostesses at this delightful period. Mrs. Edith Crogman Brooks, wife of Prof. R. N. Brooks, and Mrs. W. J. King, the wife of Prof. King, of Gammon, presided at the refreshment tables.

Promptly at 2 o'clock in the afternoon the exercises were resumed in Thirkield Chapel, following the processional. Mendelssohn's "Priests' March," rendered by the Clark University orchestra. Bishop Robert E. Jones, D.D., LL.D., trustee and alumnus of the institution, presided. After the singing of the appropriate hymn, "O Master, Let Me Walk with Thee," Prof. J. W. E. Bowen, Ph.D., LL.D., extension secretary, gave the invocation. Fraternal greetings of an interdenominational character were given by President Florence M. Read, A.B., of Spellman Seminary. Miss Read's address betrayed an unusual

insight into the necessity of co-operation of agencies for attaining the common educational goal. She expressed the conviction of a growing sense of all the denominations for this responsibility and willingness to share therein.

"The Theological Seminary the Hope of the Church" was the title of the gripping address of President Frederick C. Eiselen, Ph.D., D.D., of Garrett Biblical Institute. Representing as he did the theological seminaries, Dr. Eiselen revealed a clear and comprehensive grasp of the factors involved in the intellectual revolution now evident in the religious thinking and experience of our modern life. His address was one of the freshest, most courageous, and convincing statements of the problem of modern education, particularly as it relates to the church and religious education, that we have heard in our time. It recognized frankly the shortcomings of the theological seminary in the past, and sets forth in striking detail the new task confronting both the church and the seminary if the social challenge is to be met by these institutions in the interest of the conservation of the highest values of both the individual and group life in the present time. His address may be summarized as follows:

1. Religion rightly conceived, interpreted, and applied is indeed the hope of the world.

2. Organized religion as it finds expression in the church is needed to make the appeal of religion truly effective in the life of men and society. Only with such backing will the impact of religion make itself felt in the total life of the world.

3. The effectiveness of the church in the carrying out of her fundamental mission will depend very largely upon an adequately trained spiritual and moral leadership.

4. It is the responsibility of the theological seminary to train the leadership which will appreciate the fundamental significance of religion, and will be qualified to apply religion to all the complex human relationships.

5. Since, then, so much depends upon the success with which the theological seminary discharges its obligations, and since the failure of the seminary will mean in a real sense the failure of the church, it seems perfectly correct to describe the seminary as "the hope of the church."

Dr. Eiselen's address was a most significant utterance for an inaugural exercise, and we have no doubt that it accurately prophesied the trend of procedure and the type of institution that will characterize the new Gammon. Indeed, it may be well taken as the pattern of the new Gammon of the new era if this institution is to function in the life of the church in an adequate way in the training of a type of leadership which shall be effective in the future cultural progress of our race group.

No other living man could so appropriately perform the service of giving the charge to the president-elect as could Bishop Wilbur P. Thirkield, D.D., LL.D., for no man's life has been so intimately identified with the seminary from its founding as his, both by contact and accumulative interests, as well as by years of unselfish devotion and high-souled concern in all the ideals and objectives for which the seminary stands. He was the fittest man to represent the board of trustees in this solemn function. The bishop's charge to the president-elect was characteristic, appealing as it did to fundamentals. It was a ringing appeal that the seminary ever be held to the responsibility of training those who come to it in fundamental disciplines which would best fit them to deal with the essential life currents of the people to whom they are to preach, rather than to spend their time in pedantic

show or merely academic exercise. It is more vital to train men to be preachers of the Word than to be technical students of the dead languages. The bishop's ideal for the minister is thoroughly Pauline, the essence of which is found in Paul's injunction to Timothy that he should "Be blameless and harmless, the servant of God without rebuke in the midst of a crooked and perverse nation among whom ye shine as lights in the world, holding forth the word of life."

The charge was impressively given, and the new president, Franklin H. Clapp, Th.M., D.D., rose to the responsibilities of the occasion in his clear-cut response and address entitled "Re-thinking the Function of the Theological Seminary." His address revealed his awareness of the need of readaptation of educational ideals and theories in the training of the religious leadership of the present and the future, as is clearly evidenced by the following excerpts taken therefrom:

"Early in the address the question was raised, 'Is the theological seminary doing just the work which is needed for the church of to-day? In view of the many readjustments that are being made in the educational world, ought not the seminary to re-examine its methods and its curriculum to see if it cannot better meet the requirements of the present day?'"

"Reference was made to the system of 'reading for honors,' which has been developed at Swarthmore and other colleges, with the suggestion that this method might be applied to the theological seminary. This would mean that the junior year in the seminary would be made a period of orientation. The student would thus become acquainted with the possibilities of theological study, and the faculty would have opportunity to discover the student's ability and thus better direct him in selecting the studies which he should pursue in the middle and senior years. The second and third years would then become a period of concentrated study which would develop in the student the ability for self-directed investigation so that he would be able to organize and co-ordinate the knowledge which he acquires in the seminary. The plan would save the student from thinking that because he received a degree and a diploma he had therefore completed the educational process. He would develop the habit of serious study and realize more clearly that he is expected to continue such study after leaving the seminary."

Then it was asked: "Ought not the seminary also to develop more fully a plan whereby the students could do more field work, using one or more churches as a sort of laboratory where they could be trained to be a pastor by actually sharing in the full program of the church?"

It was suggested further: "That the faculty of the theological seminary ought periodically to visit churches in both the city and rural communities, especially where the alumni of the seminary are the pastors. By studying the field carefully the faculty could judge wherein the pastor was meeting the needs of the situation and wherein he was failing. After visiting a goodly number of churches, the faculty could very readily readjust their method of teaching and change the curriculum to avoid the weaknesses which they observed in the men whom they had previously trained."

Continuing, the speaker said: "In view of the rapid rise in the educational opportunities of our young people, it is highly important that the young men who take theological training shall be broadly educated before coming to the seminary. The colleges should have courses in pre-

ministerial training so that students graduating from college with the intention of entering the ministry will have had some philosophy, several courses in history, wide reading in English literature, and a reasonable understanding of modern psychology. In short, the seminary must show interest in students both before they come to the seminary and after they graduate. By announcing requirements for pre-ministerial training in various college catalogs and by correspondence courses with its graduates the seminary can greatly broaden its scope of service to those interested in the Christian ministry."

"The supreme obligation of the theological seminary, however, lies not in its courses and its methods, important as these may be, but in that most difficult of all tasks, the developing of an adequate spiritual life in the students themselves. This seems so intangible and so personal that we are likely to pass it by as though it were unrelated to the task of the seminary. But since the Christian religion is a life rather than a theory, is it not of basic urgency that the religious leaders themselves shall experience that life in the highest degree? Surely there is no substitute for this. No amount of Greek or Hebrew or church history or homiletics or systematics can take its place. Lacking this, all else is of little avail; having this, all is aglow with life and power."

"To realize this supreme essential we shall need, not new courses or new methods, but only that all courses and all methods shall be permeated with a vital religious passion; that administrator and faculty and students shall live in glad response to the throbbing spirit of the living God."

"And what an opportunity we have here at Gammon, with a race which is blessed with a remarkable capacity for religion! Countless years of privation and the prolonged denial of physical comforts have intensified their conscious need of God. Lacking the material benefits, they have been eager for the spiritual blessings. Their emotions, instead of finding vent in idle sorrow, have turned toward worship and hopeful contemplation. The spirituals, with their plaintive melody, reveal a richness of religious experience which should be conserved and made available for this materialistic age with its over-emphasis on technique and its attenuation of passion."

"What a challenge to religious leaders at this hour, when the race is coming into its own in educational and cultural advantages! If wisely guided, this rich emotionalism, this vivid realism can develop into a balanced mysticism which will mean salvation to a church threatened with the blight of material prosperity."

"Intelligence does not have to be frigid, nor does culture need to be pagan. The 'fear of the Lord is still the beginning of wisdom,' and the highest intelligence is wholly compatible with a vivid sense of God. Culture is not apart from religion, but finds its noblest realization in practicing the graces of the Spirit."

"Let this, then, be the task of the school which trains religious leaders for this resourceful and progressive race; to lift its educational standards to match the highest; to be alert and responsive to the best methods which pedagogical skill has developed anywhere; but above all, to conserve and enlighten that vital realization of God which is the soul of all religion, and thus make possible the happy combination of the illuminated mind and the glowing heart."

"To this task we whole-heartedly pledge ourselves, believing that in its accomplishment we shall serve God and bless our fellow men.

"I ask no heaven, till earth be Thine;
No glory crown, while work of mine
Remaineth here. When earth shall shine
As stars in sky,
Her sins wiped out, her captive free,
Her voice a music unto Thee,
For crown, Lord, new work give to me.
Lord, here am I."

Fittingly concluding the inaugural exercises, the enthused audience joined in the singing of the Negro National Anthem by Johnson, the last stanza of which we quote here, so appropriate is it in connection with the training of the leadership of the race:

"God of our weary years, God of our silent tears,
Thou who hast brought us thus far on the way;
Thou who hast by Thy might led us into the light,
Keep us forever in the path, we pray,
Lest our feet stray from the places, our God, where we
met Thee;
Lest our hearts, drunk with the wine of the world, we
forget Thee.
Shadowed beneath Thy hand, may we forever stand,
True to our God, true to our native land."

Bishop R. E. Jones gave the impressive closing prayer and benediction.

The annual seminary banquet, a brilliant affair, was held in the refectory, Bowen Hall. Bishop Robert E. Jones, D.D., LL.D., presided in happy vein as toastmaster. Brief toasts were given by Mr. Jacob H. Carruthers, representing the student body; Prof. D. D. Martin, D.D., of the Stewart Missionary Foundation; Bishop Matthew W. Clair, D.D., LL.D.; Bishop Wilbur P. Thirkield, D.D., LL.D.; President Franklin H. Clapp, Th.M., D.D. Two very delightful toasts were given on "What Thayer Home Is Contributing," by the superintendent, Miss Cora B. Keister, and "What the Young Women Are Expecting," by Miss Isabella M. Ambrose. The evening repast was concluded with a rededication to the ideals of the seminary in terms of the famous Gammon hymn:

"We sing of thee, O Gammon,
Beneath the Southern sky.
Strong love for thee now stirs us,
Oh, may it never die!
We honor, serve, and praise thee,
Thy name we will revere,
And glory give to Jesus, whose
Call has brought us here."

Wednesday, May 22, was Commencement Day. The skies smiled and the birds sang, and all nature welcomed the occasion. The classic procession across the campus terminated in spacious Crogman Hall, the main building of Clark University. "Lead On, O King Eternal," the opening hymn, was lined by Prof. W. J. King, Ph.D. The appropriate invocation was given by Prof. W. Y. Bell, Ph.D. Prof. J. R. Van Pelt, Ph.D., gave the Scripture reading. A combined Clark and Gammon chorus rendered the anthem, "The Lord Is My Light," by Allitsen. Bishop W. P. Thirkield was the presiding officer. He introduced the speaker of the occasion, Bishop R. A. Carter, D.D., LL.D., of the Colored Methodist Episcopal Church, as one with whom he had sustained a long ac-

quaintance, whose services had been those of a high-souled, efficient, and ever-broadening ministry. Bishop Carter's address following, justified the expression of the presiding officer of the occasion and gratified the vast audience that had assembled for this purpose. Easily Bishop Carter proved himself a discriminating student of human nature, thoroughly conversant with ministerial problems, a wise and able teacher, and full of wisdom valuable for the instruction of those who are to be religious leaders of the church in the new day.

"Open the Gates of the Temple" was sung by the Gammon quartet. At this point of the exercise, Bishop M. W. Clair, of the Covington Area, ordained several young men of the graduating class formally into the ministry in order that these young men might not be retarded in their advancement in the work of their respective Conferences, when they return for appointments at the opening of their approaching Conference sessions.

The long expected event of the presentation of diplomas took place. Eleven candidates were awarded the degree of Bachelor of Divinity: Walter J. Cameron, Emanuel L. Briggs, Samuel F. Daly, John A. Greene, John W. Groves, Jr., Marquis L. Harris, Virnal C. Hodges, Cornelius B. Holloway, Edward A. Paul, Walter A. Robinson, George W. Sherard. Twelve were given the seminary diploma: Robert B. Ayer, John C. Bain, Charles H. Brower, Jacob H. Carruthers, Allison H. Coble, Lawrence L. Farmer, Horace H. Greene, Braxton F. Lee, Jr., E. P. Murchison, Jr., Robert McRae, Jonas D. Soma, John Raymond Washington. Three received the Bible training certificate: William Conyers, Benjamin F. Wright, Nathaniel Phoenix. Three were given diplomas from the school of missions: Gussie Lee, Sarah Odessa Neal, Maud Lenora Starks.

The honorary degree of Doctor of Divinity was conferred upon the Rev. J. W. E. Bowen, Jr., D.D., pastor of Central Church, Jackson, Miss., son of Prof. J. W. E. Bowen, of the seminary, and upon the Rev. J. Leonard Farmer, Ph.D., professor of Samuel Huston College. It was an hour of elation when their degrees were conferred and these thirteen candidates received the investiture of the several academic honors, as represented by their gowns.

The awarding of prizes followed, with its thrill for the audience. Secretary D. D. Martin, of the Stewart Missionary Foundation, awarded the Stewart Foundation prizes, which has become a fixed event in all of our institutions of learning. These prizes are for excellency in hymn and theme writings upon missionary subjects, particularly such as have reference to missions in Africa. Quite feelingly, the excellent Clark-Gammon chorus sang the closing song, "Gloria In Excelsis." The benediction was given by Bishop F. T. Keeney, president of the board of trustees.

Here was closed the most interesting and prophetic event, perhaps, in the entire life of the seminary.

Pioneers of Pulpit and Parsonage

(Continued from page 456)

people by a throwing open of the doors of all of our gatherings and churches, and the giving of sympathetic, intelligent response by our people and leaders alike to these two new agents in this field of our church activities. Our people everywhere will hear gladly of the cause which they represent and will contribute generously to every appeal which they make on behalf of the deserving ministry of the church.

Religion Making Fresh Conquests Through World Service

IT EXCITES a thrill of joy throughout the whole church to announce that the situation involving the benevolences of the church is much improved over that of last year. A more intelligent co-operative attitude is evident on part of our membership. Evidence of this is present in the gratifying amount reported by the World Service office at the end of the fiscal year just closed, May 31. A notable increase is recorded of upwards of three hundred thousand dollars above last year's level.

That the Methodist Episcopal Church raised during the year just closed \$7,961,898.63 for its world-wide activities, missionary, educational, and philanthropic, argues eloquently that the humanitarian spirit is not dead in the world. It is a reminder that the days of Christian heroism, involving sacrifices, have not passed. It is a striking reminder of the fact of the vitality of Christian ideals to afford the essential and permanent aids that the world needs for individual and social redemption.

Jesus is hereby acclaimed as the source of inspiration and power that is to transform and elevate human society. He is a living, moving force and indispensable factor in human life. Men believe this of Him, whatever may be the tendency to slur at organized Christianity and its imperfect institutions. The spirit of acquisitiveness and selfish exploitation is certainly pronounced in our times. But there was never a time when there was more of the spirit of Christian consideration of one's neighbor than at the present time.

That the churches feel increasingly their obligation to foster in its followers an increase of the spirit and will of altruistic consideration of man for his fellows, is one of the encouraging signs of vitality in the church to-day. Educating the people into an appreciation of the social mission of the church is one of the most pressing tasks of the modern church. An increasingly hopeful response to such a program of the church is noticeable. That the process is slow, should not surprise or discour-

age church leaders. Entrenched for centuries in the minds, even of the leaders, to say nothing of the masses of church folk of other days, was the concept of a theological religion. In this the dominant idea was doctrinal and dogmatic. Such a change in the concept of religion has occurred as to shift the emphasis from theological and dogmatic aspects to proven ethical and social values as derived from experience in social relationships.

Thus are being changed our whole life experiences and attitudes. As the social ideal enlarges with us, the social conscience will become intensified and men's religious loyalties will be centered upon the performance of social tasks in consistency with their growth in the spirit of good will toward their fellows. The Master's "Inasmuch as ye have done it to one of the least of these, ye have done it unto me," will resound with moving and ready challenge in the depths of men's conscience, effecting such a change in their attitudes as will reveal them actual "keepers" of their brothers.

Continuously must the church of Jesus Christ carry on this tutelage and program of social inspiration and uplift even as a method of evangelism. Perhaps this is the highest type of evangelism, and that only to which the age-mind will respond with any enthusiasm. Evangelizing her membership in becoming altruistic, humanitarian, is our immediate task. Methodism has made a fair beginning. May she continue. Verily, those who are awaiting the return of the "good old days" when Methodism shall be tinkering with tradition and dogma rather than perfecting the process of strengthening our impulses and motives for social helpfulness, are in for a long disappointment. Methodism must guard the faith, but the practical essence of that faith, as pointed out by Bishop McConnell, is to assist mankind (1) to better health, (2) more wealth, (3) sounder knowledge, (4) larger freedom, (5) closer fellowship, and (6) the vision of God.

That is what Methodism's World Service is doing for men of every kind and condition.

Bennett College for Women Has Auspicious Closing Exercises

TWENTY-EIGHT young women graduated from junior college, twenty-three from high school, and two from two-year stenography. May 23 was student activity night. The program was a reproduction of choice selections from outstanding student performances during the session; namely: "Persian Serenade," Glee Club; "Pierrette's Heart," Paint and Powder Club; "Poetique," Ruth B. Neely; "Designing a Room," demon-

stration, Blanche Taylor and Joyce Caldwell; "Sunshine in Rainbow Valley," Quartet; scene from "Castillos de Torerosnobles," Spanish Club; "Pierrot-Pierrette Dance," Dancing Club; "Faust Waltz," Carrie and Gladys Robinson, Mae Frances McConnell and Ruth B. Neely.

The baccalaureate sermon was preached Sunday, May 26, by Bishop Wilbur P. Thirkield. The discourse was a very strong and inspiring address, coming from the heart

of one rich in experience and scholarly attainments, subject: "The Power of Unseen Realities in Human Life and Experience." The address to the combined religious organizations at eight o'clock was a clear, logical answer to the question, "Doesn't it pay to be religious?" by Dr. W. M. Wells, pastor of St. Paul's Methodist Episcopal Church, Winston-Salem, N. C.

Monday, May 27, Miss Ernestine V. Burton gave a vocal recital in which she presented the classical, spiritual, and popular groups. She was assisted in her last number by Mrs. W. B. Windsor. At three o'clock Monday, the high school held its class-day exercises, as follows: Music, class quartet; class historian, Evna Johnson; class grumbler, Evelyn Chavis; instrumental solo, Carrie Robinson; class prophet, Julia Harris; vocal solo, Alva Welch; class poet, Carrie Robinson; class will, Monie Raiford; class giftorian, Hilda Furlonge; class song, seniors.

Mrs. Julius S. Carroll and Mrs. R. W. S. Thomas, of Washington, D. C., president and corresponding secretary respectively of the Washington Annual Conference, and also trustees of the school, were guests during the week and spoke during a chapel period.

Tuesday, May 28, at nine o'clock, the final chapel hour was held with stirring message from Dr. M. S. Hinckle, pastor of Asheboro Street Friends' Church. The message rang clear on the subject, "Personality, Dependability, and Faith."

The All-Bennett Luncheon at noon hour found many jolly students, teachers, alumnae, and visitors at the tables; yells and songs rent the air.

President and Mrs. David D. Jones' annual reception to graduates, alumnae, and visitors was largely attended at four o'clock, at their residence on the campus.

The pageant, "The Festival of the Nations," was witnessed by a motley throng at five o'clock on the campus. It was an exhibition of contribution of the nations to civilization in culture, dance, and material. Various groups represented the various nations.

Wednesday morning, May 29, at ten-thirty, the final commencement exercises were held in the Carrie Barge Chapel. Dr. Sanford W. Corcoran, superintendent of Methodist Union, Pittsburgh, Pa., delivered a very fitting and forceful address on the "Romance in Religion." Dr. Corcoran is one of the foremost men of America and is a very pleasing and illuminating speaker.

The members of the graduating classes were as follows: Junior College—Elsie E. Allen, Nellie B. Artis, Zenobia W. Bost, Madeline M. Bridges, Joyce H. Caldwell, Margaret Louise Davis, Myrtle J. Foust, Evelyn V. Gittens, Helen L. Graham, M. Louise Hackney, Elsie M. Houston, Barbara C. Johnson, Mattie L. Luke, Gladys G. Martin, Mary E. Martin, Madeline R. Miller, Estelle McCallum, Mae Frances McConnell, Vivian Elizabeth.

Church Enlarges Program Among Colored Conferences

Two New Officials Appointed by
Board of Pensions and Relief

DR. S. H. SWEENEY

THE Board of Pensions and Relief announces a new program for the promotion of their work in the Negro Conferences. Beginning July 1, two field agents are to be put in the field to direct the gathering of funds for the Conference claimants. These agents will carry on education and collection of the Conferences, districts, and churches so that the Conference stewards shall have something more to distribute.

The two men selected for the place are the Rev. E. M. Jones, D.D., with headquarters at New Orleans, and the Rev. S. H. Sweeney, working out from Columbus, Ohio. Dr. Jones began his general work for the Board of Sunday Schools under Edgar Blake, their secretary. Then he was area secretary in the New Orleans Area for a quadrennium, and for the last five years has worked for the World Service interests and also for the Board of Pensions and Relief in

the New Orleans Area. He is widely known through the church and has been a member of several General Conferences. Dr. Sweeney was born in Oldham County, Ky., in 1888, was graduated from Kentucky State College in 1908, continued his collegiate work at Oberlin College. He took one year of theological work at Gammon Theological Seminary and two years in the Oberlin Graduate School of Theology. He has always been a Methodist, and entered the ministry in 1912. He has served some of the larger churches of the Lexington Conference in Detroit, Evansville, and Columbus, Ohio, and is in the fourth year as district superintendent of the Columbus District, Lexington Conference. He is a member of the Alpha Phi Alpha, a national Greek-letter fraternity of college men. He was a member of the General Conference of 1928.

DR. E. M. JONES

Sixty Patriotic Years

By Dr. Wm. S. Bovard

Executive Secretary, Board of Education, Methodist Episcopal Church

THE Methodist Episcopal Church organized the "Freedman's Aid Society" sixty years ago, and began in earnest to help the recently emancipated Negroes to become intelligent Christians and patriotic citizens.

This work has expanded and improved during the threescore years of its history. The sixteen schools fostered by Methodism for the Negro are for the most part under Negro leadership. Over five thousand students are enrolled in these schools and upwards of 200,000 young Negroes have gone out from these schools to enrich our American citizenship.

Economic prosperity, Christian intelligence, and patriotic devotion have all followed in the train of this system of education.

It now seems most fitting that special recognition shall be given the fact of sixty years of most valuable service. The General Education Board has paid a high compliment to the usefulness of the schools for Negroes by most generous conditional appropriations. Wiley College at Marshall,

Texas, is the beneficiary from this source of \$300,000. Wiley must find \$300,000 more. Meharry Medical College in Nashville is the outstanding institution now educating Negro physicians and nurses. The General Education Board and the Rosenwald Foundation have agreed to put \$1,750,000 into a modern plant and equipment for this institution. The institution is asking the church to help it secure \$250,000 in order to meet the generous challenge of these foundations.

The Board of Education, at its meeting in February, adopted a plan for meeting these urgent financial opportunities on behalf of our schools for Negroes by recognizing the sixty years of service through the Board of Education for Negroes. Ten thousand dollars for each of these productive years will net \$600,000. There are individual Methodists in every section of the church whose Christian stewardship would be justified in setting apart one or more of these shares of ten thousand dollars for this worthy cause. Communicate with the Board of Education for further details.

The Value of a Mother

By Miss Lena White

SPEAKING of mothers, let us recall the life and love of Mary, the blessed mother of Jesus. Think of the love, patience, and motherly care she possessed; think of how she brought up her only child from a crude bed in a manger in Bethlehem to His glorious throne. What sorrow befell this mother of mothers, virgin of virgins, and queen of earthly women when her divine Son was persecuted and nailed to the cross on Calvary! Also let us not forget the two mothers who brought their babies—one dead and the other alive—to Solomon, for him to decide to which one the living child belonged. With all his wisdom the king was a little confused, and ordered the child to be divided between the two contestants. Think of the mother overwhelmed with sorrow; yet for sake of her motherly love she would willingly part with her child and give it to the other woman in order that its life might be saved.

As we offer our reverential tribute to mother, our thoughts dwell upon her love, her devotion, her unselfishness, her efficiency. The mothers who are most loyally enshrined in the hearts of their children to-day are those whose lives were lived according to God's laws; whose ideals were founded on the life of Mary, the mother of mothers. Therefore whatever life may bring, let us never forget our mother. No matter where on earth one roams, mother's love goes with us. So when far away—

"If you've a gray-haired mother in the old home far away,
Sit down and write the letter you've put off day by day;
Don't wait until her tired steps reach heaven's pearly gate;

But show her that you think of her before it is too late.
If you've a tender message, or a loving word to say,
Don't wait until you forget it, but whisper it to-day.
Who knows what bitter memories may haunt you if you wait?

So make your loved ones happy before it is too late."

Would that words were able to express the value of a mother! Her teaching is the beacon light of our life; her love is the money of childhood, and mother is our national bank. The only thief that can burst the door of this bank and rob us of our wealth is "Death."

There is no human power on earth stronger than a mother's love, no sacrifice too great, no undertaking too vast, no task too hard for a mother to accomplish for the sake of her children. Knowing what our mothers have done for us, and what they are capable of doing, we should love and reverence them while they live. And how we should cherish their memory when they are gone! "Honor thy father and thy mother" is the explicit commandment of God. It is the only commandment with a promise attached to it—"That thou mayest live long upon the land which the Lord thy God giveth thee"—is the reward promised by God to those who are faithful to this command.

DELISLE, MISS.

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- Kindness draws men.
 - Love will give you a downy pillow.
 - Scowl and the world will wonder at you.
 - You cannot preach for money and gain converts.
 - If you make mistakes, learn how to make apologies.
 - Respectability without regeneration will never get you to heaven.
 - If you expect to keep the evil things you do secret you deceive yourself.
 - Holiness was never intended to be a flower to wear on the lapel of the coat.
 - If you go crooked, the journey will be short, for you will land in the ditch.
 - Many a man never gets anywhere because he does not know what he wants to do.

Congress And Alien Representation

Brilliant Woman Leaves Government Service

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE seven million and more aliens living in the United States have furnished a topic for much discussion in both Houses of Congress during its special session. In fact, these millions of unnaturalized foreign-born residents in the United States have come to be a major problem in the nation's life. They are as fully represented in Congress as native or naturalized citizens, although they acknowledge no allegiance to this country. It has been said repeatedly in the congressional debates that the drafters of the Constitution never contemplated a time when there would be 7,427,000 persons living under our flag while owing allegiance to other countries and to foreign potentates. The number of aliens now located in our midst is over twice the total white population of the nation when the Constitution was adopted.

There is no complaint that this army of foreign-born residents are here, but rather that they do not take the simple steps to become citizens and to assume citizenship responsibilities. The present dissatisfaction in Congress is aroused by the fact that these aliens are considered as fully and have as much weight in dividing representation in Congress and in electing a President through our electoral college as the native-born, patriotic citizens.

CONSTITUTIONALITY AND DEMOCRACY

The debates in Congress made it evident that quite a number of the members desired to vote to exclude aliens from consideration in apportioning State representation in Congress, but were deterred by the conviction that such exclusion by legislative action in connection with the census measure was unconstitutional, and that only a constitutional amendment could effect this exclusion. The provision in the Constitution which has to do with this question reads, "Representatives shall be apportioned among the several States according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed." Much of the debate has been upon the meaning of *persons* as used in the draft of the Constitution. It occurs twenty-seven times in that document, and sometimes it is so used as to include aliens and again to exclude them; but there is a difference of opinion among constitutional lawyers as to the meaning in this instance. An amendment to the Constitution is being demanded in many quarters in order to clear up this question.

A STRIFE BETWEEN COUNTRY AND CITY

For all the years of our national existence until the 1920 census, the rural population has been greater than the city population. The country districts have largely ruled the nation, not only furnishing the largest number of votes, but also the greatest number of Presidents and of outstanding legislators. The country-born lads have far outstripped those of the city in reaching places of national distinction. With the inflow in recent years of a type of immigrant who settles in the city, and with the trend of our native population toward the industrial centers, the cities are increasingly outnumbering the people living in villages of 2,500 and less. It is the concentration in the metropolitan districts of that type of alien who clings to the cities which turns the balance of representation against the States which are largely rural and agricultural.

Furthermore, the fact that most of the wet representatives in Congress come from the congested sections of the great cities in which the alien population is so largely massed makes this question a moral issue. It is asserted that the seven million aliens in our country determine the apportionment of as many as forty Congressmen. These constitute nearly ten per cent of the total, and have a far-reaching influence upon issues of fundamental legislation. We agree with senators who hold that if those aliens have not enough interest in our country to become citizens, they should not be used to determine the distribution of our national legislators.

SOME COMPARISONS

The aliens are mainly concentrated in a few States. The largest groups, according to the 1920 census, are found as follows:

	Foreign-born	Alien
New York.....	2,825,375	1,220,801
Massachusetts	1,088,548	518,365
Pennsylvania	1,392,557	620,193
California	757,625	356,888
Texas	363,832	253,670
Illinois	1,210,584	329,506
Michigan	729,292	250,350
Ohio	680,452	257,738
New Jersey.....	742,486	321,897

When the aliens are counted in determining the apportionment of representation in Congress, they not only throw the advantage to the States where they are concentrated, but within the States their weight goes largely to the cities and away from the country. For instance, in New York State the advantage would go to New York City; in Massachusetts, to Boston, and so on through the States. The unfairness of this is readily seen in making a comparison between a congested alien district and a rural district made up of Americans. In the Twentieth District of New York, located in the East Side of the metropolis, there is a population of 195,814, but only 22,337 votes were cast in 1928. With only 11,956 of this total, the election went to Fiorello H. La Guardia, who, in his services in Congress, repeatedly shows greater interest in the Italian aliens than in the welfare of the citizens of the United States.

On the other hand, in a rural district like the First of Wisconsin, composed of five counties, 103,603 votes were cast. Of this number, that veteran legislator, Henry Allen Cooper, received 83,064, or more than seven times as many as Mr. La Guardia, who lives in an alien community. This raises the question, "Is it fair to count aliens in fixing representation in Congress if thereby one voter's influence in New York City is made equal to seven votes in rural Wisconsin?"

It is evident that the coming of aliens in large numbers, and especially of a class that does not assimilate into our American life and become a part of the citizenry of this land, presents a number of problems of national importance. From present indications in Congress, certain issues involved in having a foreign population within our borders which far outnumbers the total population of some European countries, will not be settled until a federal amendment is passed basing representative privileges upon citizenship responsibilities.

DISTINGUISHED WOMAN LEAVES GOVERNMENT SERVICE

During the past decade women have been assuming a more and more active part in public affairs. This is but natural, as it was only nine years ago that the Nineteenth Amendment granted them equal political rights with men. Their advancing interest is shown in the fact that eight women are now members of Congress. Many other Government offices of large responsibility are held by women. One of the most important of these, that of Assistant Attorney-General, has been held since 1921 by Mrs. Mabel Walker Willebrandt. This office has been one of major responsibility, as the prosecution of federal cases under national prohibition has come under its jurisdiction. President Harding appointed Mrs. Willebrandt to the position, and during the period of her incumbency this woman lawyer has been the outstanding member of the staff of the Department of Justice. Not only did she have the difficult task of prohibition prosecutions, but important income tax cases were in her charge, and also the supervision of federal prisons. In this last-named sphere she rendered a valuable service in cleaning up the administration of prisons and in developing a much more constructive program in penal institutions for women criminals.

After serving through the Harding and Coolidge administrations, and on into President Hoover's, she handed in her resignation, to take up a position with the Aviation Corporation. Mrs. Willebrandt might have been satisfied to stay with the Government if it had been possible for President Hoover to advance her to a higher federal executive post. As far as distinguished service goes, both to country and to party, the retiring attorney might have merited a chief place in the administration. Her federal service is well known, and at the Kansas City Convention her influence in behalf of Mr. Hoover and his program was outstanding. As for mental ability and keenness, we have not met an official in Washington who excelled Mrs. Willebrandt.

PRAISED BY PRESIDENT

It was at the President's request that Mrs. Willebrandt stayed at her post following March 4, and in accepting her resignation, to take effect June 15, he expressed "the indebtedness of the American people and of the Government for so many years of effective public service." He closed his letter with these added words of praise, "The position you have held has been one of the most difficult in the Government, and one which could not have been conducted with such distinguished success by one of less legal ability and moral courage." Attorney-General William D. Mitchell also expressed his appreciation of Mrs. Willebrandt's services, not only in the field of prohibition enforcement, but in connection with prison institutions and in handling tax cases.

In her letter of resignation, Mrs. Willebrandt outlined the challenge she feels in the new position whose duties she will assume in June, saying: "We are on the threshold of rapid expansion of air traffic. The law throughout forty-eight States and the Federal Government is in the making. The Aviation Corporation proposes to become active in securing uniformity and stability in law and procedure to safeguard life and the streams of capital flowing into aviation and allied enterprises. It offers, therefore, a field of constructive legal work where every step of progress will be of widespread service."

The achievement of Mabel Walker Willebrandt, sometimes called "the Portia of the West," will be an inspiration to the young women of America. She was born in a sod house in rural Kansas, moved about with her parents in a prairie schooner, and was not able to attend school until she was thirteen years of age. Then, bearing burdens which would have conquered many another, she worked to pay her way through college, and, by application, sacrifice, and courage, won her way to a foremost place in the legal profession and in the service of the National Government.

WASHINGTON, D. C.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

THE HABIT OF THANKFULNESS

SECOND QUARTER. LESSON XII. JUNE 23

General Lesson Title—A Psalm of Praise.

Lesson Material—Psa. 103.

Golden Text—Bless Jehovah, O my soul. (Psa. 103. 1.)

LESSON THEMES

The Habit of Praise. It is a good habit to cultivate. Thanksgiving should become second nature, and gratitude the unforced expression of the good life. Praising is better than fasting. Benjamin Franklin tells us that, in a time of great despondency among the first settlers of New England, it was proposed in one of their assemblies to proclaim a fast.

An old farmer arose, spoke of their provoking heaven with their complaints, reviewed their mercies, showed that they had much to be thankful for, and moved that instead of appointing a day of fasting, they should rather proclaim a day of thanksgiving. This was accordingly done, and the custom has been maintained ever since.

A Catalog of Blessings. The psalmist offers a beautiful summary of benefits and blessings. It is an impressive list, and yet another man might give other reasons for thanksgiving. After all, the items enumerated may differ widely, and are not so important. It is the spirit of praise that counts. Nevertheless everyone should view his blessings concretely and enumerate the gifts for which he is grateful.

Someone has recalled that Plato, Greek philosopher of the fourth century B.C., looking through the dim spectacles of nature, gave thanks unto God for three things: first, that God had created him a man, not a beast; second, that he was born a Greek, not a barbarian; and, third, that he had been endowed with wisdom.

"But Christians, who are better bred and taught, turn the stream of their thanks into another manner of channel: first, that God hath created them after His own image; secondly, that He hath called them out of the common crowd of this world and made them Christians; thirdly, and more especially, that amongst those that bear the name of Christ He hath made some of them the faithful ones. These are like a few quick-sighted men in a company of blind men, like the light in Goshen, when all Egypt was dark besides, or like Gideon's fleece, only watered with the dew of heaven, while the rest of the world was dry and destitute of His favor."

Naturalness of Praise. "Bless Jehovah, O my soul," cried the psalmist, "and all that is within me, bless his holy name!" This was a spontaneous outpouring of the grateful spirit. It was not the forced expression of duty, although a dutiful attitude of thankfulness.

It is natural for man to be grateful and to express his gratitude. "If an exhausted and needy traveler should rest at the foot of a castle, and someone from the walls above should reach him a supply of all his needs, could he keep from looking up to see who had relieved him? So it is not possible for the true Christian, who lives daily out of the alms-basket of God's providence, not to look with thankfulness to that Father who liberally supplies all his need."

"Forget Not." The psalmist knew that it is easy to be thankful when we have what we want, but that it is easy to forget many benefits when we are deprived of others which we desire. The great test of the grateful spirit is the time of illness and distress. And yet we all know of the triumphant spirit of gratitude in such instances.

Someone gives us a typical illustration. The room is clean and airy, a bright little fire burns in the grate. In an old-fashioned four-post bed you will see sitting up a woman

of sixty-four years of age, with her hands folded and contracted, and her whole body crippled and curled together as the disease cramped it, and rheumatism has fixed it, for eight and twenty years. For sixteen of these years she has not moved from her bed, or looked out of the window, or even lifted her hand to her own face. Although in constant pain, she cannot move a limb.

But listen! She is so thankful that God has left her that great blessing, the use of one thumb! Her left hand is clinched and stiff, utterly useless; but she has a two-pronged fork fastened to a stick, with which she can take off her great old-fashioned spectacles, and put them on again, with amazing effort. By the same means she can feed herself; and she can sip her tea through a tube, helping herself with this one thumb.

And there is another thing she can accomplish with her fork: she can turn over the leaves of a large Bible when placed within her reach. A visitor one day deplored the fact the patient must be alone so much of the time. "Yes," she replied in a peculiarly sweet and cheerful voice, "I am alone, and yet not alone."

"How is that?"

"I feel that the Lord is constantly with me."

"How long have you lain here?"

"For sixteen years and four months; and for two years and four months I have not been lifted out of my bed to have it made. Yet I have much to praise and bless the Lord for."

"What is the source of your happiness?"

"The thought that my sins are forgiven, and the dwelling on the great love of Jesus my Saviour. I am content to lie here as long as it shall please Him that I should stay, and to go whenever He shall call me."

A Traveler's Memorial. Thanksgiving is natural to the well and strong, as it is to the ill and feeble. A traveler relates an incident which reads like an allegory. He tells that his party had made their way along the intricate paths of the mountain side. The guide every once in a while would place a stone on a conspicuous bit of rock, or would place two stones one above another, at the same time uttering words, which afterwards were found to be prayers for a safe return. This is a common practice in the East. We are reminded of Jacob's vow when, journeying to Padan-Aram, he placed a stone, and set it up for a pillar. In the Orient, a stone placed upright, or one stone upon another,

indicates that some traveler has there made vow or thanksgiving.

GROUP COURSES

Primary—Jesus Teaches How God Forgives

Junior—Missionary Lesson.

Intermediate—Jesus Sums Up the Commandments.

Senior—The Assurance of Immortality.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 23, 1929

"Jehovah executeth righteous acts and judgments for all that are oppressed"

(By D. D. Martin, D.D.)

Our lesson to-day is a Psalm of praise, and most beautifully expressed. This Psalm still has a prominent place in the liturgy of every church, and is loved by all people who have the Bible. The sacred verse of the Hindu lesson closes, "Like as a father pitieth his children, so Jehovah pitieth them that fear him." But God's children, sharing His bounty, often forget all His benefits. Yet He forgiveth and healeth all diseases of soul and body, and redeemeth every life from destruction, and crowneth it with loving kindness and tender mercies.

Jehovah does not forget those whose lives have been unfortunate, but will see that they have justice, and will perfect His righteousness to all who are being oppressed in all lands and in all conditions of mankind. I will then be known that He is merciful and gracious. Things will not always remain as they now seem; but there will be a reverse and the life of the heathen world will be redeemed from destruction, and the most ancient of earth's people will renew their youth like the eagle, and out of Africa and the ancient civilizations of Asia will yet come the real leaders of Zion.

There is a residue of those in every land to whom God can speak and who He can use to bring back the people to Him. The real work of the missionary is to arouse such as will respond, and set them to work to rescue their fellows, until whole lands shall be saved by those who are of their own language and people, and who are familiar with their faith. God will carry on His work through such human agencies as He can find among the people whose youth and usefulness He can renew.

With us, the ultimate triumph of God's kingdom seems far removed, but the heavens are high above the earth, and this song is centered there, and its note of triumph for all people is born in the eternal purposes of the Most High. The plans of God may be as far from our conception of them as the East is from the West, but His plans will be executed, especially for all who are oppressed. Our hope is that He will not deal with us after our sins, nor reward us according to our iniquities.

OAMMON SEMINARY.

Epworth League Topic

JUNE 23

By A. H. Beardsley

SOME RESULTS IN CHRISTIAN ADVENTURING

III. A DISCOVERY OF OUR ALLIES IN SERVICE

(Mark 9. 38-41)

Our topic has two emphases: (1) Allies in service, and (2) Discovering our allies. The first has to do with the fact of our having helpers, the second with our discovery and appreciation of these helpers.

What are the helpers or allies of the church? This all depends upon what we conceive to be the main purpose the church is to accomplish. If we assume that the main purpose of the church is to build a Christian world where all life shall come to its best, physically, mentally, morally, and spiritually, then it is fairly easy to see that the church has many helpers working at the same task.

The church finds itself, consciously or unconsciously, working together with many allies.

The school as an ally of the church immediately suggests itself. It is accomplishing much in the development of life. We often think of the school as being primarily interested in the mental side of life, but the school is doing a marvelous work in the building of better bodies. It has its physical exercises, its playgrounds, its school lunches, its physical examinations, and much else which means better physical health. By its self-government, its discipline, it is creating moral

qualities which are effective. Through the personality of the teacher, through its periods of devotion, through its objects of beauty, the spiritual side of life is nourished.

We have recently come to a new appreciation of play and recreation as constructive builders. Where we once saw in play only wasted time, now we see the possibilities of creating sportsmanship, fair play, honor, and physique on the playground. The hospital is an ally in more ways than one. While it is primarily concerned with the physical side of life, we now realize the close connection between the physical and the spiritual. People act differently when they are well than they do when they are sick. Much of the cruelty of the world has grown out of the irritability resulting from ill health. Any agency which helps to give better health helps to build the kingdom of God. The surprising aspect of the whole matter is the large number of allies the church finds itself working together with.

In the Scripture lesson Jesus rebuked the disciples because they turned against a fellow healer because he did not use the name of Jesus in healing as they did. Jesus said they should have appreciated that he was a helper in the great work of healing. He was not

against them, but with them. Much of our failure to discover and realize our allies comes from the same fact which kept the disciples from realizing their ally in their day; we are so concerned with that which we are doing and the way we are doing it, we cannot appreciate what others are doing. Especially is this true when others are doing their work in a way radically different from our own.

There is only one way to discover our allies, and that is to appreciate the whole task to be accomplished. When we fully see the larger task, we will see it as a task larger than we can possibly do, and we will welcome all help from any source.

Our great difficulty is that we are so concerned with building our particular organizations that we lose sight of the larger work to be done. We also fail to realize our allies because we are so concerned with the particular way we are doing our work that we are slow to see possibilities in other ways and methods. It is a good thing every once in awhile to sit down and frankly face the facts of our own real Kingdom accomplishments, and then just as frankly try to evaluate what some other agencies are actually bringing about for the Kingdom.

Little Stories of Achievement

What the Churches Are Doing

Jeanerette, La.—We are proud to say that we have papered and painted the parsonage of St. Paul Methodist Episcopal Church, and have also put new carpet in the pulpit, under the leadership of our beloved pastor, the Rev. T. A. Bailey. We hope to have him with us another year.—Mrs. Frances Alexander, Reporter.

Pinesville, Fla.—A successful mock Conference was held at Pinesville Methodist Episcopal Church, May 26. Our pastor, the Rev. R. S. Tyer, knows how to carry on the work of the church. We trust we will be able to keep him as pastor for an indefinite period. We have raised all of our World Service, amounting to \$75. Sunday we raised \$29.05. The districts reported as follows: Gainesville, G. H. Wilkson, \$1.50; Jacksonville, T. A. Brown, \$2; Ocala, H. M. Wright, \$2.60; Lake City, J. G. Grant, \$5; Tampa, J. S. Wilson, \$3.25; High Springs, F. Michael, \$2.85; Palm Beach, J. C. Crawford, \$2.50; total from the districts, \$19.70; public collection, \$9.35. The Rev. J. Anderson preached at 11 A. M. At 3.30 P. M. the Rev. Chappell preached a wonderful sermon. The Rev. Pansy preached at 8 P. M. Our hearts were made to feel glad. The pastor, Rev. R. S. Tyer, has things well in hand, and the church is in a splendid condition.—H. S. Wilkson, Reporter.

Picayune, Miss.—Weems Chapel: We are grateful to our many friends and members for their support in helping us go over the top. On Saturday night, May 25, the members of the church gathered together in a strong Christian band and marched to the parsonage with a surprise gift for the pastor. A wonderful prayer was offered by the pastor's wife, Mrs. A. J. Thompson. The pastor was out of town at the time of our arrival, but he arrived shortly afterward. Groceries to the amount of \$14.65 were presented, and \$2.35 in cash. The committee consisted of Sisters Lillie Abram, Fannie M. Johnson, Eddie Abram, and Nancy Moss. This committee worked hard, in spite of the inclement weather. May God bless these good ladies. On Sunday night we had with us the district superintendent, Rev. A. L. Holland. He delivered the commencement sermon at the Pilgrim Bound Baptist Church. We hope everyone is looking forward to a successful session of our District Conference.—H. J. Johnson, Reporter.

Leesville, La.—The Rev. Arthur Robinson, the progressive pastor of Peck Memorial, New Orleans, visited his brother, the Rev. Garfield Robinson, our beloved pastor, and we, the members of Mt. Zion Methodist Epis-

copal Church, and the people of Leesville, were indeed glad to have this great man come to us, for he is indeed a great preacher. Sunday was a day of high services. At 11 A. M. the Rev. Arthur Robinson preached from Psa. 84. 11, "The Lord God is a sun and shield. The Lord will give grace and glory. No good thing will he withhold from them that walk uprightly." At the 3 o'clock services the Rev. Robinson said many uplifting things to the graduates of the high school of this town. At 8 P. M. he preached another great sermon from John 9. 25. It was an excellent sermon, one that will help our home life as well as our church life. We say to the Rev. Arthur Robinson, "Come again soon, and we will make it very pleasant for you." We have a great pastor in the Rev. Garfield Robinson, who knows how to bring things to pass.—M. Kirk, Reporter.

Pachuta, Miss.—Our beloved pastor came to us in January, and finding no parsonage, he visited the entire circuit, calling the leaders and stewards together, advising them of the necessity of having a parsonage for the pastors to live in. He stated that the parsonage would stand as long as the church would stand. The brethren woke up, and, with the aid of our good Baptist friends, some of whom gave a day's work, Mt. Nebo now has a beautiful four-room parsonage for the first time in the history of Methodism here. The Rev. Chapman also organized the Ladies' Aid, who paid \$8 for five windows; the brothers of Mt. Nebo paid \$20 on the building; total, \$28. Last year the crops were poor and our circuit fell to the bottom, but we are rising little by little. One member has united with the church, in the person of Sister M. J. Buskin, of the Shubuta circuit. Mt. Nebo is waking up again, conducting regular prayer and class meetings. As soon as the parsonage is painted, we plan to run the picture of same in the Southwestern. Total membership, twenty-two.—The Rev. E. P. Chapman, Pastor; C. E. Brown, Reporter.

Donovan, Miss.—Cowan's Chapel Methodist Episcopal Church witnessed one more great and glorious day, spiritually and financially. At the 11 o'clock hour prayer meeting was conducted by Brother A. L. Mosely and Sister Emma Mosely, in which we enjoyed the power from on high. After devotional service, the Rev. W. K. Knight, of Wilmer, Ala., a minister of the Baptist Church, was introduced by our pastor and brought a soul-stirring message. After brief remarks by the pastor complimentary to the message delivered, collection was taken to the amount of \$11.75. At 8 P. M. devotional service was conducted by Sister Mattie Williams and Bro. James Bryant. The Rev. Knight preached again at this hour from St. Luke

Epworth League Institutes

SEASON, 1929

DISTRICT	DATE	PLACE
Atlanta.....	Aug. 26-Sept. 1	Clark University, Atlanta, Ga.
Austin.....	July 9-14	Sam Houston College, Austin, Texas.
Bluefield.....	.....	Bluefield, W. Va.
Beaumont.....	July 1-7	Couroe, Texas.
Chattanooga.....	June 18-19	Cleveland, Tenn.
Corpus Christi.....	July 1-7	Corpus Christi, Texas.
Dallas.....	Aug. 6-11	Mexia, Texas.
Florida Conference.....	July 1-7	Daytona Beach, Fla.
Gulfside.....	June 24-30	Waveland, Miss.
Houston.....	June 24-30	Houston, Texas.
Lexington.....	July 1-7	Cincinnati, Ohio.
Little Rock.....	Sept. 24-29	Philander Smith College, Little Rock, Ark.
Marshall.....	July 15-20	Wiley College, Marshall, Texas.
Morgan College.....	Aug. 19-25	Morgan College, Baltimore, Md.
San Angelo.....	.....	Temple, Texas.
San Antonio.....	July 23-28	San Antonio, Texas.
Sedalia.....	July 8-14	Sedalia, Mo.
Upper Mississippi.....	.....	Rust College, Holly Springs, Miss.
Victoria.....	July 15-20	Victoria, Texas.
Weaco.....	Aug. 5-11	Weaco, Texas.
Wilmington.....	June 12-16	Rowland, N. C.

4. 2, "The Temptation of Jesus Christ." This was a truly a beautiful and inspiring message. We were favored with a solo by Sister Rosetta Gaines. Collection at this hour amounted to \$9.25, making a total of \$21 for the day. We are asking the prayers of the entire Christian church for our continued success. We welcome visitors at any time. We now have on plans for a big rally on the fifth Sunday in June, and we are inviting all who can to attend and help us put over the program.—The Rev. J. A. Tatum, Pastor; A. L. Moseley, Reporter.

Nashville, Tenn.—The membership of Gordon Memorial Methodist Episcopal Church engaged in a soul-saving campaign last week, previous to our annual baptism, and was blessed with ten new souls and three additions during this week's meeting. This meeting was carried on by the local preachers, the greater number of them being young preachers, of whom we are proud. We greatly appreciate the pastor's kindness in granting them this privilege. The annual baptism was held May 26. There were fifty candidates. An able sermon was preached at 11 A. M. by the pastor in behalf of the candidates, and at 7.30 P. M. we were favored with a great message by the Rev. Frank Watkins, one of our local preachers. Bro. H. B. King, chairman of our World Service Committee, is asking that this committee get busy and raise the balance of our quota. Donations as follows were made by some of the auxiliaries: Epworth League, \$3.29; Junior League, \$7.50; Educational Fund, \$7.40; American Bible Society, \$15; Busy Bee Club, \$5. Others are expected to give very soon. The Friendship Club, with Mrs. Pearl Woodward as its president, had their annual rally, and was quite successful. The members responded as follows: Mrs. P. Woodard, \$10; Mrs. M. Bramlette, \$10; Mrs. Susie Batey, \$7; Mrs. B. Mitchell, \$3.83; Mrs. F. Jenkins, \$5.51; Mrs. L. Fair, \$10; Mrs. M. Smith, \$5; Mrs. C. Gordon, \$6; Mrs. Yates, \$2.45; public collection, \$4; total, \$64.03. They turned over to the building fund, \$76. Pray for our continued success.—The Rev. H. P. Gordon, Pastor; Mrs. Georgia Williams, Reporter.

Daytona Beach, Fla.—Stewart Memorial Methodist Episcopal Church has enjoyed a wonderful prosperity since the assignment of the present pastor to this charge. Dr. W. P. Pickens is indeed a man of no mean ability, both in the church and the community. He is always doing his best in every way for the cause he represents. Things have taken on new life in this church, and the people are standing loyally by him, and helping him put over the great program of the church. It was not long after coming to this charge that all pessimistic views and ideas were dispelled, and the sunlight of optimism was shining, giving a ray of hope to the entire church. This wise leader called his people together and planned for the rebuilding of our church, which was destroyed by storm some few

years ago. And now, after being here only sixteen months, he has led his people into the first unit of our church plant, which will house the Sunday school, League, and community hall at a cost of \$7,500, with only a small balance to be paid. There is not a happier congregation on the Atlantic District than that which we have here at Daytona Beach. Just a few days ago Dr. Pickens asked his officers and members to raise a few dollars to further assist with the work, and Sunday, May 26, brought much joy to all hearts when the following reports were made by the captains:

Club No. 1, E. P. Trapp, \$35.25; No. 2, Mrs. Hester Fletcher, \$29.50; No. 3, L. Tanner, \$24; No. 4, J. D. Gibbs, \$46.10; No. 5, Mrs. E. Bethea, \$4.50; No. 6, Miss O. Turnquest, \$10; No. 7, J. Jackson, \$18.50; No. 8, F. Lundy (Sunday school), \$6.50; No. 9, Prof. H. F. Coleman, \$23.50; No. 10, Mrs. A. E. Bain, \$20.60; other church collections, \$17.56. Grand total for the day, \$236.01. To say the least, this was a fine achievement, which reflects the leadership of the pastor, and the loyalty of the members and friends. The pastor is grateful.—Reporter.

ter Ct., August 1-4; Cotton Plant, 11; Brinkley, 15-18; Conway, 19; District Conference, Sunday School, Epworth and Junior League Convention at Conway, Ark., August 21-25. Group meetings: No. 1, Danville and Plainview, at Danville, June 17 and 18; No. 2, Roland and Natural Steps, Maumelle, Mark's Chapel, at Natural Steps, 19, 20; No. 3, Conway, Cleveland, Solgohachia, Center Ridge, and Springfield, at Springfield, 27, 28; No. 4, Marche Ct., Adams Chapel, McCabe Chapel, at McCabe Chapel, 25, 26; No. 5, Bentonville and Fayetteville, at Fayetteville, July 2, 3; No. 6, Van Buren and Fort Smith, at Fort Smith, 4, 5; No. 7, Batesville, Augusta and Auvergne, and New Port, at New Port, 18, 19; No. 8, Hunter Ct., Cotton Plant, and Brinkley, at Brinkley, 30, 31.

My Dear Co-workers: This brings us to the third round and also up to the District Conference, Sunday School, Epworth and Junior League Convention, and we must bring up a round report for all causes. Do not forget the Southwestern Christian Advocate. Do your best. We are depending on you. Yours for the work.—J. L. Bryan, District Superintendent, Box 333, Conway, Ark.

District Activities

District Rounds

BLUEFIELD DISTRICT

Fourth Round—Thorpe, July 6, 7; Gary, 7, 8; Welch, 13, 14; Williamson, 14, 15; Tip Top, 27, 28; Tazewell, 28, 29; Bluefield, Bethel, August 3, 4; Anawalt, 4, 5; Princeton, 10, 11; Pocahontas, 11, 12; Northfolk, 17, 18; Davy, 18, 19; Pearisburg, 24, 25; Bluefield, John Stewart, 31-September 1; Faraway, August 1, 2. The District Conference will convene in Bluefield, W. Va., at John Stewart Memorial Methodist Episcopal Church, July 17-21. Pastors, local preachers, district stewards, Sunday-school superintendents, class leaders, and presidents of auxiliaries are requested to be present at the opening hour, 9.30 A. M., July 17. Area bishop, general officers, college representatives, and editors are invited.—B. J. Martin, Dist. Supt.

VICKSBURG DISTRICT

Third Round—Clinton, July 5-7; Bolton, 12-14; Harrison, 19-21; Fayette, 26, 27; Centerville, August 3, 4; Vicksburg, 11, 12; Bude, 10, 11; Cary, 17, 18; Meadville, 17, 18; McNair, 17, 18; Kirby, 17, 18; Natchez, 20, 21; Bolton Mission, 22; Edwards, 24, 25; Union Church, August 31-September 1.

Brethren: We are now making history for the Christian church. What we do now will be placed on record for future generations

to examine. Let us play well our parts. Our District Conference will convene July 24-28 at Fayette. Let us bring up every department of our work. Use Children's Day and all other days to bring success. Put every auxiliary at work so as to make a round report for Area Council, Pension and Relief, Episcopal Fund, and General Conference expense. See that each church on your charge will get five subscriptions for the Southwestern. Do all you can to have your delegates know that the District Conference cannot be a success without them. Have the laymen to take an active part in the Kingdom building. Plan now for a great, strong revival. Organize all forces to help in this great campaign. Come to the District Conference ready to give us your plan to have a great revival. Laymen, leaders, and all, help your charge and pastor to make the best report at District Conference in the history of your charge. Yours sincerely, J. R. Ross, Dist. Supt.

FORT SMITH DISTRICT

Third Round—Danville and Plainview, June 16-18; Roland and Natural Steps, 16-19; Maumelle, Mark's Chapel, 16-20; Solgohachia Ct., 15, 16; Morrilton and Cleveland, 16, 17; Marche Ct. (11 A. M.), 22, 23; North Little Rock, Adams Chapel (3 P. M.), 23; McCabe Chapel (8 P. M.), 23, 24; Bentonville, 29, 30; Fayetteville, 30 to July 2; Van Buren, 4-7; Fort Smith, 5-7; Batesville, 10-14; New Port, 17-21; Augusta and Auvergne, 23-28; Hun-

Quarterly Conferences

BLOUNT SPRINGS, ALA.

Blount Springs and Colony: On May 25 and 26 our third Quarterly Conference was held at Blount Springs, with Dr. J. W. Whitfield in the chair. On Sunday the weather was very unfavorable, but we had splendid services. The Rev. Whitfield preached as never before, taking his text from John 3. 16. More than forty persons partook of the Lord's Supper. We were glad to have our superintendent and the Rev. T. J. Jones, from South Alabama, with us. We are praying that this may be the greatest year ever witnessed in this charge.—The Rev. W. H. Langford, Pastor; Eugene H. Leeth, Reporter.

GOLDSBORO, N. C.

The second Quarterly Conference convened at St. John Methodist Episcopal Church, April 27, at 7.30 P. M., with our much-loved district superintendent, the Rev. G. M. Phelps, of the Wilmington District, presiding. After opening the meeting our pastor, the Rev. J. L. Alford, was the first to report, which showed an increase in finance of \$44, and membership seven. The other leaders reported as follows: Mrs. C. F. Hairston, \$1.75; Mrs. M. E. Everett, \$2.50; F. L. Green and E. L. Simmons reported twenty-five and fifty cents, respectively. Total raised \$11.50. On Sunday, at 11 A. M., the district superintendent preached a stirring sermon, using for his text, "By this shall all men know that ye are my disciples, that ye love one another." Collection for the day, \$17.50.—Mrs. C. F. Hairston, Reporter.

HOLLY SPRINGS, MISS.

The second Quarterly Conference on the Holly Springs circuit was held at Stryctland Chapel, of which the Rev. W. N. Redmond is pastor, on May 4 and 5. A number of officers were present with good reports. On Sunday the district superintendent, Rev. A. G. Cole, preached a soul-stirring sermon which was a delight to his hearers. The Lord's Supper was administered to forty-two persons. We were also fortunate to have with us a very distinguished visitor in the person of Prof. Bell, of Rust College, who gave an inspiring lecture. The amount raised in the Conference was \$48.71. These were the first services held in the new building, which is not yet completed, but we are looking forward to its completion in the near future. The people here are on the upward march. Pray for our success.—Alma H. Jones, Reporter.

MEADVILLE, MISS.

The second Quarterly Conference was held May 11 and 12 at Oak Grove Methodist Episcopal Church, the Rev. J. R. Ross, district superintendent, presiding. He conducted the religious service. Roll call showed quite a number of the members present. The leaders made their reports, which showed marked improvement over the last quarter. Pastor's

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Lake Charles	Jennings, La.	June 26-30	W. J. Hampton
New Orleans	Bogalusa, La.	June 26-30	J. D. David
La Teche	Morgan City, La.	June 26-30	H. Daniels
Waycross (So. End)	Valdosta, Ga.	June 28-30	D. R. Cooper
Pulaski	New River, Va.	July 4-7	A. Davis
Knoxville	Greenville, Tenn.	July 10-14	F. D. Johnson
Palestine	Butler, Texas	July 10-14	J. F. Barnes
Alexandria	Many, La.	July 10-14	S. S. Earles
Oklahoma	Hennessey, Okla.	July 16-21	J. H. Ellis
San Angelo	Brownwood, Texas	July 16-21	S. D. Mosely
Greensboro	East Greensboro, N. C.	July 17-20	J. P. Morris
Shreveport	Shreveport, La.	July 17-21	J. C. Calvin
Winston	Rural Hall, N. C.	July 17-21	J. A. Baxter
Bluefield	Bluefield, W. Va.	July 17-21	B. J. Martin
Charleston	Ladson, S. C.	July 17-21	C. C. Clark
Gulfside	Picayune, Miss.	July 18-21	A. L. Holland
Brookhaven	Tylertown, Miss.	July 18-21	G. W. Coleman
Gulf	Fort Myers, Fla.	July 18-21	J. S. Todd
Vicksburg	Fayette, Miss.	July 24-28	J. R. Ross
Navasota	Brenham, Texas	July 24-28	T. S. Pryor
Greenville	Greenville, S. C.	July 24-28	J. E. C. Jenkins
Baton Rouge	Clinton, La.	July 24-28	Chas. Anderson
Evansville-Louisville	Versailles, Ky.	July 24-28	G. W. Tindull
Jackson	Canton (Ct.), Miss.	July 25-28	J. S. Williams
Atlantic	Sandford, Fla.	July 24-28	D. W. Demps
Waycross (No. End)	Barnesville, Ga.	July 26-28	D. R. Cooper
Birmingham	Hobson City, Ala.	July 31-Aug. 4	J. W. Thomas
Greenwood	Carrollton, Miss.	July 30-Aug. 4	J. H. Wesley
Griffin	College Park, Ga.	July 31-Aug. 4	W. B. Wood
Tuscaloosa	Clinton, Ala.	July 31-Aug. 4	F. W. Williams
Houston	Angleton, Texas	July 31-Aug. 4	J. S. Scott
Kansas City	Glasgow, Mo.	July 31-Aug. 4	E. W. Hannah
Montgomery	Brewton, Ala.	July 31-Aug. 4	P. P. Wright
Memphis (1st section)	Cedar Grove, Tenn.	Aug. 1-4	L. A. Armstrong
Orangeburg	Jamison, S. C.	Aug. 1-4	J. B. Taylor
Omaha	Marshalltown, Iowa	Aug. 7-11	Spencer Ray
Savannah	Jesup, Ga.	Aug. 7-11	S. D. Bankston
Beaumont	Livinston, Texas	Aug. 7-11	C. H. Penilton
Huntsville	Triana, Ala.	Aug. 7-12	J. W. Whitfield
Opelika	Dadeville, Ala.	Aug. 8-11	J. C. Chuman
LaGrange	LaGrange, Ga.	Aug. 8-11	J. B. Maddux
Waynesboro	Statesboro, Ga.	Aug. 14-18	W. H. Odum
Memphis (2d section)	Dyersburg, Tenn.	Aug. 14-18	L. A. Armstrong
Holly Springs	Ripley, Miss.	Aug. 20-28	A. G. Cole
North Baltimore	Baltimore, Md.	Aug. 20-25	Geo. E. Curry
Starkville	Tibbee, Miss.	Aug. 20-25	D. Green
Paris	Paris, Texas	Aug. 20-25	W. L. McDonald
Meridian	Philadelphia (Ct.), Miss.	Aug. 21-25	D. L. Morgan
Fort Smith	Conway, Ark.	Aug. 21-25	J. L. Bryan
Ocala	Hawthorne, Fla.	Aug. 22-25	F. E. Welch

report showed one death during the quarter, Sister Angeline Dillon, March 5, and one accession. Raised for World Service, \$50. The following persons were married during the quarter: Mr. Elbert Shaw to Miss Gertrude Calkins, Mr. Joseph Gray to Miss Mary Pickett, Mr. Mose Wilkerson to Miss Ollie Cameron, Mr. Caesar Clay to Miss Ella Cameron, Mr. Robert Fritz to Miss Bertha Webster. The superintendent preached at Grove in the day and at night at New Fork. His sermons were a benediction to this circuit. He administered the communion at each church, assisted by the Rev. I. H. Thomas and the pastor. Paid the superintendent, \$30. All claims are looked after. We are now preparing for a great Children's Day celebration. —Miss Lillie V. McIntyre, Reporter.

District Conference and Convention

THE SAVANNAH DISTRICT MAKING HISTORY

The fourth session of the Epworth League and Sunday School Convention of the Savannah District convened at Hagan, Ga., April 25-28, 1929, with the Rev. S. D. Bankston, district superintendent, presiding.

On Thursday evening the introductory sermon was delivered by the Rev. E. J. Kimball, of the St. Mary's charge. This was a masterpiece in thought, preparation, and delivery. Friday morning, following a high-spirited devotional service, organization was perfected. There being present representatives from nine tenths of the charges for organization, gave the business session the desired impetus throughout. The reports of the Sunday schools showed a marked increase over against last year. We are quite sure that almost every minister of Methodism is familiar with this utterance, "That I just cannot keep a League alive in my church." The Epworth League reports at this session are indicative that the young people of the respective charges and churches are saying, It can be done.

We were favored with very excellent papers on the following subjects: "What Does It Mean to Be a Christian In Play?" "What Does It Mean To Be a Christian With Money?"; "Why More Adults Do Not Attend Sunday School." Realizing the great crisis that our general church is now facing with its world-wide benevolent program, confronting a poverty and storm-stricken country with a restless government, our executive head faced the new conditions with a fresh challenge. He reinterpreted the word "World Service" until each minister and layman became awakened to this idea, to foster a district World Service drive in connection with the Sunday school and Epworth League convention. At the roll call on Friday evening, \$327.42 was the financial result of the new idea for World Service. The zeal for world redemption was injected into each participant. Including the Easter drive, this makes a grand total of \$702 the Savannah District has reported for World Service this Conference year. Compare reports of last year.

Lincoln's quotation is our district motto: "When you can't remove an obstacle, plow around it." Might I say, with this spirit of peace, harmony, and co-operation, the future progress of the district is promising. Inspiring sermons were delivered during the session by the Revs. E. J. Kimball, Scott Bartley, S. K. Holmes, P. R. DuBose, and F. F. Mungin.

We wish to take this method in extending to the Rev. J. W. Watkins and his loyal members our heartfelt gratitude for their unlimited preparation and kindly care tendered the delegates and visitors. The next session will meet at St. Marys, Ga., 1930.—Miss Susie Riley.

Obituaries

LONDON—The Rev. W. J. London passed to his reward March 16, 1929. The writer was marooned at Evergreen, Ala., cut off by wire and all other communication, and knew it not till after the interment. Bro. London was born about sixty years ago near Marion, Ala. He joined the Central Alabama Annual Conference in 1907, and served many

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charges in the same. He leaves a widow and friends and fellow ministers to mourn his passing. He served on the Montgomery District the last four years preceding his death. Wherever he served, he had many admirers. He was a splendid speaker, and always pleased his congregation. Failing health caused him to ask for the retired relation two years ago. It was granted, and his membership fixed at St. Paul, Union Springs, Ala. We love to think of the moving lines by James Montgomery:

Tranquil amid alarms,
It found him on the field,
A veteran, slumbering on his arms
Beneath his red-cross shield;
His sword was in his hand,
Still warm with recent fight,
Ready that moment, at command,
Through rock and steel to smite.

—P. P. Wright, Reporter.

MCPHERSON—Mr. Hector McPherson, a local preacher of Chapel Methodist Episcopal Church, Red Springs, N. C., was born March 15, 1860; died April 15, 1929. He was a faithful member until the end. He was married three times. Three children by the first marriage preceded him to the grave. He leaves to mourn a devoted widow, nine grandchildren, four great-grandchildren, and other relatives and a host of friends. His funeral was conducted by his pastor. Those participating in the funeral services were the Revs. D. L. Thomas, S. F. B. Peace, D. C. Skeene, and Strong; the last named were of the African Methodist Episcopal Zion Church.—The Rev. R. S. Abernethy, Pastor; J. R. McNair, Reporter.

PENDERGRASS—We pause in deep grief to record the passing of Mrs. Sarah Pendergrass, the amiable and faithful wife of the Rev. T. J. Pendergrass, of the South Carolina Conference. The deceased had been in feeble health for some time. She was taken to the hospital at Charleston, S. C., where every effort was made to restore her to health, but because of her weakened condition she failed to respond to treatment. In the strength of her womanhood, ripe in experience, joyful in hope, loyal to her dear husband's church work, and faithful in the discharge of every

duty—civic, educational, and religious—and conscious to the end in conversing with her sad companion, Sister Pendergrass went triumphantly into the great beyond. The remains were conveyed from Charleston to Kingstree, S. C. Here the Rev. C. C. Clark, superintendent of the Charleston District, delivered an able eulogy, depicting the worthy life and substantial, beautiful deeds of Sister Pendergrass, assisted by the Revs. E. F. Tobin, T. J. Curry, R. L. Hickson, W. L. McFarland, B. C. Jackson, D. Salters, T. J. Robinson, H. D. Woods, F. H. Grant, J. Richards, D. H. McLean. Dr. M. M. Mouzon conducted the services in his usual eloquent and sublime manner. Comforting resolutions, telegrams, and letters were sent and read by the Rev. R. L. Hickson.—John C. Gibbes, Reporter.

SMITH—Elizabeth Bastine Smith, daughter of C. G. and Josephine Richardson, wife of Frank B. Smith, born December 26, 1897, died May 20, 1929. Funeral service was conducted from Mt. Pleasant Methodist Episcopal Church, Wednesday, May 22. The Rev. E. L. Wright, pastor, was in charge of the service. His eulogy of her home and church relations was beautiful in its simplicity and elevating in its moral standards. Her former pastor and our district superintendent, Anderson Davis, told in an inspiring and praiseworthy way the narrative of her early association with the church. The resolutions coming from civic and religious organizations voiced the service she had rendered them and the place of esteem she won for herself among them. The singing was impressively effective and of timely selection. The floral tribute was in itself an emblem of Eden; its fragrance a sedative to any but heavenly thoughts. It was all so appropriate to the life and character of the deceased we could sense again her living influence upon us. The solemn quietude of the crowded church spoke plainer than any written or uttered word that she had indeed lived for Marion, and Marion felt its loss, and was seeking faith to rejoice with her in her eternal gain.—Reporter.

WESSON—Mrs. Emma Wesson passed away at her home, Bengay, Ark., January 11, 1929, after a short illness. She was one of the old-

est members of the Ebenezer Methodist Episcopal Church. Her last missionary work of administering to the sick occurred on December 26, 1928, at the home of Bro. Hershel Wesson. She leaves to mourn their loss, five sons, four daughters, thirteen grandchildren, one great-grandson. The pastor, Rev. B. F. Littlejohn, being absent, the Rev. W. H. Hanna, of St. Paul Methodist Episcopal Church, conducted the funeral services, assisted by the Rev. W. H. Holt. Eulogies were read by Mrs. Marzella Wesson and Mrs. Grace Wesson. A solo was rendered by the writer.—Rhema Holt, Reporter.

Cards of Thanks

The pastor and wife wish to express their appreciation to the members and friends of St. Luke Methodist Episcopal Church, Waco, Ga., for the magnificent storm given us on May 10. There were laid on the table all kinds of choice groceries, which were valued at \$10. The party was led by Mrs. Brookle Thomas, Mrs. A. P. Smith, Miss Willie L. Thomas, Mr. Wm. Vaughns, Mr. and Mrs. A. Vaughns, Mr. and Mrs. N. A. Vaughns, Mr. and Mrs. S. Cokely, Mr. and Mrs. E. Dukes, Mesdames T. Phillip, S. Norwood, S. Pool, B. Lynch, D. Haley, I. Smith, C. Lambert, Messrs. J. H. Hinsman and W. Glass. May God add His many blessings upon these dear members and friends. You are always welcome to come again.—The Rev. and Mrs. P. B. Gates, Bremen, Ga.

We take this method to thank the Ladies' Aid for the storm that struck the home where we were stopping at Montrose, Miss. Early in the night we heard singing, "God Will Take Care of You," and to our surprise a large crowd entered the room, led by Sister E. Morgan, president of the Ladies' Aid, and Sister M. J. Lee, and many others, including friends from the Baptist Church. Bro. Wm. Moore led in prayer. Among others present were Mrs. Wm. Moore and daughters, Bro. Frank Mosely, Sisters Hanna Lee, L. Dukes, and others, whose names are too numerous to mention. The pastor, in well-chosen words, thanked the good people of Montrose for their kindness. The pastor's wife also expressed her gratefulness to the people for their kindness. You are always welcome; come again.—The Rev. W. L. Mills, Montrose, Miss.

We take this method to thank the members and friends of St. James Methodist Episcopal Church, Amory, Miss., and also St. Paul Baptist Church, for the storm that struck the parsonage on April 25, in the way of a pound party, the greatest in the history of our ministry. The party was indeed a surprise; very pleasing, however. This party, with Miss Bessie Logan and Miss Della Daniel as solicitors, was led by Mrs. Mary Logan, Mrs. Alice Payne, Mrs. Lola Turnbo, Mr. Manuel Lusby, and others. They came in singing, "God Will Take Care of You," and laid 108 pounds of choice groceries on the dining table; also a nice broadcloth shirt for the pastor. We take the same method, and this opportunity, to express our appreciation and thankfulness to the members of St. James Methodist Episcopal Church, and friends of St. Paul Baptist Church, for the charitable way they entertained the Rev. W. M. Maxwell and wife while in the city. The Rev. Maxwell preached during our revival just after Easter. The revival was a success, and eighteen persons were added to the church and baptized the following Sunday. May God's choicest blessings shower upon these good people, whose kindness will never be forgotten, and may they live long to do the work of the Master.—The Rev. and Mrs. J. M. Marsh, Amory, Miss.

Woman's Column

Dear Co-workers of The Woman's Home Missionary Society of the Vicksburg District: We have just a few weeks before our District Conference. Though we are a little late, let us do our best to have commendable reports. Let us go over the top and reach the highest goal by putting over the program. Remember that success is the result of co-operation. Yours in the work.—Mrs. Fannie Crump, District President.

Savannah Conference—The thirteenth annual meeting and school of missions of The Woman's Home Missionary Society of the Methodist Episcopal Church, Savannah Conference, will convene with King Solomon Methodist Episcopal Church, Waycross, Ga., June 19-23, the Rev. J. F. Robinson, pastor. Instructor of school of missions, Mrs. Daisy Bulkley Taylor. We are asking that each and everyone come prepared to pay \$1 registration fee. You are also asked to bring not less than five subscriptions from each auxiliary for Woman's Home Missions, and your pledge in full to every department. Sisters, it will be impossible to have a one hundred per cent report unless we do this. Try to be present the first day that you may get full benefit of this wonderful opportunity which has come to us through this great society. "For the love of Christ and in His name."—Emma P. Walker, Corresponding Secretary.

Bay Springs, Miss.—The District Convention of The Woman's Home and Foreign Missionary Societies, Hattiesburg District, convened in Bethlehem Methodist Episcopal Church, Bay Springs, Miss., May 17 and 18, with the president, Mrs. L. G. Coleman, in the chair. Prayer was offered by Mrs. Dora Crosby. The president read her annual report, which was one of the best reports we have ever listened to. We wish to express our regret for not being able to have our beloved district superintendent, the Rev. E. A. Wilson, with us because of illness. The following visitors were introduced: the Rev. G. W. Smith, St. Paul, Laurel; the Rev. F. L. Williams, Mailallieu, Laurel; the Rev. W. L. Mills, Meridian; the Rev. R. L. Tate; the Rev. Vivian, of Wesley, Laurel; also our honorary president, Mrs. E. L. Smith, of Bay St. Louis, Miss. At 11 A. M., the Rev. F. L. Williams brought the message. The Rev. W. A. Terry, of the Methodist Episcopal Church, South, brought us a wonderful message at the afternoon hour. At the second day's session, Mrs. D. A. Houston presided. She delivered her annual message, which was received and enjoyed by all. At 11 A. M., memorial hour was observed. Not a link in the chain had been broken since the last convention. The Rev. Macorla, of Laurel, was introduced and made some inspiring remarks to the convention. Mrs. E. L. Smith brought echoes from the national meeting, which were very helpful and inspiring. A solo was rendered by Mrs. M. V. Hall. The following subjects were discussed at the evening session: "Why Is It Necessary to Educate Native-Born Africans?" led by Miss Alma Britton and Mrs. L. B. Richard; "What Is My Specific Duty As An Officer In Making The Woman's Foreign Missionary Society?" led by Mrs. Lyles and Mrs. Blalock. The election of officers resulted as follows: Woman's Home Missionary Society—Mesdames L. G. Coleman, president; L. B. Richards, vice-president; Lena Blalock, corresponding secretary; M. L. Williams, recording secretary; C. E. Lucious, treasurer; Lizzie Lyles, young people's secretary; P. A. Pugh, junior secretary; W. M. Huff, mite box secretary; C. Hughes, mission supplies; B. Horn, thankoffering; L. Evans, Lenten secretary; E. Abram, Christian stewardship; E. Rhodes, missionary education; D. A. Huston, evangelism; I. Tool, Christmas secretary. Woman's Foreign Missionary Society: D. A. Huston, president; E. Abrams, vice-president; L. Lyles, corresponding secretary; T. Falconia, recording secretary; M. V. Hall, treasurer; P. Jones, mite-box secretary; M. Jordan, evangelism; Ella Moody, Christmas secretary; M. L. Williams, supplies; C. E. Lucious, junior work; W. Huff, young people's secretary. Dinner was served each day at the church. The convention closed Sunday morning with a missionary sermon by the pastor, Rev. A. B. Britton. Amount raised during the convention was \$73.03. We wish to thank the people of Bay Springs for the way in which they cared for the convention.—Mrs. Lena Blalock, District Corresponding Secretary.

Special Notice

The New York District Epworth League and Church School Convention will be held at Mt. Clair, N. J., July 2.—Dr. Moses A. Thompson, District Superintendent, 844 Lafayette Street, Elizabeth, N. J.

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The Boys' Conference of the Griffin District, Atlanta Conference, will convene July 30 at College Park, Ga.

To the Superintendents of Sunday Schools, Palestine District: In order that we may enroll every school in the district, I am asking each superintendent to send me the names of officers, number of scholars, and average attendance of your Sunday school in order that my roll may be complete. I thank each pastor in advance for their co-operation along the line referred to. As you know, our Sunday-school convention will convene at Bryan in August. Please act as soon as you can. As you know, Bro. Edwards was elected district chairman, but is no longer on our district. Your humble servant was elected assistant, and it is my duty to take things in hand; that is why I am asking for your assistance at this time. My purpose in asking for this information is to see just how many officers, scholars, and which school has the best average attendance. We hope by this method that we will be able to encourage our people in this work. I ask your co-operation.—W. C. Blaine, District Chairman Sunday School Convention, Route 3, Box 65, Teague, Texas.

WILEY ENDOWMENT EDITION

Barrett Biblical Institute

Evangelical

THE SOUTHWESTERN CHRISTIAN ADVocate

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 20, 1929



Bishop Robert E. Jones

(SEE ARTICLE ON PAGE 476)

Navy Propagandists Make Gas Attack

British Elections and Anglo-American Relations

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE "big navy" protagonists are resorting to submarine assaults and gas attacks after a fashion which is quite un-American and contrary to the laws of ethics. The employment of falsehood to bewilder and deceive the American public is on a parallel with the shelling of noncombatants with poisonous gas bombs. It is about the last resort of a small group of propagandists who represent the code of past ages and, finding themselves no longer able to fight in the open, resort to the ethics of those who poison wells and scatter disease germs.

Most of our readers are familiar with the widely published extracts from an article by a retired captain of the navy which appeared in a recent issue of the magazine called the United States Naval Institute Proceedings, and in which the writer attacked the churches for their efforts to promote peace, criticizing especially the Federal Council of the Churches of Christ in America. This naval officer, writing for a publication which is the semi-official organ of naval men, claims that the reason the United States has not a larger navy than at present is the propaganda carried on by the churches and peace agencies. This, no doubt, is true; and the churches may well be proud of the part they have played in promoting brotherhood and peace among nations rather than hatred and brutality. The churches stand for reason instead of force, and hold high the General Pact for the Renunciation of War as their goal. Mr. Kellogg, the American Secretary of State at the time when fifteen major nations signed this pact, said then:

"This treaty marks the end of war! . . .

"It had its birth in the hearts of modern people, all of whom ardently desire that some measure be taken which may rid the future of the great calamity of war."

The church of Christ, having dedicated itself to the bringing in of the day of peace among men, rejoices in the new faith among nations and in the will to peace which the governments of the world have evidenced in their adherence to the pact. Forty-five nations have ratified this treaty renouncing war, and sixteen others have signified their intention to adhere.

MISREPRESENTING THE CHURCHES

Captain Dudley W. Knox, in his article condemning the churches for their efforts against the construction of a great navy, seeks to discredit them and their united efforts as represented in the Federal Council of Churches. Not being able to counter the merits of the efforts to reduce the war-making machinery of the nations, he endeavors to lead the public to believe that the Federal Council is controlled by British influences, and is largely supported by British money. This is an absolute falsehood, resorted to in an effort to buttress up a lost cause. Informed people will not be deceived, but it is used in the belief that many people "believe all they read in the papers," and will be convinced by it. Such attempts at deception to smother public opinion are in line with using poisonous gas against civilians. Public opinion is the strongest agency in a democracy, and should be provided with facts upon which to thrive and come to constructive conclusions.

This voice from the ranks of the "big navalists" is quite out of harmony with President Hoover's call for observance of the ideals of the Kellogg Pact. He said recently: "If this agreement is to fulfill its high purpose, we and other nations must accept its consequences; we must clothe faith and idealism with action. That action must march with the inexorable tread of common sense and realism to accomplishment." In this same speech the President expressed the

hope for limitation of naval construction at lower levels. It is in this latter hope rather than in the bluster for a great navy that the desire of the great majority of the people is represented.

COST OF NAVAL ESTABLISHMENT

With the recent change of government following the elections in Great Britain there is a new hope for radical reduction in the large naval establishments of these two English-speaking nations. They now have the two largest navies of the world, outranking all others by wide margins. The people of these two nations are bearing heavy naval expenses which, through mutual understandings upon reductions, might be greatly curtailed, and the money and men now used for non-productive purposes be put to other service, whereby all the people would be benefited. According to the statement made in March by the First Lord of the Admiralty of Great Britain, that country's net total for this year's naval estimate is \$55,865,000, or \$272,062,550. The cost of the United States naval establishment for the current year is \$374,331,044, or more than a million dollars a day.

When this enormous outlay is compared with the amount we spent in pre-war days, it is evident that we are not yet free from the grip of the war mania. In 1913 the cost of the naval establishment of the United States was \$123,747,652. To-day it is three times as great. What it will be in future years depends largely upon the attitude of the church and the peace-loving people in this country. The United States must take the lead in naval reduction because it is known that we can outbuild any nation in the world in fighting ships. The new British government has expressed a desire to join us in a reduction of the naval program of the two countries. If this can be done, great savings in man power and money may be effected in both countries, as well as the removal of a potential provocative to conflict. The next step—one which the citizens of this nation may largely determine—must be either an aggressive competition in navy building or a mutual agreement for navies conforming with the international ideal voiced in the Kellogg Pact.

The big navy group have carried on a tremendous propaganda in an effort to induce the taxpayers of the country to bear heavier burdens willingly in order to enlarge our fighting forces. This effort has been conducted through the public press, from lecture platforms, through the schools, and even in the committee rooms of Congress. In the past they created an artificial admiration for fighting men in order to induce the taxpayer to support them; but this old, false basis of estimating the relative values of public servants is passing in both the Old and the New World. The citizen of the present generation prefers that the public funds to which he contributes be used for education, health, and improved agricultural and industrial methods, to the end that mankind may be advanced in the enjoyment of the products of culture and peace rather than maimed and slaughtered in the throes of war.

The navalists and militarists may rail at and browbeat the churches to their hearts' content for inaugurating and promoting this new day, as both the condemnation of these interested parties and the growing spirit of international good will are the surest proofs of the effectiveness of the church in carrying forward its great mission.

ENGLISH ELECTIONS VIEWED FROM WASHINGTON

The elections in Great Britain were watched with marked interest on both sides of the

Atlantic. They were of particular interest to officials in Washington, as the two nations are closely knit together by ancestry, language, literature, legal systems, and political ideals. There has developed since the war an international situation which makes it essential that these two nations act in harmony upon major, international questions or definite action becomes impossible. For the past six years there has been a definite effort on the part of this Government to arrive at a new understanding with Great Britain relative to further fixed limitations which would affect certain types of war vessels not covered in the Washington Treaty of 1922. This effort was largely thwarted by the naval representatives of the old Conservative British government which was voted out this month. One of the arguments used effectively against the defeated government was its failure to come to an agreement with the United States on this question and on the freedom of the seas.

The new Labor government, under the prime ministry of Ramsay MacDonald, has not hesitated to make favorable proposals to the Washington Government which promise much, not only in the line of naval reduction, but also in co-operation in the promotion of international good will. Among recent statements relating to Anglo-American relations made by Mr. MacDonald are the following:

"We simply decline to treat the United States as a potential enemy. To come to an agreement with America on the freedom of the seas is the only basis of a completely satisfactory friendship with that country. . . .

"The wars which made blockades advantageous, and which made the maintenance of the power to carry them out a national duty were 'private wars,' and these are now outlawed by the Kellogg Pact. If that pact is honored and supported by the necessary consequential agreements, the circumstances which gave importance to reservations to the freedom of the seas can never arise. . . .

"If the peace pact means anything at all, it means that the rights of neutrals as against those of belligerents no longer present a real problem. The question now is, How are nations to co-operate in the police duty of suppressing private war and of limiting its extension?"

In the tone of these statements by the man who now leads the government of Great Britain is found the promise of strength to support the purpose of the Kellogg Pact—renouncing war—the reduction of military forces to the minimum necessary for police purposes, and the curtailment of heavy sea armaments. Ends for which President Coolidge labored and to which President Hoover has committed himself are also held up as objectives by the head of the English administration.

Surely in the events of the world's complicated life, daily there are discerned signs of the forward march of the nations.

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Our Schools

THE Methodist Episcopal Church believes that Christian education is a most powerful instrument in social progress. Upwards of sixty years schools have been maintained by the church throughout the Southland as a means of uplift of the masses of Negroes through Christian education. These institutions have done as much as any social agency in this country to popularize the education of the Negro.

HELPING THE COMMUNITY

The influence of these schools has been very notable in three specific directions. They have dispensed knowledge to thousands. More than two hundred thousand of our youth have passed through their halls, and in turn have gone out to be channels of information of what they have learned to many other thousands in the communities into which they have gone. And what is more, these trained thousands have embodied in their personality ideals of Christian culture which have been a lasting inspiration to those among whom they have lived and labored.

No contribution of our Methodist schools has been more valuable than that of assisting the States in bearing their educational burden. Great drains upon the public educational resources of this section by reason of the facts of past history, are a matter of common knowledge, and the fact that the church has come to the relief of this financial tension of the South by maintaining these schools for Negroes, has been a real public service in itself, for it meant distributing the State's obligation of public education of all of its citizens between the State itself and the church. Thus the Methodist Episcopal Church has been a decided factor to these several States in this regard.

Another valuable contribution these schools have made lies in the fact that they have been the dynamic centers of patriotism and loyalty to the nation's ideals. Negroes who have been educated in these schools or who have been directly under their influences, have been true to the nation and in sympathetic accord with the spirit of the nation and the nation's institutions. It is a noteworthy fact that the graduates and students of church institutions operating among Negroes afford the negligible element in the criminal group of our country.

TESTING THE SCHOOLS

These institutions, fortunately, have entered upon a period of constructive criticism. It is but a normal principle of social development that our most cherished institutions are the most carefully scrutinized by society. Because the church prizes so highly these Christian educational institutions, she has frankly seen the necessity of submitting them anew to the test of efficiency. Conforming to the action taken at our last General Conference, the Board of Education of the church has provided for a commission to make a survey of all of our educational institutions for the following purposes:

1. To determine the proper place of educational in-

stitutions in the whole program of the Methodist Episcopal Church.

2. To determine the proper contribution of each group of educational institutions to and through the appropriate educational program of the church.

3. To evaluate the curriculum, organization, administration, instruction, educational product, accrediting, and financing of each of the several schools in the light of the proper educational program of the church.

Such a timely survey is in strict accord with the spirit of the non-church educational boards of the country, whose purpose, likewise, is to avoid a duplication of function of schools operating among our Negro citizens. It is, of course, clearly evident that an excess of educational institutions of duplicate character multiplies the cost of maintenance to any given community, and to the nation at large. Since these boards are being called upon now as never before to support the educational enterprises, naturally they are beginning to study these institutions from the standpoint of strict business procedure.

THE NEW EDUCATIONAL IDEALS

Contributing to the cause of this period of criticism of educational institutions is the new educational idea now demanded by the progress of our times. The very content of the educational ideal is now being changed. More and more education must take on the practical aspect. This is the demand of our mechanical and material age, as is likewise the demand for education of a specialized type. Every educational institution must meet this changing ideal of education by adapting itself to this requirement.

There is likewise a fundamental change in the environment of our present-day educational institutions from that of a half or even a quarter of a century ago. We live in a more complex environment, and one in which interdependence and responsibility of persons are more obvious than ever before. Likewise this is the time of intense feeling in class and race distinction. These are times of great economic change and instability. To educate the youth for adaptation and largest usefulness under this new ideal and this changed environment, is an exacting task and a challenge for every existing educational institution.

FAVORABLE CHANGE TOWARD NEGRO EDUCATION

A review of the educational institutions for Negroes at this particular time is made necessary also because of the new attitudes taken toward this problem by the several local communities. There is indicated a growing sense of good will and co-operation on the part of our Southern friends as well as those in other sections of the country. Such a developing friendly attitude makes for more favorable opportunity of expansion for these institutions. Recently the white leaders of Little Rock, in support of an educational campaign for our worthy Philander Smith College, urging the white citizens of that

community to support the campaign, said: "Our habits and traditions necessarily divide us into two social groups. Each group has its own schools, churches, lodges, and other organizations headed up by their own leaders. Therefore, if it prospers, each group must have trained, safe, and constructive leadership. This is just as essential for the members of one group as it is for the other." A similar sanction of the necessity of community support for Negro education is being uttered by civic and religious bodies in every State in the Southland. Elsewhere in our columns are statements from the Department of Education of Texas, the local Chamber of Commerce, big newspapers, and United States Senators concerning the State's obligation to Wiley College.

Then there is on the part of Negro youth an amazing eagerness for education. In the colleges of this country are more than eighteen thousand young Negroes fulfilling their ambition for cultural training with a view to intelligent and effective service for their race and the community. One sixth of these are in the schools maintained by the Methodist Episcopal Church for the colored group. This fine showing of Negro college students is an increase of 550 per cent in college enrollment within the past ten years.

SURVIVAL OF THE FITTEST

A new evaluation of the efficiency of our educational institutions is thus inevitable as approach has been made gradually toward these results. It has been discovered concerning these institutions that some of them could better serve the general cause of education by being consolidated into institutions of the type demanded by the times. Some, however, are better fitted to survive. Accordingly, these are to be strengthened and co-ordinated into a nation-wide system of standard institutions that will net the largest and most satisfactory results for advancing education among Negroes.

Wiley College, fortunately, is one of these last. Both the Methodist Episcopal Church, the local, civic, and national interests, together with the General Education Board, have stamped their approval upon the possibilities inherent in Wiley College. This is a remarkable compliment to the institution and to the church, of which fact we are justly proud. Its fine academic work is thereby accredited. The splendid administrative ability which has brought the institution during these past twenty-five years to this point of recognition, likewise herein receives striking commendation, as well as do the faculty and college family. It is a fine witness also to the character of the products of the institution as shown in its graduates, who are scattered throughout the nation, making their contribution wherever they are known.

OPPORTUNITY BECKONS

Such a situation as this is a premier opportunity and a striking challenge to the friends of education everywhere to strengthen the possibilities which are evident in this great institution. The leaders of the church see this, and the church accordingly is directing its efforts behind this campaign for adequate endowment for Wiley. Local leaders, civic and religious, in the immediate vicinity and throughout the State of Texas, are pledging and giving sacrificially to make the vision of an adequate endowment a thing of fact. No more challenging chapter has been written in the struggle of self-help than that which has been written and is now being written by pastors and congregations of our Conferences in the State of

Texas, to bring Wiley into its own. Friends without regard to church ties, both white and colored, see this opportunity to aid Wiley, and the spirit of sharing these privileges is becoming contagious throughout that whole section.

It is especially desired and fervently hoped that this most worthy effort shall meet the most enthusiastic response on the part of friends of education everywhere. Since the General Education Board has offered Wiley \$300,000 toward its endowment, shall we not all meet this generous offer with even a more generous response by contributing to the efficiency and permanency of this remarkable institution?

Our Cover Page

To the Methodists of the Texas Conference, alumni of Wiley College, and friends of education everywhere, greetings!

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune."

Wiley College was founded in the good faith in human uplift. It has been brought to its present place of honor, trust, efficiency, and influence by the sacrificial service of a long list of men and women, from President Cole to President Dogan. It has been sustained by the sacrificial giving of God's people. We are debtors to the founders and builders of the school, and we are rich in our inheritance. The acceptance of gifts from the past brings a duty that we cannot, with honor and self-respect, evade.

As an approval of Wiley's glorious past, and with implicit faith in Wiley's future, the General Education Board has offered to Wiley three hundred thousand dollars (\$300,000) towards endowment, provided Wiley and her friends raise a like sum. To do its share in meeting this compelling challenge, the Texas Conference has set aside the last week of the present month of June, closing with Sunday, June 30. During this time every Methodist church, Sunday school, Epworth League, auxiliary, and the last member of the church, including friends of education of all churches and of both races in Texas and elsewhere, will sacredly serve the cause of Christian education by securing cash and bona-fide subscriptions to meet the challenge of the General Education Board.

The plans for this week must not fail—they shall not fail. Nothing must interfere with these plans dedicated to Wiley's betterment. Wiley has waited long enough! This is her day, and we must give her our undivided support. I am with the campaign committee, and the trustees of Wiley College, and the Board of Education of the Methodist Episcopal Church to make Wiley one of the greatest institutions of the country. I shall be within the bounds of the Texas Conference during the last week of June, and shall count it a privilege to do whatever I can towards the completion of this campaign. The church and interested friends are expecting us to do our level best. Anything less would be unworthy of us and the great cause entrusted to us.

Praying that the close of the campaign on Sunday night, June 30, will find cause for great rejoicing, I am

Sincerely and devotedly yours,

ROBERT E. JONES,

Chairman Wiley College Endowment Campaign Committee.

The Contributing Editor's Page

The Church and Law Enforcement

IF THE General Conference were in session, I am of the opinion there would be presented and unanimously adopted a strong resolution in support of President HOOVER in his position on law enforcement. If for any reason the ministers lagged, the laymen would start something without a moment's delay.

The General Assembly of the Presbyterian Church passed a fine resolution at its meeting in May. I think the General Conference would welcome a similar opportunity about now.

Many of the Annual Conferences and Ministers' Meetings have taken such action. There can be no question about the unanimity with which we support the President in his purpose to prevent the "further subsidence of our foundations," as a nation.

This will trouble some good people. From many quarters we are hearing it said that the church should keep out of politics. There is nothing specially new about such comments. Always there have been those who sought to confine religion to private virtue and home duties. Indeed, Jesus would have had a much more comfortable time if He had had nothing to say that brought Him into conflict with the established authorities.

It disturbs many of the friends and all the enemies of the church, not for the same reason, however, to have church groups and ministers of religion mixing up in public affairs. If only we kept our activities within proper bounds, what a wonderful organization the church would be, and how much good it might do. There are so many individual and non-controversial matters that we might attend to without annoying anyone, so many pleasant side streets where we might carry on our harmless and upon the whole rather helpful business, if only we would not mix up in questions and issues that belong to the politician, the newspapers, and the great financial interests.

Perhaps we might follow such a course if it were not for the teaching of Jesus. That teaching has made a lot of trouble in the world from the time it was first uttered by the Master. It is making a lot of trouble to-day, and it will make more to-morrow. For an increasing number of persons are coming to believe that it is concerned with the whole of human life and that it must be applied to the whole of human life until society becomes something like the picture of things Jesus had in His mind.

His one concern was with the kingdom of God in the earth, a human society in which God and men were associated in a new way. Says Professor BUNDY in his penetrating book, "The Religion of Jesus," "In the faith of Jesus the kingdom of God is the one thing that can give permanent value and worth to human life and living."

Now, the church has no choice but to make the kingdom of God in the earth the supreme object of its service. The church is against everything that hinders the coming of that kingdom, the kingdom of human welfare defined in terms of the fullest life possible to any and every individual. The church is for anything and everything—man, movement, cause—that makes for the coming of the social order true to the moral purposes of Jesus. Consequently, when such issues as law enforcement, prohibition, world peace arise, the church is obligated to take a valorous part in helping to get the ideals in which it believes, the ideals for which it exists, enacted into law, established

in individual and social customs and habits. There is no choice in the matter, and to say, "Preach and teach all this to the individual and then leave him to work it out," is purest nonsense and hardly to be expected from anyone who does not roll his tongue in his cheek when he says it.

A highly respected and influential church man has recently reminded us that the church is facing a crisis. This leads him to assert that the wise course for the church to follow is one that avoids too close contact with political realities. The church is facing a crisis. Perhaps we do not realize how sharp that crisis is. But it is not to be met by running away from it, not by turning aside from the live political issues of the day as though they had no direct bearing upon the coming of the kingdom of Christ in the earth. To dedicate itself to the cultivation of private virtues entirely apart from social action in the field of political realities would be to play the part of coward and traitor to the ideal interests which it is the supreme business of the church to promote at any cost. The State and nation would lose the moral guidance and inspiration of the most unselfish ideals applicable to human affairs.

For the church just now to fear to raise its voice in support of those who are seeking to bring the nation to a saner mind by insisting that the laws of the land be obeyed, would be to invite the contempt of God and man.

There is nothing in the New Testament to indicate that the church is to be rich, strong, and securely placed in society. Its primary mission does not seem to be to build million-dollar structures in strategic city situations and sheltered suburbs. Nothing in the message of Jesus teaches that it should follow such a course as will bring down upon it the plaudits of politicians and the praise of rulers. It is not organized and commissioned to mumble pious platitudes and proclaim truths that have no power to disturb anyone or any group living against the highest interests of the new society which is slowly forming in the earth.

But there is the increasing demand that those who follow the Christian way to life put themselves openly and fearlessly on the side of the principles and ideals that have power to build a new world of beauty and righteousness.

Primarily it is not an interest in politics that moves the church. Something much more important than that, an interest in forwarding the highest good of our human kind. But the kingdom of order and justice may be hindered, it may be helped by political action, especially such as is involved in the great issues now before us as a people.

We are with you, Mr. President, not because you are a Republican, a Protestant, a Quaker, but because we believe the moral health of our nation, the highest spiritual welfare of all our citizens, require that a new respect for law be created in the hearts of men, and a new obedience be given to law, whether or not we like it.

With us this loyalty is sustained by an unwavering faith that the ideals of Jesus Christ are livable.

Through a clerical error it was stated in Bishop RICHARDSON's article, "Some Results of Organized Stewardship," that "two thousand store-house tithers pay through the treasuries of their churches in round numbers \$1,000,000 a year." The amount should have been given as \$100,000.

D. D.

The Rev. James D. Van Buskirk, M.D., has for twenty years been a prominent medical missionary of the Methodist Episcopal Church in Korea. He is also an ordained minister, member of the Korea Conference of the church. To scores of young medical students he has been a beloved "prof."



DR. J. D. VAN BUSKIRK
Vice-president, Severance Union Medical College, Seoul, Korea

"As a doctor for twenty years in the Orient, I think I have a special right to speak on this subject. I have taken a microscope and examined the blood of Koreans. There is no difference."

The Doctor Examines the Orient

By the Rev. James Dale Van Buskirk, M.D.
Vice-president, Severance Union Medical College, Seoul, Korea

"O H! EAST is East and West is West, and never the twain shall meet
Till earth and sky stand presently at God's great judgment seat,"

and here the quotation from Kipling usually ends, absolutely perverting the thought that Kipling was expressing. The whole of the ballad was written to prove what the following lines say:

"But there is neither East nor West, Border, Breed, nor Birth,
When two strong men stand face to face, though they come from the ends of the earth."

For when two strong men stand face to face they see in each other the common manhood that is to be found in men East or West. Kipling thus expresses a thought that was put even better nearly 2,000 years ago when Paul, standing on Mar's Hill, said, "He hath made of one every nation of men to dwell on the face of the earth." The old version said, "He made of one blood"; and this is very true, but it is not the whole truth.

As a doctor for twenty years in the Orient, I think I have a special right to speak on this subject. I have taken a microscope and examined the blood of Americans; I have taken the microscope and examined the blood of Koreans. There is no difference. "He hath made of one blood." Present-day medical science has developed a new blood test. As you know, before a blood transfusion is made, the blood of the donor and of the sick person must be tested to see whether their blood will mix with safety.

Through these tests it has been found that there are four groups of individuals. Groups one, two, three, and four are found in America, and you can't mix the blood of the different groups even amongst Americans. Groups one, two, three, and four are found in Korea, in Japan, in China, in every race of the whole world; and individuals belonging to the proper groups, no matter of what race, whether East or West, can safely mingle their blood in transfusion. Science has demonstrated again that "He hath made of one blood."

This oneness of people East and West is physical. And again, as a doctor, I think I have a right to speak of this physical oneness. I have been in dissecting rooms and operating rooms in America and in Korea. I have seen the "insides" of Americans and the "insides" of Koreans. They look just alike. You can't tell the difference. "He hath made of one every nation." As a teacher of physiology and biochemistry in the medical college in Korea, I do not have to teach a Korean biochemistry different from the American biochemistry, for we are all alike. The Koreans eat the same kind of food that you and I eat day after day. Oh, yes, I know it looks different and smells different, but I know it is the same because I have analyzed it in the laboratories, and I find that the Koreans eat carbohydrates, fats, proteins, salts, and vitamins, just the same as you and I eat every day. What I am saying is, that in spite of minor "skin-deep" differences, that physically the people of the East and West are one.

I have traveled a good deal in the Orient and have never found one "heathen" child in Korea nor in any other

land. There are no "heathen" children East or West. They are but little children, whom Jesus loves. There are plenty of "heathen" grown-ups in our country, and there are "heathen" grown-ups in Korea, but there are no "heathen" children. I know there are no "heathen" children, for they all use the same language. The Korean babies do not cry in the Korean language. They cry in the same language in which the little ones cry in your home and mine. The little children of Korea shed the same salty tears that your children shed; they smile the same winsome smiles, and they laugh the same kind of laughter. They are just little children.

"He hath made of one every nation of men" mentally. The boys and girls of Korea have to study and learn how to read and write. They work on multiplication tables. They study and learn in exactly the same kind of way that you and I have to study and learn, and I think, given equal opportunity, they do just about as well. I was a teacher in a country school before I entered medical college. I spent four years as a medical student. During part of that time, and for a year after graduation, I was an instructor of histology in my alma mater, so I know something about American students, both from the student's standpoint and from the teacher's standpoint. And I have had some contacts with American students in the following years. For about twenty years in Korea I have had contacts with the boys and girls in Korea. I have been a teacher in high school, college, and medical college. I think I know the boys and girls of Korea. Given equal opportunity, they are the equal of our American boys and girls, for "He hath made of one."

A young Korean man spent four years in our Severance Union Medical College. After graduating he spent some time in the Rockefeller Hospital in Peking. Then he was assistant in the surgical department of our school. He showed such real ability that he was given opportunity to study in America. He spent a year in Northwestern University Medical School and a year in the Hospital

for Ruptured and Crippled Children in New York as an assistant, and received his degree from Northwestern University. He went back to Korea, and during the year of furlough of the missionary surgeon, young Dr. Lee carried the work of the surgical department, doing operations such as only the "big gun" surgeons get opportunity to do. One day at a meeting of the Medical Missionary Association about thirty or forty missionary doctors from the United States, Canada, Great Britain, and Australia sat upon the benches and watched young Dr. Lee operate. We who went to the Orient to show them how to do it were in turn shown how it should be done. Think you there was any "Nordic superiority complex" left in us after an experience of that kind?

These people are one with us in the problems they have to face. I should like to take time to show that they have the same economic and social problems that affect us in this land. Young folks in Korea have been brought face to face with the problem of the conflict of science and religion. They have been sore put to it to be intellectually honest and at the same time maintain a religious faith. They are seeking light on this problem just the same as the young folks and older folks in this land of ours. It has been one of the greatest satisfactions in my life to have a little part in showing the Korean young folks that there is a Christian interpretation of every scientific fact, and that it is possible to be scientific and still believe that God is our Father, that Jesus is the Christ, and that the Bible is of real worth.

All I have been saying would fail of its real aim if it did not lead us to see that folks, East and West, are one in our common human life in the fullest sense, in the spiritual as well as in physical life. We have the same temptations and sins. We have the same need of a Saviour from sin, we have the same soul-hunger the Psalmist expressed, "My soul is athirst for God." It is not without appreciation of the other religions that I say, finally, only Jesus Christ can satisfy the soul needs of man.



Dr. Van Buskirk's Students at Work in Biochemical Laboratory, Severance Union Medical College, Seoul, Korea



J. Walter Thompson Company

Do We Need a New Kind of Newspaper?

By Paul Hutchinson

IT WAS inauguration day, and I had stayed at home to listen to what transpired in Washington. For four hours I had faced the radio, spellbound as each act in the nation's greatest pageant unfolded. So complete were the radio arrangements that I had shared in the drama much more fully than I could have had I been on the streets of the capital.

I had "seen" Mrs. Coolidge look back to wave her farewell to the servants in the upper windows of the White House as she and Mrs. Hoover drove away on that momentous ride. I had "watched" the dignitaries file into the crowded Senate chamber, each group preceded by the pompous announcement of a sergeant-at-arms. I had actually heard the retiring Vice-President shout, "I take back nothing," and the new Vice-President rebuke him for his attack on the Senate rules. I had followed the milling presidential party as it made its way to the stand on the east front of the Capitol. I had listened to the measured tones of the chief justice administering the oath; to the firm, quick "I do," by which a new figure took his place in the line of our Chief Executives. Then I had settled back in comfort, feeling a bit sorry for that rain-soaked throng standing in the great square in front of the Library of Congress, and I had heard every word of the inaugural address as clearly as though Mr. Hoover had walked into my living room and read it to me, as one citizen to another.

The whole experience had moved me deeply. I thought of the millions of others who had shared in it—the housewives in their kitchens; the clerks in the offices; the groups in the village stores; the farmers. Most of all, I thought of the school children, and what the influence of it all might be on them. Suppose that every hamlet in the South had caught the timbre of Abraham Lincoln's voice

as he delivered his first inaugural. Would it have made a difference?

"If I Owned a Newspaper"

As I rode to the city, planning to work at my desk for the rest of the day, I could not twist my mind from what had been happening. Leaving the railroad terminal, however, I met an acquaintance who began to talk of other things. We were passing the great pile of money in which a Chicago newspaper is investing \$14,000,000 to insure for itself a fitting home.

"If I owned a newspaper," said my friend, jerking his head toward the new building, "I'd be mighty conservative about my attitude toward the future."

Of course, I asked him why.

"Have you been listening to the inauguration this morning?" he answered. "So have I. Great stuff, wasn't it? Came in as clear as a bell. Good announcing, too. They make you see it, those fellows. Well, now, how much unsatisfied curiosity have you about what went on down there at Washington?"

"Not so much, perhaps. But enough so I'll buy a paper to read about it."

"Oh, sure. But you won't read much in the paper. Most that's there you'll soon see you know all about already. And do you realize that if Hoover is inaugurated again four years from to-day you may be sitting down in front of a contraption *looking* at it happen, as well as listening to it happen? Or if that isn't the case then, it is mighty likely to be the case when Hoover's successor takes office in 1936. I tell you, the whole basis on which these big newspapers rest is wobbling. And if I owned one I'd be putting my profits into something besides new buildings."

Of course, that was just a casual conversation. I think that it exaggerated the difficulties which will confront the newspaper in the near future. And I'm sure that, if I were the owner of a paper at present making money, I would as soon put my profits into a well-built Chicago office building as into anything else. But that there are anxious days ahead for the newspapers of the United States is clear.

Coming Changes

The publishers feel that there is a change coming. They talk loudly, in public, about the radio making no difference, and the movies making no difference, and the people always wanting to read about events, even when they have seen or heard them. Just the same, I notice that there is hardly a week in which Editor and Publisher, the leading trade journal, does not tell of resolutions passed by some association of publishers protesting against some new development of radio broadcasting. Much more significant than that, I notice that when Herbert Bayard Swope—generally regarded as the most wide-awake newspaper executive in the United States—resigned the executive editorship of the New York World at the beginning of this year, it was to become the backer of a new organization that plans to peddle news by radio, just as the Associated Press, the United Press, and similar bodies have by wire.

The foresighted newspaper publishers know there is a change coming. Why? The answer is very simple. Most American newspapers have built up their prosperity (if they have any) on the perfection of three techniques. They have developed a technique of speed, a technique of entertainment, and a technique of sensation. The foresighted publisher knows that every one of those techniques has, so far as the newspaper is concerned, almost worn itself out. The radio and television will, between them, make the newspaper look incredibly slow. Publishers admit this when they broadcast their news items. The movie, the talkie, and the coming television will make the newspaper's entertainment seem stale. And newspaper sensationalism is a poison that creates its own immunity. There are plenty of papers which could not to-day differentiate between their treatment of a society divorce and the outbreak of another world war. When you reach that condition, sensationalism has exhausted its own "kick."

A New Technique

Deprived of the strength which they have gained from these three factors, or techniques, what are the newspapers to do? The chances are that most of them will do nothing effective, but will seek, by consolidations of properties and by the discovery of new publics (as the New York tabloids discovered the semi-illiterates) to keep going. But a few newspapers may attempt to perfect still a new technique, and if they do they will become the great journals of the future. This technique, I am convinced, will be that of news interpretation.

Of course most newspaper men will laugh at such a prediction. The present tendency within the craft is all the other way. A newspaper in Boston abolished its editorial page not long ago, and most newspapers treat their editorial page like a foundling. People don't read editorials any longer. That is the firm belief of a large ma-

jority of the newspaper publishers of the United States. They are probably right. At least, after glancing over the majority of editorial pages as at present conducted, it is hardly reasonable to believe that many people read them. But, despite this, the public is eager for interpretative journalism.

If the publisher wants proof, let him consider the popularity of the Brisbane column and its many imitations. What is it but an attempt at news interpretation? What are the popular magazines that are gathering their readers by the million but interpreters and expanders of the news? Why are the publishers putting out so many "outlines," so many "what and why," so many "the meaning of" books, except it is that they have discovered the existence of a new sort of reading public?

Frequently I hear it said that the public no longer has confidence in the newspaper. To some extent that may be true. But to a much larger extent I am convinced that the public is confused by the newspaper. The man on the street goes to his paper expecting to obtain a clear picture of the world in which he lives. Instead he finds himself facing a hodge-podge of hit-or-miss items, thrown together in such a fashion that he cannot make head or tail of the whole business. What he needs, if his support of the newspaper is to be retained, is a type of journalism which shall take the vast confusion of events transpiring all over the globe and shall reduce them to something like coherence.

That simply means, of course, that the newspaper staff shall enlist as many men to interpret the news as to report it. As the paper is assembled, no item will be allowed to go into its pages unless it is accompanied by a succinct but ample, unbiased, and easily understood statement of the importance of the item, both in and of itself and in its relation to events past and possible consequences. A majority of local items would not require interpretation of this sort. But all others would receive it.

A New Kind of Editorial Page

Such an editorial staff would contain men familiar with conditions and trends on every continent. In addition, there would be men at home in the fields of scientific research, medicine, law, religion, the fine arts, military and naval science, engineering, finance, industrial processes, the problems of capital and labor, philanthropy and social work, local, State, and national politics, and international relations. These men could take the contents of the average newspaper and quickly make it intelligible to the man who brings to his reading neither historic background, geographic orientation, nor social and political outlook.

This does not mean that the newspaper would do away with its editorial page. In fact, it would add to the value of that page. It would make it possible for the paper to present its own partisan interpretation of the world scene without apology, for the requirements of fair historical dealing would have been satisfied elsewhere. It is customary for the newspaper to-day to boast its impartiality. For that very reason it loses much of its interest. Impartiality is a virtue in the news section. Impartiality and full understanding should be the goals there attempted. But let the editorial page be freed to be as opinionated as it pleases. It will gain thereby.



What I am saying about the future of the newspaper applies to all journalism. The world has become such a confusion, and with its contraction this confusion presses so constantly upon us, that the task of journalism is swiftly becoming an interpretative task. We see so much more than we comprehend. This work of interpretation must be undertaken by papers of all sorts, even

by church papers. The question that the journalist must ask is not only, "What is it?" but even more, "Why is it?" And it is because of this insistent "why," rising to the lips of every confused man who must live in the midst of this clamorous world of ours, that I believe the answer to my first question, "Do we need a new kind of newspaper?" must be, "We do."

Making the Paris Pact Effective

By Franklin N. Lapham

PUBLIC opinion was never more powerful than it is to-day. Kings, rulers, and men and women in all ranks of life recognize public opinion as one of the greatest powers on earth for weal or woe. If this mighty power can be used for peace and against war it is believed by many that war will soon be overthrown. President Coolidge, a year or so ago, when he was approached by a committee representing a movement for peace, told the committee that "Governments never want to go to war, but that they were usually forced into it by public opinion—by proper direction of public opinion peaceful methods of negotiation between countries will replace war."

We are learning more fully than ever before that public opinion must be educated up to any forward movement before that movement can go on to success. We believe, therefore, that the development of public opinion for peace is one of the greatest and most important tasks before the world to-day. In the development of public opinion for peace the newspapers, magazines, preachers, and teachers must have a very large part; but every man and woman, no matter what position in life he or she may hold, can have some part. Before public opinion against war comes to its throne of power, the people of the world must be led to see that peace is practical, economical, and Christian, and that war is destructive, suicidal, and barbarous. These truths as they get into the minds of all classes of society, as they are doing, will break down old lines of thought and bring in a day of new ideas and ideals.

Public opinion is cumulative in force—that is, it is like a snowball rolling down a hill, which grows larger and larger until it is so large that it can overthrow all the obstacles that may come in its way. A steady movement for peace has gone on throughout the world's history, but since the last World War, it has grown by leaps and bounds. The World War revealed as never before the absolute foolishness of war. The nations that were considered to be victors, as they counted up the terrible cost in the death of millions of their best young men, not to mention the vast material losses, have realized that their supposed victory cost them such a terrific price that it pales into insignificance. Field Marshal Sir William Robertson, chief of the imperial staff from 1915 to 1918, said after the World War: "War has become a wholly detestable thing, almost, if not quite, as disastrous to the victor as the vanquished. Every man and woman should energetically support all efforts to devise more sensible and humane ways of composing international differences." With these thoughts of the needless terrific cost of the World War, practical and especially Christian people the world over are saying, "Never again," and have turned their minds to ways for settling international troubles by peaceable means.

A very remarkable forward step was recently taken for world peace on the memorable day of August 27, 1928, when the representatives of fifteen of the greatest nations of the world signed the Paris Pact, in which, "The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in relation with one another." This Paris Pact is considered by many to be one of the greatest steps ever taken against war and for peace. It has now been signed or intention indicated that it will be signed by all nations except two—Brazil and Argentine. All of the original fifteen signatories have ratified except Japan, and as soon as Japan ratifies it becomes binding on all. This marvelous movement against war and for peace is sweeping the world up into a new era. There is, therefore, very great reason for taking courage and spreading the good news so thoroughly that public opinion will become so developed that universal peace will come.

Mr. Kellogg, who had a great part in drafting the Paris Pact, has recently said: "We need to inculcate in the minds of the people a peaceful attitude, teaching them that war is not only a barbarous means of settling disputes, but one which has brought upon the world the greatest affliction, suffering, and disaster. If the people are minded that there shall be no war there will not be." He further said: "The machinery of arbitration for the maintenance of peace cannot function effectively unless there is back of it a popular will for peace."

Senator Borah, who also had much to do with the development of the Paris Pact, has recently said that he believes "there is not a government on the face of the earth strong enough to declare and carry on war against the aroused and sustained public opinion of the people."

We who live to-day—only ten years after the awful World War—have not forgotten the terrible tragedies of that war, and from the depth of our hearts there arises a shout of defiance and we declare, "It shall not be again." Again and again let us read that hymn of Thomas Curtis Clark appearing in "The Christian Century":

"Who goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men!

"Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
'It shall not be again!'"



DR. M. W. DOGAN
President, Wiley College



DR. W. S. BOVARD
Corresponding Secretary, Board of Education,
Methodist Episcopal Church



DR. I. GARLAND PENN
Director of Wiley Endowment Campaign

June Wiley Endowment Month in Texas Conference

By I. Garland Penn

THE greatest and most far-reaching movement ever inaugurated for one of our institutions is the endowment of Wiley College. Its large significance is due to the gift of the General Education Board of \$300,000, and the effort under way in Texas and all Methodism to meet the challenge of that great board by raising \$300,000 to make \$600,000, the first unit of the endowment.

This is the first time in the history of one of our academic institutions that such a challenge has been made, involving so large an amount.

In view of this fact, the Wiley endowment campaign automatically becomes a major project in importance and a key toward interesting foundations, having large funds, not only in Wiley, but in other Negro institutions of the Board of Education.

The basis for beginning with Wiley in its permanent development could not be better stated than in what the United States Bureau of Education says about the institution in Bulletin 7, issued in 1928, by the United States Government.

Such is highest authority, and we quote from page 835 of the report the following:

"Wiley College is strategically located, and is rendering a high character of public service in preparation for achievement and leadership. The institution has during recent years concentrated on the development of a college of standard rank, meeting the requirements set up by recognized accredited agencies. In a large measure this objective has been accomplished. The survey committee was impressed with the efficiency of the organization and the concentrated effort being made to provide an educational service of a superior type."

In saying that geographically the institution is "strategically located," it means that Oklahoma, Texas, Louisiana, and Arkansas are within a few miles of Marshall, and that Wiley is just the place for an institution

of highest efficiency and training in college and graduate work.

The endorsement of the Federal Government as to the efficiency of the work being done, and that it is meeting every requirement of "accrediting agencies," and is providing an "educational service of a superior type," furnishes a pre-eminently just basis for the interest now manifested in its future by the General Education Board and the Rosenwald Fund.

We should all rejoice, in the church, that we have an institution so highly commended and so wonderfully backed.

Moreover, the Board of Education, Bishop Jones, the district superintendents, pastors, and laymen of the Texas Conference realize that this is the great opportunity for them to encourage, by word and by deed, a constructive program so far-reaching in possibilities for Wiley. So with the finest team work imaginable, the Texas Conference raised \$11,446 for World Service on Easter of this year, thus getting this important interest out of the way in order to have a clear field for Wiley endowment from June to the meeting of the Annual Conference, October 16.

The month of June is therefore Wiley Endowment Month, and from the interest manifested it would seem a surety that the Texas Conference will do the biggest thing for Wiley they have ever done, and it will not be done at the expense of World Service. These gallant knights of the cross, our district superintendents and pastors, with their intrepid episcopal leader, Bishop Jones, are determined to roll up during June, to culminate the fifth Sunday, June 30, a report of cash and subscriptions for Wiley that will put the campaign so far in its first and initial year that success will be sure.

Large placards advertising Wiley Endowment have been sent to every church in the Texas Conference; subscription cards and leaflets are being put into the pastors'

hands for distribution; Wiley endowment committees have been appointed in each church to assist the pastor in securing subscriptions and cash; flying squadrons have been organized among the ministers and laymen to visit the charges and to exchange pulpits in the interest of the Wiley cause.

The unanimous opinion of all in the Texas Conference is that such team work was never before witnessed as is going on now in the Texas Conference, from March 31,

when the Texas Conference laid down close to \$12,000 for World Service, then moved unanimously to go to the next big task, Wiley endowment, with June as the beginning, and Sunday, June 30, Endowment Sunday, in each church.

Watch Wiley and watch Texas for inspiration.

Every dollar given for endowment in Texas Conferences earns \$5 from elsewhere; total, \$6 for Wiley.

Wiley College Seeks \$300,000 More Endowment

To Meet General Education Board Offer

By Dr. M. J. Holmes

Secretary, Institutions for Negroes

I CHALLENGE to Wiley College from the General Education Board, delivered to the bishop, district superintendents, trustees, summer school students, teachers, and friends, at the school last July, offered a sum of \$300,000 to the institution provided Wiley should raise a like amount.



DR. M. J. HOLMES

Secretary, Institutions for Negroes

This news meant not only the greatest challenge to Wiley in its history, but also the greatest that had ever been presented to a Negro institution of the Methodist Episcopal Church.

Will Wiley meet this challenge? If enthusiasm and

optimism are the weapons—yes. There was no doubt in the minds of those who heard it given. Not one person suggested it could not be done, the watchword, "The challenge must be met," being the prevailing sentiment. In this spirit the Texas Conference, district superintendents, and laymen, have been carrying on.

One sixth of the amount has been assumed by our Negro ministers and their members, and as fast as the churches can be canvassed, the sturdy black Texans are responding, trying to measure up to the responsibility that the location of the school and the size of the goal impose upon them.

To whom is this challenge made? It is to our Negro membership of the church in general, and of Texas in particular, for the institution is for the Negro race; to the graduates and undergraduates of Wiley; to the ministry and membership of the Texas Conferences; to Negroes west of the Mississippi, for this institution will provide for this great section a college with advanced courses of economic and scholastic value to every Negro; to the white citizens in Texas from an intersocial and economic point of view; to the whole Methodist Episcopal Church, for Wiley College is a connectional institution, and ownership is vested in a connectional board of the church.

Out of this constituency, Wiley hopes to find three thousand people who will give one hundred dollars in three years, or thirty-three dollars and thirty-three cents per year, payable quarterly, or \$8.33 every three months. The money will not be expended, but invested, so that the gift is never lost, the interest only being used.

Remember June is Wiley Endowment Month.

The Board of Bishops, Methodist Episcopal Church

Commend Wiley Endowment to Methodists Everywhere

WILEY COLLEGE was founded in 1873, and chartered by the State of Texas in 1882. The campus is fifty-three acres in extent, and has upon it fourteen buildings. The college department enrolls about five hundred students, while one hundred more

are enrolled in the teacher training extension schools. The faculty numbers twenty-two.

This institution has done such fine work among our colored people in the South that it has attracted wide attention, not only from its local constituency, but from

the great philanthropic boards. The General Education Board, founded by John D. Rockefeller in the city of New York, has agreed to give Wiley College \$300,000 towards the first unit of an endowment, providing the college, the Board of Education, and the friends of Wiley College raise a like amount.

The bishops of the Methodist Episcopal Church congratulate the Board of Education and Wiley College on the challenge that has been made. They most heartily commend the campaign to the friends of Negro education throughout the nation. Money invested in this institution will be well invested, and will bring large returns in good citizenship. The institution itself has been well managed, has a good curriculum and an efficient faculty, and in a remarkable degree enjoys the confidence of its local constituency. It also has a great influence in winning

the youth of the Negro race to an appreciation and acceptance of the ideals of Jesus Christ.

We urge upon the members of our church, upon the local constituency, and upon the friends of the Negro race throughout the nation to assist in any way possible to the end that this campaign may be brought to a successful consummation. It is the first campaign of its kind for any one of our schools among Negroes in the South. The cause and the institution are worthy of confidence and support.

Signed in behalf of the Board of Bishops,

ROBERT E. JONES,
THOMAS NICHOLSON.

Two thousand giving \$150 in three years means \$300,000. Will you be one?

Honorable S. M. N. Marrs

Speaker at Wiley College Commencement

THE fifty-fifth session of Wiley College, one of the best in its history, was brought to a glorious close when the Hon. S. M. N. Marrs, State superintendent of public instruction, delivered the address before the graduating classes. Mr. Marrs' address was highly appreciated by President Dogan, the faculty, the graduates, and the large audience of patrons and friends who filled the auditorium.

The speaker complimented the work of this institution, and indicated that his board is depending upon Wiley and other such institutions to supply the Negro schools throughout the State with teachers of a high standard of character and efficiency.

At the close of the address, President M. W. Dogan awarded the degree of A.B. to forty-one candidates, and the degree of B.S. to seven other candidates. Nearly all of those in the A.B. class were presented also with permanent certificates of teachers' licenses. The Rev. Robert Moton Williams, of Richmond, Va., son of the Rev. J. O. Williams, of this city, received the degree of Doctor of Divinity.

The Rev. J. H. Lovell, on behalf of the trustees of the college, read a comment on the president's annual report, remarking upon the gratifying results that have been accomplished in the year just closed.

The enrollment had reached 625, including that of

the extension schools; 533 of this number were pursuing courses leading to academic degrees. The buildings and grounds were found to be well kept and in good condition.

Under the direction of Dr. I. Garland Penn, satisfactory progress has been made on the campaign to raise \$300,000 to match an equal amount donated conditionally by the General Education Board on endowment fund; and especially were the trustees pleased with the generous co-operative attitude manifested toward the campaign on the part of the citizens of Marshall.

Announcement was made also that the Rosenwald Foundation has made Wiley a donation of \$22,500 on current expenses over a period of three years. This will make possible the enlargement of the library, improvement of scientific laboratories, and the addition of at least four members to the faculty.

The trustees passed a resolution highly commending President Dogan on the excellent type of work that has been done and is being done at Wiley, and congratulating him on the generous recognition that the institution has been accorded by outstanding boards and foundations of America in this, the thirty-third year of his incumbency. —From the Marshall Daily News.

Three thousand giving \$100 in three years to Wiley Endowment spells \$300,000. Will you be one?



ACADEMIC PROCESSION AT WILEY COLLEGE, JUNE 4, 1929

Leading the procession: Hon. L. M. M. Marrs, State Superintendent Public Education, Texas; President M. W. Dogan; Dr. I. Garland Penn; Dr. J. O. Williams, Vice-Chairman of Board of Trustees

Big Texas Daily Papers

Call Wiley a Worthy Foundation

THE Dallas News, noticing editorially two gifts made by the General Education Board to two Texas institutions—the State University and Wiley College—has this to say: “The two gifts exemplify the purposes to which the board has devoted millions in the quarter century of its existence. Here and there where the research man has flashed his pocket light on something that may aid humanity in solving its problems, the board has stepped in to finance his work. From the first it has established as one of its purposes the aid of Negro education in this country. Wiley is a small college, supported by the Methodist Episcopal Church (North). Six hundred thousand dollars is a huge sum in its vision. It might be raised, but only after a long period of solicitation. The gift of half of its present endowment needs by the General Education Board must come like a dream of God to the workers in the field.”

The people of Marshall, regardless of race, are very glad that the splendid school for colored youths—Wiley College—has been the recipient of this munificent gift.

This institution, presided over by President M. W. Dogan, has the profound respect of the white people of Marshall. It is conducted along such lines as have tended through all the years to bring about the most cordial and helpful relations between the races. We have heard it stated that Wiley, with its hundreds of pupils every year, has never had a peace officer on its grounds on official business. Its course of study is probably the best of any colored college west of the Mississippi, and its influence in the formation of the character of the Negro youths that have attended it has been of the very best. And while it is true it has received a very large sum from the General Education Board, yet it is necessary for the college to raise a very substantial amount to supplement this generous gift. It is our understanding that a campaign will be put on at an early date to do this. We bespeak for this movement the sympathetic attention and aid of both races.

Remember the children by putting over the campaign.

Trustees Gratified

At the Past Year's Work at Wiley

THE board of trustees of Wiley College in the annual session, June 3, held at the institution, was highly gratified to hear the thirty-third annual report of President M. W. Dogan. The report showed most gratifying progress in the institution. The college, with its extension school, registered 533 students during the

scholastic year 1928-1929, of whom 408 were regularly enrolled at the institution, and 125 in extension schools doing collegiate work, leading to the degrees of B.A. and B.S.

The report also showed that the institution during the past year had had the best year in its history in every



CHEMICAL LABORATORY



COLLEGE GIRLS' DORMITORY

respect. One of the largest number of college students graduated this year, totaling forty-eight, with collegiate degrees. The faculty is among the strongest of the Class A institutions for the Negro people in the United States.

The physical plant of fifteen buildings, and campus of fifty-three acres, are in excellent condition and well kept.

The institution has prospered greatly during the past year, not only on account of the appropriation by the Board of Education of the Methodist Episcopal Church, but has received \$15,000, the same being five per cent on the \$300,000, the commitment which the General Education Board has made to Wiley for endowment.

Announcement was also made through the report that the Rosenwald Fund had agreed to give \$22,500 to the institution during a period of three years. The \$600,000 endowment campaign was reported as making satisfactory progress for the brief time it has been under way.

Half of the \$100,000 expected from Texas was reported in sight in definite commitments and cash. The

institution is better off by \$75,000 at this meeting of the trustees than it was a year ago.

In respect to the campaign, President Dogan made special complimentary remarks touching the work of Dr. I. Garland Penn, one of the secretaries for Negro schools of the Board of Education, who has been detailed to direct the Wiley endowment campaign. He pointed out the masterly way in which Dr. Penn, with unceasing and untiring effort, has sought to reach the entire constituency of the institution, organizing various groups and committees in strategic centers throughout the State for the purpose of raising the required amount necessary to secure the conditional gift of \$300,000 from the General Education Board.

The report called attention to the invaluable influence of Dr. Penn in reaching special individuals, educational boards, and foundations, and in focussing their attention upon Wiley and the endowment campaign.

The board of trustees highly endorsed the very efficient services thus rendered by Dr. Penn, and acknowledged the same with grateful appreciation.

Trustees in Annual Session

Commend the Work of President Dogan

THE report of the president of Wiley College reveals the fact that he has been in the service of the institution for thirty-three years. When he came to the institution, it was small in its physical plant and without reputation, but with a future that only needed a capable executive to bring out its development.

The young man, who came from Central Tennessee College at that time, was providentially sent to a mission where he was needed, and for which he was eminently fitted. The results of his labor are to be seen in the fifteen buildings upon the campus, a well-developed academic institution with such high rating as to be recognized and helped by some of the leading foundations of America, and to be recognized not only by the State in

which it is located, but also by the United States Bureau of Education.

The trustees unhesitatingly declare that without the executive direction, the common sense and poise of its president, Dr. Dogan, none of these excellent results could have been realized by the college.

The board of trustees, therefore, go on record in expressing their gratefulness to President Dogan and congratulating him upon this auspicious day of the institution.

What are you doing for the campaign? We mean YOU.

United States Government

Approves Wiley As a Class "A" College

SIXTY years after the work of educating Negroes was begun, the most helpful sign for the carrying on of the work in the future by the churches, boards, and States is the approval put upon it by the State Boards of Education in the South, where the institutions are largely located, and the Bureau of Education of the United States Government.

This is in marked contrast to the more or less prevalent idea in the beginning that education of the Negro was not worth while, anyway.

When anyone in this day inquires, the simple answer is that standards fixed for Negro teachers by the State Boards of Education in the South are so high in 1929 that Negroes who teach in Negro high schools are expected to be college graduates holding the A.B. degree, and those teaching in elementary public schools are supposed to have had two years of college training, with special training in methods of education. To be sure, this requirement has to be treated with some leniency, because there are by no means enough of such graduates to supply the demand; but nevertheless, the educational standards have been fixed, and those who meet the requirement or its equivalent are those who get the positions that are most preferred.

The high standards thus raised have been the outgrowth of survey after survey, in the last two decades, by experts in education representing the great educa-

tional foundations, the States, and the Federal Government.

Wiley College, at Marshall, Texas, has been investigated over and over in the last two decades.

During the scholastic year 1927-28, two of the foremost educators of the country—Dr. Walter C. John, of the United States Bureau of Education, and Dr. William W. Bizzell, president of the University of Oklahoma—were sent by the United States Commissioner of Education at Washington, Dr. John J. Tigert, to make the investigation of Wiley College.

It is well to know who these investigators are in order to rightly value their report.

Dr. John has been an expert in education and connected with the United States Department of Education for years.

Dr. W. W. Bizzell, before accepting the presidency of the University of Oklahoma, was the president of the Texas State Agricultural and Mechanical College, located at College, Texas. The institution is one of the largest and greatest in the South, and no more competent authority than Dr. Bizzell could be found anywhere as to the worth, value, and efficiency of an institution in Texas.

The report of these federal experts, representing the United States Government, has been published in Bulletin Seven of the United States Bureau of Education, Department of Interior. In chapter nineteen on Negro



CARNEGIE LIBRARY



A group of Wiley College graduates from the C. C. High faculty, and Wiley College extension students, who are members of the C. C. High faculty. Prof. R. E. Brown, principal. The Wiley graduates are numbered from 1 to 14. 1. H. D. Benjamin. 2. Irma F. Green. 3. K. W. McMillan, Jr. 4. Raleigh H. Brown. 5. Lucy Booker Tiggue. 6. Ada M. White. 7. Ruth N. Tomkies. 8. Theo. V. Glover. 9. S. D. Brown. 10. Susie L. Tucker. 11. Lucile O. Mitchell. 12. Adrena Wiggins Hawkins. 13. Sadie M. Evans. 14. Prof. R. E. Brown, principal.

Institutions, the following report is made concerning Wiley College:

Wiley College is strategically located and is rendering a high character of public service in preparation for achievement and leadership. The institution has, during recent years, concentrated on the development of a college of standard rank, meeting the requirements set up by recognized accrediting agencies. In a large measure this objective has been accomplished.

The survey committee was impressed with the efficiency of the organization and the concentrated effort being made to provide an educational service of a superior type. With regard to its future progress, the following recommendations are offered:

That Wiley College discontinue its secondary school at once and concentrate all its efforts on college work.

That the organization responsible for the operation of the institution and its other friends join with the alumni in the campaign to raise a \$500,000 productive endowment fund so that the institution may be assured of its annual income in the future.

Our Methodism must surely be moved to make permanent this institution for Negroes, which has now such great promise in the future, and held in such high esteem in the present.

Talk Wiley Endowment Up.

Pray Wiley Endowment Up.

Work Wiley Endowment Up.

Pay Wiley Endowment Up.

Total, \$600,000.

Wiley Graduates and Their Work in Shreveport, La.

THE fine work of Principal R. E. Brown, of Central High School in Shreveport, is a sample of what has been done in many other centers.

The work of Principal C. H. Pemberton at Marshall is another conspicuous exhibit of a Wiley graduate in the principalship, with many Wiley graduates helping him.

The graduates of Wiley who are members of the high-school faculty, and the principal, who is one of Wiley's first graduates: H. D. Benjamin, Irma F. Green, K. W. McMillan, Jr., Raleigh H. Brown, Lucy Booker Tiggue, Ada M. White, Ruth N. Tomkies, Theo. V. Glover, S. D. Brown, Susie L. Tucker, Lucile O. Mitchell, Adrena Wiggins Hawkins, Sadie M. Evans, Principal R. B. Brown.

Each alumnus should subscribe to Wiley Endowment not less than \$100, payable in three years.

The Wiley Singers Captivating and Capturing Texas As They Go.

THE Wiley sextet of six young men from the college, and the Wiley Choral Club of six young men and six young women, are having a great tour through Texas. One of the great engagements which they had was at the Southern Methodist University in April.



WILEY SINGERS

They gave a de luxe concert in the McFarlin Auditorium on the university grounds.

Fifteen hundred of the leading citizens and members of the Southern Methodist University faculty heard the concert. Dr. Chas. C. Selectman, president of the university, writes: "The concert given by the Wiley singers was of a very high order, and was thoroughly enjoyed by the college community and all others who were so fortunate as to be present. I can heartily recommend the concert to any church or community."

Ample preparation has been made to take these singers, first through the Texas Conference, and later to other sections. They will figure greatly in all endowment efforts.

This is our opportunity for Wiley. It may never return if lost.

Wiley College Wildcats

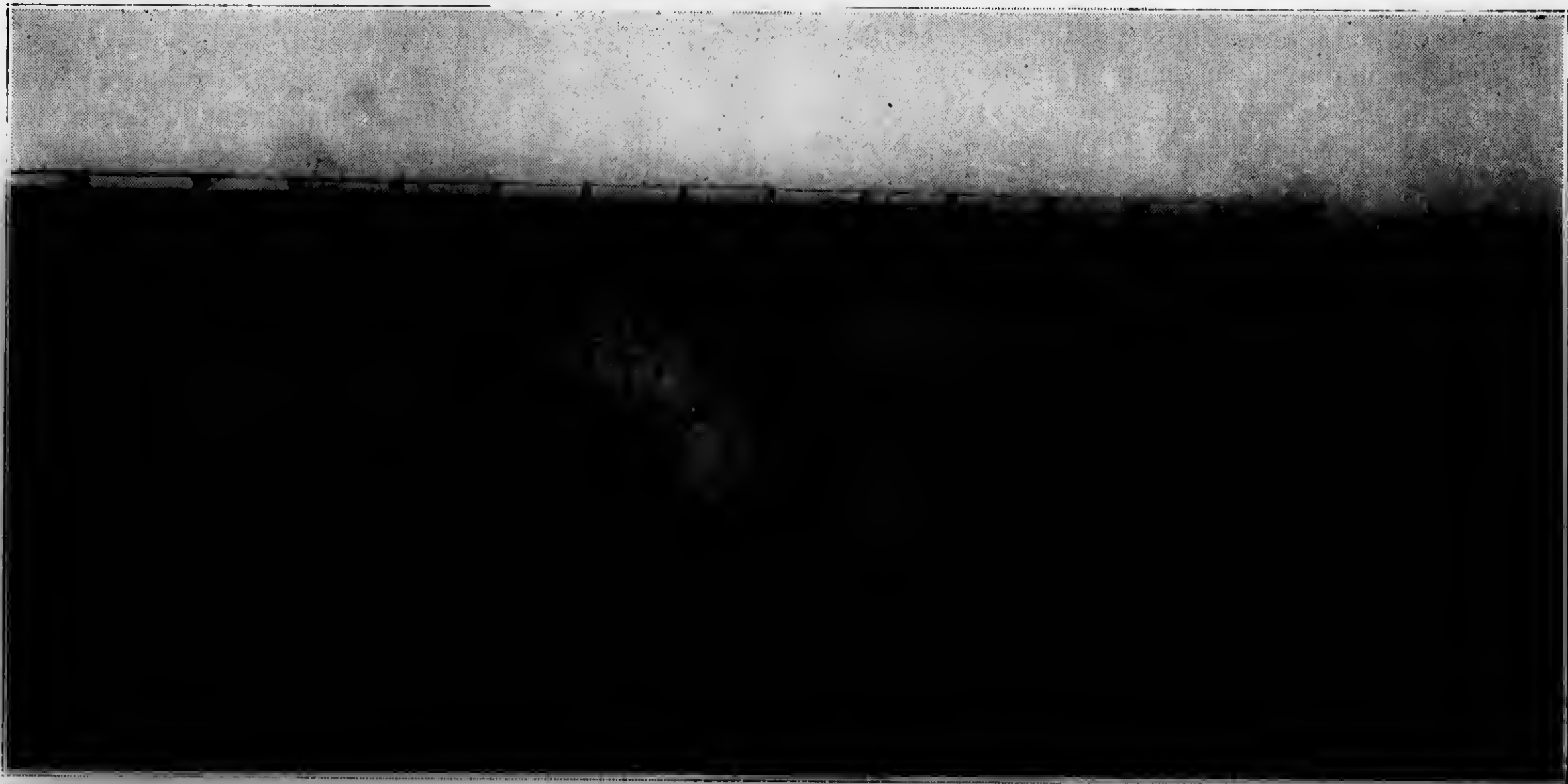
Football Champions

THE name of Wiley College in football is known throughout the United States. In Texas it is always counted a success.

For now two consecutive seasons the football shield to the State champion has gone to Wiley College and hangs in the spacious Daniel Brainard Chapel. The success of the team is due in a large measure to the Wiley spirit.

One can feel the spirit as you look at the Wiley rooters in the accompanying illustration.

Coach Long is to be supplemented and assisted in the scholastic year 1929-30 by his brother, Robert Long, a Master of Science from Columbia University, and so long the successful coach at Paul Quinn College.



WILEY COLLEGE "WILDCATS"



PHYSICS LABORATORY

U. S. Senator Morris Sheppard and Tom Connally, of Texas, Commend Wiley

THE quality of service rendered to Texas and the country at large, as well as the wisdom of perpetuating that service, is emphasized in the following excerpts from letters received by the college from such eminent sources as the two United States Senators from Texas.

Senator Sheppard says: "Wiley College, located at Marshall, Texas, is one of the most valuable and promising institutions for the development and education of the Negro in the United States. Its work in training Negro men and women to become teachers of the Negro race is especially noteworthy.

"It was founded in 1873, and chartered as a collegiate institution by the State of Texas in 1882. It has a campus of fifty-three acres, fourteen buildings, a total of nearly five hundred students, besides about one hundred enrolled in its extension work in teacher training in San Antonio and Dallas, and a faculty of twenty-two.

"I desire to commend the efforts of Wiley College to secure the endowment in order that this institution may obtain the equipment essential to the enlargement of its work."

(Signed) Morris Sheppard.

* * * *

Senator Connally says: "In view of the very worthy object and the manifest need for additional facilities at the college, I desire to commend the efforts of those having the endowment campaign in charge in their purpose to secure an amount sufficient to guarantee the donation by the General Education Board.

"It is to be hoped that in view of the record of the college in the past, and its program of rendering a substantial service toward enabling the Negro race to perform its proper part in all proper ways toward the general development of our economic and industrial life, that the efforts to raise the funds contemplated in the campaign may be realized."

(Signed) Tom Connally.

Three Thousand

Giving \$100 in Three Years for Wiley Endowment Will Earn \$300,000

IS THE challenge of the General Education Board to Wiley College an impossibility? That challenge is that if the college raises \$300,000, the General Education Board will give \$300,000, and thus make a total of \$600,000 the *first unit* (italics ours) of an endowment.

To whom is this challenge made? It is to the Meth-

odist Episcopal Church, for Wiley College is a connec-tional institution, and ownership is vested in a connec-tional board of the church; to the Negro membership of the church in general, and of Texas in particular, for the institution is for the Negro race; to the graduates and undergraduates of Wiley; to the ministry and member-

ship of the Texas Conferences in a very decided sense, because the institution is located in the territory of the Texas Conference; to Negroes west of the Mississippi for this institution will provide this great section a college with advanced courses, that will be of economic as well as scholastic value to every Negro; to our white citizens in Texas from an interracial and economic point of view.

Out of this vast constituency interested in the success of this movement can 3,000 people be found who will give \$100 (*italics ours*) in three years or \$33.33 per year, payable quarterly, or \$8.22 every three months? If so, the task is accomplished.

There are those who have already given more largely than the above, and those who will give more largely and with all conscience, know they should, so that the average of the \$100 ought to be easily sustained.

When one remembers that every \$100 thus given yields \$100 already provided for, all of which is not to be expended, but invested, so that the gift is never lost, but only the interest is used and the gift is doing good *always*, the joy of doing so wonderful a thing becomes contagious.

Full apportionment expected from each church, Texas Conference, Wiley Sunday, June 30, 1929.

The Wiley Endowment Challenge Starting at Jerusalem

THERE is Biblical authority, for any great movement, starting from Jerusalem or the center of its influence and then going to the uttermost parts of the earth.

Thus the challenge of the General Education Board to Wiley College of \$300,000, provided the college raise \$300,000, was delivered to the bishop, district superintendents, trustees, summer school students, teachers, and strangers at the Jerusalem (Marshall, Texas), of Wiley College, July 19, 1928.

Never in all the history of Wiley College and the Texas Conference had such glorious news been released to the saints, Christians, and strangers gathered at this Texas Jerusalem.

This news meant not only the greatest challenge to Wiley in its history, but this was the greatest that had

ever came to any Negro institution of the Methodist Episcopal Church, and was the door which had been opened in so large way as to constitute not only a challenge to the Texas Conference and laymen, but to Methodism everywhere. Will Methodism help to adequately endow all of its Negro institutions? There was not a single pessimistic note uttered by Bishop Jones, any district superintendent, pastor, or layman, but everywhere and with everyone was the one shibboleth, "The Challenge Must Be Met." In this spirit the Texas Conference, district superintendents, and laymen have been carrying on.

When Wiley opened in September for the scholastic year 1928-29, the faculty and students received the challenge in the same glorious fashion; the six District Conferences meeting in August, 1928, the subdivisions of the District Conferences for closer and more compact or-



SCENE OF BUILDINGS AND GROUNDS OF WILEY COLLEGE, LOOKING SOUTH FROM DOGAN HALL

ganization, group meetings of churches and pastors of the District and Subdistrict Conferences with local church conferences were held in September and October, leading up to the Texas Annual Conferences held at Jerusalem (Marshall), October 31 to November 5.

The greatest enthusiasm in reports of cash paid on subscriptions made in August prevailed at the Conference.

Already one sixth of the challenge has been assumed by the Negro ministers and their members, and as fast as churches are being canvassed, the sturdy black Texans of the Methodist Episcopal Church are meeting the challenge. The proportion of cash due from that subscribed

in the five months has been reported. Thus the Texas Conferences of Negro Methodists, with their inspiring and marvelous episcopal leader, Bishop Robert E. Jones, are measuring up to the responsibility that the location of Wiley and the challenge imposes upon. Needless to say, that the national election, which was so interesting in Texas, created some situations that forbade greater progress; but in spite of that and other drives on, these determined district superintendents, ministers, laymen, alumni, faculty, and students have wrought well to-day, and are now ready to carry on.

Are you for education? Push the endowment.

Wiley Graduates Are Leaders

THE proof of the good work of any institution is the life results of its graduates. One thinks in terms of what learning means to an individual in his relation to the well-being of society, rather than what he knows.

Wiley has been fortunate in the quality and quantity of service her graduates have rendered. So many have distinguished themselves and have done, and are doing, such far-reaching service, and an issue of the Southwestern, devoted to that story alone, would be insufficient. But few of the hundreds can be mentioned.

* * * *

Dr. C. Columbus Harper in Omaha, Neb.—Wiley has to its credit the education of some of the prominent ministers of large churches in the Baptist denomination.



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Foremost among these is Dr. C. Columbus Harper, pastor of the Zion Baptist Church in Omaha, Neb. Dr. Harper is intensely interested in Wiley, and writes: "Whenever I may serve my Alma Mater in any way, think of me as yours to command."

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Always alert and thoughtful, seeing far in advance



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The Doctors McMillan, Physicians and Minister.—The elder McMillan, now living in Dallas, Texas, but formerly a farm holder around Quitman, Texas, sent his large family of children to Wiley College. Two of the boys now living are outstanding leaders as physicians and surgeons, and one as a minister.

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Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

GOD'S TRUE PROPHETS

SECOND QUARTER. LESSON XIII. JUNE 30

General Lesson Title—Review: Prophets and Kings of Judah's Decline.

Golden Text—I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee. (Jer. 31. 8.)

PROPHETISM IN JUDAH

The Dedication of Isaiah. When the young prophet heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" he immediately declared, "Here am I; send me." Here was a stalwart vow, worthy of the mighty prophet that was in the making. It required this sort of dedication to make the young man worthy of his exalted destiny.

Not always are vows made so simply and courageously. A minister now living relates that in early life his father felt called to the ministry, but asked God to excuse him, and made a vow to give his eldest son to the work of the ministry. The vow was apparently accepted of God; for the father no longer felt the pressure of this special duty, and seemed to prosper in his religious life. At least the son believed this.

The son went on to say that, twenty years after his father's vow he (the son) was converted, and decided that he must enter the ministry. He accepted the duty gladly, and prepared for his new career. After his ordination his father said to him, for the first time informing him of the vow, "My son, you have a double duty to perform; you have your own work, and mine also." With filial generosity, and perhaps with some simplicity of mind, the minister related this anecdote in praise of his father. But one cannot help contrasting this half-hearted (or faint-hearted) and dubious vow with Isaiah's splendid obedience to the heavenly vision.

Vows and Vows. Dedications are easily made and easily falsified. Not all men and women are loyal to their consecration vows. To remain true to them through life requires the spirit and power of prophecy. It requires intelligence and strong will and the sustaining spirit of God. The vision and the life of Isaiah should be an inspiration to all who consecrate themselves to the will of heaven.

Sanctified to High Service. To Jeremiah also came the word of Jehovah, saying, "I have appointed thee a prophet unto the nations." Although fearful at first of this undertaking, Jeremiah dedicated his whole life to Jehovah's great cause. The splendor of his loyalty puts to shame our easy virtue.

We take our commission and promise pretty lightly. We are like the man of ancient times who, desirous of having an heir to his estate, vowed that, if his prayer were answered, the first time he took his son to church he would offer a cup of gold on the altar of St. Nicholas. A son was granted, and the father ordered the cup of gold to be prepared. When it was finished it was so beautiful that he resolved to keep the cup for himself, and caused another, of less value, to be made for the saint.

After some time the man went on a journey to accomplish his vow. On the way he ordered his little son to bring him water in the golden cup he had appropriated. In doing so the child fell into the water and was drowned. Then the father repented of his sin, for well he knew the nature of the retribution that had overtaken him. Weeping, he came to the church of St. Nicholas and offered up the silver cup. It fell from the altar. A second and a third time it fell.

While the people astonished looked at the fallen cup the figure of the drowned lad suddenly appeared before them all, and stood on

the steps of the altar bearing the golden cup in his hand. He told how the good saint had preserved his life, and had brought him to the church with the cup of gold. The father, full of gratitude, offered up both the cups, and returned home with his son in joy and thanksgiving.

Leading His People to God. One lesson this quarter related that Hezekiah led his people to God. Every great ruler does this. He may have other policies of a minor sort, and a variety of plans and programs. But the underlying motivation of it all is to lead his people to recognize the overlordship of God. In many languages and forms of expression the good ruler in every age in effect repeats the ancient exhortation of King Hezekiah, "Turn again unto Jehovah; be ye not stiffnecked; for your God is merciful and gracious, and will not turn away his face from you, if ye return unto him."

Abraham Lincoln was such a prophetic-minded ruler. Mr. Chase said that at the cabinet meeting immediately after the battle of Antietam, and just prior to the issue of the September proclamation, the President entered upon the business before them by declaring that the time for the enunciation of the emancipation policy could no longer be delayed.

Public sentiment, he thought, would sustain it; many of his warmest friends and supporters demanded it, and he had promised his God that he would do it. The last part of this was uttered in a low tone, and appeared to be heard by no one except Secretary Chase, who was sitting near him. He asked the President whether he correctly understood him.

Mr. Lincoln replied, "I made a solemn vow before God that, if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves." He issued his proclamation and four million slaves became free men.

The Drawing of Love. The stories of the prophets and kings of Judah's decline show forth Jehovah's everlasting love. The people did not always perceive it; nor did they, perceiving it, always appreciate its beauty and power. But the good God does not wait for full appreciation. Even to us He declares through His prophet, "Therefore with lovingkindness have I drawn thee." Why? It is not because we have loved the Eternal as

we should have loved. Hear the Word: "I have loved thee with an everlasting love; therefore . . . have I drawn thee."

GROUP COURSES

Primary—Stories Retold.

Junior—Junior Adventures in Friendliness.

Intermediate—Review.

Senior—The Abundant Life.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 30, 1929

"With loving kindness have I drawn thee" (By D. D. Martin, D.D.)

This is the quarterly review lesson, and the missionary thought in each lesson of the quarter by number is as follows:

1. Isaiah's response to the call, "Here am I, send me," and that a like response should come from everyone whom God calls.

2. Hezekiah's success in leading the people back to God. Fires on the home altars will glow whenever interest is aroused in the Kingdom universal.

3. God does not forget His own, and the day of comfort will come. We are in best line for comfort when doing our best for every land and people.

4. This lesson pictures to us the suffering servant of Jehovah. Every true Christian answers somewhat to this description. Our ambition should be to be like him.

5. The Book had been lost and Hilkiah found it in the temple. Our real work is to find what is in the Bible and make it known to all people.

6. The call of Jeremiah involved him in hardship and peril, but he stood his ground and spoke the whole truth. It still requires courage to speak the whole truth.

7. The prophet was called to the gate of the temple to guard its every interest. Such watchfulness the church requires in every land. So should we guard the door of the heart, the gateway of the soul.

8. A new covenant shall be made. It is God's promise of ultimate triumph, when all shall know Him, from the least unto the greatest.

9. Jeremiah, in peril and desperation, is sinking in the mire of a dungeon. God finds a black man from Africa who comes to his help. God does not forget His own.

10. This was the temperance lesson of the quarter, and gave us the noble example of the Rechabites, who stood firm amid temptations. So should we.

11. The best of Judah is carried away captive, and Jerusalem is totally destroyed. The poorest are left to till the soil. Sin always brings ruin.

12. A psalm of praise in which there is assurance that God will not forget His own, though oppressed.

OAMMON SEMINARY.

Epworth League Topic

JUNE 30

By the Rev. J. W. Haywood, D.D.

A GROWING FAITH IN THE COMING KINGDOM

(Luke 18. 20, 21)

"Watchman, tell us of the night, what its signs of promise are."

Are there any reasons for our honestly thinking that the ideas of Jesus are making any headway in the world? People don't attend church as largely as they used to. Most of the churches here in Baltimore, if they are lucky enough to have a fair crowd in the morning, don't have a corporal's guard at night. There used to be a time, within my memory, when we could have great, sweeping revivals in our churches; "nothing doing" now. There used to be a time when family prayer was much more generally observed than it is now. It is the rarest of rare things now. Is the kingdom of heaven coming or going?

In spite of the things I have mentioned

above, I confidently believe that the Kingdom is steadily coming. If one will study the approach that is now being made to the big problems that confront the world, one notices that there is a fundamental change in procedures and technics. Not long ago one of the rum-runners of our Government pursued and sank a Canadian rum ship, the "I'm Alone." Fifteen years ago a war would have been the result. Neither country has thought of war as the way to settle the resulting complication. Something is changing the military spirit of the nations. Within the last year most of the civilized nations of the world signed the Multilateral Peace Pact. Ten years ago such a thing would have been unthinkable. An increasing number of people in the so-called superior race are not so

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Lake Charles	Jennings, La.	June 26-30	W. J. Hampton
New Orleans	Bogalusa, La.	June 26-30	J. D. David
La Teche	Morgan City, La.	June 26-30	H. Daniels
Waycross (So. End)	Valdosta, Ga.	June 28-30	D. R. Cooper
Waco	Maysfield, Tex.	July 2-7	J. W. Downs
Pulaski	New River, Va.	July 4-7	A. Davis
Knoxville	Greenville, Tenn.	July 10-14	F. D. Johnson
Palestine	Butler, Texas	July 10-14	J. F. Barnes
Alexandria	Many, La.	July 10-14	S. S. Earles
Oklahoma	Hennessey, Okla.	July 16-21	J. H. Ellis
San Angelo	Brownwood, Texas	July 16-21	S. D. Mosely
Greensboro	East Greensboro, N. C.	July 17-20	J. P. Morris
Shreveport	Shreveport, La.	July 17-21	J. C. Calvin
Winston	Rural Hall, N. C.	July 17-21	J. A. Baxter
Bluefield	Bluefield, W. Va.	July 17-21	E. J. Martin
Charleston	Ladson, S. C.	July 17-21	C. C. Clark
Gulfside	Pleayune, Miss.	July 18-21	A. L. Holland
Brookhaven	Tylertown, Miss.	July 18-21	G. W. Coleman
Gulf	Fort Myers, Fla.	July 18-21	J. S. Todd
Corpus Christi	Corpus Christi, Tex.	July 28-28	C. W. Franklin
Vicksburg	Fayette, Miss.	July 24-28	J. R. Ross
Navasota	Brenham, Texas	July 24-28	T. S. Pryor
Greenville	Greenville, S. C.	July 24-28	J. E. C. Jenkins
Baton Rouge	Clinton, La.	July 24-28	Chas. Anderson
Evansville-Louisville	Versailles, Ky.	July 24-28	G. W. Tindull
Atlantic	Sandford, Fla.	July 24-28	D. W. Demps
Murfreesboro (Stone's River)	Murfreesboro, Tenn.	July 24-28	J. T. Patillo
Spartanburg	Greer, S. C.	July 24-28	C. L. W. Williams
Jackson	Canton (Ct.), Miss.	July 25-28	J. S. Williams
Western	Newton, N. C.	July 25-28	N. J. Pass
Waycross (No. End)	Barnesville, Ga.	July 26-28	D. R. Cooper
Birmingham	Hobson City, Ala.	July 31-Aug. 4	J. W. Thomas
Greenwood	Carrollton, Miss.	July 31-Aug. 4	J. H. Wesley
Griffin	College Park, Ga.	July 31-Aug. 4	W. B. Wood
Tuscaloosa	Clinton, Ala.	July 31-Aug. 4	F. W. Williams
Houston	Angleton, Texas	July 31-Aug. 4	J. S. Scott
Kansas City	Glasgow, Mo.	July 31-Aug. 4	E. W. Hannah
Montgomery	Brewton, Ala.	July 31-Aug. 4	P. P. Wright
Memphis (1st section)	Cedar Grove, Tenn.	Aug. 1-4	L. A. Armstrong
Orangeburg	Jamison, S. C.	Aug. 1-4	J. B. Taylor
Durant	Sturgis, Miss.	Aug. 6-11	C. V. Heffner
Charleston	Pittsburgh, Pa.	Aug. 6-11	E. A. Haynes
Monroe	Sterlington, La.	Aug. 6-11	C. Spears
South Baltimore	Lusby, Md.	Aug. 6-11	F. F. King
Omaha	Marshalltown, Iowa	Aug. 7-11	Spencer Ray
Savannah	Jesup, Ga.	Aug. 7-11	S. D. Bankston
Beaumont	Livingston, Texas	Aug. 7-11	C. H. Pemilton
Gainesville	Pineville, Fla.	Aug. 7-11	D. S. Selmore
Huntsville	Triana, Ala.	Aug. 7-12	J. W. Whitfield
Opelika	Dadeville, Ala.	Aug. 8-11	J. C. Chuman
LaGrange	LaGrange, Ga.	Aug. 8-11	J. B. Maddux
Waynesboro	Statesboro, Ga.	Aug. 14-18	W. H. Odum
Memphis (2d section)	Dyersburg, Tenn.	Aug. 14-18	L. A. Armstrong
Gainesville	Gainesville, Ga.	Aug. 14-18	N. J. Crolley
Holly Springs	Ripley, Miss.	Aug. 20-23	A. G. Cole
North Baltimore	Baltimore, Md.	Aug. 20-25	Geo. E. Curry
Starkville	Tibbee, Miss.	Aug. 20-25	D. Green
Paris	Paris, Texas	Aug. 20-25	W. L. McDonald
Meridian	Philadelphia (Ct.), Miss.	Aug. 21-25	J. L. Morgan
Fort Smith	Conway, Ark.	Aug. 21-25	J. L. Bryan
Ocala	Hawthorne, Fla.	Aug. 22-25	F. E. Welch

cock-sure of the divine right of one people to dominate and exploit another. There is now frank and vigorous difference of opinion, even in the South, on the Negro question. Changes have taken place in my short lifetime which I could not have believed possible twenty-five years ago. Twice within the last three months I have gone to the Pullman office in cities in the Southern South and purchased Pullman reservation without the slightest difficulty. Forces are at work. Religion to-day is not emphasizing forms and "isms" as it formerly did, but it is beginning in a significant way to touch the big human problems. Christian people are beginning to be embarrassed by the inconsistency between their faith and their practice. The failure

of people to attend church may not mean less religion, but less religiosity. We must remember that Christianity itself grew up outside of the organized church. Jesus was kicked out of the synagogues for the kind of gospel He preached and practiced. He was put to death by the church leaders. Sometimes religion has to leave the organized church to do its appointed work.

Traveler, o'er yon mountain high
See that glory, beaming star!
Watchman, does its beauteous ray,
Aught of hope or joy foretell?
Traveler, yes; it brings the day,
Promised day of Israel.

MORAN COLLEGE.

Little Stories of Achievement

Winona, Miss.—We had a large audience at Haven Memorial Church, May 19, when the Rev. W. M. Brownridge, pastor of our Carrollton charge, delivered the baccalaureate sermon for the Winona high school. His subject was, "I Will Make You Fishers of Men." He also delivered the graduation address to the class.—N. A. Wilson, Reporter.

Smithland, Texas.—This is truly a new day on the Smithland circuit. We have raised all of our World Service money, and we only have in sight our Wiley endowment, with part of it raised already. Committees were appointed at the recent board meeting, which was one of the best held at Gethsemane, and literature was given out at the close. Mrs. Earnestine Guinn and Mrs. S. J. Mathis served a delicious repast.—Reporter.

Brooklyn, N. Y.—John Wesley Methodist Episcopal Church is doing great work in this part of God's vineyard. Never before have the people rallied and loyally supported the efforts of their pastor as they are now do-

ing. Eager crowds gather on Sunday mornings to listen to the wonderful sermons preached by the Rev. W. A. Hubbard. The people of Brooklyn are beginning to realize that John Wesley is the home where all are welcome. Special care is taken by the pastor to promote the welfare of the young people, and to give them a right conception of what is required of them. Under his leadership the church has improved spiritually, numerically, and financially. The various organizations of the church have put on programs which have brought in enough money to cover all disbursements that could not be met otherwise. A greater part of the money used to pay for the new pipe organ has been raised in this manner.—Eugenie Sealy, Reporter.

Laurensburg, Tenn.—The Ladies' Aid Society of the St. John Methodist Episcopal Church has been greatly revived after having with them the Rev. Crenshaw, of Pulaski, who preached four wonderful sermons, that will be long remembered and practiced by many. He not only revived the Ladies' Aid

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Society, but the whole church was made to rejoice. He took for his subjects: "Get Right with God"; "Line Up With God's Program"; "Putting the Program Over for God"; "Crossing Over On the Other Side." The amount raised was \$10. The president, Mrs. M. B. Jefferson, and her co-workers, and our pastor, the Rev. W. M. Neal, are putting forth every effort to put the program of the church over for God. Pray for our success.—Mrs. Mazie Davis, Reporter.

Special Notice

To the Ministers and Delegates of the Brookhaven District, Mississippi Conference, Coming to the District Conference To Be Held at St. James Church, China Grove: By railroad—trains leaving Fernwood to Tyler-town, east bound: 5.25 A. M. and 12.05 daily; west bound trains leaving Columbia daily, 7.50 A. M. and 2.50 P. M. Bus line daily from Columbia, 8.30 A. M. and 3 P. M.; bus line daily from McComb City, 7 A. M. and 12 M. The bus puts you right at St. James Methodist Episcopal Church or China Grove. Conference convenes July 18-21, 1929.—The Rev. G. W. Coleman, District Superintendent; D. R. Bentley, Pastor.

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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 27, 1929



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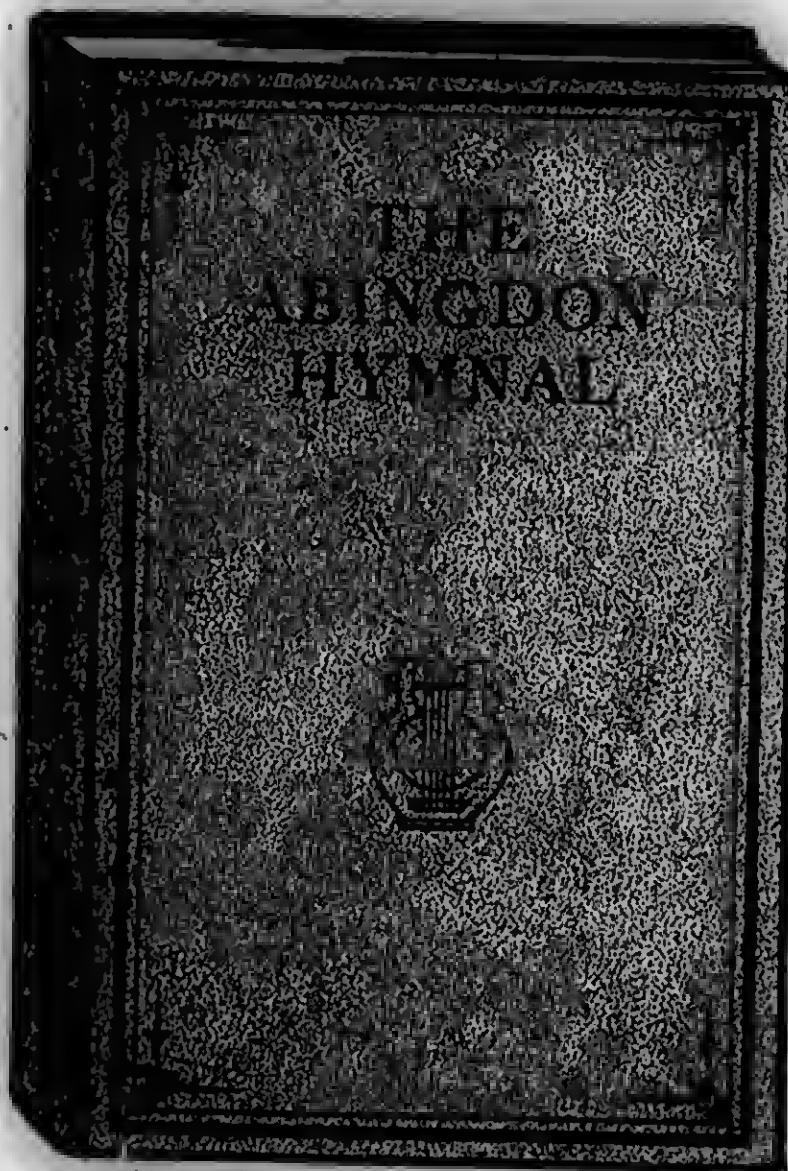
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DORR DIEFENDORF, Contributing Editor

June 27, 1929

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THE METHODIST BOOK CONCERN

Tea at the White House

AMONG the surprises occasioned by the incident of the White House social tea in which the wife of United States Congressman Oscar DePriest participated, is not that there should be comments made, but that there should be such relatively few comments throughout the nation regarding the affair. It was, and is to be expected, wherever Negro interests loom large as a focus of favorable attention, that from a certain section of the public mind there will be comments due to the mental furnishing of that type of mind.

There are more than thirty-five million copies of newspapers released from the public press of this nation every day. Because of this fact of tremendous publicity, the few papers that have given their columns to comment on the President's tea, are of negligible quantity. It is surprisingly significant that even in the South the comments have been scant and subdued in tone. Except in a very few instances, there has been little, if any, violent or hostile expression of sentiment in reference to the affair. Who would have expected other than a grouch from Texas and Florida? The strange fact is that sixteen other Southern States have not expressed themselves in similar vein. That these have not done so, shows a most significant gain in the public thinking and moral attitude of this section.

The ravings of Senator Blease, from South Carolina, in this, as in all of his antics in the United States Congress, is not taken seriously by people of democratic mind. His comments were so undemocratic and undignified as to be ridiculous and, being out of harmony with the spirit of American institutions, were not permitted to be recorded in the Congressional record. Perhaps the most surprising comment which we have found comes from a high churchman, Bishop H. M. Dubose, of the Methodist Episcopal Church, South, who expresses his regret that "the President has temporarily wrecked the fairest vision which has come to the nation in a hundred years."

Just what the bishop means by his expression is difficult for us to conjecture, unless he visions a nation whose social fabric has its foundation in racial segregation in public institutions. It would seem to us that the "fairest vision" that a bishop could have, if he possesses the mind of Jesus Christ, would be that of "the kingdom of God"; that is, a divine social order in which there is neither black rights nor white rights, but as members of a common divine family, all are absolutely equal in their rights to practice and be shown the spirit of good will and Christian fellowship. At any rate, the remarks of Senator Blease and the sayings of Bishop Dubose have been among the most violent and vapid that we have come across in all of the reports. Thus through them a certain type of politics and religion finds its expression in terms of radical racialism.

Nevertheless, it is encouraging to observe in this whole affair that good will finds a channel of expression through those who are as far removed from the ideas of Brother

Blease and Bishop Dubose as the poles are far apart. Coming from Bishop Ainsworth, a colleague of Bishop Dubose, and one who has the Christian social mind, is the following statement, which would appear to be a judicial view of the situation that seems to have disturbed unduly the Florida and Texas Legislatures, as well as Brother Blease and Bishop Dubose:

"Such occasions, while social, are not personal, but official. During these years every color of human being, from lily white to ebony black, and all that lies between, has been entertained at the White House and by every occupant thereof. It is nothing new.

"The color scheme does not enter into the arrangement, and cannot. Every legally elected Congressman or representative of a foreign government is entitled to the same consideration in regard to such official formalities. There is no more justification for the exclusion of a black man and his wife from such a function than there is to exclude a red, yellow, brown, or white one. The President and his wife do not select any of them; the constituency does. It is about time for everybody to quit seeing black only and having these belated outbreaks about it. And this official action of the President and his wife has no bearing whatever on the purely social relations of any section.

"In my opinion, all this excitement over the recent White House entertainment is a tempest in a teapot."

It would be a fine gain for those of the South who are blinded by their racial prejudice to come to early recognition of the fact that social mixing in private relation is a personal matter, but that in public social institutions it is not a merely private concern. The essence of democratic social institutions is unhampered, public, interaction between all social units. Those who do not recognize this fact are not conversant with the most primary sociological principles.

The entertainment by the wife of President Hoover of the wife of a congressman of the United States is among the highest social functions of the nation, and, regardless of what anybody says, carries with it every sanction that the nation can give to the social equality of those qualified to attend such a function. The Booker Washington incident with President Roosevelt was a personal event. The entertainment of Mrs. DePriest partakes of the nature both of a private, personal, and a public official significance. Mrs. DePriest accepted the invitation properly. Her right to do so lay in her official relation to the Government and in her membership in human society. Her duty was to her constituency, and whatever may be said by anybody who objects to Mrs. DePriest's prerogative on these grounds can effect no change in the status of things at Washington. There can be no laws barring Oscar DePriest and Mrs. DePriest from any official social function given by official Washington to the Government's official family during Congressman DePriest's stay there.

(Concluded on page 505)

Current Comment

—*Conformity to this world* is something we are warned against in Holy Scripture. There are periods when we take heed. At the present hour it is not necessary to make a wide observation to discover that the Christian church in many respects is conforming to the demands of present-day society. We learn of churches here and there which hold their services early on Sunday morning, making it possible for the members who so desire to play golf and at the same time retain some of their religious respectability. They may go to church and then have the rest of the day for the open field. In many other respects the church finds itself receiving favorably the dictation of the world.

—*It will be of interest to our readers* to receive the following information concerning the religions of the world. These statistics were recently released from the Stuttgardt Statistical Bureau. There are 534,940,000 Christians; Confucianists, 300,000,000; Brahmanists, 214,000,000; Mohammedans, 175,290,000; Buddhists, 121,000,000; Jews, 10,860,000. The followers of Jesus Christ are now in the lead. Their number is growing because they are manifesting, and have been for some time, a great mission urge which seems determined not to spend itself until all the peoples of the earth hear the name of Jesus of Nazareth and come to recognize Him as the Saviour and Lord. Another observation to be made of these figures is that all of these religions came out of the east.

—*The process of "check-up"* is an invention of this age. We have come to do so many things mechanically that an increasing demand for "a careful check-up" on different operations in the trade world has become absolutely necessary. The adding machine, for instance, is trusted to make our change and to furnish us the figures in almost all business transactions. What if the adding machine goes wrong? What if it should make a mistake? Now we learn that \$20,000,000 annually are stolen from motorists through short measure in gasoline as a result of a lack of means of check-up. Recently, the general manager of the American Automobile Association made this announcement: He asserted that this crookedness is so extensive and so flagrant that the consumers get 100,000,000 gallons annually less gasoline than they pay for. That is a considerable loss. It is brought about by not getting the last teaspoonful or the last drop out of the can when your gasoline is measured to you. All buyers of gasoline, especially service-station owners, understand this and carefully watch the containers when they buy. Perhaps this same situation prevails in everything in life. Short weight, short measure, not intentionally, but carelessly given.

—*Last year, we are informed*, the circulation of the Holy Scriptures by the American Bible Society reached the high figure of eleven million copies. This surpassed all previous records of annual distribution. One hundred and eighty-two languages were used in this broadcasting of the Word of God. What should be said concerning such an achievement? Men still require the Bible. They hold it in the highest value. The presses that publish it never need to stop to consider the decreasing or increasing demand. This seems to have reached a high standard, never receding, no matter what may be the economic or the industrial conditions. The Holy Bible is a spiritual light,

always welcomed wherever there is darkness. We learn that the American Bible Society has distributed over 4,500,000 copies in China, which is torn in the throes of a significant revolution, and which is wrestling mightily to extricate itself from the hold of a dead past. There the Bible is welcomed not only as a religious book, but as one which can be taught to the boys and girls in the interests of moral integrity, spiritual ideals, and national loyalties. This book, holy and revered, is too much neglected in the homes of those who love it most.

Without a Country

It is a serious thing to be a citizen of the world and yet without a country. One should realize this as he is brought to contemplate the situation created by those, who in their thinking, become set against society as it now exists. There is a tendency to-day to depreciate nationalism, as though one should not love his country. Yes, and also as though a man could be a citizen of the world and not find his instincts craving to express themselves in love for his native land. The significance of this was recently impressed on the public mind by the refusal of our country to permit a certain Russian woman to become an American citizen. She had her reservations upon the conditions of citizenship. She learned to her own discomfort and disappointment that American citizenship cannot be received by one who has any reservations on the same. To-day a man must be an out-and-out supporter of the Government if he is to be a bona-fide citizen. As she turned away from the decision of the court she recognized herself as a woman without a country. Another story can be written on this subject, made famous by Edward Everett Hale.

Leon Trotzky is another instance of a man apparently without a country. Recently he was refused entrance into England by Premier MacDonald, who was supposed to be sympathetic toward his political ideas. He has no country which he can call his own. As an exile he must ask for sanctuary at the hands of some government, which, permitting him to remain within its borders, keeps a careful guard over him.

Any man who sins against his own country finds himself in a desperate situation. The old historic phrase, "God, home, and native land" is after all one of the most essential and at the same time should be one of the most precious to the heart and repeated on the lips of man. Patriotism is a virtue. Without its control one may become an undesirable and an alien among the people of the earth. Without the support of patriotism organized governments would soon pass away.

Prohibition By Pressure

One of the late phrases used by the liberal element of the country is "prohibition by pressure." Those using this phrase desire to impress upon the mind of the reader that prohibition as it now prevails is by insistent pressure. Some may think that this is altogether undesirable and should be repudiated by liberal-minded people, but prohibition has not been brought about by pressure. Any prohibition must be insisted upon to prohibit anything. There must be decisiveness. What is wrong in standing for pressure prohibition? Every law we have on the statute books to-day forbidding certain things to be done must

be enforced by pressure. Is not the prohibition against stealing enforced by pressure? Would this not be true if someone should break into your house and steal your goods? You do not object to the pressure element on the part of the enforcement officer. If someone should steal into your home and take your boy and make a drunkard out of him in the face of prevailing prohibition, would you object if pressure was brought to bear upon that criminal who had offended against national prohibition?

Why become incensed against pressure prohibition? There can be no other kind. Bishop Joseph A. Cannon, of the Methodist Episcopal Church, South, recently gave forth a statement that has caused considerable comment in the daily press. They accuse him as being a disciple and an advocate of "pressure prohibition." The bishop is a very astute man. He is advocating the establishment of a chain of newspapers to uphold the national prohibition account. He does this because he knows the extent to which the daily papers of the country are morally comatose, intellectually obtuse, and spiritually beggared. The daily newspapers of the country could be the leading factor in enforcing prohibition inside of six months if they would all join with the churches in a campaign to that end. Why should they not do so? This is the mystery to all public-minded citizens who honor the Constitution and desire to see the enforcement of the same.

Racketeering a Menace

A new word has come into use within the last twelve months. Who has not read feature articles and editorial comment upon the word "racketeering"? It seems to have been born in the jargon of the Chicago underworld. It has many ways by which it operates. It is lawless and devouring, living upon legitimate business, bleeding the small business man by promises of protection, and when he refuses to join, attacks his business. If he rises in rebellion, standing for his own rights, he is destroyed. He is assaulted, wounded, and frequently slain.

This form of lawlessness is manifesting itself now in many large cities. Its denizens live in what is known as "Gangland." They are gunmen, frequently desperate, trained criminals without conscience and without mercy. The police generally know the members of Gangland. They are acquainted with the leader. However, they seem to be unable to make any arrests for any capital offense and are helpless when they come before the courts with the purpose of conviction. Why this should be true we do not know. The people of the cities are being preyed upon by a form of exploitation that should not continue. The leader of Gangland is becoming a hero. The younger element, the street waif, the young loafer, the growing adolescent comes to learn of him. It does not take long for the formation of hero worship in the adolescent mind. By this process Gangland increases, being fed from beneath. Adventure makes its appeal. Deadwood Dick, Dick Turpin, and Jesse James have a strange influence on the average lad who is raised upon the street and knows nothing but the curbstone of his own community.

Millions Upon Millions

Do not become frightened when we use the words "millions upon millions." We are not speaking of dollars, neither of population. We are referring to the number of cigarettes manufactured annually in this country. The day has past when this small white favor in the form of highly tintured tobacco was called "coffin nails." It has

made its way up in society and has become as respectable as "snuff using" in the eighteenth century.

It is interesting to learn how the use of tobacco is becoming commercialized. The production of tobacco is becoming an outstanding enterprise in the field of agriculture. The American farmer, though usually thought of as devoting himself to corn, potatoes, and wheat and other products, in reality raises a tobacco crop that is the largest in the world. Two million acres with huge tracts in sixteen States are given over to it, and more than half of it is devoted to cigarettes. Last year that crop increased by 25,000,000 pounds, owing mainly to the growing use of cigarettes, while the potato acreage was reduced. One State, North Carolina, appears to lead all of the rest in the production of "light cigarette tobacco." It is considered the largest tobacco farming State in the Union, recently surpassing Kentucky, which had held the lead for a generation. Last year North Carolina alone paid half the federal cigarette revenue tax. One of her factories alone near the tobacco fields now turns out 60,000,000 cigarettes a day.

The Government is prospering also from this commodity. Last year the United States Treasury received \$317,833,335 revenue from this source, aside from income tax. The cigarette is Uncle Sam's largest single revenue producer and brings in three times as much as all the tobacco sold in other forms. How far the American people will go in this business no man at the present time can predict. The rapid extension of the consumption of the cigarette accounts for the growing reaction against it as a personal vicious habit.

Open Air Services

Why not an open-air service each Sunday night during July and August? Many people are at home. They do not take a vacation. They cannot afford to go away. They must get out of the house and away from the confines of the winter dwelling. They will not go into the churches. Even many of the members prefer to do something other than go inside a house, even though it is a church.

Then there is the great unchurched crowd which goes to the house of God only at funerals and weddings, Easter Sunday, and Memorial Day. Why not take the gospel message to them? They will never hear it if you don't. Have you forgotten Christ's instruction, "Go out into the byways and hedges, and compel them to come in"? Why not have a "stepping-out church" during the summer? The people will join you in your plans. Indeed, they will like it if you select a good and convenient place and correctly set up the service, protecting it from cheapness and maintain a respectable form of dignity.

Methodism was born in the open air. The hillside and the open fields afforded the gathering place for the people who formed the first membership of our communion. John Wesley was a marvelous field preacher. He knew how to catch the crowd. If you want a crowd to hear you, go where they congregate. If you crave to be a master of assemblies, you must familiarize yourself with the technique of that art.

Carry your gospel, for Christ's sake, during the hot days of summer into the open air. Perhaps your message needs an airing. Why not open-air preaching? Your vacation could easily be spent in that form of exercise. You might find a new hearing. You might discover a new motive for preaching.

The Contributing Editor's Page

New Adventures in Christian Living

THE Epworth League, in celebrating its fortieth anniversary on May 15, announced a new program and challenged a new generation to gird itself for new Adventures in Christian Living. This program assumes that young people are in the business of living now; hence many hundreds of young people had a part in suggesting the subjects in which they are interested, the perplexities where they need help, and the duties where they can take hold. The program is based on the everyday interests, activities, and problems of young people. Such themes as the following are to have consideration: "Learning How to Live in the Country," "Learning How to Live in the City," "Miracles," "Worship," "The Meaning of Jesus for My Life," "Prohibition," "Understanding the Bible," "Conflicting Standards," "Exploring the Open," "How Do I Know What Is Christian?" "Having a Good Time," "Appreciating Other People," "Understanding Ourselves," "Faith in a World of Science," "The Quest for God."

Another assumption that underlies this new program is that folks learn best by doing. These units contain, therefore, suggestions for activities to be carried out by the young people themselves, activities of broadest range that encourage initiative and self-enrichment. In these days, when the clamor is for self-expression, the leaders of our youth are putting the emphasis upon the enrichment of a self that will be worthy of expression.

OF COURSE, much resource material will have to be prepared to make it possible for these youthful adventurers to know what others have found and experienced as they went over the same way.

One of the important items in the new program is its flexibility. Frequently there have been groups of young people who preferred not to use the standard topics. To meet this need, a series of "undated units" is being prepared, so that the program of a given chapter may be made to fit its own peculiar situation.

This series of undated units is being prepared, and will be available in October. "The Epworth League Quarterly" will contain the material for the dated units for the use of leaders. "The Epworth Herald" will have suggestions for the use of this material and the conduct of the devotional meetings, and much of supplementary enrichment value.

The new topic card is entirely different from that which has been in use during the last twenty-five years. It is different in size in that it is made to fit the Epworth League Notebook. It is different in that it can be used by young people in both the church school and the Epworth League separately or in co-operation. It is different in that instead of definitely indicating the topics to be used it provides that the young people may from a wide range choose their own themes for study and discussion. It is different also in that the discussion suggested for the Sunday evening devotional meeting will lead out into projects and enterprises that can be carried out through the week, so that habits of thinking, feeling, and acting that are really Christian may be developed as each of life's problems is approached from a Christian angle.

THE pastor who realizes his privilege in co-operating with the inquiring, adventurous spirit of our time will find in this new material that which will enable him to sug-

gest to the youth of Methodism new opportunities of adventurous Christian living.

Of course, this program will not work itself—no worthwhile program does. It requires more time for preparation and more skill in execution than did the old program, but by just so much does it promise better results.

The Department of Epworth League and Young People's Work, 740 Rush Street, Chicago, will heartily co-operate with all those who are interested in helping to open these new fields of experience and service to our young people.

Congratulations to Mexico

THEY are a little belated, but none the less sincere. Recent reports from Mexico state that "all official banquets are now 'dry'."

At an important official dinner, in accordance with President PORTES GIL's wishes, mineral water and pineapple juice were served in place of alcoholic beverages. The latter, it is said, are banned from functions to be attended by the president and high officials of the government.

It is planned to conduct an educational campaign throughout the country, making the people acquainted with the harmful effects of alcohol as a beverage. Attractions which will take the place of the saloon are to be provided.

According to press reports, the president has issued a decree empowering the police to close all places where liquor is sold if "scandalous conduct" is reported.

The view is held that Portes Gil is going beyond "his originally announced plan of persuasion and education against drinking, and is developing a policy of dry legislation."

We offer our congratulations to our neighbor and friend, and welcome Mexico as a moral ally in the worldwide fight against a political, economic, and social evil of the first magnitude. Those who truly desire the prosperity of the great republic to the south will see in this movement a sure and welcome sign of advance in that direction.

The contributing Editor desires to know the subjects in which you are especially interested.

Whether or not they have been presented in our columns, what are they?

What are the topics you would like to have treated at greater length?

Whatever you write in reply will be appreciated.

D. D.

Quiet

If I should take you by the hand,
And gently lead you through the land,
And show you every lovely thing,
To make your very being sing.
I should not talk of that or this,
While you the beauty saw amiss,
But wait for God to speak to you,
As He most certainly would do.

—Faith Hollister.

"To Him That Overcometh"

By the Rev. J. H. Woods

Text: Rev. 2. 17—"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

ALL life, animal and plant, is a constant struggle to overcome something. Last week I found in my garden a potato struggling to make its way through the ground and up where it could get the oxygen from the air and the warmth from the sun's rays, but it was handicapped by a flat rock which lay on top of it. It had turned pale and sickly in its struggle to live a normal plant life. I once walked through a wilderness where I found a rose blooming. It, too, was struggling against odds to live after its kind, and it seemed to implore me to assist it to overcome that rough and foreign environment. Almost daily I see some unfortunate soul struggling to overcome some physical defect.

If physical life is accompanied by struggles to overcome handicaps, how can we expect the spiritual life of man to be spared or exempted from these struggles?

We are confronted with a struggle to overcome the handicaps of our depraved natures. Ever since Adam bit the fruit in the garden and was kicked out, man has had what the theologians call natural depravity, a natural bent, inclination or leaning toward sin. We are not actually spoiled, it seems, but are badly tainted with sin to begin with. This we must overcome. The older people used to say in their prayers: "Many as good by nature and better by practice have sickened and died." By nature we are all the same. We are all just hell-deserving sinners until saved by the grace of the Lord Jesus, and until we overcome our depravity, we do not get that grace.

We are confronted with a struggle to overcome the tendency of our age. Someone has said that we are the product of our age; but we are more than that. We are victims of our age and our environment. If we live in an age, a city, a community, an environment where and when the standards of living are low, and the people have low, groveling, sinister, and sordid ideals, we will be in danger of being swept from our ancient moorings and be carried down the stream with the riff-raff around us. But if we live in an age and environment where the standards of living are elevated, and where the ideals and morals of the people are on a high plain, where the people are looking and living Godward, it will be easier to overcome the downward pull.

We are confronted with the struggle to overcome our petty prejudices and our personal hatreds. In far-away Switzerland there lived a man who had an only child, a beautiful little flaxen-haired girl. He lived near a man who owned a vicious dog. This man had been warned repeatedly about keeping such a dog, and especially about letting him run at large. One day the man with the only child looked out of his window and saw a sickening scene. That brutal mastiff was standing astride of the mangled, torn, bleeding form of the idol of his life and the angel of his bosom. The owner of the dog was straightway arrested and tried. In that far away and strange land they have strange laws, and stranger interpretations of those strange laws. The magistrate passed sentence upon him, and this was the sentence: No one was to sell him any grain for his fields, and if they did, they would them-

selves be tried for contempt of court. Spring came, and all but this man planted their fields, including the heartbroken father of the dead child. One night as he lay tossing upon his bed, he saw two pictures. He lived again and anew through the gruesome scene of his child's death, and he saw his neighbor's family—his helpless wife and his innocent children—starving to death, and he thought he heard the Man of Galilee saying, "Love your enemies, pray for them that despitefully use you." He arose, lit his lantern, went to the crib and got corn, and went over to his enemy's field and planted it.

I recently suffered a great wrong at the hands of a supposedly Christian man; a wrong which not only touched and affected my life, but it touched and involved other innocent lives. I shall not tell you about it; but if I did, I am sure you would at once agree that if there was ever a man who had a right or at least an excuse to hate a man, that excuse was mine. But I am like Bishop Jones, who says no man, be he ever so low or mean or sinful, can make him endanger his soul by hating him. So I decided I could not afford to hate this or any other man. But I found there was only one way for me to keep from hating this brother, and that was to pray for him. To tell God all about him, calling him by name. To ask God to forgive him and help me to forgive him for the wrong he had done me. The only way I could do this was by looking through the eye of faith and beholding my dying Lord; by watching His thorn-torn brow, His nail-pierced hands and feet and His bleeding side, and hearing Him say, "Father, forgive them."

We must overcome the devil. He is ever on the job. He attacks us at our weakest point. If we have weakness for something a child of God should not have, we must be very careful and ever prayerful lest he should come in an unguarded moment. If that is ever your experience, just remember that young Hebrew nearly starving, but refusing to eat the devil's bread, and turning down the glories of this world when men, then and now, put their lives in danger for glory. He even refused to prove to the devil who He was.

When we overcome, we enjoy the satisfaction of our triumphs. There is not much joy in being tempted and tested; but the joy comes when you have overcome.

Not only shall we have satisfaction for overcoming, but we shall have our reward. John, out there on the lonely isle of Patmos, says Jesus appeared to him and told him to write to the seven churches and tell them they should be rewarded. He would give them some fruit off the tree of life which is in the midst of the Paradise of God. I want to overcome in this life because I want to eat of the fruit of the tree of life over on the other side. They tell me the tree of life yields twelve kinds of fruit, and its leaves are good for the healing of the nations.

I suppose, as I sit under the branches of the tree of life, I will hardly know which fruit to try first. I will reach up and pull down a bit of the fruit of love. I have never enjoyed an over-supply of it here, for this old world is not overrun with love. I will reach up and pluck a bit of the fruit of patience. I need more of it now than I can summon here. I will try some of the fruit of faith;

my supply of it here is not sufficient for my daily needs. I will want some of the fruit of hope. I find I am short on it here, and when I get where I can have all I want, I will not be ashamed to take what I want. When I come to the fruit of peace I may be greedy, because I am forced to live here in a world of confusion, where there are wars and rumors of wars; where there is strife, hatred, prejudice, and malice; where nations are contending against nations; where international relations are always strained and often broken; where capital and labor are suspicious of each other. And oh! when I come to the fruit of joy, how I shall enjoy it! Somehow I have never enjoyed an over-supply of it here. I have had a superabundance of sorrow and grief, but I have always been short-changed, cheated, and robbed out of the joys of this life that were mine. But when I cross the rushing tide of the Jordan, I shall eat of the fruits of the tree of life to my fill.

Not only shall we have satisfaction and reward for overcoming the world, the flesh, and the devil, but we shall have good company over there. We shall keep company with faithful Moses, Father Abraham, with David, the prototype of the Messianic King; with sentimental Hosea; with stern Amos; with weeping Jeremiah; with Isaiah, the prophet of faith; with preaching Paul; with praying Silas and Barnabas; with martyred Stephen; loving John, impetuous Peter. And greatest of all, with the Man of Galilee, the Man of Sorrows, the Lily of the Valley, the Rose of Sharon, the bright and morning star, the Saviour of the world, the Son of God. In addition to these, we shall be reunited and forever keep company and communion with loved ones who overcame the world, the flesh, and the devil, and now, even now are safe in the kingdom of God, eating of the fruit of the tree of life which is in the midst of the paradise of God.

SYKESVILLE, MD.

Four Big Gifts to Wiley, and Their Givers

IT IS both gratifying and encouraging that the trend of the Negro race is toward giving for his own education. There are many proofs of this. In the church, through the denominational boards, and in the

view of leaders of the race with reference to their possessions, their prosperity and favor with God in its relation to the uplift of the people.

The gift of \$1,000 by Dr. John L. Webb, of Hot Springs, Ark., secretary and manager of the Woodmen of the Union, to Wiley endowment, has been noted. Dr. Webb is one of the most conspicuous and successful of our business men. No man takes a more serious view of what is his duty to the people than Dr. Webb.

This is likewise true of Dr. J. W. Anderson, of Dallas, Texas, a successful physician, who in a public meeting in Dallas thrilled the audience by pulling from his pocket a check for \$500 for Wiley endowment. In presenting the check, Dr. Anderson said in his own fine way that he was contributing that much as a beginning of his interest in the campaign, and emphasized the fact that each graduate of the institution ought to make a sacrifice to give, in three years, \$500. This would be but fourteen dollars and a few cents per month for the institution which made it possible for them to earn their salaries.



HON. JOHN L. WEBB

States of the South through Rosenwald agencies, the giving to-day is largely in excess of anything ever done in the past, and will grow with the passing of the years.

Some will say, who read this article, that the benevolent spirit of the Negro, expressed in giving, is by no means what it should be. This is all true, and more. It can be said that the giving of the Negro has reached the sacrificial period with but few.

The failure of many of the race to give commensurate with their ability and to sacrifice, is due largely to the age in which we live, which makes demands upon us, to keep up which in so many cases takes precedence over benevolence. We fail to realize that we are stewards and trustees of the Lord's possessions, that we get our wealth by and through the people; and for the general well-being of the people some of our possessions should return to them.

In the Wiley endowment campaign we have already some conspicuous examples of the new day and the new



DR. J. W. ANDERSON

Dr. Anderson is a princely man. He is the same man who gave \$15,000 to Meharry Medical College, \$7,500 to the Y. M. C. A. in Dallas. To hear him talk and give out great volumes of good proverbs and advice to

the race is worth a trip to Dallas. He came to Wiley by night. No one knew he was on the ground until he met President Dogan in the hall on his way, doctor-like, to the science laboratories.

After he made his investigations and satisfied himself that Wiley was worthy, he sped back to Dallas, where for forty years he has been a physician to the people. Dr. Anderson is contributing brain as well as money to the campaign, and will be heard from before the consummation, three years hence.

In Houston, Texas, there is a business man of the race—Mr. J. B. Grigsby. He has all the appearances of a far-seeing, wise, aggressive man, and is living up to this description. It is said that, as the president-manager, he calls the large force of heads of departments, supervisors, clerks, agents, and collectors of the American Mutual every morning for prayer, thanksgiving, and guidance for the day. It is no wonder, therefore, that the American Mutual prospers, and that Mr. Grigsby prospers. When asked by a friend for a gift to Wiley endowment, he readily consented to a gift of \$500.

As this article is being written, the canvass is on

in Marshall and Harrison County, Texas, where Wiley College is located. On one evening, among the reports coming in, was one through the chairman, Dr. T. L. Hunter, announcing a gift of \$500 from Dr. William Watts. It was the largest gift of a single contributor thus far in the city or county.

Dr. Watts has cast his lot in Marshall, and observes the good work of Wiley, and proposes to help perpetuate it.

The thrill that these first four largest contributors should get out of their gifts is that in the giving to the endowment of Wiley they have built themselves forever into the permanent life of the institution. The principal, represented in the thousand of the five hundred, will be invested in real estate mortgages at a safe margin, so that will never be expended, but the income, which will not be less than fifty dollars per year of the thousand, or twenty-five dollars on a half thousand, will be helping Wiley in the education of Negro boys and girls each year for ALL TIME.

What an incentive to give, and what a satisfaction in the giving!

Efforts on Behalf of Colored Women By Themselves

By Norman L. McGhee

TO THINE ownself be true," was never sought to be more practically applied than in the course being pursued by Mrs. Sallie W. Stewart, national president of the Association of Colored Women.

When Mrs. Stewart accepted the presidency of the national association in 1928, she did so with a full knowledge of the social desires and economic needs of the colored women of America. Within six months from the date of adjournment of the national conference, held in the District of Columbia, Mrs. Stewart had a written outline of the social program which she expected to prosecute during her tenure of office.

In her opinion, the most serious problem facing the colored women of the United States is the lack of adequate facilities for the protection of that large number of colored girls who find themselves compelled to seek employment in the large cities of this country. A brief survey of prevailing conditions under which they live in the cities throughout the United States convinced her of the seriousness of this problem.

The spectacle of young colored girls alone in these cities, away from home environment, and living in rooming houses and boarding houses, where the single and primary interest of those in charge is that they pay the weekly or monthly room and board bill, set her thinking. Something simply must be done, else Negro womanhood is doomed, she concluded.

Looking about, she found here and there brave local attempts to administer to this patent need. In Cleveland, Ohio, she found an establishment known as The Phillis Wheatley Association—the dream come true of that remarkable woman, Jane E. Hunter. An institution which was the product of the very idea which occurred to her as the possible remedy—a home with wholesome surroundings for the working girl; a place where helpful advice

and uplifting environment might be had for that girl who found herself in a large city without friends or home.

And what a notable institution this woman has builded! In brick and mortar, it represents some \$800,000; but in service to thousands of girls who receive the friendly smile, helping hand, and wholesome associations to be had within its doors, its real worth cannot be easily reckoned.

Realizing that this great institution was but the lengthened shadow of Jane E. Hunter, its founder, forthwith Mrs. Stewart enlisted her aid. Here in Cleveland, Ohio, she said, is the type of institution I should like to see duplicated in every city of the United States.

As a result, there sprang into existence the Phillis Wheatley Department of the National Association of Colored Women, with Jane E. Hunter, chairman, and regional chairmen, as follows: Southeastern District, Mrs. Emma Mosley; Central District, Miss Georgia Williams; Northwestern District, Mrs. Dolly Paries; Southwestern District, Mrs. R. B. Sneed. The Northeastern District has not been given a chairman as yet. From nearly every State in the Union encouraging reports have come from these State presidents, offering their assistance to cooperate in every way possible. They have also appointed splendid women in the various States to make a survey and help in establishing the Phillis Wheatley Department.

Immediately upon being appointed to head this department, Miss Hunter issued the following statement:

"In every city and town there must and will be a Phillis Wheatley House. A club house that shall be owned and operated by the local clubs that are members of the National Association of Colored Women. The purpose shall be to give protection, boarding home facilities, and helpful advice to girls traveling from one city to another. The house will also serve the double

purpose of housing juniors. If we are to attract our younger girls, we must provide larger recreational opportunities. Mrs. Sallie W. Stewart, our national president, has visualized this noble and far-sighted project and has called to arms every woman, and especially the young women of America, to rally until this project becomes a reality.

"For thirty-two years the women of the national association have worked in and out of season, and the leaders have made a supreme sacrifice to awaken and organize the women of our race. Through their efforts much good has been accomplished, and yet the social program of colored women could have been in a much stronger position had the pioneers of the early days kept their fine influence working full time to the credit of the National Association of Colored Women.

"Our courageous president, Mrs. Sallie W. Stewart, is not asking that we withdraw our support from the already existing homes that are operated and controlled by other national organizations, but she is asking that the local club women in all of the States begin immediately to organize in the name of the national association local club houses that shall be owned, controlled, and operated by colored women of their respective communities.

We also invite those clubs now in existence and not supported by a national body to become members of the National Association of Colored Women. In a few cities there exists a club house or working girls' home bearing the name of some great pioneer Negro woman which needs the influence that would naturally come by association with this organization. It is our hope that through the national headquarters a uniform educational program will be fostered for the best interest of all our local branches."

Concurrent with the publication of this appeal, considerable correspondence was had with colored women leaders all over the country. Responses from these leaders reveal that everywhere unanimous approval has been given the plan for the establishment of Phillis Wheatley Homes.

"Lifting as we climb" has taken on a practical significance in the affairs of the National Association of Colored Women, and in the not far future the lengthened shadow of a remarkable woman may be expected through the medium of that association to extend its benign, reassuring influence over the lives of the thousands of colored girls in the large cities of this country. Thus shall Negro womanhood, everywhere, be exalted.

A Reflection

By Mrs. M. Todd McKenzie

ANY young woman who has been a member of a "home school family" in any of the many Woman's Home missionary schools, as Thayer Home, South Atlanta, Ga.; Boylan Home, Jacksonville, Fla.; Haven Home, Savannah, Ga.; or Allen, Browning, and Kent Homes in North and South Carolina, and the several homes in the Western States, can truly sympathize with the girls of Boylan Home in the retiring of their eminent, painstaking, kind, and devoted superintendent, Miss Bertha Losee, who for twenty years has given her best service to the girls in Boylan Home.

Only a member of a "home family" knows what the close daily contact with those who are efficient and willing to impart the cultural things necessary to build a strong woman in body and character means to the girls.

After my having been out of Thayer Home a number of years, teaching in schools, working in churches, and trying to serve in any way needed, Miss Flora Mitchell, The Woman's Home Missionary Society's first missionary, our beloved superintendent, and Miss Sybil Abbott, her associate for years, came to visit me while I was serving as a "Y" secretary in Brooklyn, N. Y. Then I learned something of their regrets to leave the Southland, where they had labored for forty years with the colored girls. Their hearts yearned for any news of the girls they could receive. We would recall the busy, happy experiences of our "home" life together. Their reflections would go back before my residence in the home, and they would tell me of many things passed after I left the home in 1907.

Just recently I was looking through a stored trunk and found several pictures, handkerchief case, pamphlets, and many beautiful quotations Miss Mitchell and Miss Abbott gave to us on different holidays. I found a neat black silk tie that was given me by Miss Mitchell when she gave to each of the girls in the "home" a tie to wear

with their new uniforms. I am sure, throughout the United States and foreign countries (I think of Miss Anna Hall and Miss Hattie Hooks, in Africa) you will find young women and older women who have some keepsakes and tokens of love given by those dear women.

I count myself the most fortunate one in that I am the last of the Thayer Home girls who enjoyed a visit from them. I pass to all the girls and friends their happy and yearning thoughts expressed so tenderly for the girls. A few weeks after their visit with me, Miss Mitchell went to Bancroft-Taylor Home, and remained until removed to "Sunset Cottage," and waited patiently for her best home, there to be with our Saviour forever.

In making the following report of some of the activities of Boylan Home, I do so, believing some of the girls who plan to return, and some who will enter for the first time, will have the inspiration to "pull for the shore."

The Woman's Home Missionary Society contest for Queen Esther girls, national:

Three entered, writing a summary of the study book, "Youth and the New America," by G. Bromley Oxnam. All submitted throughout the United States. Louise Singletary, a Boylan Home student, won the prize; while Clara Benjamin received honorable mention. Louise Singletary's essay is published in the June number of the Woman's Home Missions.

Several Boylan Home girls tried in a contest conducted by the Stewart Missionary Foundation of Gammon Theological Seminary. These subjects were to be on Africa or some phase of missionary work. After an eliminating contest, two essays were sent to Gammon. One by Virginia Mae Argrette, on "Love of Liberty Brought Us Here," which depicted the struggles of the Republic of Liberia since it was founded. One by Ada Williams, on "The Peoples of Africa." Both girls won engraved Bibles as prizes.

Two original hymns were submitted, one by Rosa A. Emanuel; one by Lucille Duckett, for which each received engraved copies of the Methodist Hymnal.

A quotation from the Southwestern Christian Advocate of May 23, 1929: "Several schools entered the Stewart Foundation contest in hymns, essays, and orations. The first and second (grand) prizes, national, over all in the preparatory schools in prose, were: 1. Emanuel Manfield, Princess Anne Academy, Baltimore, Md. 2. Virginia Mae Argrette, of Boylan Home. In hymns: 1. Ernestine Ellis, of New Orleans College High School. 2. Rosa A. Emanuel, of Boylan Home high school.

Dr. T. H. B. Walker's prize for "Best History of Liberia": First prize won by Bernice McDowell; second prize a tie between Clementine Dayes and Gladys Harris. The prize offered was \$20, including a copy for each girl of the "History of Liberia," written by Dr. Walker.

JACKSONVILLE, FLA.

Daily Religious Training School

*At McCabe Methodist Episcopal Church,
Beaumont, Texas*

By Mrs. Lola (Williams) Carter

THE daily religious training school of McCabe Methodist Episcopal Church opened June 3, 1929, with an enrollment of 139. The purpose of this school is to train the young people, and to give such social, physical, and spiritual direction as will enable them to render the best possible service in the days that are to come. They are constantly reminded of life after death, but they need to be taught how to live here, which is the one prerequisite for the hoped-for "eternal life."

With this end in view, our able dean, Prof. E. W. Dean, director of religious activities, Wiley College, chose the following topics, with Scripture references, as lessons for daily instructions: 1. Making a Living In God's World; 2. Health, a Joy of Life; 3. God Wants Us All to Be Happy; 4. Living Together In God's World; 5. Standing for Something In Your Community; 6. Appreciating God's Beautiful World; 7. God Wants Us to Be Intelligent; 8. Religion a Way of Life.

Illustrated lectures were given at night in connection with the Bible class. Each lesson was varied, and brought something interesting. Life work was stressed in a large measure.

The physical culture class and supervised play, under the directorship of Mrs. O. C. Muldrew, was very interesting. The young people were greatly benefited. Mrs. Muldrew rendered very efficient service. Our pastor, the Rev. F. D. Mayes, placed on the lawn for the benefit of this class, thirty dollars' worth of playground apparatus.

The primaries, instructed by Mrs. Lola Williams Carter, did splendidly. The little folks were out in large numbers.

The music, under the direction of Miss Ida C. Goodwin, was splendid. Miss Goodwin rendered very valuable and efficient service.

The special features during the session were: A lecture by Mr. Wm. M. Holderly, "The Family," Houston, Texas; selections by the male quartet of Voth, Texas; and a noble sermon, "The New Negro," by the Rev. Professor E. W. Dean. Professor Dean has done much to-

ward inspiring the boys and girls of McCabe to look Wileyward. His work is of a high type, and the best available. The registrar reported an actual attendance of 111. The session closed June 11 with a spicy program, consisting of a demonstration of what had been covered. The physical culture class and the pageant, "Birth and Life," were very entertaining.

Too much cannot be said of the service which Rev. and Mrs. Mayes are rendering here. They have caught the spirit of the day. Christianity to-day is being instilled in the hearts of the children by them. The members of McCabe are proud of them. We look forward to a better and bigger McCabe, made possible through this type of training. We wish to express our appreciation to the faculty for the noble service they rendered. Our hope is that they serve us again next year.

Faculty: Prof. E. W. Dean, director of religious activities, Wiley College, dean; Mrs. O. C. Muldrew, instructor of physical education; Mrs. Lola Williams Carter, primary instructor; Miss Ida C. Goodwin, musical instructor; Rev. F. D. Mayes, pastor of McCabe Methodist Episcopal Church, manager and director.

Tea at the White House

(Continued from page 497)

Certainly there are not a few persons in the South who, because of their antiquated social traditions and their faulty ideas of government, are embittered by such incidents. This is unfortunate for such reactionary souls. The Government of the United States cannot maintain its dignity and accomplish its high purpose for black and white alike by proceeding on the sectional-minded track of this type of Southerner. The South may cherish certain social canons, but these can never become universal standards. They are contrary to the principles of social progress. The social process, when normal, seeks to effect the completest correlation and interaction of institutions, ideas, and men toward integration, fellowship, and social unity. They who oppose public fellowship in the social group are anti-democratic, anti-social, and anarchistic.

Certain prophets of evil are always averring that it is impossible to assimilate the Negro into the cultural process of the nation. The present howl about the DePriest affair is evidence that the problem in America is not whether the Negro has capacity for assimilation as a full-fledged citizen in the nation; it is rather the problem of to what extent he is accorded the privilege of being assimilated. The policy of the South is to strenuously and forcibly prevent his assimilation, then to cry out that he lacks capacity for assimilation. The election of Mr. DePriest to the U. S. Congress was a most vital step in the process of assimilating the Negro into the total cultural life of the nation, which simply shows that only the ballot is needed in the hands of the Negro American to put him in the position where he may enjoy the respect and rights which belong to him as an American citizen. Instead of the howl going up from certain harsh throats in regard to this event, every true American who believes in democracy in government and the rights of human beings in a society of their fellows should be rejoicing that the belated Negro American has at last arrived at the point where he enjoys a meager share of the respect and dignity due him in the government of which he is so vital a part.

CINCINNATI AREA

The Rev. F. E. Whiteside

Lakeside Invites You

ALWAYS attractive to the Methodists of Ohio, Lakeside, "on Lake Erie," bids fair this year to surpass its own good records and reach new goals in attendance, interest, and general effectiveness as a summer assembly. There is no other one spot in Ohio where so many Methodists will congregate during July and August, and it is safe to say that there is no other place in the State which will bring such a combination of recreational, intellectual, and spiritual pleasure and invigoration to so many Methodist people as Lakeside.

DREAMS COME TRUE

Five years ago Arthur B. Jones and Bishop Theodore S. Henderson told each other their dreams of a building that would bring honor to Lakeside by its beauty and comfort, and allow the resort to serve a large constituency in its major meetings. Neither of these daring souls has lived to see the dream come true, but the present manager of the association, A. L. Hoover, will have the joy on June 30 of witnessing the dedication of the new auditorium to its noble purpose for the ensuing months. The dedication will be one of the events of the season. Two unusual musical organizations open and close the occasion, the Cleveland Festival Orchestra of fifty pieces appearing on Saturday night, June 29, and the vested choir of Indianola Presbyterian Church, Columbus, offering a sacred concert on Sunday evening. The dedication service proper occurs on Sunday morning, with Dr. Ernest C. Wareing presiding, and Bishop Francis J. McConnell preaching the sermon. In the afternoon the building will be open for inspection to all.

The management announces an exceptional schedule of education and entertainment for the chautauqua periods, while a variety of religious gatherings adorn the calendar. Three Epworth League institutes will convene at Lakeside: the Central German Conference from July 29 to August 4; the Ohio Conference division from August 5 to 11, and the North-East Ohio Conference division from August 12 to 18. Young women and girls will also attend two other meetings, the schools of missions of The Woman's Foreign and Woman's Home Missionary Societies, from July 21 to 25 and July 28 to August 3, respectively. These schools will provide for adults, young people, and juniors. Talented speakers will review the textbooks of the societies and all Methodist women will find something of inspiration and helpfulness in the programs. The foreign society announces Mrs. O. N. Townsend, Mrs. F. I. Johnson, Mrs. R. L. Thomas, Mrs. J. M. Dolbey, and Mrs. C. C. Peale as speakers and directors, and the home society will have Mrs. Cora Downs Stevens, Miss Margaret Palmer, Mrs. W. H. C. Goode, Mrs. L. M. Layton, Mrs. J. W. Dowds, Miss Grace Steiner, Miss Gertrude Cardus, and others on their program. Each school will feature a pageant depicting the work of the society.

NOTED ARRAY OF TALENT

Of wide interest to ministers and laymen alike is the Bible Conference, scheduled for July 21 to August 4. Noted speakers from Great Britain, Canada, and the

United States promise a program of exceptional brilliancy. Among the speakers will be: The Rev. Frank H. Ballard, of Bristol, England, well known as preacher and author; the Rev. A. Robert George, of Ottawa, Canada, who has previously appeared at Lakeside, as well as at other assemblies in the Cincinnati Area; Professor Glenn Clark, of Macalester College, teacher of English and writer of books; Dean L. A. Weigle, of Yale Divinity School; the Rev. Joseph M. M. Gray, pastor of Central Church, Detroit; the Rev. D. D. Jones, president of Bennett College, Greensboro, North Carolina; Bishops Adna W. Leonard, Charles L. Mead, and Frank W. Warne, and others.

Mr. and Mrs. Harold Clase will have charge of the music for the Bible Conference. The Methodists of Ohio are well acquainted with the work of this accomplished couple, and the mere announcement of their coming gives promise of a most enjoyable musical setting for the splendid program of the two weeks.

It will be noticed that some of the meetings mentioned overlap as to dates. In fact, the schools of missions are scheduled for the same time as the Bible Conference so that their members may have the benefit of some of the lectures and addresses of the Conference. Similarly, the Central German Conference ministers and laymen have their Bible Conference during the week of July 29, holding sessions of their own at certain times and at others joining with the English Conference to hear some of its noted speakers.

METHODISM'S SUMMER HOME

Lakeside is growing each year in the number of visitors, and especially in the number who establish summer residences on the grounds. This brings many Methodist people into the regular services of Lakeside, including the celebrated men's Bible class, which meets every Sunday morning on the lawn of the Lakeside Hotel under the leadership of Dr. E. C. Wareing; the women's class in the auditorium, with Mrs. Florence Richards as leader, and graded classes elsewhere for all ages. The presence of a growing colony of Methodist ministers also permits many informal gatherings of committees and groups interested in different phases of Annual Conference work. Taking advantage of the residence of more than one district superintendent and the presence of others during the Bible Conference, the cabinets of the two Conferences will meet for important pre-Conference business. The Executive Committee of the Area Council also will find the time and place convenient for a number of its members to hold a session.

Altogether, Lakeside offers so many inducements that it will surely be a Methodist Mecca this year and the faithful undoubtedly will turn their steps toward the lake with high expectations of fine things in store. Notable decisions will ensue among young people and older ones as well and Lakeside will be the inspiration of fresh courage and zeal for a host of folks in the work of the Kingdom "back home," where the way is hard and the burdens heavy, but where the challenge of Christ comes with new appeal and promise to those who have been under such spiritual influences as Lakeside will provide.

INDIANAPOLIS AREA

The Rev. E. R. Zaring, D.D.

Circuiting On Mule Back

FROM time to time this page has made reference to the methods of circuit riding in days ago and contrasted them with the present facile means of transportation. The following paragraph gives the experiences of Dr. Fifer, of the Indianapolis District:

"In my journeyings as a preacher of the gospel I have enjoyed or endured all types of transportation except the aerial up to date. Several times one summer I 'hoofed' it seven miles out into the country and back on Saturdays and Sundays except when I struck a lift by some farmer in a 'jolt' wagon or buggy. For a few months I rode a pony in making pastoral calls. For awhile I drove a semi-superannuated white horse, drawing a very dilapidated and ancient buggy. Then I had the finest little black horse, weighing one thousand pounds, and a nifty top buggy. For three years and more I rode a bicycle, a Cleveland, in and about town and country. Since then several automobiles have been worn out. Mountain trails, prairie roads, bridgeless creeks, winter blizzards, spring floods, dust storms, flat tires, muddy roads, ill-marked highways, all have combined with sod house, cabin, school house, tent, town park, college rostrum, country church, city church, and most precious of all, a coach house chapel in Nazareth to make my ministry interesting, at least. But I never had the privilege of riding a Kentucky mule as part of the transportation to a school-house appointment until a few Sundays ago. He was a safe bridge across 'a branch.' I wish to say that I mounted from the right side, that is the left side of the mule. In that school house were sixty persons, fifty of whom were young people and younger boys and girls. The special music was furnished by four boys playing harmonicas or jews harps. One lady in attendance wore an old-fashioned sun bonnet on her head, and it looked good! I am for mule-back riding—in emergencies!"

My father used many beasts of burden during his earlier years of circuit riding, not the least serviceable being a big white mule that carried him for several years. As my father weighed considerably over two hundred and fifty pounds, a mule was deemed more sure, while the white served conveniently as a signal afar off that the preacher was coming to town.

Areagram

THE choir of Broadway Church, Indianapolis, have memorized over fifty anthems, permitting the members to sing without books or music sheets before them. I can fancy the additional interest attaching to such music. It is something new. There must be a directness of appeal to such singing well worth the extra pains and trouble to acquire, just as the man in the pulpit who speaks without notes has a decided advantage over the slave to his manuscript. I shall hope sometime to have the pleasure of listening to this choir.

Anent the Combined Service

APROPOS of the publication in the Western of May 23 of the plan for combined worship and church school services as maintained at the Franklin, Ind., church, I have received an interesting statement from the Rev. Arthur Staples, pastor of Trinity Methodist Episcopal Church, Portsmouth, Ohio, together with the order of service which he has been following with signal success. I am glad to give the readers of the area page the advantage of his comment:

"For ten years I have used the combined service in a little different form which, I believe, for the average church will work out with better results. Instead of having the lesson study before the sermon, which usually, where it has been tried, has not produced a devotional atmosphere for the worship period, I have the sermon first, and then the department work and lesson study in classes.

"When I came to Trinity Church three years ago, I found a large, successful Sunday school, at least three fourths of whom went home after the Sunday school was over, and the morning congregation was very small. Then, by the unanimous action of our official board and Sunday-school board, we adopted the combined service plan, and for more than two years we have had not only a large morning congregation, composed of practically all the members of the Sunday school, as well as those who formerly came to the church service—a congregation that would be the delight of any pastor or any church—but we have also a largely increased attendance at our Sunday school.

"The plan we use now, while we vary it somewhat from time to time, is as follows, beginning at 9.30 and closing at 11.30:

- Orchestra (beginning at 9.15).
- Processional (congregation standing).
- Hymn.
- Apostles' Creed.
- Pastoral Prayer.
- Anthem by the choir.
- Responsive reading (either from the Psalter, or from the Uniform Sunday School Lesson).
- Gloria Patri.
- Announcements.
- Offertory.
- Sermon.
- Prayer.
- Hymn: (The congregation sings the first two verses, and the rest of the hymn is used by the choir as a recessional.)
- Lesson study in classes.
- Closing exercises in departments.

"Our Sunday-school superintendent presides at the morning service, announces the hymns, leads in the Apostles' Creed, and makes the announcements. I make the pastoral prayer and preach the sermon.

"This plan varies a little from that which you have suggested, and may be perhaps better adapted to some churches than having the Sunday-school lesson before the sermon."



The Home Department



The Makin' of Friends

W. B. SPRAGUE

If nobody smiled and nobody cheered and nobody helped us along.
If each every minute looked after itself and the good things all went
to the strong.

If nobody cared just a little for you, and nobody thought about me,
And we stood all alone in the battle of life,
What a dreary old world it would be!

If there weren't such a thing as a flag in the sky as a symbol of comradeship,

If we lived as the animals live in the woods here, with nothing held
sacred or dear,

And selfishness ruled us from birth to the end, and never a neighbor
had we,

And never we gave to another in need,
What a dreary old world it would be!

Oh, if we were rich as the richest on earth and strong as the strongest
that lives,

Yet never we knew the delight and the charm of the smile which the
other man gives.

If kindness were never a part of ourselves, though we owned all the
land we could see,

And friendship meant nothing at all to us here,
What a dreary old world it would be!

Life is sweet just because of the friends we have made, and the things
which in common we share;

We want to live on not because of ourselves, but because of the people
who care;

It's the giving and doing for somebody else—on that all life's splendor
depends.

And the joy of the world, when you've summed it all up,
Is found in the making of friends.

That Sunday Dinner

HILDA RICHMOND

ALL over the land are multitudes of housewives who believe, or profess to believe, that if the whole family gets out to morning worship on Sunday the dinner must be delayed until two in the afternoon, or else it must be the "cold piece" of our ancestors. They say that during the week the children must, necessarily, be in a hurry to get back to school and the husband and father more or less disturbed, if not actually absent from his family for the noon meal, so they consider it a religious duty to provide the best meal of the week on the first day of the week.

Now a good Sunday dinner is a prime necessity, and there is no surer way to bind the children to the home in those days when they are mere walking stomachs than to make Sunday dinners the best of the week, but it can be the best and still the whole family may enjoy Sunday school and church on Sunday morning without hurry, worry, or delay in serving dinner when they get home.

Time and again we have sat down to a good dinner forty minutes after getting home, and had guests besides, so there is nothing mysterious or difficult about it. Furthermore you do not need a fireless cooker to do it, but can use wood, coal, or gas, or the new electric range that is coming into use in many localities. The chief item in the whole thing is a determined woman who desires that she and her house may serve the Lord, and not forsake the assembling themselves with Christian people, and who still has grit and grace enough to carry the good dinner to completion on time.

By putting the meat into the oven with a safe fire the large Sunday morning item is taken care of. I sear a roast all over and put it into a roaster, or iron kettle, which is used for pot roasts. Then I see that the fire is low and steady, and dismiss the meat from my mind. If it is chicken, the oven is made quite hot to start it, while washing dishes, and then made safe for the long, slow cooking recommended for all fowls. Only once in a long term of church attendance did the dinner

scoreh. If it is summer and roast too heavy, a convenient slice of prime ham, or a juicy steak can be cooked in ten minutes.

The vegetables vary with the season. In winter the canned vegetables are opened early in the morning, or the day before, and placed in granite pans for heating. The potatoes are pared early in the morning and ready in the kettle to be put on before my wraps are off on returning from church. Often in winter large potatoes and sweet potatoes are placed in the oven with the roast, and come out done to a turn at noon. The head lettuce is washed and set in a cool place, the celery cleaned, the spreads ready, the relishes in dainty glass dishes, and everything is at hand for quick table setting and serving.

The dessert is the easiest thing to manage, because it is so often cake and fruit, either fresh or canned. Sliced oranges with powdered sugar, fresh dates or figs, grapes, peaches, berries, and pears in season will furnish about two-thirds of the desserts of the year, and have the added merit of being healthful, more healthful than pies. We even have mince pie occasionally in winter made on Saturday and reheated on Sunday. A plate of homemade candy or some fine chocolates answer in an emergency, or we use raisins and nuts to help out for an extra treat. Fruit gelatine is easily made and liked by most people. As to cake, it is not rich or elaborate, small iced drop cakes, either plain or containing fruit, being the favorites.

While the potatoes are cooking the table is set, the gravy made, the salad dressed, and the canned or fresh vegetables prepared. One half hour of systematic, carefully planned work will do it, and a long, leisurely, satisfying meal is the result. It takes thinking and it takes work ahead of time, but it pays, and any woman who wills to do so can be present at morning worship and still have a good dinner for her family.

A Day That Was Different

MRS. RUTH JACOBS

OH, DEAR," sighed Eunice, "every day is just alike. It's reading and music and fancy work; driving and tennis and parties. I do wish I could have at least one day that was different."

"You may, dear, if you will come with me."

Eunice was startled; had she really been thinking out loud? Yet there on the walk before her stood a sweet-faced little figure in plain black garb offering to grant her wish; just like the happenings in the old fairy tales she and brother Bob used to read under the old apple tree. How often they had wished for a fairy godmother who would grant their wishes.

Presently the cool, dainty frock she was wearing had been changed. In its stead she was dressed in a last year's brown linen.

"Would you mind if I took some of these?" asked the guide, pausing beside a bed of gorgeous sweet peas. "They help so much in making a 'day that is different.'"

"Certainly not; take all of them if you wish. I'll gather these pansies, and there are other flowers in the garden if they will help. I am so anxious for a day that is different."

The guide smiled. "Do gather them, dear; they will help wonderfully. The flowers gathered, they started down the street together. The streets and scenes became more and more unfamiliar to Eunice as they journeyed. Presently she found herself in a section of the city where the air was hot and smoke laden, the houses were old and dilapidated, and the women peering at them from the open doorways as they passed had a careworn and often slatternly appearance.

Eunice was beginning to wish she had never come. This was not what she had planned. Certainly it was not what she wanted. A group of children began gathering about them; children such as she had never seen—ragged and unkempt, they seemed to come from everywhere. But their one plea was, "O gimme a flower, lady, gimme a pretty flower."

Eunice's first impulse was to draw away from them, but it was impossible. They were all about her, so she watched her guide as she smilingly placed a flower in each eager little outstretched hand, and soon found herself doing likewise. Her heart grew strangely warm and a mist covered her eyes as the hot, grimy little hands hungrily grasped their treasures. Eunice wondered if it could be possible that these were the first flowers they had had all summer.

A little farther down the street they entered one of the houses and the guide led the way up two flights of stairs. Here a little old lady greeted them kindly and welcomed them into her tiny room, which was clean, but dark and very warm. After chatting pleasantly for a few minutes the guide said, "You may give Mrs. Gray some of your flowers if you like, Eunice."

The little old lady took them with trembling hand. She buried her face in their cool fragrance and tears stole softly down her cheeks as memories of other days returned. "Oh, dearie, they're so lovely. How sweet of you to bring them. We used to have them just like these in our yard at home."

They soon left and the guide said: "Usually when I visit Mrs. Gray I read to her; she enjoys it so much and says it gives her something new to think about. But to-day she does not need it, for your flowers will keep her happy for a long time."

There were several other calls made; some on the aged, some on little cripples, and some on mothers with fretful babies. Everywhere they found those who had very little to brighten or change the monotony of their lives, and always they found their short call and a few of their fast diminishing supply of flowers brought a ray of joy and gladness almost pitiful to see.

Presently the guide said: "It is growing late and we haven't many flowers left, but I should like to take what we have to the Children's Hospital, so we will leave this district now and have lunch, then if you are not too tired you may go with me to the hospital."

At the hospital Eunice walked wonderingly between the rows of little white beds and watched the pale, thin little faces light up as the weak little hands reached out for her flowers. Some of the stronger ones listened eagerly to the stories told by the guide, and then at the guide's request Eunice sang a few songs which brought delight to her young hearers.

Leaving the hospital, they were soon at Eunice's home again. "And how did you like your 'day that was different'?" asked the guide. For answer Eunice's arms were about her as she said: "Oh, it has been perfectly lovely! And you—you—why you've made the day different for so many people besides me!"

"You've helped, you and your flowers."

Eunice's eyes were shining. "Come and gather them often, every day, if you like, and may I go with you again some time?"

"As often as you wish, my dear," replied the guide, who, by the way, if you have not already guessed, was a little deaconess of the Methodist Episcopal Church, whom Eunice had often met, but had never really known before.

Eunice lay awake for a long while that night with the cool night air blowing softly through her open window, and thought over the day. "It's been different—oh, so different, but such a happy day!" Then, looking up at the stars which shone through the treetops outside, she added softly, "I wonder if I could ever be just a little bit like her—that dear little deaconess, and always make others happy as she does."

The stars shone more brightly; a calm voice from within reassured her, and smiling, she fell asleep to dream not at all, but to waken in the morning with a new purpose in life, a purpose that was destined to make all her future days different.

The Shining Home

SOME homes impress one, somehow or other, as shining and cheerful with both good housekeeping and the spirit of progress. Others have a depressing effect, the very atmosphere being redolent of the furnishings of other days, which are kept for the sake of sentiment, but are long since past their attractiveness and their comfortable use.

It takes a little courage sometimes to set aside some of the things to which we have grown more or less attached, and none of us wish to be extravagant, or over ready to make replacements before the time comes. But oftentimes a little rearrangement will work wonders.

Two old homes, side by side, come to mind. One has never had anything changed or replaced. The heavy hangings, the faded and worn furniture, the chairs with weak springs, and the old-time window lambrequins are all eloquent of age and decrepitude.

In the other home, the home maker has been of a different type, and everything has been kept cheery, up to date, and, best of all, harmonious. Probably no more money has been spent than in the first home, and besides the family occupying the second one is *happier, more successful, more prosperous, and healthier* than the people occupying the first establishment.

The head of the second home has had the courage to do a good deal of work with her own hands, and to make changes when they seemed advisable. Naturally, she does not discard her best articles, but she

expects that from time to time some of the older pieces will wear out or have to be retired. These are usually given away or sold to the secondhand man, unless they can be used at the summer cottage.

If a new article is purchased—a good one is selected, and place is made for it by rearrangement of other possessions. Then upholstering is always done in soft, neutral colors and the bright color note obtained by cretonne hangings and cushions, silk lamp shades, or jars of radiant flowers.

It is not so much the money that is spent, as it is the good taste and the good judgment in the harmony and up-to-dateness of the selection and the arrangement. The spirit of the home is always a reflection of the spirit of the home maker. By moving worn furnishings from the head to the foot of the class, and by the use of simple, artistic taste, almost any home may be kept shining with good cheer.

Tested and Timely Recipes

CARROTS AND GREEN PEAS.—Heap the peas in a mound on a platter, and the carrots, cut in long slices instead of in dice, arrange in a border around them. Do not use white sauce when serving with peas, but put them back into the stew pan after they have been cooked, stemmed, and cut into slices, and for every pint add one tablespoonful of butter, one teaspoon of sugar, one-half teaspoon salt, and two tablespoonfuls of water, and let simmer until thoroughly heated.

MELON SWEET PICKLE.—Pare off very carefully the green part of the rind of a good ripe melon, cut in pieces two inches in length, place the melon in strong salt brine twenty-four hours, then twenty-four hours in alum water, taking three-quarters of an ounce of alum to one gallon water. Boil in vinegar until tender enough to pierce with a silver fork. Drain; stick cassia buds in each piece of melon, then boil one quart vinegar to four pounds sugar, cinnamon and cloves to taste; boil till syrup is like molasses; let melon stand in syrup a few hours, take melon out of syrup, placing it in jars, then boil syrup again and pour boiling on melon, and seal well.

CHOW CHOW.—One quart tiny cucumbers, two quarts small white onions, two quarts green tomatoes chopped coarsely, two fresh heads cauliflower, cut in small pieces, or two heads of white, hard cabbage. After preparing these articles, put them in a stone jar, mix them together, sprinkling salt between sparingly. Let them stand twenty-four hours, then drain off all the brine that has accumulated. Put these vegetables in a preserving kettle over the fire, sprinkling through them one ounce of turmeric, for coloring; six red peppers, chopped coarsely; four tablespoonfuls of mustard seed; two of celery seed, two of whole allspice; two of whole cloves; one cupful best cider vinegar; one cupful of sliced comquats; cover tightly and simmer till it seems tender, stirring it often. Put into bottles or glass jars.

Lord's Prayer

Our Father in heaven,
We hallow Thy name;
May Thy kingdom holy
On earth be the same.
Oh, give to us daily
Our portion of bread;
It is from Thy bounty
That all must be fed.

Forgive our transgressions,
And teach us to know
The humble compassions
That pardons each foe.
Keep us from temptation,
From weakness and sin,
And thine be the glory
Forever, Amen.

Friends are made, not found.

Courtesies are seldom wasted.

Don't make a bluff, make good.

Extravagance is mother of want.

Old time styles were as strange as now.

When you've nothing to say, say nothing.

[That which cost nothing is worth nothing.

Woman is most invincible when most a woman.

Learn to save and you'll not dread a rainy day.

A high ideal is a spiritual blue print for one's life.

The modern girl is what the modern man makes her.

No deal is ever right unless both parties are benefitted.

Ignore the story which can not be made funny without profanity or obscenity.



Our Serial Story



When Love Comes Through

E. C. W.

"CERTAINLY I do—ab-so-lute-ly."

"Certainly what?" I answered as I strode leisurely into the professor's room of the little Tennessee college.

"Oh, where did you come from, dean?" she replied, turning toward me, her face flushed with surprise.

She had spoken out loud, thinking no one was near. What was behind that expression, "Certainly I do"? I had heard the young people of the institute ring the changes on that powerful word—"Ab-so-lute-ly."

"You certainly do—what?" I bantered.

"Something I might tell you, but maybe I won't," she replied.

"Why not tell me? I might be a father confessor. Absolutely, now, why not tell me?" I playfully urged.

"It is a personal matter. I have just made the great confession," she answered as she settled back against the frame of the open window.

I knew she was in that state of mind which would lead her to talk freely. Indeed, she appeared to be anxious for a moment of quiet fellowship. Something was on her mind she evidently desired to share with someone. She did not move away. She seemed content to continue the subject. As she stood before the open window the frame made a picture of a Southern girl not soon to be forgotten. She was a daughter of Old Tennessee, and the blood of many generations of aristocracy flowed in her veins. Her hazel eyes were set under a protection that gave them opportunity to conceal their intent, but afforded her a medium for expression of frankness and grace I had seldom seen. Her face was one of feminine strength. Every feature was developed to its fullness as though the hand of century-old culture had turned each curve and rounded every muscle into artistic form. She was not a brunette. Though her hair was jet black, her skin was white, with a pink shade, showing the blue lines of the veins that left their traceries upon her cheeks and about her temples. Back of her across the valley lay the Smoky Range Mountains. They gave distance, perspective, and balance to the picture that had suddenly formed itself before me. It was late afternoon. The sun was slowly disappearing behind those mountains and meanwhile filling the sky with a golden light. Her black hair took on a glow that set the fairness of her face in a wreath of color which seemed to play back and forth as her smile formed and disappeared under the warmth of her emotion. The members of the League institute had gone out to "Old Round Top" to watch the sunset, which is always an event of the day in the vicinity of Sevierville.

In the midst of this quiet a deep sense of relaxation appeared to come over her. Utterly unconscious of the impression she was making on me, she took possession of the situation as though I were there to serve her purpose without regard to my feeling or wish in the matter.

Apparently she was without the least restraint. She lifted herself into the window and sat facing me. The position appeared uncomfortable. She shifted, pulled at her skirts, jostled, and tried to settle herself. All this time she did not utter a word; neither did she look in my direction. I sat as one "put," witnessing a performance and waiting my opportunity. Suddenly she turned, lifted her feet, placed them against the opposite casing of the window, silhouetting herself against the sky, with its mountains in the distance and the setting sun in the background. Placing her hands upon her knees, "Now I'm fixed," she said, looking at me with a smile a younger man would have coveted. She waited. Her eyes said, "Now what have you got to say about it?" My first impulse was to draw near. Caution restrained me, for I did not want to become a party to a romance, but rather to witness the acting of one.

I wanted her to talk. That had been my prerogative during

many hours of the day. Intuitively I understood she wanted me to ask questions and give her an opportunity to express herself.

"Yes, ab-so-lute-ly, I would like to know what you have on your mind."

"On my mind!" she exclaimed; "that is not where you will find it."

"What do you do when you certainly do?" I bantered. "Was that a spiritual acknowledgment or a personal confession?"

"Perhaps it was spiritual," she answered with a teasing twinkle in her eye.

"It might have been," I answered; "but at these institutes more things are wrought by social contacts than by prayer."

"Well, you know I am not worldly-minded," she countered. "What might have meant, I do most certainly love Christ."

"Oh, it is a matter of love then?" I answered, leaning forward to catch the reaction she would give to such a personal matter.

"I am not saying," she parried.

"Certainly you know what you meant, ab-so-lute-ly," I answered in a teasing mood. "Am I not right in saying what you have in mind is not a what, or a why, or a when, but a whom? You most certainly love—whom? Why should I be interested? Why should I pry into your heart affairs?"

"Oh, you would be interested if you only knew—him," she replied with evident animation.

"Yes, I understand. The whom is Christ. You love, you cannot but love Him," feigning not to understand.

"I knew you could not make it out," she replied with a hearty laugh. Then she caught her breath, closed her lips tightly, and clasped her hands about her knees, pretending to rock back and forth.

"Wouldn't that be the logical form under the circumstances?" I ventured. "All week we have been thinking about Him. He has been the one object of our songs and prayers. Why am I not right in saying, 'Certainly you do love Christ'?" This I said with a banter, hoping to lead her on as she was settling back, while a far-away look upon her face warned me that she might change her mood.

"Certainly I do love," she slowly replied with a seriousness that sent dark shadows about her eyes and pulled her lips poutingly as though registering a decisive resolution.

"It is a matter of whom, then, rather than what or how or why?" I suggested.

"Yes, it is no longer what, or how much, or when, but whom," she replied suddenly changing her position and facing me with a look that threw open the corridors of her very soul.

"Christ," I suggested, thinking she might be in a spiritual mood.

"Yes"—"No"—"I love Him. Certainly I do love Him! But He is not enough. I have acknowledged a love that will lift my regard for Christ aloft upon the shoulders of a strong and noble man."

"Ah! that is a divine discovery," I hastened to answer in order to keep her sensitiveness from suddenly closing the door of her confession, causing her to turn away under the control of a feeling that I had trapped her into revealing an inner secret.

"Well, I have committed myself to it," she replied. "I have had my difficulties. The decision was reached after many hours of struggle. Yes, a struggle to make up my mind that I was in love with a man whom other girls coveted."

"Why will a woman struggle when caught in the hands of love?" I questioned in order to keep her thought on the mystery and wonder of it.

"Yes, why?" she continued with increasing interest. "Why should I not love him? If you could see him I am sure you would wonder why I hesitated, even for one moment." Her face lit up with a light no poet can describe and no painter could portray. It

was an illumination of a soul after having touched the eternal flame that burns on the altar of divinity.

"Will he attend the institute this week?" I inquired.

"Oh, yes, he is coming on Saturday. I want you to meet him. I am sure you will think him to be a prince."

"Certainly, I shall be glad to meet him, because of what I know you to be, a Christian girl with high ideals of devotion and of what a woman's love for a man ought to be." That was philosophizing too much. I discovered it affected her by an appearance of self-consciousness. I hastened to draw her back into the glow of warmth and feeling where she would freely talk.

"It must have been a wonderful day when you first discovered him," I continued.

"I do not know the day," she replied. "We were in our senior year in high school. That was last year. We had both been converted in an evangelistic meeting and had found a loyalty to Christ that made evangelists out of us. He led many of the other boys to Christ. He is a leader. Born to it. The blood of the old South gives him an urge that traces back to the days of slave and master. Just wait until you see him! I resolved that I would bring every girl of our class to Christ and match up his achievement. That was all right, wasn't it?"

"Yes, certainly," I replied, knowing that I was hearing a story of late adolescent love and religion, which is the most powerful and piquant thing in human life.

"Almost every boy and every girl in the class was brought to Christ," she continued. "Our work, under the leadership of the evangelist, resulted in the greatest revival ever held in our city. Gene worked with the boys; I worked with the girls. When the time came for the senior class dance we met our first difficulty. We feared it would be our Waterloo."

"Why not dance?" I interjected.

"That was what many of them asked," she replied.

"What did Gene think?" I asked.

"Well, he had been raised to it, and so had I," she answered.

"Why, then, did you hesitate?" I suggested.

"We had a conscience on that subject. We had become Christians," came her reply as quick as a flash. "We set ourselves against the dance. It was a hard battle. For a time it looked as though we would be defeated. The opposition took form. Bitter controversy arose. The line appeared to be definitely drawn. The superintendent declared it was a matter for us to decide. Gene and I determined we would fight that battle in the name of Christ. We would not lead away from Him those whom we had so recently led to Him."

"It took a good deal of courage," I responded.

"Not at all when your heart is hot," she replied. "When the mass meeting of the class was called to consider the matter we were ready. I made a speech, asserting that we had all taken a definite stand for Christ, and that we could not afford to do anything that would lead away from Him. I claimed that the world would be shocked and disappointed in us as young Christians if we voted to have the dance. Many of the class were surprised to hear me make that speech, because they thought that after the heat of the revival was over I would go back to the atmosphere of worldly society in which I had found my former pleasures. Then Gene spoke. Evidently it appeared we were doing teamwork. He was a little nervous at first. When his long line of Tennesseean ancestors got into action you should have heard him. He spoke like a Calhoun, with the eloquence of a John Temple Graves, fired with the spirit of Henry Grady. I looked into his face and saw a great light, which threw its illumination down the corridor of his future years. While I forgot everything but him, I was suddenly startled by a burst of applause, and pulled to my own feet by the rising of the entire audience to acclaim what he was saying. The meeting closed with a decided victory in behalf of 'The No-Dance Battalions.'"

"That was a wonderful achievement," I replied. "Senior dances are not opposed much these days."

"Yes," she shyly replied; "but the biggest thing of that day was not an achievement, but a discovery."

"What did you discover?" I interjected.

"Gene!" she replied with a sense of satisfaction that was as positive and delightful as a long draft of nectar.

"Does Gene know how you feel toward him?" I questioned without hesitation.

"Yes, he asked me one day when we were down by the spring if I did. I foolishly replied that I did not know."

"Well, did you know?" I urged.

"I knew something, but I did not know what I knew. I was not ready to say it. Of course you do not know how delicate and serious a thing it is to frankly reply in the affirmative to the interrogation of the soul."

"Well, hardly," I answered. "I have never been on that side."

"I couldn't say what I wanted to say and simulated indecision," she replied as she slipped down from the window sill.

"So that explains your acknowledgment—I most certainly do—ab-so-lute-ly," I replied with a final word. "Perhaps you will tell him when he comes to-morrow."

"That all depends," she answered with a flush. "Perhaps he won't ask me."

The Emergency Call

"RING the hospital, Central, please," came a nervous call over the phone.

"Yes, this is the hospital," came the response. It was past midnight, and the great public institution was deeply enfolded in sleep. "What is wanted?" continued the operator as she waited.

"Just a minute," came from an agitated voice. Then ominous silence. Conversation could be heard at the other end of the line. Something dreadful had happened.

"Hello! Are you there?" came finally from one manifestly disturbed. "Is that the hospital?"

"Yes, this is the hospital. What do you want?"

"Well, we don't know what we want. A terrible accident has occurred down the road. A bus carrying thirty people ran into the ditch, turned over twice and wrecked itself. Three people are dead and a half dozen injured. Two physicians have arrived. They have asked for room and service in your hospital. What can you do for them?"

"Bring them on. We will be ready."

Outside the rain was falling, making the highway slippery and dangerous. The victims of the accident were loaded into automobiles and hurried toward the city. It was a race against death. They flew over the paved road while the physicians watched the white faces of their patients as the agony of pain wrenched their broken bodies.

Meanwhile at the hospital the great surgical building had been flushing with light. The operating room on the top floor was preparing for an emergency. A group of nurses in immaculate white answered the hurry call. The "X-ray" technicians appeared ready

for their part of the work. The internes came hurrying upon the scene. The tables were prepared, surgical dressings placed, antiseptics were applied by the house physician. The orderlies gathered at the rear entrance with their conveyances for quick action. Special instructions were given the elevator boys to work with care and rapidity. The laboratory technicians had been instructed to have all drugs in readiness.

The house of healing was prepared and waiting for the demands of an emergency.

Soon the rushing of a dozen automobiles could be heard moving down the approach. The dark night was a shield for the ugly hand of death to do his work. The machines slowly filed past the entrance where the suffering were taken in charge. A woman with head crushed, unconscious, was thought to be dying; another woman with limbs broken and flesh mangled was hurried to the elevator; a man with wounds about his head, blood upon his garment, and in collapse from pain, came next. Then another and another, limp and broken, sunken of cheek, ghastly, and torn with groans and appeals for haste, were hurried forward and delivered where the anæsthetic would be administered relieving pain. The physicians and internes examined the wounds, located bruises, sprains, and fractures, preparing the patients to make the fight with death by the assistance modern science can furnish at times of great peril.

An hour passes; again the lights are out, and all is quiet. The house of mercy awaits the morning dawn.

This is the description of a little drama enacted recently at Bethesda Hospital, Cincinnati, Ohio. Such a scene may be said to occur in every hospital many times during the year.



Women's Activities



We Build Jerusalem

WILLIAM BLAKE

And did those feet in ancient time
Walk upon England's mountains green:
And was the holy Lamb of God
On England's pleasant pastures seen?

And did the countenance divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among these dark Satanic Mills?

Bring me my Bow of burning gold:
Bring me my Arrows of desire:
Bring me my Spear: O clouds unfold!
Bring me my Chariot of fire!

I will not cease from Mental Flight,
Nor shall my Sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant Land.

The Sixtieth Anniversary

THE Woman's Foreign Missionary Society of the Methodist Episcopal Church plans to celebrate its sixtieth anniversary at Columbus, Ohio, October 23-30. The program for the occasion is practically completed, and bids fair to be one of the most remarkable since the great gathering in that city since Centenary days.

We publish the following letter from a group of women on the foreign field in order that our women here may know how they feel about the celebration:

"Behold, we bring you good tidings of great joy! This year our wonderful Woman's Foreign Missionary Society reaches its sixtieth anniversary, and we, her children, are asked to join her in a world-wide celebration of this happy event. Truly the Lord has blessed our society! Sixty years ago it started with one tiny society composed of eight devoted Christian women. Now we number nearly twenty thousand societies, including young people, and we have a membership of over half a million. Thus we have spread to the uttermost parts of the earth. Almost every nation under the sun has educational, medical, and evangelistic work carried on by us, so that, literally speaking, millions are influenced by our members every year. Annually now between five and eight million dollars (Mex.) are spent on our work, and all this vast sum is raised by the women in small individual amounts, so that the sum total represents an enormous amount of work which is rendered free.

"Thus the message of salvation is brought to millions of people, and thousands of women every year accept Christ as their Saviour. Think of the revolution of thought, culture, religion, and practice brought about by this huge army of silent workers who, every day, are trying to serve their Lord faithfully, each in her own sphere of action!

"Think what our society has done in our country alone! Going is the almost universal custom of opium smoking which, while it still exists, is not nearly so prevalent as a few years ago! Going are the bonds which used to crush the bodies of our women as well as their souls! Going also is the inequality of women which forbade their sharing in the education of their brothers and in the government of the country.

"Think of all that the society has done for us! How bright is the future before us and our children! Surely the Lord has wrought marvelous things among us, and we should glorify Him and praise Him without ceasing! Let us rejoice and let us magnify Him without end!

"Surely we wish to serve our country and save her from destruction! Then let us worship the Lord victoriously and seek to bring a host of our sisters to love Him and serve Him, too, for He alone can save us and preserve us from our enemies both within and without. In order to attain this end, let us offer ourselves as living sacrifices to Him, so that at all times and in all things we may be willing to obey Him and serve Him faithfully as He would have us. May no danger daunt us; may no labor affright us; may no scheme baffle us, and in every way may we be willing to live and to act for our Christ who has loved us beyond measure, and who expects us to follow His footsteps, no matter where they may lead us.

"Also, let us be true to our stewardship, holding our time, our talents, and our money as His own, but ours to use for His service. If our stewardship is not a true one, then our consecration is not sincere, for lip service alone is not sufficient for our Master. 'It is more blessed to give than to receive' should be blazoned from the hearth to the church until no person could miss its meaning and thereupon would strive to carry out its instructions. Think of the glorious return of such action! Everywhere, then, the churches would be self-supporting and self-propagating. Also everywhere we should have a glorious body of Christian women who would be preaching our Christ crucified and risen, and therefore able to save our people to the uttermost. And if our own blood sisters were saved, then surely our country would be saved, for Jesus would reign supreme in our homes, our schools, our hospitals, and our legislative halls. And if He should reign supreme, then no evil could befall us, for we should overcome the evil which is within us, and we should surely become a strong and great nation, serving our Lord in all humility and love. Let us unitedly strive to attain this end and purpose, and let us pray without ceasing."

The Fiftieth Anniversary

THE Woman's Home Missionary Society is planning to celebrate its fiftieth anniversary at Cincinnati in 1930. This organization was founded at Trinity Church in 1880, under the leadership of some of the most far-seeing and dependable women the Methodist Episcopal Church possessed at that time. The annual meeting of the society affords the opportunity for this celebration. Each year there is held a fall meeting of the board of managers. The officers and representatives of the different activities of the organization meet to make their reports and to give a review of the growth and efficiency of their organization. It is now the plan for most of the meetings to be held in the Hyde Park Community Methodist Episcopal Church. One gathering at least will be held at Music Hall, where a pageant will be presented, showing the growth of the activities of the organizations and the different fields in the country which require home missionary work.

The celebration will be largely under the auspices of the women of the Ohio Conference. Many auxiliaries are active within the bounds of this Conference. The ladies have assured the national leaders that they will assume responsibility for the expenses and also of the hosts during that period.

The general chairman has not as yet been chosen. Mrs. W. H. C. Goode, of Sidney, Ohio, the national president, a woman of intellectual acumen, superb leadership, and splendid address, is acting at the present time in that capacity, with the understanding that as soon as a permanent selection can be made she will relinquish her present duties in that field.

Mrs. Ladru Layton, Ohio Conference president, will be the assistant chairman. The detailed plan of the celebration is being slowly developed, with no purpose at the present time to give them publicity until the permanent general chairman is appointed, who will be expected to speak for the movement, releasing information as her judgment may dictate.

The next annual meeting of the board of managers will occur this fall during the month of October, at Grand Rapids, Mich. The First Methodist Episcopal Church will be the host.



Men's Activities



In Interests of Men

- Laymen are ready to do teamwork.
- Laymen are interested in activities.
- Laymen are interested in brotherhood.
- Laymen are interested in co-operation.
- Laymen are interested in consolidation.
- Laymen are ready to repudiate divisions.
- Laymen are weary of visionless preachers.
- Laymen are weary of sermonic platitudes.
- Laymen are tired of the old routine of church work.
- Laymen are crying out against the increase of budgets.
- Laymen are calling for the retirement of the obsolescent.
- Laymen are crying out against the increase of institutions.
- Laymen are crying out against the increase of endowments.
- Laymen are demanding that they shall be heard in the church.
- Laymen are crying out against the everlasting drive for money.
- Laymen are crying out against the commercializing of the church.
- Laymen are crying out against the accumulation of church debts.
- Laymen are crying out against the heavy weight of overhead expenses.
- Laymen are beginning to pray for a definite message from the pulpit.
- Laymen are crying out against the increasing budget of the local church.
- Laymen are requiring more consideration on the part of church leaders.
- Laymen are beginning to become weary of multiplied church activities.
- Laymen are crying out against their failure to experience what the preacher preaches.
- Laymen are crying out against the obvious loss of magnetic power on the part of the church.
- Laymen are beginning to pray for a chance to serve God, and worship Him quietly in their own pews.
- Laymen are beginning to wonder why the church makes recruits and does not get the heart life of men.
- Laymen are beginning to cry out against a fruitless ministry, empty altars, and anxious, nervous pastors.

Go After the Men

THERE has been no organization in the church to which a man could ally himself. There are at least three groups in the church which go out in search of every woman who becomes a member. The Ladies' Aid Society wants the new woman in the church to join. The Woman's Home Missionary Society also wants the new woman to join. The Woman's Foreign Missionary Society also wants the new woman to join. Generally she has no rest until she allies herself with one of these groups, or perhaps with all of them. The poor man, however, coming into the church finds no society for him other than the men's Bible class. There has been no organization in which he can work and among the members of which he could find fellowship and personal association.

The church has always gone after the man. She has taken pride in the fact that she is able to recruit men, but after she gets them in, about all she emphasizes with them is their Sunday envelope and attendance upon church. Is this a half truth? We leave our readers to answer.

Now the day is coming when the Methodist men may find an organization into which they may go. The Methodist Brotherhood is being promoted by the Rev. Bert E. Smith, D.D., head of that department in the Board of Education. He has a peculiar genius for this kind of work. He is an organizer, a steady, dependable leader with vision and astuteness. He has gone up and down the church, holding men's conferences in area after area, and large city

after large city, leaving at each place a deposit of enthusiasm which has been fanned into a flame, creating a fire of desire and zeal for men's work. As a result of his activities the Methodist Brotherhood idea is taking root in all parts of the denomination. The Conference presidents of Laymen's Associations are seeing the vision of it and are leading in creating local brotherhoods. In some Conferences where there is considerable spirit and aggressiveness, almost every charge has an organization. It appears to be the most rapidly growing activity in the church. It is our conviction that men will interest themselves in religion if they are given a chance. Before the war the men's Bible class was the most spectacular movement among Protestant churches. During the year 1914-15 men were joining Bible classes at the rate of 10,000 a Sunday. The war checked all this until it finally disappeared. Now the movement among men is gaining headway in the form of a brotherhood. The church has a new vision of what it can do in this field. It is going out into the byways and hedges, bidding the men come in. With this as part of the vision upon the horizon to-day, we have reason to expect that on to-morrow the manhood force of the church will be equal to that of the constituency of the womanhood.

Growth in Men's Work

A YEAR ago the Board of Education placed the direction of men's work in the hands of a special commission, consisting of fifteen members of the board and fifteen laymen chosen at large throughout the church. The commission was authorized to lead the movement as rapidly as possible in the direction of self-support on a membership basis. Its work was made subject to review and approval by the Board of Education.

A number of the leading denominations are giving much larger attention to this type of work than we are, and investing much more money to assure its success. The Episcopal, Lutheran, and Congregational Churches have set up men's work as an independent enterprise. The Presbyterian Church has made it a department in its general Board of Education. The Methodist Episcopal Church, South, has committed this work to a board of lay activities co-ordinate with all the other boards of the church.

The Episcopal Church invests \$65,000 a year in this enterprise, all of which comes from membership fees or profits from "St. Andrew's Cross." The Lutheran Church spends \$55,000 a year, all of which comes from sustaining membership fees. The Presbyterian Church has \$38,000 appropriated by the Board of Education from its treasury. The Methodist Episcopal Church, South, has an appropriation of \$43,000 for the Board of Lay Activities, and an equal amount goes into laymen's work through Annual Conferences.

The Commission on Men's Work has endeavored to give a good account of its stewardship.

Interdenominational Council

THE most valuable agency for correlating men's activities in the Protestant churches is the Interdenominational Council on Men's Work. Thirty different denominations are represented in this body by their staff leaders. It is in a sense the combined men's work staffs of all denominations. The council does not desire to standardize men's work in the different denominations, nor to claim any authority or official connection with other interdenominational agencies. The constitution makes clear that its only purpose is that of "fellowship and discussion."

The last annual meeting was held in Chicago Temple in December, and proved to be of great value in acquainting the leaders of men's work in each denomination with what the other denominations are doing. The executive secretary of men's work of the Methodist Episcopal Church was honored with election to its presidency. He has taken the position that the Methodist Episcopal Church should not affiliate with any one of a number of movements that claim to be interdenominational, but are not responsible in any way to any denomination, but that we should co-operate in every possible way with the properly constituted agencies of the churches.



The National Methodist Press

The Rev. Harry Earl Woolever, Editor



Cigarette Campaign Stirs Congress

THE special session of Congress has presented many features of unusual interest. The President tried to confine its activities to two major subjects whose consideration was promised during the election campaign, and, in addition, three important legislative acts which had to do with the census, apportionment of Congress, and the administration of policies for which legislation had already been enacted. The leaders of the House restricted the field of its deliberations by refusing to organize any committees other than those required to deal with the above subjects. The Senate committees are continuous, and therefore, in this body, resolutions and bills dealing with a multitude of subjects have been brought up and at times much confusion has been evident.

POISONING THE NATION'S FUTURE

During a recent session when the Senate was wrangling over the question as to which legislative subject should next be taken up for disposition, Senator Smoot, of Utah, introduced a resolution, the purport of which surprised the senators and gave impetus to agitation against the effort of certain tobacco concerns "to put a cigarette in the mouth of every woman and youth in the United States." Millions of our citizens will rejoice to know that the effort to increase the use of tobacco by the women and youth of America has been challenged on the floor of the United States Congress. Many newspapers and magazines already running large advertisements for the cigarette interests will not dare to make public much of Senator Smoot's speech. For this reason we give a considerable portion of the address he made before the Senate. He said:

"Mr. President, ten years ago, when in certain quarters of our metropolitan cities a saloon flourished on every corner, when red lights marked houses of infamy, when blazing electric signs reminded the passer-by that it was time for another drink of whisky, no tobacco manufacturer, despite the vast license permitted, had the temerity to cry to our women, 'Smoke cigarettes; they are good for you.' When newspapers were filled with cure-all and patent-medicine advertisements, no manufacturer of a tobacco product dared to offer nicotine as a substitute for wholesome foods; no cigarette manufacturer was so bold as to fly in the face of established medical and health opinion by urging adolescent boys to smoke cigarettes, or young girls—the future mothers of the nation—to adopt the cigarette habit.

"Not since the days when public opinion rose in its might and smote the dangerous drug traffic; not since the days when the vendor of harmful nostrums was swept from our streets, has this country witnessed such an orgy of buncombe, quackery, and downright falsehood and fraud as now marks the current campaign promoted by certain cigarette manufacturers to create a vast woman-and-child market for the use of their product."

ASKS LEGISLATIVE ACTION

"In bringing to the attention of my colleagues in Congress a situation which demands strong legislative remedy if the health and welfare of the nation are not to be increasingly undermined by an evil which promises to be greater than alcohol. . . . I rise to denounce insidious cigarette campaigns now being promoted by those tobacco manufacturing interests whose only God is profit, whose only Bible is the balance sheet, whose only principle is greed. I rise to denounce the unconscionable, heartless, and destructive attempts to exploit the women and youth of

our country in the interest of a few powerful tobacco organizations whose rapacity knows no bounds."

In speaking of the denial made by the president of the American Tobacco Company to the charges that certain tobacco companies are planning "to create a vast child market for cigarettes," Senator Smoot said, "What is to be said for such a statement, when, at the very moment that this is written, the American Tobacco Company dares to flaunt on the billboards of the nation posters showing an adolescent girl smoking a cigarette?"

"For months the gigantic machine of deception and fraud set up by pernicious cigarette interests has been gathering momentum. Under cover of alleged competition . . . the campaign to place a cigarette in the mouth of every woman and youth in the United States has now been extended to every town and village in the country."

The senator went on to say that the president of a tobacco firm, if he had any conscience as to the harmfulness of cigarettes, "might have inquired of any reputable physician, who could have told him that intestinal catarrh, ulcer, liver hemorrhages, kidney degeneration, chronic bronchitis, heightened blood pressure, palpitation of the heart, pronounced anemia, Bright's disease, neurasthenia, cancer of the mouth and nose, premature senility are but a few of the ailments of which nicotine poisoning stands convicted by the medical profession."

Computation from the reports of the Internal Revenue Bureau shows that the consumption of cigarettes in the United States has now reached the enormous total of 102,000,000,000, an increase of 118 per cent during the last decade. In 1901, 8,000,000,000 were consumed by the American public. The increase from that date to the present is more than 3,000 per cent.

KING NICOTINE FOLLOWS KING ALCOHOL

Senator Smoot further declared that the tobacco interests are seeking to profit by the going of the alcohol trade: "What the pernicious tobacco interests really see is the vacant throne created by the deposition of King Alcohol. And well they may. . . .

"The link between the drink habit and the drug habit inherent in excessive cigarette smoking has been made clear repeatedly by medical authority."

After pointing to the way the tobacco interests brought China under the "cigarette addiction," the senator points to France, which has checked the efforts to deceive her people by pernicious advertising: "Are the interests of public health here to be completely overridden when this same American Tobacco Company, a heavy advertiser in France, does not dare to offer its cigarettes as a substitute for food products in that country?"

"The challenge hurled at public health, public welfare, and business decency by destructive cigarette interests must be fairly and squarely met."

Senator Smoot proposed as a remedy for the evils he thus pointed out that Congress adopt a law which would put tobacco under the Federal Food and Drugs Act, so that it cannot be advertised as a food or a beneficial drug, but must plainly be termed what it really is. The proposer of this law would make the manufacturers of cigarettes discontinue the use of misleading labels upon their product, and use only such advertising as will not deceive the public. He says: "Although tobacco is officially banned as a remedy, despite the claims of the American Tobacco Company that it promotes the health

of the user, the fact remains that tobacco contains many injurious drugs, including, nicotine, pyridin, carbolic acid, ammonia, marsh gas, and other products."

CIGARETTES AND WOMEN

While many noted medical authorities have condemned the excessive use of tobacco, Dr. Hugh S. Cumming, surgeon general of the United States Public Health Service, on June 7 made this statement concerning cigarettes and women:

"The cigarette habit indulged in to excess by women tends to cause nervousness and insomnia. If American women generally contract the habit, as reports now indicate they are doing, the entire nation will suffer. The physical tone of the whole nation will be lowered. The number of American women who are smoking cigarettes to-day is amazing. The habit harms a woman more than it does a man. The woman's nervous system is more highly organized than the man's. The reaction is, therefore, more intense. It may ruin her complexion, causing it to become gradually ashen. Propaganda urging that tobacco be used as a substitute for food is not in the interest of public health, and if practiced widely by young persons will be positively harmful."

"CIGARETTE MISSIONARIES"

The efforts to enslave youth to the nicotine drug were touched upon from the Senate floor as Mr. Smoot continued: "A widespread advertising campaign is now under way that actually features cigarettes as a newly discovered nerve tonic. In many women's colleges resentment has been caused by the free distribution of cigarettes designed to start girl undergraduates on the road to cigarette addiction. Another company sends congratulatory birthday greetings with a carton of cigarettes to boys who have reached sixteen years of age. Every temptation that greed can devise is thus placed in the path of our boys and girls."

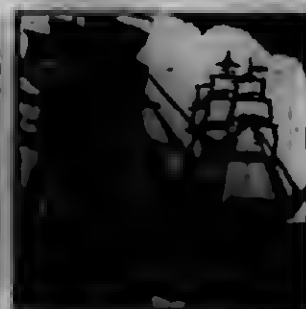
A striking example of this work among college students was brought to our attention a few days ago. A young man just graduated from college was asked what he planned to do. He replied, "I hope to do missionary work for a cigarette firm." When asked his meaning, he explained that he hoped to be assigned to a number of colleges to promote the use of cigarettes on the part of the students. He was in a city where is located a noted girls' college which was founded and fostered by the Methodist Episcopal Church. He said: "The company I hope to get with has a worker in the girls' college here. They first appointed a young fellow who had married one of the alumnae, as that provided more contacts. The girls didn't like him because he got too fresh, so the company appointed an older representative who knows better how to work the game."

Here we are afforded an insight into the situation wherein young men are introducing cigarettes in our educational institutions as their field of work—the "missionary work" of inducing young boys and girls to submit to the rule of nicotine. The tobacco interests are endeavoring to capture the students of America by the same means they used to victimize the Chinese coolies. Some day they will be condemned as were the slave dealers of old and as are the present-day bootleggers.

There is ample reason for rejoicing in the increased alertness of the church in behalf of those causes which mean the health, welfare, and moral and spiritual betterment of the people, for whenever the truth becomes widely known among the Christian and moral forces of this nation, eventually the laws of the land reflect the aroused public opinion.



World Service News



At the special request of General Feng Yu Haiyang, one of the two outstanding leaders in China to-day, the College of Agriculture and Forestry of the University of Nanking has organized a special course in agriculture for young officers of General Feng's army. These men will be given a four months' training, and when a group is finished, another group will come in to take its place. These men will then go out and help in the general village improvement program instituted by General Feng in 1927. The course combines classroom and laboratory instruction in certain of the more practical agricultural subjects, along with considerable field work. The extra expenses, amounting to about \$500, which were involved in securing teachers and equipment by the university, are being met by General Feng.

Educating Twelve Thousand Village Methodists

BISHOP F. B. FISHER

The southeastern section of the Lucknow Conference, in the heart of India, has recently completed a survey of its constituency and opportunities. There are three districts: Ballia, Buxar, and Arrah. All three districts are compact and inter-related. There is an actual Methodist membership of twelve thousand. These are mostly the product of the Christian "mass movement."

The district and Conference authorities have determined to educate this entire constituency, and to lift all these people out of mass-movement conditions into a state of Christian development. A comprehensive program of village education, through day schools, has been adopted. These schools are feeders for the central boarding schools at Arrah. Along with this definite educational program, which will include both secular and Christian education, it has been decided, after careful conference and prayer, to reopen the Ballia training school for village Christian workers. This training school was closed a few years ago, when our missionary program was faced with a financial stringency. The Rev. R. I. Faucett is superintendent of the Ballia District, and is commissioned to secure funds for the reopening and staffing of the school. The plans have been so perfected that he now requires but \$1,000 for the ensuing year. He is making a direct appeal for this amount, in special gifts, and I am writing this special word to express my utmost interest in the program and to urge special prayer and support for the enterprise. This type of program will change the "mass movement" from a problem to an opportunity, and will ensure the development of an indigenous Christian church for the future.

A Miracle in Korea

REV. CHARLES A. SAUER

"Well, I am here again, Mr. Sauer," came an embarrassed father's voice from the open door of my study. It told me we were both embarrassed—financially!

Sure enough, he was back again, just as he had been at the beginning of every term of school for three years. His boy was in normal school, and the father was feeding five mouths on an income of less than a hundred a year.

"This will be the last time," he added. "The boy graduates in the spring." And so five minutes later he walked out the door, tightly clutching five dollars in bills.

Six months elapsed. The father came again. "The boy has a job in the local government school," he fairly shouted. "I've come to thank you for all that you have done."

A teacher in the local government school! I fairly shuddered at the thought. Had I helped educate another of those opponents of

Christianity? Had these extra fives been worse than thrown away?

The next Sunday the boy was in church. In this town, government school teachers most decidedly didn't come to church.

Within a year he was teaching a Sunday-school class. It had been the habit of government school teachers to threaten with expulsion any pupils who dared go to Sunday school.

Within two years four other teachers were attending church. Another is now also a regular Sunday-school teacher. Two years ago we had barely a handful of the six hundred government school children in our Sunday school. To-day we have three separate primary departments in different sections of the town, and the teachers who formerly kept them away now bring them to Sunday school!

It has been commonly reported that eighty per cent of the teachers in government schools drink and lead immoral lives. That probably explains why such teachers would not sanction attendance at Sunday school, where they would be taught that such things are wrong. It may also explain why such teachers are going out as the gospel message comes in.

And so it happens that Yeng Byen City, which for thirty years has been as stone to the message of the gospel, is now opening its heart in a new way. Little did we think that the five dollar crumbs dropped from the scholarship table would be gathered up by the Lord to feed so many. Yes, miracles still happen.—Yeng Byen, Korea.

Preserve Butler Home

It is now a matter of Methodist history that the mission work of the church was founded in India in 1856 by Dr. William Butler, of New England Conference, that the following year he was forced to flee during the Indian mutiny, and that he then returned to Bareilly and there erected the first missionary residence.

That famous building, known to-day as "the Butler bungalow," still stands. It is the only building standing in India that Dr. Butler erected. Originally the walls were made of brick and plaster, and the roof was of thatch. Part of the roof was later rebuilt of brick and cement, but the roofs over the verandahs, the kitchen, and the bathroom—projecting out from the main building—are of straw. Recently the bees have taken to building hives in the straw. At all times the straw roof is unsatisfactory and leaky, and after each rainy season extensive and costly repairs must be made.

The house is well worth preserving, both for historic and for practical values, according to Bishop John W. Robinson, who asks that friends of India and of Dr. Butler give the sum of \$2,000 for making the building comfortable and safe. It is now used as the home of the superintendent of the Bareilly District and, if repaired, can be used for many years to come.

A Bandit Returns

REV. W. S. BISSENETTE

A few days before the close of the winter school term we invited the graduate class in for an evening in our home. With them we invited some others who were visiting in town, older graduates and former students of the Kutien Methodist high school.

A middle-aged, military-looking man came in with the boys. Being a stranger, he was introduced by one of the teachers. His name, Tiang Siong Gai, had been notorious, and I knew his record. He had graduated over fifteen years ago, had then studied a year for the ministry, but gave up the idea for the more picturesque career of a revolutionary and a bandit. (The line is sometimes hard to draw.) For years he has been a pio-

neer in the Nationalist cause, sometimes an outlaw, sometimes an official, according to the status of the cause which has finally triumphed. He somehow retained his Christian ideals, and also his heritage of Christian character. Now he is the principal of the government high school in a neighboring county, and standing up strong for the Christian religion. He went into the games of the evening like a school boy, glad to have some Christian fellowship and to renew touch with the school where he first started in the way of Christ. He prayed publicly in the church on Sunday morning.

The penetrating and persisting power of the living Christ in the lives of many Chinese whom the new currents of national life are driving to the front is one of the things that give us great hope and comfort at this time. Christ is coming back strong in China. The gleam is seen on the faces of men and women in every walk of life. The soldier has caught the glimpse of another warfare, and the student has seen a light behind the printed page. They are looking for the reality of these visions, and we are trying to show them Jesus Christ.—Kutien, China.

Why Stanley Jones Returned to India

"India and Hinduism have absorbed a great deal of Christianity. Christ is now one of many great and adored names in India. But we must teach that He is the one Name whereby all can be saved. We must insist on the uniqueness of Christ as Lord and Master and Saviour. It is to help do that that I am returning to India."

This was the core of Dr. E. Stanley Jones' final message to the American church and the American people before sailing for India on April 5. He was addressing a great meeting of Christian workers, representing many denominations and many mission agencies in the chapel of the Methodist Book Concern, New York City, at noon on the day of his sailing.

"Never before in India," said Dr. Jones, "has the battle been more clearly defined, and never before has it been harder. We have taught India reverence and admiration for Christ; now we must teach India the realization and adoration of Christ."

"Many leaders in India are saying there must be no conversion in religion. Gandhi says it, and Charles F. Andrews says it. But I take issue with such a statement. Andrews has been called a St. John to the East, but we need something in addition to St. John. We cannot escape the process of conversion if we have anything high and fine to present. Religion is the utmost to the highest. There must be a survival of the fittest in religion. The way to live is either Christ's way or it is some other way. Conversion cannot be escaped. As a matter of fact, Andrews, when he opposes conversion, is but trying to convert people to his idea of non-conversion. If you express an idea, you cannot avoid the process of conversion."

"To-day the non-Christian faiths are asking for terms. They are ready to accept, but not yet ready to make Him supreme."

"The grave danger in the American church is that people can be caught by the last immediate thing and the last obvious thing—the Main Street mentality. If Christianity is to be saved from this Main Street mentality, it must rest back on the local situation, with the pastor leading. We must insist that missionary work is not something imposed from outside, but that it grows as a natural expression out of the local situation."

"We must lay the cause of missions on the soul of the local church so that the interest will be spontaneous. That cannot be done by boards or bishops, but by pastors. No church need fall down in its local missionary giving if the pastor does not want it to fall down."



Open Forum



Belief and Behavior

To the Editor of the Western:

I have been trying to sound the depths of that popular, journalistic type of philosophy which says it doesn't matter what you believe so long as your conduct is correct. My conclusion is, it is not very deep; it is only a superficial half-truth. The relation between belief and behavior is one of the profoundest in human life.

True, a humane agnostic, or a noble heathen, outshines a pseudo saint avowing orthodoxy and pretending piety, while practicing duplicity. But in each case is a direct line reaching through conduct to motive, to belief. Who will say that if the whole world would submit to the truth of Christianity, war and injustice would not cease? Current secularism which evades God and ignores spiritual values, is bearing fruit in crime and debased moral standards.

Let us, of course, distinguish between those mental attitudes called beliefs, and that whole-souled assent we call belief. But beliefs are the source-springs of belief. One has to have a creed in order to have a faith. Not necessarily a Nicene creed. But you do consent to the truth of certain propositions before you exercise the faith which implies full moral surrender. You must believe something about God before you can rest in God. Only blind credulity would get any satisfaction in a dim cloudbank of holy mystery.

So any church which boasts of being bound by no creed will have little else to boast of. If it cannot define its own positions, it can do nothing for the man floundering in uncertainty. A modern spirit assures us that the faith of the future is to be a faith of adventure rather than of assent. But unless we assent to something, what have we to venture upon?

The fact is, there is a widespread, ominous want of religious certainty. Chesterton expressed it by saying there is only one certainty; namely, that nothing is certain. If that is so, our deepest springs of action are in peril of drying up. When confidence in God goes, the strongholds of the heart are threatened with a devastating despair.

Nothing is more immediately urgent in the church than a general stiffening of religious faith. Only the spread of flaming convictions can tone up and lift up the moral life of our time. Only a faith which goes forth like an army with banners—militant, disciplined, terrible—can meet effectively the materialistic philosophies, the cynicism, and the arrogant denials so rampant in this generation.

The Christian world is waking to the need of purging its faith of all unrealities and superfluities. But while dropping the husk of faith, let it hold fast the heart of faith. Let it vitalize, personalize, spiritualize its creedal confessions, and it cannot fail of complete conquest.—GEORGE W. OSMUN.

To the Editor of the Western:

The time was in the Methodist Episcopal Church when the entire Sabbath Day had its climax in the Sunday night services. To-day, with the automobile, the radio, magazines, and good books, the Sunday night service is a liability and not an asset if the same method is followed. Stated very clearly, it reads thus: "A program which filled the church on Sunday night only a few years ago would be greeted to-day with empty pews." The church has keener competition to-day than ever before, and to succeed, the church must meet that competition. We preachers are challenged to-day to go out in the highways and compel them to come in. This every minister is trying to do, and I have been asked to say a word about the method used

at the Madisonville Methodist Episcopal Church this year. Before I say anything about program used I desire to state these principles, which we emphasize often:

1. The people must join with the minister in the responsibility of the Sunday night service.

2. The people are inspired through opportunities of service rather than by argument or sermon.

Find groups to take the Sunday night service, and lead them.

First group. We call them the tots. Age five to eleven. We have one hundred in this group. They are vested, and know their processional and recessional by memory, and sing one Sunday each month. They give one hour each week in preparation, in addition to private instruction to those taking some special part. This group, properly trained, will fill the church every time they appear. Parents want their children to be good, even though they do not choose to be good themselves. These little folks will not give much to the support of the church, but their parents will give anything you want, and will always be present when they appear.

2. The junior group. Age twelve to seventeen. We have 135 enrolled in this group. They give one hour each week as a group in preparation, and those taking special parts must give several hours. Let them know you are going to do something worth while, and they will respond and work. This group has filled the church one Sunday night each month. They have the entire service, and give all from memory. Everyone in the choir is given an opportunity to take part, as you use different boys and girls each month. Give this group a chance, and they will bring forth fruit a hundred fold.

3. The Epworth League Group. We all know of possibilities of this group, so I will be brief. They take one Sunday night each month. They specialize in the field of Biblical drama, pageantry, and assist the minister in dramatic sermons.

4. We have a woman's chorus, and now and then stress a special night for women. We have a men's chorus, and give them a night now and then. Then we combine all the chorus, and have a special chorus with a big singing, singing revival, etc. With such organizations you have a magnet in the church which compels them to come in.—J. P. SIMMONDS.

To the Editor of the Western:

In the sixteenth chapter of St. Luke, Jesus commends the unjust steward because he had done wisely, adding these significant words, "The children of this world are in their generation wiser than the children of light."

But little reflection or comparison is necessary to impress upon one the truth of these words; how many methods we continue to use in the work of the church long after they have outlived their usefulness, or when it has become evident to all who give them any thought that they are but fifty per cent efficient—witness the failures in evangelistic efforts largely due to the fact that it is so difficult to give up a method simply because it has served us well one day; then again our financial methods in the church are but little better, while the average church does about sixty per cent of what it might do, and would do, if rightly appealed to, silencing forever this cry from the head of the church of decrease in World Service contributions.

But the burden of this letter is not evangelism, nor is it church contributions, but the worn-out methods we as Christians continue to use to bring about temperance reform. Twenty years ago district leaders came around and dated churches for an address, and crowds came to hear the speaker. They are still asking us for dates, but the crowds no longer hear the address. Likewise

we have a publication in the interest of temperance, we have had it for years, limited in circulation, and read by a lesser number of people than ever before, but we move on the same old way, while a generation of young people are growing up, wondering what it is all about, and what a saloon really is like, and in the meantime a dally press twists "wet and dry" facts out of all recognition, and pours them out over the land to the detriment of prohibition and law enforcement, while we do absolutely little or nothing to educate the people. All this takes place in the face of the fact that Almighty God has placed in our hands the radio, that might carry its weekly message of education into almost every home of the land. Let the news distorters know that the Christian church is ready with such a comeback as the radio would afford through a nation-wide hook-up, costing far less than we are spending through antiquated methods to-day, and we would soon find the people with us as never before. Why not do the thing that would, we predict, quickly enlist the sympathy and interest of all right-thinking people of the land?

It is what we do now that is going to count. Let our leaders in reform awake to the needs of the hour, or we shall awake when it is too late.—J. F. HOFFMAN.

To the Editor of the Western:

We hail with enthusiasm the introduction of the Forum in our Western Christian Advocate, believing the opportunity for expression from ministers and laymen to be one of great value. And let us hear from our thoughtful laymen, as well as from the ministers.

Many have desired to speak concerning the Annual Conference programs, but lacking the place and opportunity to be heard, the impulse has died within us—or perhaps, what is worse, took the form of "fussiness" in the book room or on the corner at Conference to a small group of more or less sympathetic or bored listeners. The forum gives us our chance.

September is not far away, and ministers and laymen will be looking anxiously for the first announcement of the Conference program. Will it be only another disappointment, as some have been? Some have been very good—in fact, very good. Others have been mediocre and sent the people back to their charges unstimulated and even resentful. Indeed, attendants at the Conference have been expected to give financial support to programs which failed at times to give value received even for the small pittance required.

Let us have a program this year worthy of our time and thought. One that will make us eager for the opening day, and hold our rapt attention until the close. Let us have some great leaders of thought to address us both in the afternoon and evening—Hough, Coffin, Truett, Niebuhr, Cadman, Gilkey, Luccock, Fosdick, Ward, and a host of others. Certainly out of all the available talent we should be able to secure at least two or three of such leaders.

Let us have variety. Why should there not be more than one outstanding speaker in an entire week's program? Let some routine business suffer if need be. Possibly the church may be kept from suffering in other ways. Let us have some leaders of thought outside our own Methodist family. Let us hear a great social message for a welcome change, and to prove the church is really interested in applied Christianity, and not covered by the moneyed interests. Let us hear some great expository preaching. Let us have some authorities in religious education and worship, in both of which fields of greatest importance our churches are lamentably weak. Someone in the field of pastoral psychology would open our eyes to a much neglected opportunity for real service. And so on.—N. C. BANOHAM.

Sunday School Lesson

INTERNATIONAL SERIES

The Rev. Edward R. Lewis, A.M.

A PROPHET PASTOR

THIRD QUARTER. LESSON I. JULY 7

General Lesson Title—The Story of Ezekiel.

Lesson Material—Ezek. 1. 1-3; 2. 1 to 3. 27; 8. 1-4; 11. 22-25; 24. 15-24; 33. 30-33.

Golden Text—As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. (Ezek. 33. 11.)

PROPHETISM IN JUDAH

The Opening of the Heavens. Ezekiel was one of those gifted sons of light for whom, in the midst of sorrows, the heavens were opened, and visions of God vouchsafed. He himself relates (in the opening verses of his book) that on a certain day of a certain month he stood among the captives by the river Chebar. With one exception, all were melancholy and depressed. Their eyes were fixed on the ground, or blinded with tears.

But one young man stood erect; his shoulders were thrown back; his face was tense with noble excitement. For he was looking upward, gazing entranced into the heaven of heavens. For the moment he saw no tear-stained faces, heard no bitter lament. The music of the Most High sounded in his ears, and Jehovah God Himself appeared in a vision of splendor. "Among the captives by the river," he wrote with simple eloquence, "I saw visions of God."

The Prophet's Power. This is the mystery and the glory of prophetic insight, that the anointed one—in the midst of captivity's despondency—is able to pierce the clouds of danger and disaster, and catch a glimpse of eternal truth. There may be a never-dying spark of divinity in the humblest of earth's children; the man of the street may have his soul stirred within him by the wonder of the vaulted dome at nighttime, of the boundless ocean, by the mystery of himself or by the doubt of death.

Nevertheless for the millions of humanity all would be vagueness and confusion, and would remain as dark as the dissatisfaction which gave it birth, if it were not for the seers who stand forth from the crowd and gaze through the clouds of error and superstition, to tell men of the brighter light toward which they feebly grope. These are the seers of visions, the beholders of ideals, ideals which have their germ in the common mind, no doubt, but wait for the prophet to see them and love them and live them for the uplift of himself and the freedom of the race.

The Prophet's Training. Who is this seer? Surely he is mortal. Yet how can he, an offspring of mortality, nurtured and educated with others, surrounded by their limitations, hampered by their ignorance, how can such a one rise to heights unscaled before, behold visions hitherto unseen, and tell of things never yet conceived of?

We ask this question of the genius as a member of the society where he leads. Yes, he is a man among men. He is not one who exists apart from the world and its interests, but is a most organic and necessary part of its life and progress. Ezekiel lived very close to the people to whom he ministered. He was sent by the Spirit unto the house of Israel, and was a watch tower in their midst.

The mind of the prophet draws its material from the wealth of social experience made possible by intercourse with his fellow men. With this inspiration for dreams of a better social order come standards of criticism and valuation which must always guide his insight.

It is the glory of the great man that he is so intimately related to his fellows; for on this account he is able to lead them on. In so far as he denies these connections and privileges, he fails of his high calling.

The prophet is a man among men. He is

also a master and leader of men, and is the latter because he is the former. With sympathetic insight he detects the abortive impulses, scattered, weak, and conflicting, in his fellows. With his great power of vision he sees these upward-leanings, weak and ineffectual because so scattered. And he can unify the objects of aspiration into a clearer and more definite ideal.

The Price of Prophecy. We must not suppose that they are exempt from strife—they who direct us in ours. The truth is that our effort and our suffering are nothing as compared with theirs. Where we follow in the difficult way of spiritual attainment they must lead.

Ezekiel paid the price in much sorrow. He did not become the watch tower unto the house of Israel without travail of soul. To be sure, "the Spirit lifted him up." But this exaltation was costly. "I went in bitterness," said Ezekiel, "in the heat of my spirit; and the hand of Jehovah was strong upon me."

He came to where the captives dwelt by the river Chebar. "And I sat there overwhelmed among them seven days." This is the price which the prophets must pay. For these are they who live strongly and courageously where others seem not to live at all. And their living means creation, the realization and projection of ideals of life, which others, seeing, may follow.

This in part they succeed in doing; but

only in part, and probably less satisfyingly to themselves than to those whom they help and encourage along life's difficult way. For the prophet is characterized by a superior sensitiveness which makes the spiritual cost of his vision very high. He suffers with and for his people infinitely more than they are capable of suffering for themselves. Nevertheless he reckons not the price to be paid. The dreamer "stands within the shadow of the night, but looks beyond it to the coming light, and sees with tranced, prophetic gaze the consummation of the centuries."

"A Very Lovely Song." In a certain chapter Ezekiel is likened unto a very lovely song. This prophet was himself a poet, as well as priest, teacher, and prophet. He was a many-sided individual, certainly one of Israel's most gifted sons. Many times this lovely song ("song of one that hath a pleasant voice") was sung in the ears of Israel in vain. The theme song was not appreciated, and its melody was forgotten.

And yet there were those who were won by its heavenly music. They that did not appreciate its celestial measures really heard more than they knew at the time. At the close of the thirty-third chapter the prophetic utterance occurs, "Then shall they know that a prophet hath been among them."

With this confidence God's singer sings on, sings in sunshine and in storm, sings his song of comfort and rejoicing, cheering the hearts of the downcast, giving new strength and hope to the lonely and despairing. And this is the story of Ezekiel.

GROUP COURSES

Primary—Moses Helps the Daughters of Jethro.

Junior—In the Beginning.

Intermediate—Showing Sympathy for Unfortunate People.

Senior—The Growth of the Canon.

Epworth League Topic

JULY 7

The Rev. A. H. Beardsley

THE WORLD A WORKSHOP; OR, GOD AT WORK IN HIS WORLD

(John 5. 17)

The topics for the month of July are all on one general theme, "Exploring the Open." We will utilize the summer time to achieve a new appreciation of the out-of-doors, from the Christian point of view, and by making a study of earth and sky, lead to a fresh discovery of God in nature.

Our first topic will be, "The World a Workshop; or, God at Work in His World." We are so used to associating noise with workshops that we do not think of the world as a workshop, it is so quiet. The out-of-doors is very quiet, but just as busy as it can be. One of the most interesting ways of approaching the out-of-doors is to discover what is being done. We will take a leaf from a tree, and find that it is a tiny factory, using the power from the sun to do its work. The work units are called chlorophyll. They are microscopic structures within the leaf cell that manufacture sugars and starches as food for the parent plant. As we use many plants for food, we can see how dependent we are on these leaf factories, which take water from the earth, and the waste gasses formed by breathing, and by use of the sun rays manufacture sugars and starches out of them. From the earliest spring until late autumn these leaves are busy manufacturing these valuable materials out of waste products. It is the chlorophyll in the leaves that gives them their green color.

If we pull up plants belonging to the pea family, such as peas, beans, clovers, alfalfa, we will find little nodules on the roots. These meaningless-looking little things are factories, too. In them we will find a colony of bacteria, which will only live on these kind of roots, busily storing up nitrogen in such a form that other plants can use it for food.

Nitrogen, while very plentiful, is hard to get in such ways that other plants may use it. These nodules are left in the soil, and thus provide the necessary nitrogen food for the next crop planted there. Years ago farmers found that clover was a good crop to put in crop rotation, but it was only recently that we discovered that these little nodules were so valuable. The world is a busy place.

If we follow the insects through their day's work we will see that they are busy, too. Many of them are busy all day long carrying the pollen from one flower to another. They seem to be doing but little, flitting from flower to flower, but earth would be immensely poorer if these insects did not carry the pollen from one flower to another.

God is at work in His world in an untold number of ways. Let us look at the way He is building His world. Every river and stream comes carrying its load of silt, to be deposited somewhere else. This load, if we could compute it, would be very great, but so quietly do the streams pick up their loads, and let them down, that we scarcely recognize the mighty task they are performing. But if we were to stand where some great river empties into the ocean we could see it building there new land. In a very similar way, but through freezing and thawing, aided by water and the roots of trees, God is breaking up the mighty rocks of the mountain. We usually think of creation as something accomplished in the past; but rather it is something which God is accomplishing all the time. When we realize this we somehow feel the greatness of God. We feel that He is at work all about us. It was a great idea that Jesus caught when He said God was at work all the time, and He would be busy, too.

Chiefly About People

—Mr. J. Preston Smith recently gave DePauw University \$100,000 for endowment.

—The Rev. Hiram M. Frakes led in the dedication of the new tabernacle at Linda, Ky., on June 23.

—Dr. Harry F. Lewis becomes the new head of the Department of Chemistry at Ohio Wesleyan University.

—The Rev. J. B. Hingeley, D.D., is now in a Pasadena hospital, slowly recovering from a surgical operation.

—Dr. and Mrs. Dan B. Brummitt arrived at New York on their return from an around-the-world trip June 12.

—The Rev. King Beach, pastor of St. James in Chicago, becomes the new pastor of First Church, Baltimore, Md.

—The Hon. Fred B. Smith becomes the new moderator of the National Council of the Congregational Churches of America.

—The Rev. C. J. McCombe, pastor of the Church of the Saviour, Cleveland, with his family, will be in Europe this summer.

—The Rev. W. E. Shaw, D.D., has received more than 3,500 new members into the First Methodist Episcopal Church, Peoria, Ill.

—Bishop and Mrs. Wilbur P. Thirkield are now at their summer home, Marshfield, Mass., where they will remain until October 1.

—Governor Myers Y. Cooper, of Ohio, was recently honored by Ohio Wesleyan University with the degree of Doctor of Laws.

—Miss Katherine Diefendorf, daughter of our contributing editor, recently graduated from the law department of New York University.

—Bishop Francis J. McConnell, of the New York Area, received the honorary degree of LL.D. at the recent commencement of Boston University.

—The number of religious books published in the United States during the year 1928 was 766, an increase over the preceding year of two hundred.

—Bishop Fred B. Fisher is planning a great meeting for the Calcutta Area next fall, which will have as its general theme, "Building the Indian Church."

—The Rev. and Mrs. Ralph E. Davis, D.D., formerly of Columbus, Ohio, are rejoicing over the birth of a daughter, Priscilla Ann, on Monday, June 10.

—Mrs. Larz Whitcomb, of Indianapolis, recently established the Larz Whitcomb chair of sociology, in memory of her husband, at DePauw University.

—President Edmund Soper, D.D., of Ohio Wesleyan University, distributed cash prizes and scholarships aggregating over \$25,000 at the recent commencement.

—The Rev. S. Parkes Cadman, D.D., delivers the official sermon at the opening of the League of Nations conference at Geneva, Switzerland, September 1.

—The merging of the Columbia and Puget Sound Conferences has been declared complete and effective to the new name, "Pacific Northwest Annual Conference."

—Prof. Jerome C. Hixon, of the Department of English Literature, DePauw University, Greencastle, Ind., is gathering material for a new book on "American Folk Ballads."

—Mrs. Herbert D. Brown, of Washington, D. C., recently won the Atlantic Monthly prize of \$5,000 for the most interesting biography of any kind, sort, or description.

—Dr. George C. Higley, head of the Department of Chemistry at Ohio Wesleyan University, Delaware, Ohio, since 1905, announced his retirement at the recent commencement.

—The Rev. Alfred H. Backus, pastor of First Church, Peru, Ind., was given the honorary degree of Doctor of Divinity at the recent commencement of Taylor University.

—President G. Bromley Oxnam announces that a gift of \$100,000, with other smaller gifts, have made it possible for work to begin on the new West College at DePauw University.

—The Rev. Harry E. Fosdick, D.D., famous leader of Christian thought and scholarship, received the honorary degree of LL.D., at the recent commencement exercises of Boston University.

—The Rev. C. W. Sullivan, pastor of Trinity Methodist Episcopal Church, Knoxville, Tenn., recently attended Mrs. Sullivan through a minor surgical operation in Christ Hospital, Cincinnati.

—Prof. William P. Tolley, an alumnus of Syracuse and Columbia Universities, becomes the new and youngest college dean by accepting the deanship of Brothers College, Drew University, Madison, N. J.

—The Rev. Frank Ballard, D.D., pastor of Highbury Chapel, who is to be one of the morning speakers at the Lakeside Bible Conference, will arrive in this country for his summer schedule on July 5.

—The Rev. Edward R. Lewis, M.A., writer of the Sunday-school notes of the Western Christian Advocate, received the degree of Doctor of Philosophy at the recent commencement of Boston University.

—Dr. John R. Mott, world citizen and diplomat, was recently decorated by the emperor of Japan with the Order of the Sacred Treasury, the highest honor which can be conferred upon a non-official foreigner.

—The Rev. M. H. Lichliter, D.D., pastor of First Congregational Church, Columbus, and a graduate of DePauw University, has received a call from the State Street Congregational Church, Portland, Me.

—Bishop Raymond J. Wade, of the Stockholm Area, has been elected chancellor of the Scandinavian School of Theology at Gothenburg. Dr. J. Julén is the president. There were twenty graduates this year.

—The Rev. W. B. Norton, Ph.D., who has served for the past twenty years as religious editor of the Chicago Tribune, has announced his retirement and will move to Troutdale, Ore., where he will live with his son.

—The Beveridge fellowships at DePauw University, Greencastle, Ind., amounting to \$750 each year, were awarded at the recent commencement to Horace Gression Tool, class of 1927, and George William Pierce, class of 1928.

—Bishop Charles Edward Locke has sufficiently recovered from the serious illness following the death of his son during the explosion at the Clinic Hospital in Cleveland to take up his residence again at St. Paul, Minn.

—The Rev. E. S. Keller, of the Methodist Children's Home, Worthington, Ohio, informs us that the date of the laying of the corner stone of the nursery building has been changed to Sunday afternoon, June 30, at 3 o'clock.

—Dr. W. J. MacSurely, living at Oxford, Ohio, is considered the oldest graduate of Miami University, and also the oldest member of the Beta Theta Pi fraternity. He is now living at the advanced age of ninety-five years.

—The Rev. C. R. Richardson, D.D., head of the Department of City Work of the Board of Home Missions and Church Extension, is announcing plans for the eighth Council of Cities, to be held in Cleveland, Ohio, February 11-13, 1930.

—The Rev. Vernon L. Smith, pastor of Maple Street Methodist Episcopal Church, Lynn, Mass., has received an invitation from Bishop Frederick B. Fisher to accept the pastorate of the Thoburn Methodist Episcopal Church, Calcutta, India.

—President Angel, of Yale University, announces a gift of a million dollars from the estate of John W. Sterling. The gift will be used for a Sterling professorship of French, with Prof. L. G. Feuillerat as the first incumbent.

—Prof. Arthur E. Holt, of the chair of Social Ethics, Chicago Theological Seminary, will soon go to India to conduct a survey of the Y. M. C. A. and other religious work in the Orient, under the auspices of the Spellman Foundation.

—The Rev. Dr. Fred W. Adams, pastor of Trinity Methodist Episcopal Church, Springfield, Mass., has succeeded in dedicating one of the most venturesome church building enterprises launched in our denomination during the past ten years.

—The Rev. Paul Hutchinson, managing editor of the Christian Century, is now in Europe making observations, the results of which he expects to give to the American people by pen and platform on his return in the fall to America.

—Prof. Ralph E. Peck, head master of the seminary at Bucksport, Maine, was recently elected head master of Wilbraham Academy, to succeed Gaylord Douglass, who retires after holding the head mastership for a period of almost twenty years.

—The Rev. Russell H. Bready, D.D., pastor of Trinity Methodist Episcopal Church, Cincinnati, Ohio, at the recent meeting of the Quarterly Conference was unanimously and enthusiastically invited to return to that pastorate for another year.

—President Edmund D. Soper, D.D., LL.D., of Ohio Wesleyan University, is honored by the issuance of a pamphlet in which are published the addresses delivered on the occasion of his inauguration as the seventh president of Ohio Wesleyan University.

—President Earl E. Harper, of Evansville, Ind., announced at the seventy-first annual commencement exercises that \$150,000 were added to the endowment fund of Evansville College through a bequest from the late Preston Kumler, a Washington attorney.

—The Rev. Len G. Broughton, D.D., famous Baptist minister, has been called to the pastorate of the Tabernacle Baptist Church in Atlanta, Ga. He was the founder of this church and the leader of the movement which resulted in erecting the present structure.

—The Rev. Frank Doran, D.D., of the Minnesota Conference, and pastor at Rochester, and also father of the present Federal Prohibition Enforcement officer, recently delivered the eulogy at the memorial service held in honor of one of the famous Mayo brothers, William Worrol.

—The Hon. Frank A. Horne, prominent member of the Book Committee of the Methodist Episcopal Church, lay leader in the recent General Conference, and otherwise widely known in Methodist circles, received the honorary degree of Sc.D. at the recent commencement of Boston University.

—Bishop Adna W. Leonard, D.D., LL.D., of Buffalo, N. Y., has returned from his trip around the world. He is scheduled to deliver two addresses during the week of the Bible Conference and the School of Missions of The Woman's Foreign Missionary Society at Lakeside, Ohio, on July 25 and 26.

—President G. Bromley Oxnam, of DePauw University, recently made the announcement that another large gift of \$100,000 had been made to the university, which would be applied on the new classroom building, replacing the condemned west college structure, which has long been a historic building on the campus.

—Mr. Oliver R. Williams, manager and publisher of the "Continent," a Presbyterian weekly, which was absorbed two years ago by the Presbyterian Advance, becomes a member of the Board of Education of his church, and will co-operate in the development of the publicity and promotional work of the board.

—Austin Wilson, son of the late Rev. and Mrs. C. L. Wilson, and an active member of the Methodist Episcopal Church in his local community, recently passed out of this life, June 14, aged forty-seven years. His funeral services were conducted by the Rev. E. W. Mills, pastor of the North Newton church, North Carolina, assisted by the Rev. W. A. Parson.

—President Robert Williams, Ph.D., of Ohio Northern University, Ada, Ohio, recently sailed for the British Isles. He expects to make addresses before the Rotary Clubs at Wakefield, Yorkshire, Leicester City, Dover, Somerset, London, Loughborough, Leicestershire, Swansea, Wales, and Guilford Surrey. He is also dated to speak at a number of prominent churches, and will return from Liverpool about August 9.

—Mount Union College, Alliance, Ohio, holds the chief distinction of being the birthplace of college basket ball. The game was invented by Mr. James Naismith, Springfield, Mass., 1891. It was introduced as a college game at Mount Union College in 1892 by Herbert S. Jones, of the class of 1896. Incidentally we learn that this college has produced championship teams during the following years: 1901, 1902, 1916, 1924, 1925, 1926, 1929.

—The Rev. William B. Armington, D.D., superintendent of the Canton District, requests that we make the correction of the World Service report for his district. The recent report of the World Service shows that there was a deficit on that district. The figures should really show that the district has an increase in World Service over last year of \$1,100. After the pastors have worked as hard as they generally do, they should be given full credit.

—The Rev. Edmund James Lockwood, D.D., member of the Upper Iowa Conference, and for over sixteen years pastor of St. Paul's Methodist Episcopal Church, Cedar Rapids, Ia., passed out of this life recently. He was a graduate of Moores Hill College in Indiana, and went from there to Iowa, where most of his ministry was spent. Bishop F. D. Leete was present at the funeral, making the most fitting and appropriate address in rehearsing the achievements of the life of this outstanding man of the Upper Iowa Conference.

—The Rev. Robert Moffet Gauntrey, of London, England, is to be one of the speakers at the Interdenominational Bible Conference to be held July 14-21, at Dixon, Ill., under the direction of Dr. Parley E. Zartmann, of Winona Lake, Ind. Other prominent speakers on the program this year are the Rev. J. C. Massee, of Boston; Homer A. Sala, of Miami, Fla.; John Greenfield, of Winona Lake; Andreas Bard, of Kansas City; Frank Hancock, of Polo, Ill., and the Rev. E. C. Wareing, D.D., editor of the Western Christian Advocate.

—Zane Grey, the famous American writer and novelist, was in New York City recently on his way to Nova Scotia to see about the building of a new schooner, and to fish for salmon. After that he will go to Newfoundland. When he returns to his home in the West he plans to take his children on a thousand-mile horse back ride through Utah, across three great canyons to Rainbow Ridge. He wants to see the spot where the "bad men," who will figure in his next novel, lived. Mr. Grey seldom writes about a place he has not seen. He recently returned from the South Seas.

—Boston University has a distinction that should be recognized through the educational world. All of the presidents of that university are living. President emeritus William Fairfield Warren lives in one of the suburbs of Boston at the age of ninety-six years. The university enjoys another distinction. Governor Allan, Mayor Nichols, State Senator G. G. Bacon, United States Senator David I. Walsh, of Massachusetts; United States Senator S. D. Fess, of Ohio; former United States Senator William N. Butler; Chief Justice Arthur P. Rugg; Congressman Dewey J. Short, of Missouri; and Owen D. Young, distinguished financier, United States citizen and one of the heads of the General Electric Company, were present at the recent commencement, taking part in the ceremonies.

Among the Colleges

—The recent commencement of the Monnett School for Girls, located at Rensselaer, Ind., was held May 31. The class of 1929 numbered fourteen, and is announced as the largest class to graduate in the history of that school. The "Monnett Breeze" is a little paper published in the interests of the institution. The edition for the month of June is devoted almost entirely to the commencement exercises. The local pastor, Rev. Claud Young, gave the invocation. The district superintendent, Dr. J. J. Wilson, introduced Bishop Edgar Blake, who delivered the commencement address. The presentation of the diplomas was made by Dr. M. D. Gwin, president of the board of trustees. The benediction was pronounced by the Rev. A. C. Northrop. The first semester of this school begins this fall, September 10.

Woman's College

The outstanding event of the commencement season, June 7-10, at Illinois Woman's College, Jacksonville, Ill., was the breaking of ground for the new residence hall and the new dining hall. These buildings, costing approximately \$300,000, are the gifts of Mr. and Mrs. James E. MacMurray.

The baccalaureate sermon was preached by President Clarence P. McClelland, and the commencement address was given by Dr. Robert Andrews Millikan, director of the Norman Bridge Laboratory of Physics, California Institute of Technology, Pasadena, Calif.

All the commencement events, including the dramatic club play, "Much Ado About Nothing"; the class reunions, and society banquets were highly interesting and well attended. The president's annual report indicated that the college is making steady progress both in scholarship and material equipment.

Union College Commencement

Union College, Barbourville, Ky., celebrated the founding of the institution in 1879. During the commencement season "Founders' Day," May 25, will be remembered as one of the greatest in the history of the college. At the morning exercises four of the surviving stockholders—Mr. Gordon Bane, Mr. John H. Catron, Governor James D. Black, and Mr. E. E. Sawyers—were seated on the platform. Former Governor James D. Black, who delivered the address at the opening of Union College fifty years ago, delivered the welcome address. The second president of the college, and one of the first two graduates, Prof. James P. Faulkner, delivered the address. It was a careful and complete survey of Union College in its early days. At the banquet in the evening many of the former faculty members and students were present and spoke.

Sunday, Dr. William S. Bovard, of the Board of Education, delivered the baccalaureate sermon to the largest class in the history of the college. In the evening, Dr. John W. Potter, of Kokomo, Ind., spoke at the vesper service.

The historical pageant presented by the college, with sixty in the cast, was impressive and illuminating. It depicted the early beginnings of the West, and showed the relationship of Union College to the development of the mountain area. It brought out the salient and forceful facts of Union's history.

The academy commencement was on Tuesday, and a very inspiring address was delivered by Dr. John L. Fort, of Louisville, Ky. Bishop H. Lester Smith was the commencement speaker. He delivered a masterful address to the class. His presence at Union was greatly appreciated, more especially because he was ill and came at a personal risk and sacrifice. The Rev. E. P. Hall, pastor of First Methodist Episcopal Church, Ash-

land, Ky., was given the honorary degree of Doctor of Divinity. This was in recognition of his successful ministry in the Kentucky Conference. He entered Union College in 1900 in the eighth grade, and was graduated in 1908 with the A.B. degree.

The inauguration of the new president, John Owen Gross, was postponed from the commencement season until early fall.

A splendid spirit prevails in the college and the future is bright and hopeful.

Mt. Union Commencement

The largest class in the history of Mt. Union College, Alliance, Ohio, was graduated at the eighty-third annual commencement, June 14-17. One hundred and seven seniors were awarded degrees, sixty-seven receiving the Bachelor of Arts degree, and forty the Bachelor of Science. Three honorary degrees were also conferred.

William Lincoln Hart, of Alliance, alumnus of the college and prominent attorney of Ohio, received the honorary Doctor of Laws degree. Mr. Hart is a member and past president of the Ohio Bar Association, a member of several other national bar associations, and a lecturer on international law. He received his LL.B. degree at the University of Michigan.

The Rev. Charles C. Amendt, also an alumnus of Mt. Union College, and the Rev. Ralph Emerson Davis, a graduate of the University of Southern California, each received the honorary degree of Doctor of Divinity. Both are graduates of the School of Religious Education of Boston University.

The Rev. Amendt has spent ten years as missionary in Konju, Korea, and is now in America on his second furlough. The Rev. Davis is now pastor of Mark's Methodist Episcopal Church of Brooklyn, N. Y. He was formerly pastor of the Broad Street Methodist Episcopal Church of Columbus.

The commencement address was given by Joy Elmer Morgan, editor the journal of the National Education Association, Washington, D. C. He spoke on the subject, "Worthy Home Membership, a Cardinal Objective of the Christian College."

Dr. W. H. McMaster, D.D., LL.D., president of Mt. Union College, preached the baccalaureate sermon on Sunday morning, speaking on the subject, "The Man to Match the Hour." The morning address was followed in the evening by a union service of the Alliance churches, at which the presidents of the college Y. M. C. A. and Y. W. C. A. organizations presided. A special musical concert by the Alliance Symphony Orchestra, assisted by a large chorus, was offered.

Saturday was observed as Alumni Day. The class day program filled the morning, and in the afternoon the Alumni Association held its annual meeting. Mrs. Hazel Purcell Rodman and Dr. John A. Lichty were re-elected as alumni trustees for three-year terms. Prof. B. F. Yanney was elected for one year to fill the unexpired term of the late Heaton W. Harris. The offering of five alumni scholarships of \$110 each was approved.

A splendid commencement recital was given by the Conservatory of Music in the fore part of the evening, and this was followed by the annual illumination night program, this year dedicated to Lewis Miller, former president of the board of trustees, on the centenary anniversary of his birth.

Farewell chapel in the afternoon and the presentations of the College Dramatic Club in the evening were the events of Friday's program.

President W. M. McMaster was honored by the faculty of the college by a life membership in the National Education Association. President McMaster this year celebrated the thirtieth anniversary of his graduation, and his twentieth year as president of his alma mater.

Another feature of the Mt. Union commencement was the unveiling of a bronze tablet dedicated to the 1929 basket-ball team, champions of the Ohio Conference.

Subscriptions will be accepted for the balance of the year at \$1.00. Brother Pastor—here is your opportunity to secure a few new subscriptions to our church paper.

Little Stories of Achievement

What the Churches Are Doing

Clarksville, Mo.—Since April 27, the time of the arrival of the pastor, we have finished covering the church. During the coming months we plan to do a great work for the church. The people are much encouraged, and are doing splendid work along all lines.—C. L. Dawkins, Reporter.

Weir, Miss.—May 12 was Mothers' Day. We owe credit to our Sunday-school superintendent, Mrs. L. R. Brown, for rendering a most wonderful program, which will never be forgotten. Remarks were made by our pastor, the Rev. E. D. Cameron. A solo was rendered by the Rev. Esau Potts.—Mrs. L. R. Brown, Superintendent; Mrs. R. M. Potts, Reporter.

Dixon, Miss.—The Rev. B. Preston, of Hattiesburg, Miss., preached two great sermons at Prairie Chapel Methodist Episcopal Church. The Rev. Preston left here thirty years ago, and is now pastor of the First

Presbyterian Church of Hattiesburg. He preached for us in the absence of our pastor, who was ill. Dr. Preston is now connected with the synod of the Presbyterian Church, U. S., of Tuscaloosa, Ala.—E. J. Brantley, Reporter.

Union Church, Miss.—May 4, the ladies of Bellhill Methodist Episcopal Church gave a "Feast in the Wilderness" for the benefit of remodeling our church. This was given under the leadership of the Ladies' Aid and The Home Missionary Society. Each lady was asked by the president, Mrs. L. A. Windfield, and vice-president, to bring baskets to help in the cause. The amount raised by this little band of willing workers was \$31.50. Pray for our success.—Mary Ford, Reporter.

Winchester, Va.—Things are going well with our people here. John Mann Methodist Episcopal Church, the Rev. H. A. Johnson, pastor, and faithful members, are building an annex to the church and putting in water and other necessary improvements, getting ready to entertain the Alexandria District Conference in the month of August, which promises to be one of the greatest ever held on the district. The Rev. J. U. King, D.D., district superintendent, will be at the wheel, and things will be put over all right.—Reporter.

Rio, Miss.—Sunday, May 12, was a high day at Liberty Methodist Episcopal Church. At 9.30 A. M., Sunday school opened with a good attendance. At 11.30, prayer service was held, after which the pastor preached an able sermon, taking his text from 1 Tim. 5. 18; subject, "Good Master." Collection from the clubs, \$25. Dinner was served at 4 P. M. The Rev. Oden, of Unity Springs Baptist Church, preached an able sermon from St. John 19. 27. Collection, \$11.51. Grand total for the day, \$36.51. At 8 P. M., a Mothers' Day program was rendered, and some very touching remarks were made by a few mothers and fathers. Several inspiring papers were read. Pray that we will continue to work for our Master and church.—The Rev. I. R. Kersh, Pastor; Velma M. Donald, Reporter.

Finchville, Ky.—The rally on June 2 was a success, despite the rain. The pastor preached out of the fullness of his heart on the subject, "Daniel Prospered." The stewards' offering was taken by Bro. George Ward; amount, \$13.35. The trustees' offering, taken by Bro. Isaac Allen, was as follows: Rev. J. S. Henry, I. Allen, G. Ward, W. V. Henderson, O. Todd, L. White, Sisters M. C. Henry, R. W. Henderson, M. Brown, O. White, L. Ward, \$2.50 each; Sister S. Henderson, \$5; C. Sheekles, \$2; C. Howard, \$1.55; S. Allen, \$2.75; E. Todd, \$2.65; Davis Family, \$2.35; B. Howard, \$1.55; K. Beard, L. Allen, K. Griggsby, \$1 each. Other members contributed smaller amounts. Total, \$67.35. Pray for our continued success.—The Rev. J. S. Henry, Pastor; Mrs. S. Allen, Reporter.

Fairfield, Fla.—Sunday, June 9, was a high day at Mt. Herman Methodist Episcopal Church. Sunday school was conducted at 9 A. M., with the superintendent and teachers at their post. The district superintendent was with us at 11 A. M. and preached an able sermon. At 3.30 P. M., the Children's Day program was rendered. Interesting papers were read, and beautiful solos and quartets were rendered. Several visitors from other towns were present; also the quartets from Roebuncle, Fla., and New Chapel contested one with the other. The district superintendent, Rev. F. E. Welch, was paid in full, \$6; pastor, \$2.10. Raised in the afternoon, \$6.09; in Sunday school, \$1.64; total raised, \$15.83.—The Rev. G. M. Hurst, Pastor; M. E. Washington, Reporter.

Griffin, Ga.—Griffin Station charge, of which the Rev. N. A. Bridges is pastor, goes forward. Recently the local auxiliary of The Woman's Home Missionary Society was entertained in the beautiful home of Dr. and Mrs. A. M. Wilkins, honoring Miss Sinclair Brown and Mrs. Dr. Sherrard, of Atlanta, sisters of the hostess. After the program and

business was conducted, the hostess, who is president of the auxiliary, assisted by several members, served the guests delicious salad and ice courses. The auxiliary is working splendidly. Last year they placed beautiful shrubbery around the church that added much to the church and its surroundings. This year they are helping to improve and beautify the interior of the church, having placed a large heater in the Martha Drummer Bible classroom that is used for the primary and beginners' classes.—Mrs. Fannie Grant, Reporter.

Oliver, La.—Mothers' Day was highly observed at Mt. Zion Methodist Episcopal Church. The program was conducted by the pastor, who spared no pains in making it a success. Prof. C. B. Smith, principal of Jeanerette Training public school, was master of ceremonies. A paper was read by Miss Cedonla Williams; duet, Misses Mary August and Louisa C. Stevenson; papers by Miss Clara Manuel, Mrs. Martha Williams, Mrs. E. Villan; solo by Miss V. H. Stevenson; duet, Mrs. E. M. Stevenson and Mr. Herman Lewis. Recitations were rendered by little Misses Olivia Broussard and Isabella Theodore. Closing remarks were made by the pastor. We are grateful to Bishop Jones for sending us such a splendid pastor in the person of the Rev. H. L. Clark. He is striving to put over every program of the church. We appreciate him and his great work.—Mrs. E. M. Stevenson, Reporter.

Butler, Mo.—Our pastor, the Rev. C. C. Reynolds, and family, are with us, and we are proud of them. The members of the church gave the pastor a donation on the night of his arrival. Our church is taking on new life. The Ladies' Aid Society is growing rapidly, with Mrs. Belle Crouch as president. We have twenty-five members. The church is now conducting monthly calendar clubs. There are four captains. The month of May they turned in \$53.90. The reports are as follows: No. 1, Mrs. Janie Misner, \$25.35; No. 2, Mrs. Fannie Wilkerson, \$7.65; No. 3, Mrs. Anna Cave, \$11.50; No. 4, Mrs. Evangeline Sutton, \$8.40. The month of June began working June 2, with the following ladies as captains: Mrs. Janie Misner, Mrs. Marie Stewart, Mrs. Donna Crouch, Mrs. Evangeline Sutton. The monthly calendar clubs are planning to raise during the months of June and July, \$200. We trust that we will be successful in putting over the program. Beginning with the new year, we have been able to pay off the trustee debt in full; paid pastor to date, \$45.25. The Epworth League has taken on new life, with Isabell Kenoly as president. We are growing rapidly. Our district superintendent was with us Friday night, May 31.—Isabell Kenoly, Reporter.

Blackshear, Ga.—Scott Chapel Methodist Episcopal Church: Sunday, May 12, marked one of the most interesting events of our church. Love feast was conducted at the usual hour by Bro. Peter Tingle. At 11 A. M., our pastor, the Rev. A. H. Jamerson, preached a Mothers' Day sermon; theme, "Whatsoever He Asks, Do It." We were delighted to have Prof. W. H. Lissimore, of Valdosta, to come and worship with us. He rendered appropriate music for the occasion. Communion was administered at the morning service. Monday, at 8 P. M., marked the beginning of our spring financial drive, which is to last thirty days. Four captains have been working hard to make this drive a success: Mrs. Ophelia Jacobs, \$25.08; Mrs. Sarah Scott, \$30.08; Mr. Webster Strickland, \$21.38; Mr. J. P. M. Lee, \$25.50. Many thanks to the members and friends who helped to make this drive a success. A number of the missionary ladies attended the convention held at Barnesville, Ga., last month. They reported a pleasant stay and a great meeting. A few of the ladies got together and held prayer services with Bro. L. Ashley and Sister Eva Robinson. The Revs. Jamerson and Freeman attended the World Service meeting in Macon. The missionary band visited the home of Sister Amerla Nails, and carried not only prayers and songs, but \$1.25 in cash. An interesting meeting of the Foreign Missionary Society was held at the home of Mrs. Lassiter, Mrs. Pearl Tingle, president.—Reporter.

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Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Lake Charles	Jennings, La.	June 26-30	W. J. Hampton
New Orleans	Bogalusa, La.	June 26-30	J. D. David
La Teche	Morgan City, La.	June 26-30	H. Daniels
Waycross (So. End)	Valdosta, Ga.	June 28-30	D. R. Cooper
Waco	Maysfield, Tex.	July 2-7	J. W. Downs
Pulaski	New River, Va.	July 4-7	A. Davis
Knoxville	Greenville, Tenn.	July 10-14	F. D. Johnson
Palestine	Butler, Texas	July 10-14	J. F. Barnes
Alexandria	Many, La.	July 10-14	S. S. Earles
Oklahoma	Hennessey, Okla.	July 16-21	J. H. Ellis
San Angelo	Brownwood, Texas	July 16-21	S. D. Mosely
Greensboro	East Greensboro, N. C.	July 17-20	J. P. Morris
Shreveport	Shreveport, La.	July 17-21	J. C. Calvin
Winston	Rural Hall, N. C.	July 17-21	J. A. Baxter
Bluefield	Bluefield, W. Va.	July 17-21	B. J. Martin
Charleston	Ladson, S. C.	July 17-21	C. C. Clark
Gulfside	Picayune, Miss.	July 18-21	A. L. Holland
Brookhaven	Tylertown, Miss.	July 18-21	G. W. Coleman
Gulf	Fort Myers, Fla.	July 18-21	J. S. Todd
Jacksonville	Jacksonville, Fla.	July 18-21	H. W. Bartley
Corpus Christi	Corpus Christi, Tex.	July 28-28	C. W. Franklin
Vicksburg	Fayette, Miss.	July 24-28	J. R. Ross
Navasota	Brenham, Texas	July 24-28	T. S. Pryor
Greenville	Greenville, S. C.	July 24-28	J. E. C. Jenkins
Baton Rouge	Clinton, La.	July 24-28	Chas. Anderson
Evansville-Louisville	Versailles, Ky.	July 24-28	G. W. Tindull
Atlantic	Sandford, Fla.	July 24-28	D. W. Demps
Murfreesboro (Stone's River)	Murfreesboro, Tenn.	July 24-28	J. T. Patillo
Spartanburg	Greer, S. C.	July 24-28	L. W. Williams
Sumter	Mechanicsville, S. C.	July 24-28	B. F. Bradford
Wilmington	Goldboro, N. C.	July 24-28	G. M. Phelps
Bennettsville	Bennettsville, S. C.	July 24-28	J. D. Whitaker
Jackson	Canton (Ct.), Miss.	July 25-28	J. S. Williams
Western	Newton, N. C.	July 25-28	N. J. Pass
Waycross (No. End)	Barnesville, Ga.	July 26-28	D. R. Cooper
Greenwood	Carrollton, Miss.	July 30-Aug. 4	J. H. Wesley
Griffin	College Park, Ga.	July 31-Aug. 4	W. B. Wood
Tuscaloosa	Clinton, Ala.	July 31-Aug. 4	F. W. Williams
Houston	Angleton, Texas	July 31-Aug. 4	J. S. Scott
Kansas City	Glasgow, Mo.	July 31-Aug. 4	E. W. Hannah
Montgomery	Brewton, Ala.	July 31-Aug. 4	P. P. Wright
Birmingham	Hobson City, Ala.	July 31-Aug. 4	J. W. Thomas
Memphis (1st section)	Cedar Grove, Tenn.	Aug. 1-4	L. A. Armstrong
Orangeburg	Jamison, S. C.	Aug. 1-4	J. B. Taylor
Durant	Sturgis, Miss.	Aug. 6-11	C. V. Heffner
Charleston	Pittsburgh, Pa.	Aug. 6-11	E. A. Haynes
Monroe	Sterlington, La.	Aug. 6-11	C. Spears
South Baltimore	Lusby, Md.	Aug. 6-11	F. F. King
Tupelo	Athens, Miss.	Aug. 6-11	B. W. Wynn
Omaha	Marshalltown, Iowa	Aug. 7-11	Spencer Ray
Savannah	Jesup, Ga.	Aug. 7-11	S. D. Bankston
Beaumont	Livingston, Texas	Aug. 7-11	C. H. Pemilton
Gainesville	Pinesville, Fla.	Aug. 7-11	D. S. Selmore
Huntsville	Triana, Ala.	Aug. 7-12	J. W. Whitfield
Opelika	Dadeville, Ala.	Aug. 8-11	J. C. Chuman
LaGrange	LaGrange, Ga.	Aug. 8-11	J. B. Maddux
Waynesboro	Statesboro, Ga.	Aug. 14-18	W. H. Odum
Memphis (2d section)	Dyersburg, Tenn.	Aug. 14-18	L. A. Armstrong
Gainesville	Gainesville, Ga.	Aug. 14-18	N. J. Crolley
Holly Springs	Ripley, Miss.	Aug. 20-25	A. G. Cole
North Baltimore	Baltimore, Md.	Aug. 20-25	Geo. E. Curry
Starkville	Tibbee, Miss.	Aug. 20-25	D. Green
Paris	Paris, Texas	Aug. 20-25	W. L. McDonald
Meridian	Philadelphia (Ct.), Miss.	Aug. 21-25	D. L. Morgan
Fort Smith	Conway, Ark.	Aug. 21-25	J. L. Bryan
St. Louis	St. Louis, Mo.	Aug. 21-25	G. D. Hancock
Rome	Carrollton, Ga.	Aug. 21-25	C. L. Johnson
Ocala	Hawthorne, Fla.	Aug. 22-25	F. E. Welch
Washington	Upper Marlboro, Md.	Aug. 28-Sept. 1	R. F. Coates
Topeka	Topeka, Kan.	Aug. 28-Sept. 1	A. Talbert

SOUTHWESTERN
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The Rev. F. W. Williams, district superintendent, was at his best. He preached two powerful sermons. Every class leader made his or her report. Collection from the classes amounted to \$27.15. The Sunday school, Epworth League, and Ladies' Aid board are making great strides in forward movements. The Ladies' Aid board has been successful in putting water in the parsonage. Dr. E. M. Jones was with the Zion Methodist Episcopal Church, June 9. He preached morning and night. Subject, "Two Steps Into the Kingdom." At night his subject was, "Two Prodigal Sons." These sermons held the congregation spellbound as they drank in the God-sent messages. Our church is making marked success.—Miss Velma Young, Reporter.

MICANOPY, FLA.

Our second Quarterly Conference was held Sunday, May 19, at Paradise Methodist Episcopal Church, with the Rev. F. E. Welch presiding. The Conference was well attended. All reports showed a great increase along all lines under the leadership of Rev. J. S. Lee, our new pastor. At 7.30 P. M., the Rev. Welch delivered a great sermon to a splendid congregation. The offering was taken for the district superintendent, and his assessment was paid in full. The Rev. Welch introduced Miss Zenobia Lee, daughter of the Rev. J. S. Lee. We are always glad to have Miss Lee visit our town. Bro. T. Means, one of the oldest members of Paradise Methodist Episcopal Church, is on the sick list. Members and friends are asked to visit him. He has our heartfelt sympathy and prayers for a speedy recovery.—Ruby Harden, Reporter.

Special Notices

The World Service Council of the Topeka District will convene at Mason Memorial Methodist Episcopal Church, Kansas City, Kans., July 10, 11, 1929. The Rev. A. Talbert is district superintendent; the Rev. L. R. Grant, pastor; the Rev. T. B. Oville, secretary.

The Shreveport District Conference is to be held at the Fairfield Church, Shreveport, La., July 17-21, 1929, convening at 10 A. M., Wednesday, the 17th. All of the district superintendents, pastors, and laymen who desire to visit us will receive a cordial welcome.—J. C. Calvin, District Superintendent, 1836 Hotchkiss Street, Shreveport, La.; the Rev. T. A. Hampton, Pastor, Box No. 820, Shreveport, La.

The pastors and delegates of the Tuscaloosa District who expect to attend the District Conference will get a bus at Eutaw, Ala., 1.30 P. M., at the hotel. Get off at Oak Grove Methodist Episcopal Church, the seat of the Conference. Next bus, same way, at 7.30 P. M. All pastors please send to me the number of delegates from your charges. Write me at Eutaw, Ala., Route 1, Box 106, the Rev. Z. A. Jackson, Pastor.

District Activities

District Round

CHARLESTON DISTRICT

Second Round—"Bestir yourself, bestir yourself, O Zion; put on your rich apparel, O sacred city of Jerusalem." Campaign for Aged Men and Women's Home on June 10-26, 1929. Cumberland, June 21; Keyser, 22; Piedmont, 24; Frostburg, 25; Romney, 26; Moorefield, 27; Grafton, July 2, 3 (11 A. M.); Parkersburg, Paden City, Morgantown, Fairmont, Buchannon, Clarksburg, meet at Grafton; Pittsburg, Warren, 11, 12 (11 A. M.); Wheeling, Johnson, Somerset, Washington, North Side, Camphor, meet at Warren; Verona, 16, 17 (11 A. M.); McKeesport, Beaver Falls, Aligrippa, Grace, meet at Verona; Lewlsburg, 30, 31 (11 A. M.); Seebert, Covington, Union, Alderson, Hinton, Talcott, Ronceverte, White Sulphur Springs, meet at Lewishurg; Point Pleasant, August 29; Montgomery, 30; Charleston, 31; Huntington, September 2.

Dear Brother: Keep before you the date of our District Conference, to be held in Grace Church, Pittsburgh, August 6-11. Friday, August 9, 3 P. M., is district stewards' meeting. Remember—souls, World Service, Aged Home, Morgan College. Send your assessment for summer school of ministerial training to me by July 15, and for Epworth League Institute to the Rev. A. J. Mitchell by August 10. Talk over your plans for your

charge with God, and success is sure to come. Try it. Are you "saved to service"? Fraternalty yours.—E. Adolph Haynes, 448 Water Street, Clarksburg, W. Va.

Quarterly Conferences

LAUDERDALE, MISS.

The second Quarterly Conference convened at Pleasant Grove church, May 11 and 12, with District Superintendent D. L. Morgan in the chair. The business of the Conference was dispatched with ease. Most of the officers were present with written reports, which showed that the work was holding its own. The superintendent was paid in full on Saturday. The pastor, Rev. E. H. Williams, and his staff of officers had prepared a full program for Sunday, Mothers' Day. The district superintendent preached at the morning, afternoon, and evening services. At 11 o'clock he preached from 1 Kings 21, 19; at 3 o'clock he selected his text from Luke 22, 12. At this time he was at his best. At night he spoke from Luke 24, 32. This was another feast. Collection for the day amounted to \$51.45.—Lessie Horn, Reporter.

MARION, ALA.

Zion Chapel Methodist Episcopal Church is still moving toward the goal. The third Quarterly Conference was held May 24-26.

The Jones Law

W. G. Calderwood

THE public has been grossly misled in its conception of the Jones law, which increases the possible penalties for the violation of the prohibition code. Even lawyers of great reputation have been deceived by misleading news reports, and have condemned the law as being drastic to a degree likely to defeat its own purpose. But under the Jones law the court is not required to impose any penalty beyond one cent. Here is the entire text of the law:

"Wherever a penalty or penalties are prescribed in a criminal prosecution by the National Prohibition Act, as amended and supplemented, for the illegal manufacture, sale, transportation, importation, or exportation of intoxicating liquor, as defined by Section 1, Title II, of the National Prohibition Act, the penalty imposed for each such offense shall be a fine not to exceed \$10,000, or imprisonment not to exceed five years, or both: Provided, That it is the intent of Congress that the court, in imposing sentence hereunder, should discriminate between casual or slight violations and habitual sales of intoxicating liquor, or attempts to commercialize violations of the law.

"Sec. 2. This Act shall not repeal nor eliminate any minimum penalty for the first or any subsequent offense now provided by the said National Prohibition Act."

Two things will be noted: First, the minimum fine is not fixed; and, second, jail sentence is not mandatory. A person convicted of even a very grave violation of the law might be let off, at the discretion of the judge, with one cent fine. Of course, the court might penalize him by a fine up to \$10,000 and imprisonment up to five years. Within those limits the court has full discretion.

Therefore, all of the pretenses of the tricky lawyers and deceptive writers and mendacious propagandists to make it seem that the Jones law is a severe law are viciously false.

The group of New York lawyers who have undertaken to educate the public from which the juries must be drawn to practice perjury in the jury box and refuse to be guided by "the law and the evidence" when judging prohibition cases, are conspiring to obstruct justice in contempt of their oaths as officers of the court. When a jury convicts under the Jones law, it penalizes the convict to pay a fine of one cent or a larger amount, at the judge's discretion, up to a possible \$10,000. The jury imposes no imprisonment, though the judge may sentence to from one minute up to five years in jail.

By contrast, compare the penalties for violating the law prohibiting the manufacture of intoxicants with those for manufacturing opium. Suppose a hardened criminal should be convicted of having commercially manufactured liquor to the extent of a million gallons per day over a period of years for a gang of bootleggers. The judge might fine him as little as one cent, and could not possibly impose more than \$10,000, and could send him to jail or not, but only up to five years.

Suppose a young man of previous flawless character, having come into the possession of crude opium, should be convicted of preparing it for smoking "for the thrill of it." The least that the judge could fine him would be \$10,000 and on up, without limit, and to that he might add not less than five years' penal servitude.

The \$10,000, or five years, or both, is the maximum sentence to which a convict under the Jones law may be sentenced; it is the least sentence that can be imposed upon the criminal manufacturer of narcotics, and there is no maximum.

Is any lawyer, writer, or agitator honest who views the drastic narcotic penalties without protest and raves and froths over the one-cent Jones liquor law?

Far-away Sumatra

SUMATRA is an island of the Dutch East Indies, lying south of Asia, about equally balanced on the equator. It is some 1,050 miles from north to south and in area is as large as the State of California, with Massachusetts and Connecticut thrown in for good measure. The population is estimated at from five to seven millions.

We, however, are more particularly interested in the residency of Palembang, in the southeastern part of the island, as large as the States of Pennsylvania and New Jersey, for it is in this residency where our future work largely lies. The city of Palembang is the capital of this residency, and is built on both sides of the Moesi River, some sixty miles from the ocean. This river is sufficiently deep to allow large ocean-going vessels to anchor at the wharf at the eastern end of the city. The city has about 90,000 inhabitants, who mostly are of the Malay race. Several thousand Chinese, however, control most of the business.

Most of the houses are built of wood, with tile roofs, and are placed on piles from three to six feet above the ground. This is due to the fact that the ocean tide backs up the water in the river, until at high tide much of the ground under the houses is covered by one or two feet of water. This is no great inconvenience to the native, as he must get all the water he uses from this overflow. In fact, the native would be at an utter loss to know what to do without this water, for upon the arrival of the tide, be it noon or midnight, that is the time when he begins to wash his clothes, take his bath, and lay in a supply of water to last until the next day's inundation. Thus one can see how convenient it is to sit on one's doorstep and take in the necessary supply of water without any great effort. This tide water also acts as the city

sewer, without the aid of which living in such a place would be impossible.

To this city in May, 1908, a young Tamil preacher was sent to open work. He began by starting an English school, which had more or less of a precarious existence until the appointment of the Rev. Mark Freeman in 1920. For the next six years the school grew until it was impossible to find a building large enough to house it. In the early days an old building had been purchased in the heart of the Chinese section of the city, but because of the noise and filth it was impossible to do any kind of adequate work. As that property had been bought on borrowed money, the property was later sold and the money paid back, and we were no further ahead as far as property was concerned than we were at the beginning.

In August, 1927, Bro. Freeman was able to rent a building in a better part of the city, and transferred the school to this new location. This building at the beginning contained five rooms, with a large porch at the front. However, the school which he brought with him completely filled these rooms and porch. Bro. Freeman at the time of renting the building made a contract with the owner that we were to have the use of the building until September 1, 1929, at the end of which time we had the option of buying the property for \$12,000; but should any repairs or improvements have been made during the time it was rented by the mission, according to the contract, no remuneration could be collected from the owner in case we did not purchase. The entire property, plus any improvements, would revert to the owner.

Some things cannot be foreseen. When the contract was originally made, business was just ordinary. Then suddenly came the Standard Oil Company, which had secured an

oil concession from the Dutch government. They struck oil wells, and almost overnight came a boom in business. Scores of Americans were brought in and a whole new town was built just east of the city, including a large refinery now producing some 6,000 barrels a day, and is being enlarged to produce 20,000 daily. They employ hundreds of the men of the city. A large percentage of the office staff have been recruited from boys who have studied in our Methodist school. With this influx of Americans and steady employment for so many people, prices also have gone up.

Not only this, but an increased demand for a knowledge of English was created, the result of which brought an increased attendance of boys to our school. Since the building was already full, more room had to be found. This meant adding more rooms. The mission had no money for this purpose, so Mr. Freeman made a canvass of the city, and in a few weeks secured some 9,800 guilders. He also secured several thousand dollars from friends at home, and with this money enclosed the porch, making two classrooms, and in addition built four more classrooms at the rear of the old building. All of these are now filled with 456 boys and girls. In addition to this he added a second story of four rooms over some old storerooms at the rear of the property, cleaned out these storerooms, and made living quarters for himself and family and several of his native workers. While these rooms are very unsatisfactory as living quarters for a missionary family, Mr. Freeman moved here in order to save the rent of the house in which he was living. The present principal also lives here.

The question now is, What shall be done with this property? Shall the mission buy it or return it to the owner and lose the thousands of dollars put in on improvements and likewise close the school, for there is at present no other building in the city which we could afford to rent. Of course you will say, "Buy it." But that is easier said than done. The mission has no money with which to buy the property. True, we could borrow, but that is what the mission has been doing for other properties which we just had to have for similar purposes, until we are now loaded down with an exceedingly heavy debt which adds a great burden on our yearly shrinking appropriations. Should we be compelled to close the school, it would certainly be a great hindrance to the work of our Methodist Mission, not only in Palembang, but all over the island of Sumatra. Scores of young people are now in the church because of this school, and, could we continue, other scores will come in during future years. There are now good-sized Malay, Chinese, and Batak congregations worshipping in this school building because we have no church. Also, the Sunday school, Junior and Senior Leagues, prayer meetings, and Bible classes all meet in the schoolrooms. The day school is carrying all of the expenses except about half of the missionary salary. There is no other property in the city we could secure, and the value of this property is now worth at least \$20,000, and we can retain our good name and continue to be a great influence in the community by buying this property for \$12,000. What can be done when opportunity swings the doors wide open? What is God's answer and yours?

Where Water is a Luxury

"What do you do with the water that drips from your ice box? Does it have any value for you?" asks the Rev. Fred J. Kellar, missionary in North Africa. "If you lived in a dry land like Algeria, it would have. When the water supply failed at the Methodist Boys' Home in Algiers, the missionary used the water that dripped from the ice box to wash the kitchen floor also, and finally in due process of time to pump it up for watering the garden.

"Normally three months pass in summer without rain. During the last two years the drought was prolonged. Five months and no rain. All the cisterns had long since been emptied. The municipal supply of water failed. Frequently four and five days at a time passed, and not a drop of water came

through the mains. We had to buy bottled mineral water to drink. Many a morning the writer had no water for shaving. The traditional Saturday night bath became a cherished memory.

"The worst feature of the situation was the effect on the boys of the home. Prolonged vacations in their native village. Returning with sore eyes, sore heads, boils, vermin, the difficulty of keeping surroundings clean even in our own institution, no water for laundering, weakened morals and discipline, wearying complaints by the gardener, who saw his produce dry up. One fall it was necessary to plant seeds three times. Just a little water at the right moment would have prevented loss, but it was not available.

"A well must go deep, at least 150 feet. There is no well-drilling or well-driving machinery in this land. The method is always that of digging, hence the high cost. A well and machinery for pumping can be installed for \$1,500. Who will supply our need in the name of Him who is the Water of Life? Small or large, each and every gift will cause the hearts of our forty-five boys and of the missionaries in charge to rejoice."

A Call for Help

The famine situation in China, with which he became familiar during his recent visit to that country, is becoming increasingly desperate, according to John R. Mott, former general secretary of the International Committee, Y. M. C. A., who returned from the Orient on June 12, landing at San Francisco.

Mr. Mott's views with regard to the need for immediate action, if the lives of many of the famine victims are to be saved, are embodied in a cablegram, the text of which has been made public at the national headquarters of China Famine Relief, U. S. A., 205 East 42d Street, New York City. He says:

"The American Advisory Committee to China Famine Relief, and the China International Famine Relief Commission, are deeply concerned over a possible failure of the American Famine Relief drive. The situation is increasingly desperate. Possible military campaigns will complicate but not prevent relief to the extent of the \$4,000,000 fund requested. Provincial governments and private Chinese agencies are making strenuous efforts, but these are hopelessly insufficient. There will be no spring crops in most of the affected areas, while fall crops have been sparsely sown and are not assured. Certainly they will be inadequate.

"The relief administration of American funds by the Advisory Committee is sound. In order to set up an adequate transportation plan from the railroads via river and cart in time for effective distribution of relief supplies in the most affected area, early assurances of success for the \$4,000,000 drive is essential.

"The famine from natural causes alone is far more extensive than it was in 1921."

Korea's First Tuberculosis Sanatorium

Nestling in a beautiful spot in the southern slope of the pine-clad mountains, near Haiju, in a district which, from ancient times, has been famous all over Korea as beneficial for those suffering from pulmonary diseases, is located the site for a tuberculosis sanatorium, the first institution of its kind in all Korea. There has been a longfelt need in Korea for a regular tuberculosis sanatorium, and now, thanks to generous donors, there is an up-to-date sanatorium equipped with special features for diagnosing and treating tuberculosis, such as X-ray, Alpine sun lamps, pneumothorax apparatus, and a sun room fitted up with special window for admitting ultraviolet rays. Provision is being made for occupational therapy, and special protecting screens for attendants are placed in each room. The sanatorium is adapted as much as possible to meet the needs of the people, and is equipped with Manchurian style of warm beds. A good milk supply has been assured. A moving picture machine and stereopticon outfit have been given, so that the patients and their friends may be edu-

cated along the lines of health and disease prevention. It is hoped that in the future many more cottages may be added. The sanatorium brings to realization the boyhood dream of its superintendent, who has specialized in tuberculosis; he is Dr. Sherwood Hall, son of a pioneer medical missionary in Korea; his wife is Marion Hall, also an M.D.

On account of lack of space, only a limited number of patients suffering from incipient tuberculosis may be received at the present time; and on account of lack of funds, only a limited number of charity patients can be accommodated. A Korean-style kitchen is provided with each room. The sanatorium is so crowded for room that Dr. Hall has been obliged to put beds in the sun room, office, treatment, and waiting rooms. Just recently a student from northern Manchuria arrived for sanatorium treatment. It took him a week to get here, and cost him sixty-five yen. He was heartbroken when told there was no room.

"Pray that we may be able to build soon more memorial cottages," writes Dr. Hall. "A Christian contractor has agreed to build the cottages at actual cost for only \$500. So one will get 100% value out of one's investment. The cottages may be named by the donor or donors as a memorial to some friend or loved one. Will you help? Please tell your friends about our great need, and secure their help and prayers in this Christian enterprise. All communications should be addressed to the Board of Foreign Missions, 150 Fifth Avenue, New York City."

First China-Trained Chinese Pastor

THE REV. H. V. LACY, FOOCHOW

One of the high-water marks of the session of the Foochow Annual Conference was when Bishop Birney extended the hand of fellowship to C. T. Yang and welcomed him into membership on probation. Mr. Yang was only one of five fine young men who were received on trial this year. But he has a unique position among the five, for he is the first man to seek admission to the Conference who has taken all his training, from the primary grades clear through the university and seminary training, in his own country. Others have been trained in America.

Born of farmer parents on the island of Haitang, Mr. Yang has imbibed the sturdiness and hardihood of those island people. He says that in spite of the fact that the northerners are on the whole taller than the southerners, yet he was the tallest man in school when he went north. Raised within a Christian environment—for his father has been for many years a local preacher in the Methodist Episcopal Church, and for a number of years took an appointment—Mr. Yang has exhibited the finest Christian spirit and attitude to be found among the youth of any land. Not naturally brilliant, he applied himself to his school work throughout his career, was graduated at the head of his class both in junior and senior high school, and again at the head of his class in the university. Trained throughout in Christian schools, Mr. Yang has not taken Christianity for granted. Finishing his work at Fukien Christian University as the outstanding leader of the students, Mr. Yang chose to continue his preparation in the School of Religions of Yenching University at Peking, where he received both the M.A. and his B.D. degrees.

Faced with tempting offers from institutions which desired his services on their faculties, Mr. Yang refused them all to accept the offer to return to his native island home to preach the gospel to his fellow islanders. Invited to the largest church on the district, Mr. Yang personally asked the bishop not to send him there, as he feared that his time might be dissipated with temporal affairs, and he wanted to spend his time in the spiritual welfare of his people.

Mr. Yang goes to his new work with the best wishes of his many teachers of the past years, and the prayers of the many who have watched him in his student days. He goes forth to a program of building an indigenous spiritual church.

The last word that Mr. Yang had to say to

the writer as he left for his new appointment, was: "I don't know how it is to be done, but I am going to do it." With such a spirit, supported by the best training that his native land has to offer, only success can crown the efforts of this young man. Christianity is bound to succeed under such leadership.

Medical Science Controlling Africa

Medical science is gradually bringing the diseases of Africa under control. Cures and preventatives are known for practically all of the fevers that have ravaged whole tribes and affected whole mission stations. The discovery and development by the Rockefeller Foundation of trypanamide, the only known cure for the dreaded sleeping sickness, is of especial importance to-day. It is reported that the Belgian government in the Congo is treating 50,000 patients per year, while missionaries and philanthropic agencies are treating a like number, and French and British government agencies are treating many additional thousands.

Physicians and scientists active in the development of this specific believe that through it sleeping sickness can in time be exterminated. No tropical colony in Africa is free from the disease; it varies in extent from twelve to fifteen per cent of the population affected in some colonies, to from fifty to sixty per cent of the population in others. Its eradication will greatly benefit the health of Africans, and greatly protect the lives of missionaries.

Salt Kills Weeds in Asparagus Beds

A strong salt brine will kill a number of weeds that are especially annoying in asparagus beds without injuring the asparagus plants, according to H. A. Runnels, assistant in botany at the Ohio Experiment Station.

The solution is prepared by dissolving three pounds of granulated or crushed rock salt (ice cream salt) in a gallon of water. Six gallons of the solution will thoroughly cover an area of one hundred square feet.

The brine or solution is most economically applied with a knapsack sprayer. If a sprayer is not available, a sprinkling can may be used. The brine is applied before or during early bloom before the weeds have produced seeds.

This salt spray is effective against common chickweed, dandelions, spanish needles, white-top or fleabane, and pigweed, but is not effective against the grasses.—Ohio Agricultural Experiment Station.

Portrait of Dr. John W. Hoffman

At the recent commencement of Ohio Wesleyan University there were many prominent features of the program that lifted the occasion to the heights of historic importance. Perhaps none will grade higher than the ceremony at the unveiling of the portrait of John W. Hoffman, president emeritus of the university. This portrait was given by the alumni and students of the university. It was painted by Miss Yeteve Smith, of Columbus, Ohio, and an instructor in the Ohio Wesleyan School of Fine Arts. The portrait hangs on the west wall of Gray Chapel, together with portraits of other presidents of the university.

The ceremonies of unveiling were led by the president, Edmund Soper, while Bishop William F. McDowell presented it in the name of the alumni to the university and the student bodies that will occupy Gray Chapel in the years to come. Perhaps no worthier recognition could be made of Dr. Hoffman than this one. To be placed in portrait among the great outstanding scholars and leaders who have headed that institution is a distinction to be coveted by any man who seeks to give his best and to leave his best to the improvement of his fellow men.

Our Book Shelf

OUR summer reading list continues to grow. We do not hesitate to recommend the following volumes to our readers for summer consumption. Do not forget that you must improve your mind as well as your body while away on your vacation. The mind does not need much of rest. You can give it recreation by changing your line of thought. With this in mind we advise you to read all of the good books you can find. Light reading for a hot day, heavy reading for the quiet hour, devotional reading for moments of loneliness.

The World's Miracle, by Karl Relland (pub. Henry Holt & Co.). This is a volume of short essays. Yes, and to the point. They are brilliant. They are the result of observations carefully made under a strong power of concentration. If you have two minutes to read, you can finish one of these chapters. It is a book built in the form of a kaleidoscope. Turn it any way, and you will find brightness, brilliance, and depth.

The Immanuel Hymnal (pub. The Macmillan Co.). This is a hymnal produced by a small group of theologians and musicians who have felt that hymn book making has fallen into stereotyped ruts, and that there is need of fresh and interesting material both in text and music. This may be considered a volume of such upward taste and of such high degree of musical technique as to command the respect of the most demanding. It is a book for the cultured and of the refined, containing a very wide selection of hymns and responsive readings for the service of worship.

Voices of the Age, edited by J. P. Pound (pub. Harper & Bros.). This is a volume containing the results of an effort made to discover the prophetic voices speaking in the religious world to-day. The work done by the author is as satisfactory as anything of that kind could be. The question was asked, "Who are the prophets of our modern age?" Leading ministers and professors and students have voted upon this subject. Then the editor has gathered at least one sermon from each one of these men. This composes a volume that will prove to be of much value to those who have a taste for sermonic literature.

The Quest for Experience in Worship, by Edwin H. Byington (pub. Doubleday, Doran & Co.). This book deals with one of the most outstanding subjects before the present-day mind. Worship in true and ancient form in spirit and in truth has too largely gone out of the public gathering of the Protestant people of America. They need to be taught how to worship God. To-day they go to church to be entertained. If they fail in this they do not get anywhere in their spiritual lives while with the worship of the sanctuary. All churches to-day are awakening to this serious situation. This book, while it is intensely human and readable, is also of value since the contribution it makes is vitally related to the great present-day need of the church.

The Last Home of Mystery, by E. A. Powell (pub. The Century Co.). It is a delight to lift this book. Just to get your fingers on it and the feeling and expecting a thrill. Col. Powell is a great traveler and a remarkable writer. His book is extensively illustrated, while his fourteen chapters cover a trip through present-day India and over the paths of that ancient country. If you have read "Mother India," you will find great pleasure in reading this volume. To be more accurate, it contains the record of adventures in Nepal, together with accounts of Ceylon, British India, the native states, the Persian Gulf, the overland desert mail, and the Bagdad Railway. There is a fascination in the author's literary style, while his imagination never fails to see things which the average man is accustomed to overlook. It is a volume any man will read with pleasure and receive as a contribution to the knowledge he already possesses.

Open Forum Extension

To the Editor of the Western:

I have just read your editorial in the June 13 issue of the Advocate, "The Heavy Burden of Methodism," and desire to reply with some suggestions.

You ask, "Can the people be expected to continue to bear both burdens with a smile upon their face? Will there be no grumbling?" As a layman that has participated in all the "drives" in the last twenty years, I would say that there is already "grumbling" to such an extent that a certain part of the membership absent themselves from service with the thought that they will not be subject to constant solicitation for money.

In another paragraph of your article you say, "It may require a long suffering course," which I would interpret as meaning that it will be literally years and years before we can hope to get relief or solve the problem of the financial needs of the church.

In another place you say, "There appears to be no relief in sight," and so it seems to the ordinary church official.

If you could announce with implicit confidence that on Thanksgiving Day, 1934, that the Methodist Episcopal Church would burn every mortgage on their church property, wouldn't there be an added reason for thanksgiving?

I can submit you a plan that will accomplish all of this, and it will cost the churches but sixty per cent of their present debt obligation, covering a period of twenty years, or three per cent annually, and every individual that contributes under this plan will have all of his loan returned to himself or to his estate.

Colleges, hospitals, children's homes, and churches are built for the use of succeeding generations, and why should the present membership of the churches be obliged to meet all of the financial obligations and let succeeding membership contribute nothing?

It is impossible to tell you in one letter all about this plan of financing, but you can get this: nobody donates to the church, but they loan them certain amounts which are returned to them or to their estate at a certain time.—C. W. HALFHILL.

When—?

To the Editor of the Western:

President Hoover and Mr. McDonald have declared for a conference on disarmament! The daily papers carry huge banners across their fronts concerning it. Public opinion is awakened by it. I am in favor of it, but—!

This day has been spent here, there, and yonder among men in their office and home, men who are independent in their thinking, original and fearless. Now here I am sitting in the quiet of my study. Everyone has gone home; the evening shadows are almost night, and on their wings come "the moods." They are alive. They move into my meditation and strange things are said. They almost startle me. Their utterances sound fanatical. They do not bear the aspect of modernity; but they are accurate—"the moods" whisper truth. Religious? They are that and more—they are reality. They have dug beneath the veneer and are hand to hand with falsities. They have discarded fruits and are boring at the heart of the tree. They have gone beyond results and now deal with causes. Highly explosive? Yes, and controversial. But they are saying: "Peace cannot be legislated. War cannot be outlawed, and a warless world will never be realized until the people want it. Go on with the treaties, and with everything else that is conducive to peace and good will among men. But we do not seriously believe that very much of a lasting peace can come from any sort of international association unless the heart is changed."

"The moods" tell me that legislation and agreements may lessen the danger. But peace and war are infinitely deeper than the laws of nations and their courts. To look to any human agency for the killing of war is to "get the cart before the horse." Our emphasis upon these misses the fundamentals. The millennium of universal peace will only

spring from the heart of the individual man. The individual is the inherent, absolutely essential "cellular," and vital genius of the nation. The nation and the world will never be any different than the individuals constituting it. An unregenerated people mean an unregenerated nation. We do not mean to be dogmatic; we are practical. Our only hope to keep youth from being offered as cannon fodder and to save the world from disaster is found in no other place than in the philosophy of Jesus, a philosophy that begins by changing the heart. We are having "peace, peace, when there is no peace."

As leaders and people we have been "fooled" with the announcement of treaties and legislation, and have forgotten that it is "a heart matter." It is a spiritual thing, this matter of peace and war. Begin where the fundamental laws of human nature rise—in the heart. While American citizens should enthusiastically support everything for the promulgation of international peace, nevertheless we certainly have found by this time that it is the spiritual disposition of the people that must be changed. I am not talking about a religious revival or a campaign necessarily. Rather do I insist that the only hope of killing war is to regenerate the human heart. Let it come in any fashion or through any channel. Peace is not the result of physical change, or any legal arrangement, some moral enthusiasm, or an intense reformation. It is the result of spiritual processes and grows out of the hearts of men. Peace, universal peace, involves new hearts, new attitudes, new ideas, new aspirations, and new motivations.—EARL HOON.

The Old Order and the New

To the Editor of the Western:

Often among leaders in the church to-day we hear the words, "The city church" and "The rural church." The implication is that in both are found problems which puzzle the best-trained leaders of to-day. In this article the writer does not deal with the merits and relation of city and rural churches. We do not find that the Master Teacher so classified the task of the Kingdom. His disciples went forth to establish righteousness among men. It was their task to help establish the Kingdom in the hearts of men. They were Kingdom builders. Christ said much about the Kingdom, but He said very little about the church as such. The goal is the kingdom of righteousness, and the church is a means to that end. There has been much emphasis on building up the church, and many times building it at the cost of the Kingdom.

Johnson County, Indiana, is one of the leading and progressive counties of the State. Under the shadow of Franklin College is the village of Trafalgar, with a population of about 350. Trafalgar is about eight and one-half miles west of Franklin, the county seat of Johnson County.

With Trafalgar as the center to inscribe a circle with a radius of about five and one-half miles, it would enclose fourteen churches. Three of these churches are in Trafalgar, and eleven are in the open country. These churches represent three denominations, as follows: Baptist, five; Christian, six, and Methodist, three. Among these are four abandoned churches, namely: one Baptist, one Christian, and two Methodist. However, some people still claim membership in these closed churches. Only three of the ten churches which are open have resident pastors, namely: two Christian and one Methodist. The other seven churches have preaching from once to twice a month. Of course all the Sunday schools are small, and the congregations still less. I would not say that these churches in this progressive rural community are "dead," but many of them are "sleeping soundly," undisturbed by dreams or visions.

In the main, however, a good spirit prevails, and all seem reconciled to their fate and are happy. For they grew up in this

"very religious community"—a community of many churches. There is a hopeful side to the deplorable conditions. The young and rising generation are saying to-day that the community has too many churches. The future will have fewer but stronger churches.

Is it consistent for all the people of a given township to be interested in a centralized public school, the Parent-Teacher Association, and the Farmers' Institute, and then for the same people who work together in these larger units on Sunday to assemble together in several small groups for Sunday school and church?

The task of the followers of Christ is to build up the Kingdom, and not primarily to build up the church. Do we not tinker too much with the machinery of the church? Let us give more time and thought to having the spirit of Christ in our hearts. Let us have a passion for lost souls. Let our first efforts be in Kingdom building, and many a church problem will be simplified.—Rev. T. G. GODWIN, S.T.B.

Another Portrait of John Wesley

Mrs. Anna Onstott has added to her valuable collection of Wesleyana a reproduction in color of a Reynold's portrait of John Wesley, purchased through an antique dealer from Danville, Ky. In the right-hand corner is written "Middleton Strobbridge & Co."

A letter sent to the Strobbridge Lithograph Company in Cincinnati brought this reply:

"We think the lithograph you have in mind was something published by Strobbridge & Co. before 1870, when they issued a series of portraits on painters' canvas in oil colors, making a very close reproduction of the original oil paintings; but we are unable to tell you who painted the John Wesley portrait from which the reproduction was made.

"The writer has been connected with this company for more than fifty years, and we have not handled any of these portraits in that time. No copies are on hand, and we do not know where you could obtain one. Our establishment was destroyed by fire on the first of December, 1887.

"We are very sure there are one of these portraits in the hands of any dealers. There may be one here and there scattered throughout the country in the hands of private individuals who prize them for religious reasons."

This portrait is thought to be a copy of the "Hitt" portrait, illustrated in "Sayings and Portraits of John Wesley," by John Telford, of London. It was presented by Bishop Coke to the Rev. Daniel Hitt, book agent for the New York Book Concern, some time between 1804-14. The portrait was sent to Cincinnati to be lithographed, and while there was destroyed by fire, when the Book Concern burned in 1868.

The picture was, without doubt, painted from life in the last days of Wesley's life, as it shows the same wig and collar worn in the following portraits which resemble each other: the Barry portrait, exhibited at the Royal Academy in 1794; the Arnold portrait, made in 1790; the Benjamin West portrait, made in 1789, now owned by Guy M. Walker, of New York.

Mrs. Onstott intends to use this picture in her forthcoming volume in "The Life of Susannah Wesley."

American Education Week

The National Education Association announced the program for the ninth annual observance of American Education Week, November 11-17, under the joint auspices of the association and the American Legion.

Secretary J. W. Crabtree, of the National Education Association, said: "American Education Week is observed each year during the week, including Armistice Day. It begins on Monday and ends on Sunday. It is the purpose of American Education Week to acquaint the public with the aims, achievements, and needs of the schools. The program is

built around the seven cardinal objectives of education, formulated in 1918 by a committee of the National Education Association."

The program has been worked out by the officials of the American Legion and of the National Education Association. Dan Sowers, national director of the National Americanism Commission of the American Legion, and Joy Elmer Morgan, director of the Division of Publications of the National Education Association, served as a committee to formulate the week's schedule, which is as follows:

Monday, November 11—Armistice Day—Education for Citizenship.

Tuesday, November 12—Home and School Day—Education for Worthy Home Membership.

Wednesday, November 13—Know Your School Day—Mastery of the Tools, Technics, and Spirit of Learning.

Thursday, November 14—School Opportunity Day—Education for Vocational and Economic Effectiveness.

Friday, November 15—Health Day—Education for Sound Health.

Saturday, November 16—Community Day—Education for the Wise Use of Leisure.

Sunday, November 17—For God and Country Day—Education for Ethical Character.

Ohio Conference

—On a recent Sunday a beautiful baptismal font, made of Vermont marble, was presented to the church at Orrville, Ohio, in memory of the Rev. Arthur D. Mink, who died while pastor of the Orrville church. The donors of this beautiful font were Mrs. Arthur D. Mink and sons, Arthur and David; Miss Emma L. Mink and Miss Florence Mink, of Philadelphia, sisters of the Rev. Mink. The congregation at Orrville very greatly appreciate this appropriate memorial, and will ever hold precious the short but faithful pastorate of the Rev. Mink.

TOLEDO DISTRICT

—It is good for preachers to plan, pull, pray, preach, and play together. That is what the preachers on Toledo District have been doing, with the splendid leadership of Dr. C. A. Rowand. Friday, June 7, the preachers and their families gathered at Walbridge Park for a real picnic. Seventy-eight were at the picnic table. A talkfest, free for all, and an indoor ball game between the city preachers and country parsons furnished amusement.

—More than two hundred young people of the district assembled at Fostoria for the annual Epworth League Convention, June 15 and 16. Dr. J. F. Olive, the Fostoria League, and Methodists in general gave the young people a warm welcome. Dr. W. E. J. Gratz, editor of the Epworth Herald, was the banquet speaker. Mr. R. W. Kauble, president of Delaware District, spoke on the Lakeside Institute. The Rev. Kenneth Leary preached the morning sermon. Dr. J. F. Olive conducted the installation of the district officers.

—St. John's Church is enjoying a prosperous year. The interior of both church and parsonage have been redecorated, the parsonage has been painted, a new garage shelters the pastor's automobile, at a total cost of \$1,400. The Easter offering was \$557. Fifty-two members have been received. The pastor's salary has been increased \$500, and the entire budget covered by pledges. The pastor, Rev. F. Earl Roe, was granted a month's vacation during the month of June. This historic old church is taking on renewed vigor.

—Although not hearing from Western Avenue, Toledo, many times this year, yet this church has been moving along in fine shape. Among notable accomplishments were forty-five additions to the membership roll, a building fund well started with a neat sum in the bank, the organization of a lively Intermediate Epworth League, a successful canvass for the budget for next year, which was the first spring canvass to be ever put on at

Our Book Shelf

The New Temple, by Johan Bojer (pub. The Century Co.). This famous Norwegian writer has not done anything better than this, his latest novel. It is the story of a young man's life midst trial and tribulation, doubt and intellectual questioning, as he is thrown up against the social order, and also the religious order. At the last he finds a new interpretation of God and comes to peace. The value of this work lies in the field of the soul. The story is rich in suggestive thought, rapid in narrative, and fascinating from the point of view of the various experiences through which the leading character passes.

Robert A. Wood, by Eleanor H. Woods (pub. Houghton, Mifflin Co.), is the story of a social worker, who became such because he was a philosopher who thought deeply and straight into the problems of life, and also because he was a practical man and knew how to work. He was the founder and director of the South End House in Boston, where the boys ran wild and the girls played hookey from school. This man went in to redeem the life of that part of the city. He went into politics; he did other things, and finally succeeded. This is the romance of a soldier of peace, whose record should be read by all men.

The Captain's Daughter, by Alexander Pushkin (pub. The Viking Press). This volume is from the famous Russian, translated by L. Duddington, with an introduction by Edward Garnet. Anyone who has become acquainted with and formed the taste for Russian literature will eagerly lay his hands upon this volume. It is a masterpiece of story-telling. Its movement is rapid; its emotion is characteristically Russian, while the plot lies deep, running forward with implications which hold the reader's attention from the very first. It appeared in 1836, and is considered the finest piece of work from the facile pen of the famous author.

The Authority of the Bible, by C. H. Dodd (pub. Harper & Bros.), is another volume of the "Library of Constructive Theology." The author deals with a question which is prominent in the minds of present-day thinkers. Indeed, the confusion of the average theological graduate would reveal his lack of understanding of the Bible, and especially of its authority. This author seeks to discuss this subject in the light of present-day scholarship. He goes far afield in doing so, consuming 100,000 words or more and dividing his book into five parts. He gives the subject a thorough discussion, approaching it from almost every side, with a devout purpose in mind. We believe he has made a contribution to the subject that many will read and profit by.

The Jesuit Enigma, by E. B. Barrett (pub. Boni & Liveright). The author of this volume endeavors to throw light upon a subject which has been variously interpreted, and perhaps much misunderstood by the Protestant world. "The Jesuit Priest" stands in the modern mind as the personification of the evil intriguing and machinations of the Roman Catholic mind. Indeed, the informed Protestant has read much of the reformation which immediately followed the Lutheran Reformation as the Catholic reaction. From that day to this Jesuit has stood as a personification of evil, expressing itself in the form of duplicity, intrigue, betrayal, and downright deception. "The end justifies the means" has been the slogan of this order in the Roman Catholic Church. The story is told in this volume in a very fascinating style. No one can consider himself informed on the Roman Catholic Church, and especially the operations of this order among the priesthood, until he has read this book.

Any of the books reviewed in these columns may be ordered from The Methodist Book Concern.

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Western Avenue for a budget for the coming year; also a great co-operative effort on the part of the people for the upbuilding along all lines of church enterprise. Sunday evening, June 9, a congregational meeting was called, at which time a vote was taken which resulted in a 100 per cent vote for the return of the pastor, Rev. E. A. Rager, for next year. This vote was endorsed at the last quarterly meeting, Monday evening, June 10, with an increase in salary of \$200 for next year. At the same Quarterly Conference an urgent invitation was extended for the return of Dr. Rowand, the district superintendent, to the district. In all departments the church work is moving forward at a fine rate.

CAMP WESLEYAN

If you are a member of The Woman's Foreign Missionary Society of the Cincinnati Branch, you are acquainted with the name, "Camp Wesleyan." This in reality is a beautiful and commodious building at Lakeside, Ohio. It is located in the east part of the grounds, having a dining room and large dormitory facilities. It is a good place for Sunday-school classes to go for a vacation, or a missionary society, or a large vacation group. They can easily be taken care of. There is a good kitchen, well furnished, attached to the dining room, and other facilities offered for any groups which seek a place for a vacation period.

This year Camp Wesleyan will be headquarters for girls and missionaries between July 20-27. Of course this is regarded as a special period known to the general public as the Lakeside Summer School of Foreign Missions. If you have never been at Lakeside, perhaps you would be informed as to the remarkable opportunity offered there for vacation facilities. Also, the Bible Conference of the assembly is on that week. It is one of the biggest periods of the summer. The attendance is always large, and the program strongest and most inviting.

The lake facilities for swimming and boating are almost unlimited. If you like to fish, if you like to swim, if you like to row, if you like riding in a speed boat, you will have the opportunity to have the time of your life. Moreover, a new boat has appeared for this season called the "Sea Scow," which goes over the water like a glider driven by a motor. It forms one of the greatest adventures we have seen. If you have heard the phrase, "Whoopie on the Lake," you will know that the term comes from Lakeside, Ohio. Plan to take your vacation at this summer assembly ground.

Indiana Conference

MINISTERS AT INSTITUTE

The Indiana Conference School, held this year at DePauw University, opened June 10 with an enrollment of seventy minister-students and eighteen faculty members. It is one of the summer schools of theology conducted throughout the United States by the Methodist Episcopal Church.

Held under the direction of the Commission on Courses of Study, this Conference school offers work for young ministers taking the course prescribed by the church. At this time they do intensive study and take examinations after having taken correspondence work during the year.

In addition to the regular courses offered for undergraduate students, two graduate courses were given from June 17-21. Prof. Lindsay B. Longacre, of Iliff School of Theology, Denver, lectured and directed a discussion, using his "Jeremiah" as the text. The other course was a "Seminar on Rural Sociology," with Edwin F. Shake as discussion leader.

Special lecture courses were given by: the Rev. W. G. Seaman, one time professor of philosophy in DePauw, and now pastor of the First Church at Gary, Ind.; Dr. Merle N. English, prominent in religious education work, former pastor of Oak Park Methodist Episcopal Church, Chicago, and Prof. Lindsay B. Longacre.

Each day the dean of the local school conducted a pastoral clinic, which dealt with the most common matters of ministerial life. Banquets were also a part of the program. Good fellowship and spiritual life are strong features of the school.

The faculty of the Indiana Conference School at DePauw University consisted of: W. B. Farmer, chairman-dean, Indianapolis; C. S. Black, registrar, Bedford; W. C. Patrick, secretary-manager, New Albany; E. F. Schneider, dean of local course, Bloomington; W. R. Ashby, Cannelton; W. H. Wylie, Columbus; E. A. Robertson, Patoka; L. T. Freeland, Shelbyville; S. J. Cross, Jeffersonville; E. H. Omohundro, Huntingburg; W. E. Brown, Franklin; C. R. Stout, Madison, and J. W. McFall, W. T. Jones, E. W. Dunlavy, J. B. Rosemurgy, J. F. Jenner, and J. G. Moore, all of Indianapolis.

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GIPSY SIMON SMITH, evangelist, returns from England in September. For fall and winter dates write now. Address him, London, Ontario.

Calendar of Methodist Events

July 5-7—Summer School Foreign Missions, Epworth Heights, Ohio.
July 15 and 16—Barbourville, Ky., Epworth League Institute.
July 15-22—Rivervale School of Missions, Indiana Conference, Rivervale, Ind.
July 22-28—Rivervale Epworth League Institute (Indiana Conference), Rivervale, Ind.
August 1-11—Beulah Park Camp Meeting, Eldorado, Ill.
August 12-18—Santa Claus Epworth League Institute (Central German Conference), Dale, Ind.
September 8—Ohio Conference, Columbus, Broad Street Church, Bishop Blake.
September 10—North-East Ohio Conference, Cambridge; Bishop Welch.
September 12—Central German Conference, Evansville, Ind.; Bishop McDowell.
September 18—Indiana Conference, Rushville; Bishop McDowell.
September 25—Kentucky Conference, Union Church, Covington, Ky.; Bishop Smith.
September 25—Northwest Indiana Conference, LaPorte; Bishop McDowell.
September 25—Southern Illinois Conference, Harrisburg; Bishop Richardson.
October 9-15—Annual Meeting Board of Managers Woman's Home Missionary Society, Grand Rapids, Mich.
October 23-30—Annual Meeting of the General Executive Committee and Sixtieth Anniversary Celebration of The Woman's Foreign Missionary Society, Columbus, Ohio.
October 26—Annual meeting of Cincinnati Branch, Woman's Foreign Missionary Society, Columbus, Ohio.
November 11—Fall Meeting Board of Bishops, San Francisco, Calif.
November 18—Annual Meeting Board of Foreign Missions, Portland, Ore.
November 21—Annual Meeting Board of Home Missions and Church Extension, Seattle, Wash.

LAKESIDE ASSEMBLY GROUNDS

June 30—Dedication of new Auditorium.
July 4-20—Chautauqua.
July 21-August 4—Bible Conference.
July 21-28—Woman's Foreign Missionary Society School of Foreign Missions.
July 29-August 4—Woman's Home Missionary Society School of Home Missions.
July 29 to August 4—German Methodist Bible Conference; also German Methodist Epworth League Institute.
August 5—Chautauqua.
August 5-11—Lakeside Epworth League Institute, West Ohio Division.
August 12-18—Lakeside Epworth League Institute, North-East Ohio Division.

LANCASTER CAMP MEETING

July 15-20—Epworth League Institute; W. C. T. U. Convention.
July 22-27—Woman's Home Missionary Society School of Missions; Chautauqua program.
July 29-August 3—Bible Conference; Evangelistic services.

August 5-10—Woman's Foreign Missionary Society School of Missions; Redpath Chautauqua.

BATTLE GROUND (IND.) ASSEMBLY

July 8-14—School of Missions.
July 14-21—Epworth League Institute.
July 22-27—Sunday School Training Conference.
July 27 to August 4—Bible Conference, Boys' and Girls' Camp.

RUGGLES CAMP MEETING GROUNDS

July 4—Old Settlers' Fourth of July Celebration.
July 25 to August 4—Camp Meeting Services.
July 29 to August 2—School of Missions.
August 5-11—Epworth League Institute.

EPWORTH FOREST, WEBSTER LAKE, IND.
August 4-11—Camp Meeting.

August 5-10—Woman's Foreign Missionary Society and Woman's Home Missionary Society School of Missions.

August 12-18—Epworth Forest Epworth League Institute.

North Indiana

LEAGUE CONVENTION

The fortieth annual convention of the Richmond District Epworth League met at Centerville, June 14. There was a large registration, and the program was one that was enjoyed by all. The Juniors from Greenfield

gave a fine demonstration of their work, under the supervision of Mrs. Earl B. Clift, who conducts a Junior League in a model way. Every quarter some one or more come into the membership of the church. The Rev. F. F. Thornburg, the district superintendent, gave an address which was filled with inspiring counsel and sound advice. He followed his address by taking the pledges for the support of Dr. Brown, of the Wuhu Hospital. The Hagerstown Juniors gave a missionary playlet, which was very much enjoyed. The ladies of the local church then served a bounteous lunch.

In the afternoon the Rev. J. F. Edwards, of Huntington, delivered an address which was pronounced by all to be able, instructive, and of the highest order. A debate then followed: "Resolved, That the success of the Epworth League in any local church depends upon the leadership of the pastor." The affirmative argument was given by Blythe Whealy and Laura Sue Powell, and the negative side was presented by S. E. Carruth and Elizabeth Riggs. Miss Bessie Buhl, of the Centerville League, then conducted the young people on an interesting historical hike. Starting from the church building, in which the North Indiana Conference was born, the party moved on to the famous hostelry where Henry Clay was once entertained, and was visited by some leading Quakers, who interviewed him and his servant on the question of slavery. The site of the courthouse and jail of Wayne County was visited, as were the location of Whitewater College and the home of Indiana's war governor, Oliver Hazard Perry Throckmorton, known as Oliver P. Morton.

More than three hundred filled the high-school gymnasium for the Epworth Forest banquet. The Rev. C. E. Turley delivered the address of the evening to this appreciative assembly.

For the third consecutive year the Greenfield chapter bore home the banner for attendance. The chapter at Spiceland won the cup which was awarded for efficiency standards. The approaching booth festival will be held at Knightstown on Labor Day, and the convention next year will meet at Newcastle. The following were elected officers for the year to come: President, the Rev. A. P. Teter; Miss Opal Cook, first vice-president; Mrs. Bernice Chapman, second vice-president; the Rev. Guy Guton, third vice-president; the Rev. E. Talley, fourth vice-president; Miss Mary J. Taylor, secretary; Loren Pope, treasurer; Mrs. A. K. Love, Junior League superintendent.

There was an expression of general satisfaction with respect to the efforts of the church at Centerville and the service of the Rev. A. K. Love and wife in entertainment of the convention.—W. B. Freeland.

Northwest Indiana

—The Rev. A. A. Dunlavy and wife, of Montmorenci, Ind., attended commencement exercises at DePauw University, June 10. Katharine, their oldest daughter, sang in the university choir the past year and graduated with honors from the school of music. Pauline, their youngest daughter, graduated from the College of Liberal Arts, and was classified among the students who won distinction in English literature.

BATTLE GROUND ASSEMBLY

One of the most successful summer assembly grounds of Indiana is that known under the name "Battle Ground." It is contiguous to the Tippecanoe Battle Ground, made famous in the early part of the nineteenth century by a battle fought with the Indians by General William Henry Harrison. For many years the Methodist people of the northwestern section of that commonwealth have been trained to look toward Battle Ground as a center for summer gatherings.

Within recent years the ground has grown in influence and charm. The Epworth League institute at one time became the largest in the world, hundreds of young people gathering there for a week's vacation. This year they will be in evidence during the week of July 8-14. There will be held a Sunday

School Training Conference July 22-27, while the Bible Conference is announced to convene July 28 to August 4. The most outstanding speakers in Methodism have been engaged for messages and entertainment during these periods. Boyville and girlville also will be in operation. The new hotel will be open early and will continue to form its part of the service through the different conferences. The success of this enterprise is winning high commendation from all those who witness its progress. No better place is to be found for a summer vacation than Battle Ground.

THE DEATH OF LEILA (MIDDLETON) McEWEN

Mrs. Henry M. Middleton, of Brazil, Ind., is grieving the death of her only daughter, Mrs. Leila McEwen. For many years the Rev. Henry M. Middleton served the Northwest Indiana Conference as pastor and as presiding elder. He passed to his reward seven years ago. Mrs. McEwen graduated from DePauw University in the class of 1895, and from the Lucy Webb Hayes Deaconess School in 1899. She prepared herself for foreign missionary service, but because of ill health was not permitted to go into the work. In 1903 she was married to George McEwen, of Hammond. In 1916 her health failed and she had been in the hospital for the insane at Logansport ever since. Her death came as a release from the incurable affliction. She leaves, besides the husband, two splendid children: a son in college at Pennville, Kans., and Mrs. Ruth Coleman, of Hammond, Ind. She was laid to rest at Dundee, Ill. Besides the mother, there are two brothers also: Thomas Bowman Middleton, of Santa Barbara, Calif., secretary to Zane Grey, and Ernest Middleton, of Cincinnati, Ohio.

Kentucky Conference

BARBOURVILLE EPWORTH LEAGUE INSTITUTE

The Barbourville Epworth League Institute will hold its annual assembly on the campus of Union College the week of July 15. A splendid faculty has been secured for the time and the usual high standard of previous institutes will prevail. The members of the faculty and their subjects are: Dr. C. E. Turley, Bible; the Revs. Russell Patton, stewardship; C. R. Garland, citizenship; C. E. Vogel, life service; F. Guy Crawford, community service; D. C. Johnson, Sunday-school methods; T. H. Williamson, Methodism; John L. Tilton, life service; L. D. Rounds, methods; Miss Grace Wilson, evangelism; Mrs. C. E. Turley, general methods and hymnology; Mrs. F. P. Cook, Junior League methods; Miss Moss, foreign missions; Miss Ruth Wheaton, home missions. The Rev. John O. Gross was elected dean after the transfer of the Rev. E. P. Hall from the district. C. E. Vogel is life service secretary; O. W. Robinson, manager, and H. M. Frakes, registrar. The dining hall will be in charge of Mrs. Mae Wallace, and Miss Grace Wilson is dean of women. The Rev. J. H. Lyon is in charge of recreation, and W. A. (Bill of Booneville) Humphries is in charge of the swimming pool.

The beautiful campus, hard-clay tennis courts, standard croquet court, comfortable dormitories, and well-equipped administration building of the Union College plant belong to the Leaguers for the week, and they are assured of every convenience, comfort, and opportunity. The registration fee is \$1, and board and room for the week is \$6. The limited capacity and the increasing enrollment should prompt Leaguers to register early, for the choice will be given to the first registered.

Southern Illinois Conference

—The Rev. Jesse W. Dees, pastor of the Methodist Episcopal Church, Oneida, Ill., will broadcast from Station WKBS, Galesburg, Ill., June 30, at 8 P. M. The theme will be "The Life-Giving Stream."

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THE TORCHBEARER

Hold high the torch! You did not light its glow;

'Twas given you from other hands, you know.
'Tis only yours to keep it burning bright,
Yours to pass on when you no more need light.
For there are little feet that you must guide,
And little forms go marching by your side;
Their eyes are watching every tear and smile,
And efforts that you think are not worth while
May sometimes be the very helps they need,
Actions to which their souls would give most heed,

So that in turn they'll lift it high and say,
"I watched my mother carry it this way."
If brighter paths should beckon you to choose,
Would your small gain compare with all you'd lose?

Then lift the torch! You did not light its glow;

'Twas given you from other hands, you know.
I think it started down its pathway bright
The day the Maker said, "Let there be light!"

—Nelle B. Bradley.

The only woman who isn't afraid of a mouse is one who has promised to love, honor, and obey one.

Man—"Say, conductor, can't you run any faster than this?"

Conductor—"Yes, I can, but I have to stay in the car."—Drexlerd.

Willie—"Pa, what's a parasite?"

His Pa—"A parasite, son, is a man who walks through a revolving door without doing his share of pushing."

Mrs. Smith (calling on Mrs. Brown, who is not well): "And what did the doctor say was your trouble?"

Mrs. Brown—"Auto-intoxication."

Mrs. Smith—"Indeed! And you don't ride much, either."—Woman's World.

Little Frank, aged six, heard of his sister's baby son, and commented: "Oh! Now I'll have to get a job and go to work."

"Why?" asked his mother.

"Well, you know my nephew'll want pennies, and it'll embarrass me not to have any money to give him."—Charleston News and Courier.

Sam went into a drug store for an empty bottle. Finding one that answered the purpose, he asked, "How much?"

The clerk snapped, "If you want an empty bottle, it will cost you five cents; but if you have something put into the bottle, we won't charge you anything for the bottle."

"All right, put in a cork then."

Two Greenwich Village artists arrived in Spain. Neither spoke a word of Spanish. They soon got hungry and headed for a restaurant. They wanted roast beef, but the waiter could not "compre."

"What are we going to do?" asked one.

"I don't know," said the other; "I'll draw a picture of a cow."

He made an impressionistic sketch and marked "2" below it. The waiter looked, smiled a smile of comprehension, and went away. Five minutes later he returned with two tickets to a bull fight.

The distinguished and well beloved professor of a certain Southern State is so absent-minded that his family is always apprehensive for his welfare when he is away from them.

Not long ago, while making a journey by rail, the professor was unable to find his ticket when the conductor asked for it.

"Never mind, professor," said the conductor, who knew him well, "I'll get it on my second round."

However, when the conductor passed through the car again the ticket was still missing.

"Oh, well, Professor, it will be all right if you never find it," the conductor assured him.

"No, it won't, my friend," contradicted the professor. "I've got to find that ticket. I want to know where I'm going."

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Among its excellent features are its catholic spirit, temperance of statement, scholarly reserve, clear topical analysis, luminous comment where light is really needed, and generally spiritual conception of Christianity.

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The place and time when, like a vision grand,
Youth sees the beckoning years ahead aglow
With "light that never was on sea nor land".

When on the morrow, Youth, the trail descends,

Upon the plain below, his part to play,
His be that Light within which will not fail,
Nor "fade into the light of common day".

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 4, 1929

PATRIOTISM



He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
This is the better way.

No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray,
And man by man, each helping all the rest,
Make the firm bulwark of the country's power;
There is no better way.

—Susan Coolidge

Personal and General

—Dr. George E. Haynes was commencement speaker at Morgan College.

—The Rev. P. H. Reimbert, our pastor of St. Paul Church, delivered the baccalaureate sermon for the Biloxi High School. His theme was "The Fine Art of Making Good."

—The Rev. T. M. Jackson, pastor of Salem Church, of Orange, Texas, delivered the baccalaureate sermon and the graduation address to the home economics class of the Orange (Texas) High School.

—The Rev. Frank L. Blair, our pastor of Waxahachie and Lancaster charge, West Texas Conference, was a welcome visitor to our office en route from Waveland, Miss., where he attended the school for rural pastors.

—The Rev. Dr. D. D. Turpeau, pastor of our Calvary Church, Cincinnati, Ohio, announces the marriage, on February 9, 1929, of his sister, L. Angella Turpeau, to Dr. Lewis E. Caldwell. The new couple are at home, 4834 Langley Avenue, Chicago.

—The Rev. Dr. F. C. Eiselen recently declined election to the editorship of church school literature, the place made vacant by the resignation of Dr. H. H. Meyer. Dr. Eiselen, therefore continues as president of Garrett Biblical Institute.

—At its recent commencement, Morgan College conferred upon the Rev. S. H. Sweeney the degree of Doctor of Divinity. Dr. Sweeney is one of the field representatives of the Board of Pensions and Relief, and is working among our twenty colored conferences.

—The following is a brief itinerary of the Rev. Dr. A. R. Howard, field secretary for Colored Work of the Board of Temperance, Prohibition, and Public Morals: July 16, Princeton, Ind.; July 17, Owensboro, Ky.; July 18, Rockport, Ind.; July 19-21, Evansville, Ind.

—Wiley College, at its recent commencement, conferred the degree of Doctor of Divinity upon the Rev. Robert M. Williams, pastor of our Leigh Street Church, Richmond, Va. Dr. Williams is the son of the Rev. Dr. J. O. Williams, for a long time a leader in our Texas Methodism.

—A unique event in our Georgia Methodism is the holding of the first annual Young People's Good Literature Convention. This is being held under the auspices of the Savannah District of the Savannah Conference, June 27, through the 30th, at Baxley, Ga. The Rev. S. B. Bankston is the progressive district superintendent.

—Floyd E. Williams, mayor of Gary, Ind., who supported the movement of segregation of Negroes in city schools of Gary, Ind., and generally known as the "Segregation Mayor," was defeated for re-election in a recent primary for renomination. It is thought that his defeat is a blow against school segregation on the part of both white and colored citizens of that community.

—At the first annual commencement of the Duluth (Minn.) Junior College, Miss Edna Mae Simmons was among the graduates. Miss Simmons is the daughter of Prof. and Mrs. R. J. Simmons, leaders formerly in Georgia Methodism, but who have, for the past twelve years, been residents of Duluth, Minn. At one time Prof. Simmons was lay delegate from Atlanta Conference to the General Conference.

—The Rev. and Mrs. Williams J. Tyler recently celebrated their twenty-fifth wedding anniversary on Saturday evening, June 22, from 8 to 12, at their home, 116 V Street, Northwest, Washington, D. C. The Rev. Bro. Tyler is a leading pastor in the Washington Conference, and Mrs. Tyler is field secretary of The Woman's Foreign Missionary Society for North and South Carolina, East Tennessee, Atlanta, Florida, and South Florida Conferences.

—The following were among the junior college graduates of the class of 1929: Miss Julla A. M. Pickens, daughter of the Rev. and Mrs. Pericles Pickens, from Bethune-Cookman College, Daytona, Fla.; Misses Charlotte and Anna Elizabeth, daughters of

the Rev. and Mrs. I. F. White, of Evansville, Ind., who finished in a class of fifty-seven from the Lincoln High School of that city. In a contest between the city's four high schools, the Lincoln High School won second place; the representative from that school was Miss Anna Elizabeth White.

—Bishop Wilbur P. Thirkield, though confined with pneumonia for three weeks during April, continues surprisingly active. He assisted recently in the dedication of the impressive Gothic Church at Johnson City, Tenn., preaching two sermons; he also gave the charge to President Clapp at his inauguration at Gammon Seminary. He also presided over the board meeting at Gammon and at Bennett College for Women, at which latter institution he preached the baccalaureate sermon. Since that time he served as preacher at the seventy-fifth anniversary at the Bridgeport (Conn.) church.

Notice

Letters have been mailed to all our district superintendents and pastors with quota of subscriptions for the Southwestern Christian Advocate.

Let us have "Roll Call" and stage a real Southwestern rally at our District Conference. If quotas are reported—*self-support for Southwestern is assured.*

—We record with deepest regret the death of the wife of President M. W. Dogan, of Wiley College. After a protracted illness of some months, Mrs. Dogan peacefully succumbed to the inevitable, and was laid to rest Tuesday, June 18, at Marshall, Texas. A quiet funeral service at the home, amid admiring and sorrowing friends and heart-stricken loved ones, was conducted by Bishop Robert E. Jones, lifelong friend of the family. Thousands of Dr. Dogan's former students and acquaintances all over the country sympathize with the family, and we of the Southwestern join in the volume of sympathy.

—Within the past fifteen years the Rosenwald Fund has made possible the appropriation of \$30,000,000 to the colored schools throughout the South. Much of the credit for this recent achievement is due to the interest of Mr. Edwin R. Embree, president of the fund. Mr. Embree is to be one of the prominent speakers at the twentieth annual convention of the National Association for the Advancement of Colored People, meeting in Cleveland from June 26 through July 7. Other speakers are: Judge R. W. Fayne, of Detroit; Miss Nannie H. Burroughs; Mrs. Sallie W. Stewart, president of the National Association of Colored Women.

—A visit to Dallas, Texas, on Sunday and Monday, June 16, 17, disclosed to us in operation the most flourishing brotherhood chapter in any of our colored churches. The men are intelligent about the requirements of the movement and are enthusiastic in carrying on the work. On Sunday morning the auditorium was filled with people from all the churches. A number of white friends also were present from Southern Methodist University, and expressed high appreciation of the excellent program under direction of Mr. Leon Stewart, secretary of the local Y. M. C. A., who is most active in promoting the brotherhood. We expect to give our readers fuller details of this chapter's activities at a later date. The pastor is Dr. E. W. Kelley, who is one of Methodism's ablest and most resourceful leaders among us. Dr. Kelley is a promoter of the highest interests of the Kingdom in the community by means of intelligent, modern methods.

—More than 3,000 people, white and colored, attended an exhibition of Negro art recently in Atlanta, Ga. The exhibition was promoted by the Fine Arts Club, Prof. Kemper Harreld, president, and sponsored by a hundred of Atlanta's prominent art patrons, educators, and social leaders. So excellent were the exhibits that they evoked from the Atlanta public very high commendation. It showed the Negro's ability to be more than a "hewer of wood and a drawer of water." It afforded evidence that he is capable of

the cultural aspects of civilization as are all other human beings. The Atlanta Constitution acknowledges this in the following paragraph: "Such evidences of cultural aspirations and esthetic progress upon the part of our colored fellow citizens should be given sympathetic encouragement. The examples are plentiful and multiplying that persons of the colored race are not only seeking the higher fields of science, literature, and art, but are achieving impressive results in all of them."

Gulfside School of Missions

Inquiries are being made about the holding of the school of missions at Gulfside this summer. Arrangements have been perfected for the school, and Mrs. Florence Gaither, deaconess, has been designated as field promoter in the interest of attendance. She is also to be registrar for the school, so that persons planning to attend will do well to file notice with Mrs. Gaither, addressing her in care of Gulfside, Box 103, Waveland, Miss.

Miss Muriel Day has consented to act as dean, and announces her faculty personnel as follows: Miss Muriel Day, dean and teacher of methods; Mrs. Florence E. Gaither, registrar; Mrs. J. N. Rodeheaver, textbook; recreation and young people's camp, Miss Lillian G. Pugh.

The dean of the school of missions is particularly anxious that as large a number of people as possible over the area shall take advantage of the school with a view of improving the organization and methods in the local churches as a result of systematic training of the leaders who may come to Waveland. The pastors are therefore urged to make an earnest effort to interest all the auxiliaries to send representatives to the school of missions at Gulfside.

That The Woman's Home Missionary Society should make possible this opportunity for specialized training ought to be so appreciated by the preachers that they would canvass the situation thoroughly, with a view of finding the best possible material among their congregations to go to Waveland and receive at the hands of these specialists training that will not only be beneficial to the representatives personally, but will serve as a stimulus to the entire church membership. It is a fine opportunity for Christian contacts and for broadening the outlook of the young people who may attend. It also gives a chance for an outing at the only place where Negroes are permitted to go and to enjoy themselves unreservedly at a seashore resort.

Gulfside has many desirable attractions in the form of outdoor sports, both on land and water. Hotel and other accommodations have been considerably amplified and improved since last year. Persons are able to get entertainment for \$1 a day and up, depending upon their own choice.

Send the registration fee of \$1 now for your representative.

SOUTHWESTERN CHRISTIAN ADVOCATE

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THE METHODIST BOOK CONCERN

Injustice to Negroes Winked At By Churches

IF JESUS CHRIST is more than a myth, if His principles are to be taken seriously, and if the church of Jesus Christ is to be the means by which His mind is to be translated into human character and relationships, it would seem that His church would cease to brutalize the sensibilities of Negroes. At least it would seem that if the church itself does not directly practice violence to the sense of personality in the Negro, it should decline to tolerate such practices in situations where the church is directly concerned.

The other day in Baltimore, at a meeting of the Presbyterian Synod, held in a certain college, it is reported that the authorities of the college drew the color line against the lone Negro member of the Conference in the matter of entertainment. This incident is typical of what has been practiced in all sections of the country wherever church gatherings involving mixed membership have been held. Nor is it confined to any particular denomination. We have known it to happen in connection with several of the most prominent denominations in the country, and to happen frequently. Of course, it is to be said that the church authorities passed resolutions condemning the action of the management of this college, and similar resolutions have been passed by other religious bodies under similar circumstances.

But it must be questioned, What is the use of such verbal resolutions when in the matter of practice the churches themselves continue to hold their meetings in cities and towns whose institutions invariably practice this discrimination against Negro Christians? It would be futile for the church to argue its lack of knowledge of the customs of cities in which they contemplate holding such gatherings, for the facts might easily be ascertained before the convention cities are finally settled upon; and the fact that the committees on preparation and place do not look into the matter of unprejudiced entertainment before hand, would indicate a carelessness as regards the welfare of the approaching meeting, if not of the colored membership which would be included in the total delegation.

If the church cannot argue ignorance of the situation, neither can it defend an attitude of indifference as to the well-being of its Negro representatives. It is the Christian obligation of the Committee on Preparation to take into consideration the fact of comfort and convenience, both material and mental, of the entire membership of the convening body. It is barely possible in the light of the frequent occurrences of these incidents that the churches have no real concern as to whether the Negro meets with rebuff, discrimination, and humiliation, or not. It may be that these churches or their leaders think that by this constant subjecting of their Negro members to this type of snobbery and un-Christian treatment his self-respect will become so violated that he will agree voluntarily to absent himself from such gatherings, and

that even he will conclude to dissociate himself from membership in these bodies, and that thus the Negro will be gotten rid of. Otherwise it would seem if these churches really cared in the sense in which Jesus Himself would care, they would cease to drag their helpless Negro members into such crushing situations as these in which every impulse of humanity and of Christian fellowship finds provocation for protest.

Frankly, if churches with Negro members are desirous of ridding themselves of their colored membership, it would be far more preferable for them to proceed for this purpose along the direct route of mutual agreements for withdrawal, than to proceed, as some appear to be doing, by an indirect method of constantly exposing their Negro membership to humiliating discrimination and brutality at the hands of committees in cities into which these churches call their mixed assemblies, conventions, and conferences.

The progress of our modern life makes it necessary that more sincerely and definitely than ever before, the church of Jesus Christ would give honest trial to putting into operation among men the principles of social justice. Herein is the challenge to, and the opportunity of, the social group of which the church claims to be the unique exponent. The march of progress is bringing different groups and individuals of society into closest contacts. This is true in every aspect of society. The very closeness of these contacts makes for friction, irritation, and ill-will. Except the spirit of Jesus Christ, which the church is endeavoring to peddle to the world, can be infused into these close contacts of society and into individual hearts, society is headed for catastrophe. And if the church does not successfully inspire in men the spirit of Jesus Christ, men will repudiate not only the church, but the very thing for which the church stands theoretically, as being impotent to meet the world's needs; and so, in self-defense, if for no other cause, the church must make its attack upon the vicious practices of group clashing and ill-will such as is manifested in these incidents where man draws the color-line against man, and where Christian is not willing to meet fellow Christian on the same common level of Christian fellowship.

The frequent occurrence of such incidents as we have noted herein not only in one denomination, but in others as well, and in other types of Christian social institutions, indicates likewise clearly the most profitable course of action for Negro churches and Negro Christians themselves.

The Negro's conception of Christianity must be radically changed. His idea of the Christian experience is that it is a process of soul saving from a burning hell. He must now enlarge his conception of the religious experience so that it will include as its major content social justice in human relationships.

There are in this country something like seventeen

thousand Negro preachers, with about forty-five thousand Negro churches, with an estimated property valuation of one hundred million dollars. This total enterprise, instead of being directed toward the saving of the souls of twelve millions of Negroes after death, should

be consciously and intelligently invoked to the important and far more serious task of endeavoring to secure that social justice in our civic, political, and economic life which is now denied and withheld by un-Christian institutions and persons.

Wilmington District

Holds Successful Sunday School and Epworth League Convention

By the Rev. A. G. Jenkins

THE Sunday School and Epworth League Convention of the Wilmington District of the North Carolina Conference convened in Cedar Grove Methodist Episcopal Church at Rowland, N. C., June 12-15, 1929.

On Wednesday night the convention was given a hearty welcome, on behalf of the Sunday school, by Miss Esther Gillespie; on behalf of the Epworth League by Miss Cattie McGirt. Response was made by Mrs. Alto Hines and the writer.

Dr. A. R. Howard, of the Board of Temperance, Prohibition, and Public Morals, brought an enthusiastic and inspiring address at the close of the welcoming service. The morning watch was conducted by Dr. Howard at 6.30 on Thursday morning. This service was largely attended each morning. During the first session on Thursday, Miss Lucy M. Hayes handled the subject of stewardship in a very acceptable and intelligent way. It will be a great day for the church when the membership shall accept stewardship and live up to its teaching.

The discussion of the subjects: life work, by Miss Maud Douglas, and community service, by Mrs. Florence Peppers, as well as stewardship, by Miss L. M. Hayes, were schools of instruction to the delegation. There was not a dull moment during the sessions of the convention.

Dr. Howard's address on Christian citizenship on Thursday afternoon, and Dr. Butler's address at night were uplifting to all present. President H. H. Johnson, of the District Epworth League, made his annual address. In it he set forth the work of the League and the goal for the young people of the district. Dr. R. W. Winchester conducted the question box, which created lively interest. The institute singing was directed by the Rev. R. S. Abernethy. Miss Mabel Thomas directed the recreation period, in which all took part. District Superintendent G. M. Phelps, while making his address, expressed his anxiety for the training of the young people on the district for service. Through his efforts, as he goes over the district, our promising young people are being brought together in conventions and various gatherings where they receive Christian training that shall do them good for all the years to come.

Good music was rendered by Salem junior choir, the home choir, and the choir from Lumberton. Mrs. R. S. Abernethy gave valuable service at the piano. Mrs. Lillian Gardner, of New York, now in the undertaking business in Durham, also rendered sweet music. The Rev. C. L. Gidney, entertaining pastor, and the good people of Rowland, Salem, and Beauty Spot took splendid care of the delegates and visitors to the convention.

Watch This Subscription Corner

AMONG the local charges sending in more than one subscription recently are the following:

Rev. H. W. Daniels, Yazoo City, Miss., 2; Rev. A. P. Shaw, Los Angeles, Calif., 3; Mrs. Florence Fountain, Danville, Ark., 2; Mrs. Viola Gould, Philadelphia, Pa. 8; Rev. E. W. Mitchell, Martinsburg, W. Va., 3; Rev. M. J. Greene, Weimer, Texas, 8; Rev. D. H. Hargis, Wilmington, Del., 3; Rev. P. W. Webb, Eufaula, Okla., 2; Rev. K. W. McMillan, Fort Worth, Texas, 2; Rev. B. F. Abbott, St. Louis, Mo., 9; Rev. D. M. Pleasants, Strassburg, Va., 3; Rev. P. H. Kelley, Tuscaloosa, Ala., 3; Mr. H. J. Watson, Chicago, Ill., 2; Rev. W. L. Turner, Austin, Texas, 2; Rev. J. T. Patillo, Nashville, Tenn., 2; Rev. J. W. Jewett, Montclair, N. J., 6; Mrs. Ida Smith, Vicksburg, Miss., 5; Rev. Frank S. Delaney, Gary, Ind., 4; Mrs. G. H. Hibbler, Vicksburg, Miss., 9; Rev. C. S. Stanley, New Orleans, La., 2; Rev. L. H. Smith, Mansfield, La., 2; Mrs. Alice Leggett, Vicksburg, Miss., 8; Rev. Z. A. Jackson, Eutaw, Ala., 2; Mrs. Rosa A. Kemper, Vicksburg, Miss., 3; Rev. J. H. Boone, St. Charles, Mo., 2; Mrs. Claudia Webb, Greenwood, Miss., 2; Rev. S. P. Rutledge, Clearwater, Fla., 2; Mr. Lymus Speed, Vicksburg, Miss., 4; Mr. R. N. McAllister, Vicksburg, Miss., 3; J. T. Har-

ris, Philadelphia, Pa., 2; Mrs. Florence Tollerson, Chicago, Ill., 3; Rev. W. M. Smith, Key West, Fla., 3; Rev. W. L. Marshall, Bolton, Miss., 5; Rev. A. T. Stephens, Newport, Ark., 2; Rev. R. Brown, Lake Providence, La., 2; Rev. A. H. Jamerson, Blackshear, Ga., 3; Rev. R. C. Collins, Dangerfield, Texas, 2; Rev. E. W. Thomas, New Orleans, La., 2; Rev. L. E. Johnson, Canton, Miss., 2; Rev. J. C. Hibbler, Vicksburg, Miss., 2; Rev. D. F. Vance, Altair, Texas, 3; Rev. P. F. Scruggs, Little Rock, Ark., 3; Rev. R. W. Winchester, Laurinburg, N. C., 3; Rev. W. L. Sanders, Princeton, W. Va., 3; Rev. J. A. Tatum, Lucedale, Miss., 2; Rev. G. F. Tipton, Colorado Springs, Colo., 2; Rev. F. W. Wooten, High Springs, Fla., 4; Rev. J. E. Adams, Augusta, Ark., 2; Rev. L. W. Roberts, Hubbard, Texas, 2; Rev. A. S. Mitchell, New River, Va., 2; Rev. A. W. Reeves, Barnesville, Ga., 2; Rev. A. Robinson, Algiers, La., 15; Rev. J. E. A. Keeler, Starke, Fla., 2; Rev. L. C. Jackson, Marietta, Ga., 2; Rev. W. C. Conwell, Wichita, Kans., 2.

Every charge in Methodism can do something to increase the mailing list. *Forget promises. Do away with the many resolutions. Stop talking about it. Report your quota of subscriptions at your District Conference, and make your Southwestern Advocate self-supporting.*

The Contributing Editor's Page

"The Next Step Toward a United Church"

THIS was the theme of the first annual Christian Herald Institute of Religion recently held at Buck Hill Falls, Pa., under the auspices of the Christian Herald Association. During the three days of discussion and conference the theme was steadily kept in mind, and definite contributions to the underlying purpose of the gathering were made by the representative churchmen composing the group. The institute was "unofficial," and perhaps for that very reason freer and less hampered than is frequently the case.

Doctor CADMAN struck a very high note when he declared that the church must not be anything that does not comport with the mind of Christ, and that no matter how great the cost, no cost is too great to bring the church into harmony with the divine will and purpose touching unity.

The future was clearly in the vision of those who made the deepest impression upon the thought of the group. STANLEY HIGH reminded us that it is necessary for the church to rewin the spiritual loyalty of the youth of America, and that a divided church cannot do this.

One of the most important papers was presented by Mr. FRANK A. HORNE. It should be read and pondered by every person who is concerned for the future of the church of Jesus Christ as the agency whereby the kingdom of God is to be established in the earth.

Mr. Horne, from the viewpoint of the layman, dealt with the spiritual and economic gains and losses involved in the present system of church organization, administration, and maintenance, and on the basis of hard facts compelled us to face a wasteful and relatively unproductive situation, for which not only the leaders, but the rank and file of church members are responsible.

These sketchy paragraphs give no adequate idea of the scope and weight of the addresses and discussions of loyal churchmen who are specialists in their knowledge of the different phases of church life in America. No attempt is being made to report the institute, however desirable it might be to inform "the last man" of all that was said and done. But from every angle of approach, educational, evangelistic, social, the community, the nation, the world, the Christian church was viewed in the light of the central petition of the prayer of Jesus Christ, "that they may be one even as we are," and earnest, informed thought was given to the discovery of what His followers must do to-day, not to-morrow, not when the millennium dawns, but to-day, if they are to help bring that prayer to its full fruition.

The report of the Findings Committee, after speaking of the occasion for the conference, reasons for and progress made toward unity, finds these obstacles to be overcome. They are of five main kinds:

"1. Difference of conviction as to the nature of the church.

"2. The inherent difficulty of changing methods which have become familiar and through which valuable results are being reached.

"3. The difficulty which arises from vested interests.

"4. The social, racial, and psychological barriers between groups.

"5. The provincial spirit which takes pride in old ways

and lacks imagination to realize the larger issues involved."

When it comes to ways of approach, "two lines of progress seem immediately practicable. . . .

"1. The reunion of separated bodies of related denominational families.

"2. The strengthening of existing co-operative agencies to the point where instead of being, as at present, largely consultative bodies, they become administrative bodies, doing for all the churches the thing that can best be done together."

"In the matter of practical co-operation . . . encouraging progress is being made. We need only refer to the work now being done by the Federal Council and related State and city councils, Federation of Women's Boards of Foreign Missions, Home Missions Council, the Council of Women for Home Missions, the International Council of Religious Education, and other similar bodies. . . . What would it mean if in each of the larger centers of our country some commanding enterprise of interdenominational significance could be carried on, not by any individual denomination, but in the name of the church as a whole?

"If union is necessary in the home field, how much more necessary is it in the foreign field, where we are faced with the new churches which are arising in the non-Christian world? We earnestly commend to the home churches which support the different boards that they refrain from putting any obstacle in the way of a movement for a united church in these lands, but on the contrary, urge their boards through the Foreign Missionary Conference to co-operate in every possible way in this consummation."

The specific suggestions of the Findings Committee touch most of the interests and activities of the modern church. If they are to be considered, weighed, and followed in so far as they point out "the next step," the intelligent understanding and interest of all the members of the churches must be secured.

From the long list of "suggestions," all of which are important and practicable, we take two because they outline steps which many of us can take without waiting for anything more than the opportunity which it is possible for any person who is himself vitally interested to create.

"We (would) encourage new experiments in co-operation between different denominations or groups, which, if successful, may afterwards be repeated on a large scale.

"We recommend that as an aid in creating the mind to unity, which is our greatest present need, the widest publicity be given to the gains which will result from the consolidation of our at present divided resources."

To a third "suggestion" the writer heartily commits himself: "We believe that a great service may be rendered by our existing religious journals by enlisting the support of their readers, and of other journals in church unity."

Of course, no one can predict what course the movement toward unity will follow. It is not necessary to try. No one knows how the spirit which is abroad in all the churches will finally work itself out. But that there is great concern in the hearts and minds of countless Christian believers because of the failure of the Protestant churches to move more rapidly toward the ideal of unity as it glowed in the mind of Christ, no one questions. This is one of the most encouraging signs of the times. D. D.

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BINDING

JAN 28 1930

Sadhu Sunder Singh

A Glimpse of the Soul of a Mystic

By C. F. Andrews

ONE of the greatest spiritual blessings of my life in India has been to have communion with men of the deepest religious instincts, who are India's noblest children. For India stands out pre-eminently as a land where God is sought with entire self-dedication; where everything is abandoned in the search for the living God.

I have written about Mahatma Gandhi and the poet, Rabindranath Tagore. There is one other whose life story I wish to tell from my own experience of him—Sadhu Sunder Singh. In some ways his utter sacrifice for the sake of the poor is on a level with that of Mahatma Gandhi himself. His burning faith in God is no less intense, and the fire of his love is kindled at the altar of his worship of Christ as his divine Saviour.

For different years in succession, soon after I came out to India, it was my privilege to spend part of the hot weather, when college duties in Delhi were over, with Sadhu Sunder Singh and Samuel Stokes at Kotgarh, in the Simla Hills, on the Hindustan Tibet Road, not far from the point in the road where Hindu India ends and the Buddhist shrines begin to appear in every village and on the mountain slopes. For Tibet, the land of Buddhism, is not far distant. Samuel Stokes was born in Germantown, Philadelphia. He came of Quaker ancestry, and had become a "sadhu" like Sunder Singh.

First let me describe that country, as it is the background of my story. You climb up by a mountain railway, which is now built as far as Simla, seven thousand feet above the sea. During the first part of the ascent from the plains, the country is very barren, and the railway passes along ledges of rock from which the trees have been denuded. But on the Hindustan Tibet Road, beyond Simla, you come to an entirely different sort of country, through primeval forests, where the mountains tower above you, and at every break in the hills you can see an immense range of snow mountains, which go from one end of the horizon to the other, and rise to the height of twenty-six thousand feet. They are usually covered with snow at the height of thirteen thousand feet, and they retain their eternal whiteness at sixteen thousand feet. The view from Narkhanda, near to Kotgarh, is one of the most beautiful in the world. There above Narkhanda you can climb about thirteen thousand feet quite

easily and reach the top of Mount Hatto. On the top of that mountain you can see the whole panorama of snows from the borders of Kashmir down to Tibet.

It was amid these scenes and places like these that Sunder Singh and Samuel Stokes first met each other and began their ministry of love and healing. Stokes had long ago worked in the plains, and lived as one of the villagers, residing with them, carrying his gospel in a little bag, wearing a cross in front of his tattered garment. Sunder Singh lived much of the same sort of life, after they had met in the hills and learned to love each other; and they had gone many a march together through these hills.

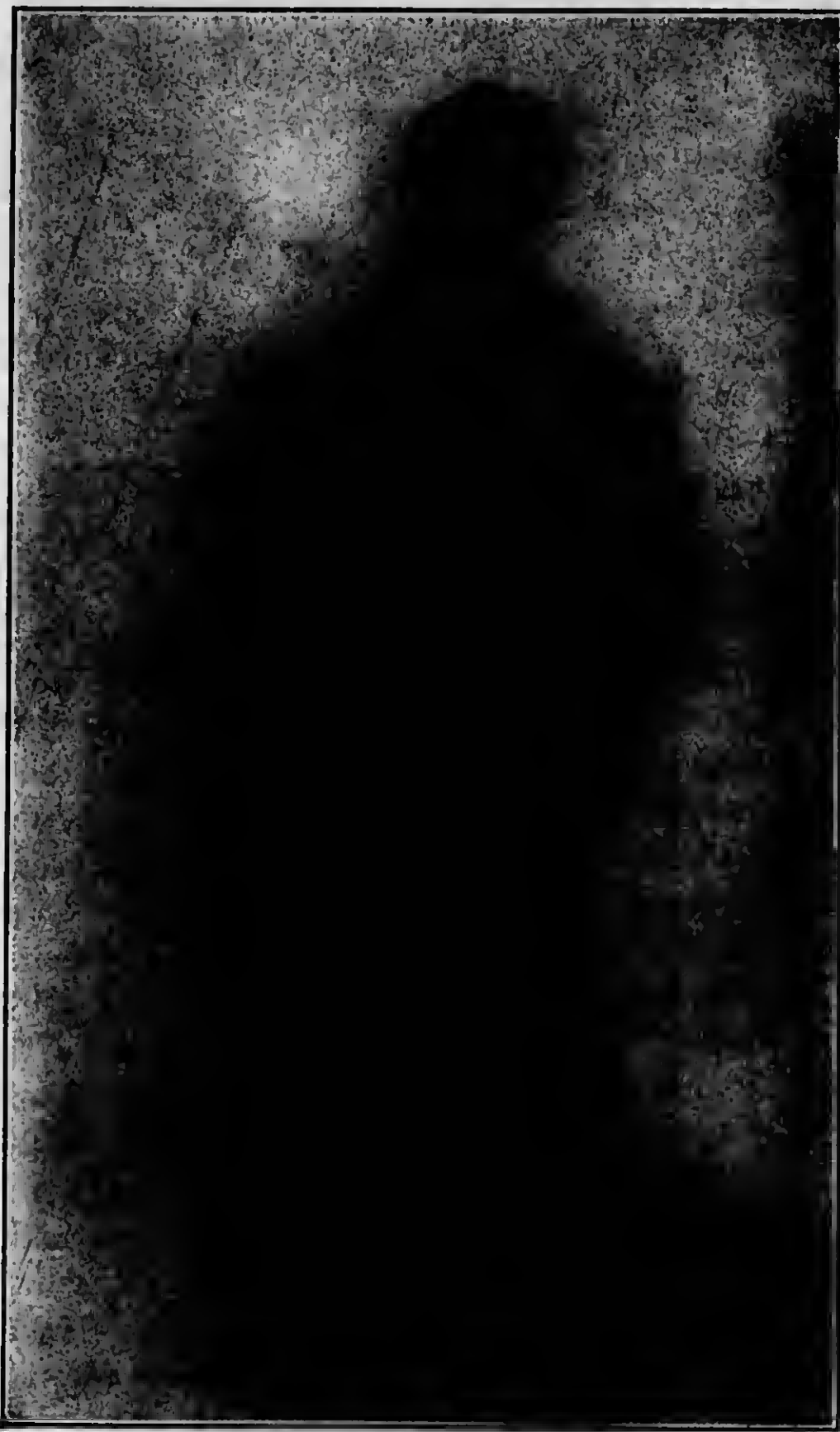
Once, when they had gone across the high mountains in the bitter cold, Sunder Singh's strength failed him, and Samuel Stokes had to carry him in his arms, and as they sank down, exhausted at last, both felt that their hour had come. Oh, the joy of that moment when they thought that soon they would meet their Lord!

But somehow they managed to get to the Tibet Road, almost fainting with exhaustion, and they came to a village hut. There they recovered strength and warmth and received nourishment. So after being near death's door, they went on their way rejoicing.

The Hindustan Tibet Road is a very remarkable engineering feat, made fifty years ago. It runs up and down between the levels of twelve and four thousand feet. I have gone along that road. Every step from Simla to Kotgarh is known to me. There at Kotgarh is a little village congregation of Christians. It is a very remarkable congregation in the middle of the hills. It was looked after and shepherded by an old German pastor, with white hair and beard. He and his wife were nearly eighty years old. They were living there with a small flock of Christians away from civilization.

Home of Christ in the Hills

It was that which deeply attracted Sunder Singh and Samuel Stokes. It seemed to be a little home of Christ within the hills themselves, such as the home at Bethany. It was a place for Christians to take rest in amid the toil and hurry and bustle of the bigger world outside. There was a cave just above the village of Kotgarh. That cave became the home of Sunder Singh and Samuel Stokes,



SADHU SUNDER SINGH

and his little band of Christians who came up with him. They were indeed a strange company. Two were the children of lepers, who were themselves suspected of leprosy; one was blind, one was a cripple. There were five in all, everyone of them a waif and stray of humanity. Stokes had mothered them all, and took them like a hen under his wing. A merrier company you would seldom meet in the world. They hardly knew what sorrow was. They lived a simple life of the most elementary kind, which scarcely cost them anything. Stokes used to go down to the school where Master Isaac was the teacher, and help in the teaching. These boys of his used to join with the others in the school.

One year came at last; it was the most difficult year we ever had. For that year we had one long sickness from beginning to end; we were scarcely able to get through it. At first we were getting along very happily, when a party of Christian students from St. Stephen's College, Delhi, came to join us at the beginning of the monsoon. They were very careless on the way out; some of them caught cold through not changing their clothes when they were wet through. They stood about too long in the chilling blasts of wind after the rain. They got fever and were put to bed. One of them had a high temperature, night and day, and we could not get it down. We took turns in nursing him. Then one other went down with high fever, and another with sun-stroke. This sickness nearly broke the strength of us all.

After this Stokes himself was nearly killed. He had baptized a boy belonging to the village of Kotgarh. The villagers started out to kill him. They nearly murdered Stokes. We rushed out and up the hill and found Stokes lying on the ground. I thought he was dead. Finally he recovered consciousness. It was a terrible week, and he was continually imploring in his delirium that nothing should be done to the hill-men. When he recovered, he insisted on being carried down to Simla, so that he could plead for their forgiveness, and they were released. Thus we shared our joys and sorrows together. Our joys were far greater than our sorrows.

Sunder Singh during these days was a wonderful help to us all. He was a solitary. We let him be apart, for he loved to be alone. He was always ready to do any act of service. He loved to nurse the sick. But all the while the solitude of his spirit seemed to grow upon him.

The Brotherhood of the Imitation

Stokes decided to form a Brotherhood of the Imitation, which was to be a literal following of our Lord and Saviour Jesus Christ. Every single thing was literally to be given up for Christ's sake. No purse or script was to be carried; nothing was to be kept as one's own. The gospel story was literally to be fulfilled. Stokes and Sunder Singh together formed this order. Stokes was to be the head, and they went happily together. F. Western, of the Cambridge Mission, joined them.

Each of them lived his own life in the villages among the Punjab people. Stokes was at a leper asylum and ministering to the poor. Western went on with his work at Delhi. He walked barefoot through the streets of Delhi, living a life of poverty and self-abnegation. Thus it went on for a short time; but there gradually came a change in Stokes' views, and the change came about in this way. More and more he found that these very illiterate and superstitious villagers, who were born and bred as Hindus, had completely misunderstood his mis-

sion. They said to him: "You are seeking your own salvation. You are seeking to accumulate merit in order to attain your own release from human misery. Indeed, you are a very lucky man, for you will avoid many births and rebirths. We poor people, on the other hand, are married and have all our worldly duties to perform. We cannot get salvation as quickly as you can. You are unencumbered by a family."

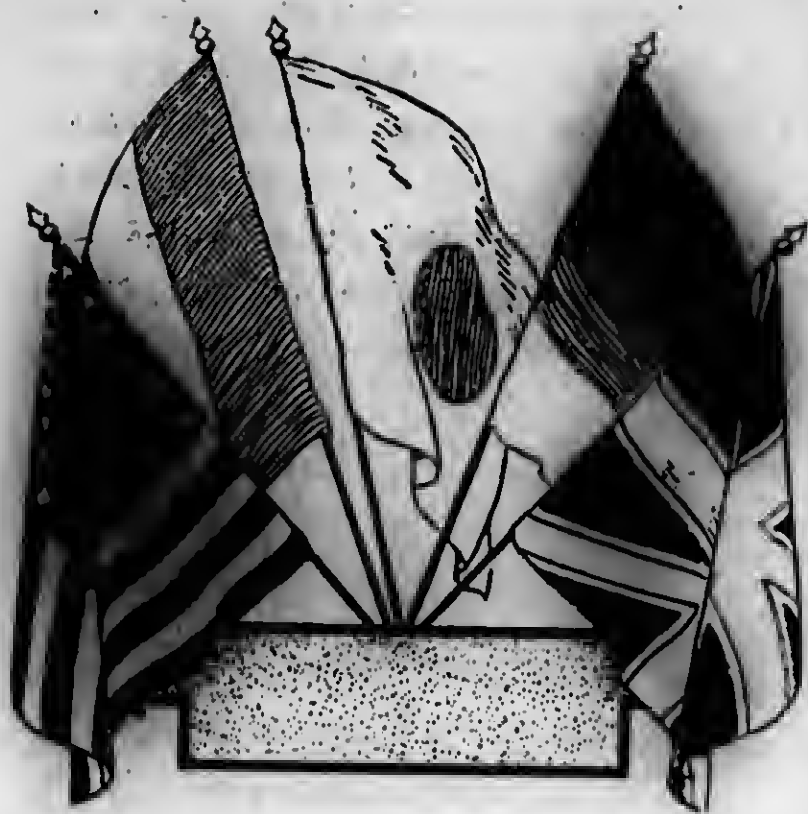
Stokes could not make them realize that he was not at all doing it for his own sake, but that he was doing it simply for the love of Christ. He came to the conclusion that the best way to win them and to get them to understand was actually to share their married life and to live as they lived. So he married one of those hill Christians. That lady, his wife, is one of the very noblest Christians I have ever seen or could see. What she does to win those people to Christ no one could possibly tell. She is a real mother to all those hill people. Indeed, she is a beautiful soul. The people have got a love for her which is very wonderful to watch. So that is how Samuel Stokes changed his mode of life. He is living an earnest Christian life in the heart of the hills as a married householder.

Through Stokes' act in marrying and becoming a householder, the brotherhood was broken up. Yet in the providence of God (looking back over nearly fifteen years) we can see that it has been a great mercy. There was a wonderful providence in God's love, for the breaking up of that brotherhood has led to the setting free of Sadhu Sunder Singh. He could never have been what he has since become if he had lived under Stokes' direction. He is, as he ought to be, his own leader and guide, under Christ his Master, rather than subordinated to another.

The Life of a Solitary

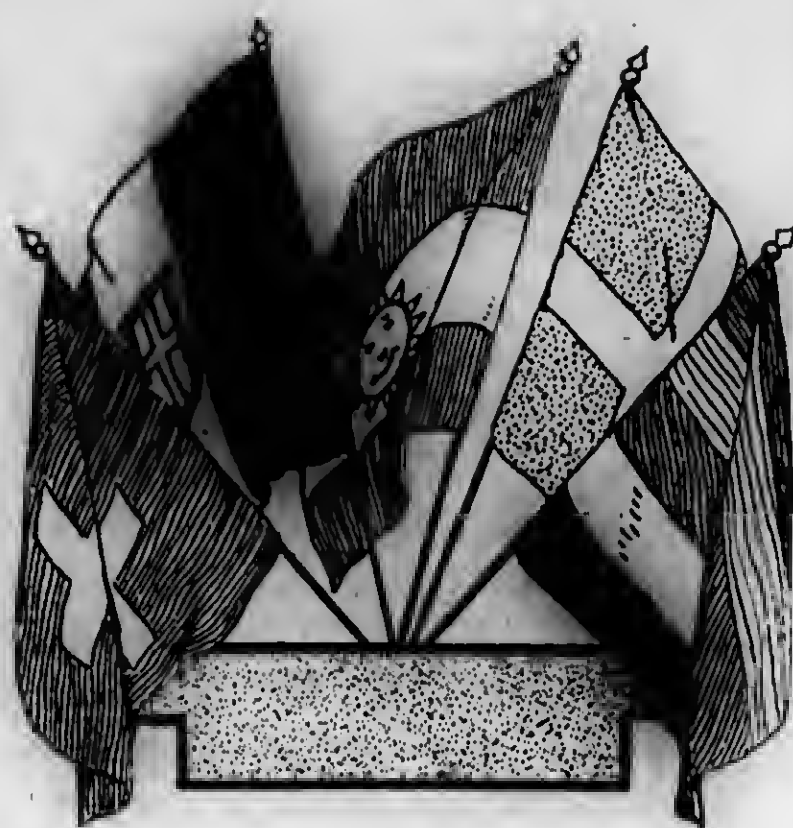
I have not told very much about Sadhu Sunder Singh except in a roundabout way. A more devoted and beautiful soul I have hardly ever known. He is entirely absorbed in the things of the soul—he is not earthly at all. He longs to go his own way. Perhaps he never felt so miserable as when he was paraded over Europe. His whole heart and soul long for the Unseen. Anything that brings him into the turmoil of this world, except for the comfort of sorrow and the relief of suffering and for the testimony of his Lord and Saviour, is something he longs to escape from. His one desire is to get into communion with his Lord, to experience the beauty and wonder and love that Christ Himself brings him. He is a solitary. Let him live his solitary life. It is a mystical and beautiful thing. From all that popularity and parade which he received in Europe he has gone back quietly and simply into obscurity. No one even hears about him or knows where he is. He has tried to go back into Tibet, for he wanted to die as a martyr for Christ's sake. But he had to turn back ill. Then he went to live with the lepers at Sabathu, and he has made his home with them.

I met him, for the last time, two years ago, when he came to the little Christian church and spoke a few words at the end of the service. We had a meal together afterwards. He was just the same. I did not find any difference in him. He was looking very ill and worn and somewhat sad. Again and again his face would gleam with joy when anything brought the name of the Lord before him. That is the last picture I saw of him. Since then I have heard the news that his illness was still further increased and his eyesight has been impaired. Truly he has learned to suffer with his Lord.



The Church a War-Maker?

By George A. Coe



church shall not be used in preparation for war." Commenting upon this resolution in his Armistice Day sermon, a Methodist preacher in a mid-western city says that these words pledge the church not to do what it did in the last war. "But," he declares, "there is scarcely a church in America but what would repudiate that pledge in the event of another war," and he makes his meaning unmistakable by adding that what the churches did in the last war was "an effective preparation for war while the nation was in war."

In view of the strong resolutions upon war and peace that have emanated from most of the larger ecclesiastical bodies, not merely the Methodist Episcopal, many a person besides the preacher just quoted has queried, "What do these utterances mean in terms of conduct? If another war comes, by what specific policies and acts will the churches prove that their present words represent anything more than comfortable sentimentality?" The reply has in so many instances agreed with that of the preacher just referred to that an inquiry into the religious significance of churchly "preparation for war" will not be out of place—the religious significance, not the political. The forecast that has been quoted furnishes a convenient starting point for such an inquiry.

"In the event of another war." This means, of course, "in the event that the United States declares war." The sentence as a whole, then, asserts, in substance or by implication, that nearly all the churches will accept as right and proper any declaration of war that may be made by the duly constituted authorities at Washington, and that thereupon the institutional resources of religion will be put at the service of the Government as long as the war continues.

This assumes, does it not, that making war with such instruments as religion can command is the business of the churches as truly as it is the business of the army and the navy? The army and the navy do not fight all

THE General Conference of the Methodist Episcopal Church has resolved that "the agencies of our

the time, nor do they decide when to fight or when and upon what terms to make peace. They merely obey, kill-

ing and destroying when they are told that the time has come, and forbearing when the word is passed to them. So the churches also, it seems. Theirs, likewise, "not to reason why; theirs not to make reply; theirs but to do and—" Oh, not die (especially the clergy and the women) but to assist from behind the lines.

What instruments that assist in war hostilities, then, does religion command? Its distinctive instruments are those that work within the spirit of man. Churches might help sell war bonds, but what they could add to other bond selling is stimulus to religious conviction and devotion upon the part of the prospective purchaser. They might engage in collecting or making articles for the physical or mental comfort of the troops, or for the succor of the wounded. Relief and grief assuagement of soldiers' families might figure largely. But in all this there is nothing distinctive of religion except the peculiar increment that religious belief, trust, and consecration add to the resources of the mind.

It is this peculiar spiritual increment that distinguishes war-making in the church parlor or in the minister's prayer on Sunday morning from war-making in the trenches and in cabinet meetings at the White House. The weapons of the churches' warfare are spiritual, not carnal. But they kill just the same. They may kill without hate, as the preacher already quoted claims, but they also

strengthen the arm of those who do hate. The Government, being secular and not spiritually-minded, will, of course, work up hate as a physical adjunct and reinforcement of hostilities. Making people hate is a regular and systematic and apparently indispensable part of war-making. It is, to be sure, not quite countenanced by religion. Yet in war time hate and religious devotion fit beautifully together. Between them they can guarantee that practically all parts of the population and all parts of a man's motivation will be stirred. This is why the war leaders at Washington put so high an estimate upon

A Hymn of Humanity

BY THOMAS CURTIS CLARK

O God of all humanity,
Of every clan and clime,
Accept the prayer we lift to Thee
Above the ways of time.
May every heart with love be filled,
Let no proud strivings mar
The spirit of true brotherhood
That binds us, near and far.

No more let war's embroiling strife
Despoil our friendly earth;
May hate no more imperil life;
O, bring at last to birth
The kingdom of the loving mind,
The country Jesus saw—
Where it is royal to be kind,
Where friendliness is law.

Renew in us high reverence,
Transform our hearts by prayer,
May godliness and righteousness
And justice be our care.
Thou God of all humanity,
Of every clime and clan,
O speed the day when earth shall hail
The brotherhood of man.

religion in war time. If, while a war is in progress, the churches should devote all their spiritual resources to peace-making, something that is very important in war-making would be lacking.

The Almighty Our Ally

Let us look a little deeper into the spiritual process whereby religion increases the efficiency of a nation that is engaged in war. If one were to ask what single term most clearly differentiates the totality of spiritual life in the churches from everything else, the answer, without doubt, would be, "Christian prayer." This means both private devotions and common worship, and most of all carrying a sense of God into the daily task. When, then, the Christian religion devotes itself to winning a war, it expresses this devotion most truly, and makes it most effective, in and through a sense of fellowship with God as He is revealed in Christ. Strength for the hard task, the prolonged strain, the suffering, the sacrifice of substance and of lives, and possible defeats, comes from the realization that God is with us, and He knows no final defeat. Of course the enemy prays as devoutly as we do,

but God does not hear. As we pour out our souls, full of trouble, consumed with desire, consecrated to the cause, there steals into our hearts the feeling, the certainty, that the Almighty is on our side, and this stealing into our hearts brings a steeling of all the muscles of our soul. Of course, it was the declaration of war that set us praying thus; but for it we might not have known which side God is on.

Query I: How far have the churches gone, and how far will they go, in ascribing moral infallibility to the modern state? Carleton J. Hayes, the historian, declares that fealty to the state has become with us a veritable religion, with an object of supreme devotion, ceremonial worship (the ritual of the flag, for example), an infallible creed, and persecution for heresy. Dr. Fosdick has made the startling statement that the chief rival of Christianity in our present world is the modern nationalist state.

Query II: Is it, or is it not, probable that "in the event of another war" the conduct of the churches will be the same that it was in the Great War?

The Appointment Makes the Man

Concerning a Minimum Salary for Ministers

By Ivan Melville Terwilliger

NO GREATER service can be rendered the kingdom of God in these days than analysis of ways to keep the church in parallelism with modern needs.

A most vital consideration before American Protestantism is this matter of minimum salary for ministers.

The Methodist General Conference of 1928 recommends that: "Each Annual Conference seek to establish for its members, who are regularly appointed preachers in charge, a minimum salary."

This is mere consistency. We have long had a declaration in the social creed of the churches for a minimum wage. Can we urge it upon the employers of labor if we do not practice the principle in our own ministerial brotherhood?

Moreover, the Discipline contains an educational standard for admission into the ministry. The rule is utterly worthless, lacking a parallel standard of living to ratify it. For high educational standard automatically establishes a high standard of living, and a high standard of living requires adequate financial resource to maintain it.

S. Parkes Cadman says, "That which threatens the church is not the strength of the enemy, but the weakness of the pulpit."

Why don't we have a better pulpit? No money, no books, no travel, no world contact!

Methodist bishops rightly have a minimum salary, regardless of where they serve, or how much the particular area raises.

The editors have a minimum salary.

Many superintendents have an equalized salary.

It is only consistent to carry down the principle to every preacher in charge.

Again Dr. Cadman: "If the clergy are to rank with other men of enlightenment in their parishes and co-oper-

ate with other agencies for general culture, they will have to be placed from first to last on a new basis of preparation, maintenance, and churchly consideration."

It requires two sides of an arch to support a keystone. And it requires a spiritual side and an economic side to maintain a highly educated ministry.

Viewing us from afar, the "Review of the Churches" states editorially: "Although everyone deplores the poverty of the English clergy, their position to-day seems to be better than that of the American clergy, and certainly the Wesleyan Methodist clergy in England are much better paid, on an average, than the ministers of the great and rich Methodist Episcopal Church of America."

The Limits of Sacrifice

In seeking men willing to sacrifice, we may get leftovers and followers in the rear of the procession of progress. There are *always* men willing to sacrifice for a worthy cause! So if we don't get the men the times demand, we may know that our emphasis is unwise, unnecessary, or trivial.

Wise youth will not sacrifice for a foolish purpose. Friends of world movements will no longer sacrifice to keep two little churches in the same town, for example. We must prove the wisdom of our allocations of both men and money before asking sacrifice.

Even then the question is, What shall we sacrifice? And the sacrifice produced by a wage below decent living is the surrender of quality, respect, standards, and equipment of the clergy. High religion is sacrificed upon a cross of cheapness.

The reason the church is unable to secure or keep the service of leading university graduates is the same reason: first-class men find difficulty in maintaining their cultural standards in the ministry!

Note the report of the Life Work Committee of the Methodist Episcopal Church covering the admissions to all the Annual Conferences in the United States in full membership in 1925. "Seventy-seven per cent failed to meet the recommendation set forth in the Discipline." And "In 1925 there was received into full membership 111 men who had not met the low standard of a high-school course set for admission on trial."

That is Methodism under the present salary system. The time no longer exists when the ministry is the high point of learning (and consequently of respect) in the community. With the passing years non-church positions have advanced relatively beyond the church in adjustment to this new age.

Consider those who do enter the Conference. How does the low and competitive salary work with them? It works as the most divisive and dividing factor in the church. It works as a deadening narcotic which at first, and temporarily, offers the pleasing deceit of a stimulant.

When I invited the pastor of a leading church to supply my pulpit during a recent Conference session, he replied in these exact words: "No, I do not feel like preaching. It takes me two or three weeks to get over the *spiritual depression* of a Conference session."

Consider also the psychological effect on the local church.

Notions to the contrary, nothing is more certain than that prosperity and fruitage are akin. Watch the man who is assigned a better charge. He comes to Conference next year all blossomed out. And the man who was assigned downward comes to Conference all *faded out*!

The church which gets an increased man gets an assignment of optimism. The church which gets a decreased

man, or one who thought it injustice that he did not advance, has a pulpit of pessimism.

The assignment makes the man, even more fundamentally than the man the assignment. And the assignment to a poverty salary over a period of years, psychologically and actually *makes* many a promising youth into a petty preacher. It is not stewardship of life to continue such a condition.

So a minimum salary is required that we may have a ministry appealing to the best in ourselves and our associates.

If we do not maintain a ministry and preaching in advance of secular leadership, if we do not establish a high minimum salary to maintain such a ministry, we stand guilty of abandonment and betrayal of our highest calling.

It is a plain mathematical formula. When the leaders are reduced to the average, or taken from below, the average is itself correspondingly lowered, and all goes down, down, down to indescribably low levels.

If the ministry cannot secure the leadership of the leaders to be, *it fails* in its major task, no matter what array of secondary accomplishments are enumerated in reports.

I wrote the dean of the teachers college, University of California, for figures on the approximate expectation of salary a male graduate in the first third of his class can reasonably expect in the underpaid teaching profession. Here they are:

In California: First year out of college, \$2,100; tenth year out of college, \$4,500.

Is the church to fall below the school?

It is time that we raised and honestly faced the question, What will be the ultimate cost of cheap leadership?

Vacation Reading

The following books are recommended by Loren M. Edwards, pastor Trinity Methodist Episcopal Church, Denver, Colo.: "Dodsworth," by Sinclair Lewis; "Hunger Fighters" and "Microbe Hunters," by Paul de Kruif; "Mid-Channel," by Ludwig Lewisohn; "Eminent Victorians," by Lytton Strachey; "St. Joan," by Bernard Shaw.

By Carl G. Doney, president Willamette University, Salem, Ore.: "Dean Briggs," by R. W. Brown; "Ariel" (The Life of Shelley), by André Maurois; "Diary of Samuel Pepys"; "Goethe," by Emil Ludwig; "Autobiography of Benjamin Robert Haydon." Any of George Borrow's books.

By Francis R. Bayley, pastor Walbrook Methodist Episcopal Church, Baltimore, Md.: "The Nature of the Physical World," by A. S. Eddington; "Borden Parker Bowne," by Francis J. McConnell; "Reality," by Burnett Hillman Streeter. To these three he would add some good biography such as Ludwig's "Napoleon"; then a dash of good fiction.

By Henry H. Crane, pastor Elm Park Methodist Episcopal Church, Scranton, Pa.: "The Nature of the Physical World," by A. S. Eddington; "Borden Parker Bowne," by Francis J. McConnell; "Black America," by Scott Nearing; "The Art of Thinking," by Ernest Dimnet; "Recent Gains In American Civilization," by Kirby Page.

By Judson S. Hill, president Morristown Normal and Industrial College, Morristown, Tenn.: "Kristin Lauransdatter," by Sigrid Unset; "The Strange Adventure," by Mary Roberts Rhinehart; "The Murder At the Keyhole," by R. A. J. Willing; "The Cradle of the Deep," by John Lowell; "Hunger Fighters," by Paul de Kruif.

By Merle N. Smith, pastor First Methodist Episcopal Church, Pasadena, Calif.: "Travels of Marco Polo"; "The Religion of the Spirit," by E. S. Tittle; "Lincoln," by N. W. Stephenson; "On England," by Stanley Baldwin; "The World's Greatest Religious Poetry," by Mrs. Caroline Hill.

By Joseph M. M. Gray, pastor Central Methodist Episcopal Church, Detroit, Mich.: "The Authority of the Scriptures," by C. H. Dodd; "Vision and Authority," by John Oman; "Borden Parker Bowne," by Francis J. McConnell; "Autobiography of Lord Haldane"; "A Preface to Morals," by Walter Lippmann; "The Outlawry of War," by Clayton P. Morrison.

By Fred Pierce Corson, pastor Simpson Methodist Episcopal Church, Brooklyn, N. Y.: "Translation of the Bible," by James A. Moffatt; "Our Economic Morality," by Harry F. Ward; "The Motives of Men," by George A. Coe; "The Church In History," by Arthur Wilford Nagler; "Victim and Victor," by John Rathbone Oliver.

European Reparations And United States Interests

Congress in Recess

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE senators and congressmen have departed from the Capitol, except for a few committeemen of the Upper House who are to carry on during the summer. As the day fixed upon for recessing approached, both Houses made efforts to hasten through as much widely favored legislation as possible, but issues on which there was anything like an equal division were put over until the session in the fall. Barely enough members to conduct business remained until the closing day. The House, having adopted a tariff bill, will not return until September 23. The Senate recessed so that its Committee on Finance might consider the tariff bill. This will occupy all of the committee's time until August 19, when the Senate reassembles to consider this measure.

DAWES AND ANGLO-AMERICANISM

Just before Congress recessed there was great elation over the favorable outlook for fuller understanding and friendship between the United States and Great Britain. This spirit had just been given added impetus by the addresses of Premier MacDonald and Ambassador Dawes, delivered soon after the arrival of the former Vice-President at his new post in London. Both of these gentlemen, holding positions of high authority and representing the governments of these two great English-speaking nations, dealt with the question which has caused most friction of late—the naval programs of these two countries. The navies now are among the heaviest burdens upon the taxpayers, and their size is indefensible in view of the announced peaceful attitude of these two nations.

Ambassador Dawes dwelt also upon the recent reparations agreement reached by the former belligerent nations of Europe. He gave the history of the earlier plan which bore his name, and which will be superseded by the one just now concluded. Whereas, the United States is not a signatory party to this new plan, nevertheless she is vitally interested, as it involves billions of the American taxpayers' money loaned during the war. Whatever share of this money is returned to our Government will depend, without question, upon the success of the plan which soon will be put into operation.

SOME REPARATIONS HISTORY

Five years after the World War, conditions relating to the readjustment of the claims of the former allied nations against Germany made some agreement absolutely necessary. The Dawes Plan, which was the best method possible of passage at that time because of the bitter animosities still prevailing, was adopted. It was regarded as "a stop-gap" until time would permit a more complete plan, and it has accomplished all that could have been expected.

The Dawes Plan did not fix the total which Germany must pay to her European victors. It provided for annual payments reaching as high as \$595,000,000, with the possibility of material increases under the application of an "index of prosperity." This meant that if the prosperity of Germany increased she would pay more proportionally. Under such an arrangement and with no end in sight, coming generations could scarcely be expected to continue to pay and pay to former enemy countries.

After this settlement was reached by the Dawes committee, another five years elapsed, during which time Germany met her annuity payments under the Dawes Plan. Then again, economic experts—representing Belgium, France, Germany, Great Britain, Italy, Japan, and (unofficially) the United States—gathered to seek a solution of the question of

reparations. This time their task was to carry forward the work indicated in outline in the Dawes Plan. For seventeen weeks they labored, often facing what seemed complete failure. But under the leadership of Owen D. Young, who was associated with Gen. Charles G. Dawes in the earlier negotiations, the conference was brought through these crises until at last an agreement was reached.

SUBSTANTIAL REDUCTION EFFECTED

An outstanding advance made by the new plan is the fixation of the amount to be paid and of the period allowed for completing payment. The total is set at about \$27,000,000,000, which has a present cash value of something like \$9,000,000,000. This represents a reduction of \$3,000,000,000 below the estimated cash value of the Dawes annuities. The schedule provides that from September 1, 1929, to March, 1966, Germany is to pay thirty-seven annuities, averaging about \$492,000,000, or \$103,000,000 less than the average Dawes annuity. The unconditional portion of each annuity, amounting to \$152,000,000, or about one fourth of the total, rests upon the security of the German railway bonds. It is allocated largely to France as the country suffering the most severe losses. Four hundred and seventy-seven million dollars of this annual payment covers the allies' debts to the United States, while \$14,600,000 is set aside for the service of the Dawes loan of \$800,000,000 advanced to Germany by the United States and the allied nations in 1924 to put the Dawes Plan into effect. In addition to these thirty-seven annuities, Germany is to pay for a further twenty-one years annual sums averaging \$408,000,000, which will practically cover allied payments to the United States on war debts, plus the payments due the United States from Germany for the expenses of the Army of Occupation and other mixed claims, including the sinking of the Lusitania. From the close of the war until January 24, 1923, our troops occupied the banks of the Rhine, while French, English, and Belgium troops occupied similar sections. We declined to continue this occupation, and withdrew all our forces from Europe. The other nations still have troops occupying portions of German territory along the Rhine.

If the United States reduces her claims for loans made by us to the European nations, Germany is to receive two thirds of the benefit of such reduction and the allies one third. Moreover, in all payments except the unconditional amount stated above which is to have no benefit of moratorium or postponement, Germany is protected by a provision permitting a two-years' postponement in times of economic stress.

INTERNATIONAL BANK

To care for all financial transfers, the reparations committee has prepared a carefully worked out plan setting up the International Bank of Payments and establishing the machinery under which it is to operate. The bank thus established, with an authorized capital of \$100,000,000, will have for its primary purpose the receiving of German payments and their distribution among the creditor nations. Hence it might be termed a trustee for the creditor nations. The details of its operation are rather technical and not of great interest. The fact that this bank, which is similar to one dreamed of by Napoleon and his minister, Talleyrand, may become a permanent, central, financial institution of the world, suggests a far-reaching effect upon international affairs.

A large portion of the payments to the

bank, being unconditional, would be in a form readily put into circulation and therefore highly satisfactory to the creditors. Payments in kind would be accepted for the first ten years only, but would be reduced gradually during that period. Under the provision of the Dawes Plan, allowing payment in kind, Germany has paid much to the allies, especially France, by shipments of building material and manufactured goods. She has even sent men and materials into France to reconstruct buildings destroyed during the war.

One of the outstanding advances under the new plan is Germany's attainment of financial autonomy. Although her commercial credit and her reparations payments have become so closely linked that if she fails to meet her reparations charges, her commercial credit must fail, she now faces her obligations on her own responsibility.

AMERICA'S UNOFFICIAL REPRESENTATIVES

Throughout this conference of experts the United States representatives occupied a peculiar position. In all of the negotiations theirs was the place of leadership, although they represented their country only unofficially. This is due to the fact that Mr. Hoover and his predecessor have regarded the reparations tangle as a European problem in which the United States should have no part, insisting that the question of reparations to be made by Germany should be kept entirely separate from the question of the allied debts to America. The United States did not enter the war for conquest. Neither did she ever entertain the thought of being repaid for her war costs. Hence her only expectations of payment from Germany are satisfied by an amount to cover her citizens' claims, such as those resulting from the sinking of the Lusitania, and the expenses of the Army of Occupation along the Rhine. The other allied powers, however, have insisted upon making the payment of their debts to the United States dependent upon their receiving reparations payments from Germany.

UNITED STATES NOT SIGNING

The present plan would involve the United States with the whole reparations problem, and it is for that reason that President Hoover states we shall not sign it. His grounds are sound. He claims that the loans made by this nation to the allied European governments were direct, and do not rest upon the success they may have in collecting their claims against other nations. However, the plan as now drawn up provides that the last twenty-one annual payments by Germany will just cover the amounts these nations are to pay the United States on their debts. But when the time comes for these payments to begin, after a period of thirty-seven years, during which time they will be collecting their own claims, there might be a disposition to say to the United States, "Now it is up to you to insist upon Germany's paying the balance." In short, it would make this nation bear the burden of resentment which, doubtless, will be felt by the generation then paying the costs of a war fought a half century before. Wisely, the President does not plan to allow the other nations to shift their share of the burden of the late war upon the shoulders of Uncle Sam.

The Dawes Plan did much in stabilizing the economic world and turning the nations of Europe toward prosperity. It is believed the new plan will not only give Germany control over her own affairs to a degree which she has not known since the war, but will help to promote further the recovery of all Europe.

The economic experts have again pointed the way to peace and understanding among nations. The atmosphere of their meetings was like that to be found in the conferences of the board of directors of a great corporation rather than in a court considering a suit for damages. All realized the necessity for co-operation, and thus great questions dealing with delicate international issues could be settled and an agreement reached which will have a lasting and far-reaching effect on restoring and fostering international good will.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

THIRD QUARTER. LESSON II. JULY 14

Scripture Lesson—Ezek. 18. 1-32; 33. 1-20.

The Jewish nation has fallen, and all but a negligible few of the poorer people have been driven into exile. Their mental anguish was greater than their physical suffering. The calamity was due more to the conduct of the political leaders of the people than to that of the people themselves. It was due to the unwise foreign and domestic policies of their government. When they went wrong, their government either drove or led them into it, or otherwise made wrong-doing popular. Their government was not a representative one, but an absolute monarchy. It was, therefore, in the hands of a very few of the people who determined the national fate. And these few were hardly more than puppets in the hand of the one, the king. Some of the people were not in sympathy with the state's policies, but only acquiesced for prudence sake. The honest-to-goodness prophets were outspoken in their denunciation of these policies, and succeeded in leading some of the people in a contrary way. But the rank and file of the people followed the government rather than the opposition group of more far-sighted prophets.

But the calamity had no eyes, so to speak. It did not pass by the just and come upon the unjust, as it was said to have done in Egypt. Upon all alike it came, as all such calamities must inevitably come, unless the people are composed of two easily distinguishable race groups. The righteous few suffered equally with the unrighteous many and because of the unrighteousness of the many, which was fundamentally due to the unrighteous king. And perhaps the suffering of the righteous was even more bitter because of the very consciousness of their righteousness. Certainly it seemed to these good ones, who had had the courage of their persuasion to follow the leadership of the opposition prophets—certainly it seemed to them that their righteousness did not profit them aught, and that they might just as well have followed the crowd.

A new generation of Jews grew up in Babylon—a generation which was in no sense responsible for the sins of their fathers in Judea. They were still being punished by the exile. If the former national calamity had been viewed on the purely human plain, their punishment might have seemed to them reasonable. For in that case the punishment would have been seen as against the Jewish people as such, and not against any particular generation of Jews. But they had been taught that the punishment had come from God because of the sins of the people. Then this critical younger generation of Jews (and suffering and sorrow always tend to make men critical) did not understand why God should not have punished the guilty and spared the guiltless. Further, they did not understand why God should continue to punish them for what their fathers did before they (the children) had cut their teeth, so to speak, that is, before they had reached the age of social responsibility. Hence the gibe became popularly proverbial: "The fathers have eaten sour grapes, and the children's teeth are set on edge." What does it profit us to be loyal to God, they thought, when we are to suffer for our fathers' wrongs, whether we be loyal or not? And some of the older ones, who had been driven into exile, reasoned similarly: What did it profit us to be loyal to God when we have to suffer just the same as if we had not been loyal? It was a serious situation for the religious leader. The popular proverb was not a pious vindication, but a ridiculous challenging of the justice of God. Something equivalent to a wholesale apostasy from Jehovah was threatening.

It was in such a crisis as this that Ezekiel arose to the demands of the situation and

enunciated his peculiar gospel of individual responsibility. He does not deny that under the old régime the individual was held responsible for the conduct of the nation over which he had no control. And he does not deny that the younger Jews were suffering because of their fathers' conduct, and not because of their own. But he does proclaim a new order of things under which each individual will stand immediately responsible before God for his conduct. There is no reason why either the older or the younger ones should forsake Jehovah. For to do so will only make their condition worse; while to remain loyal will make their condition immeasurably better. Under the new order the older ones will no longer be punished for their past sins if they be righteous—their past will be eternally forgiven and forgotten. And the younger ones, who had no part in their fathers' misdoings, will not escape punishment if they be unrighteous and forsake Jehovah. But the new order will be, indeed, a new beginning. And then only the individual soul that sins will be punished. This is Ezekiel's gospel of individualism or individual responsibility. It is not a religious gospel, and not particularly a social one. The older belief about social solidarity was a social idea with a religious aspect; but this new gospel of individualism is a religious gospel with a social aspect.

We have taken pains to give the historical setting of this teaching of the great prophet in order to forestall a possible misunderstanding on the part of the reader. One may take this individualism in an absolute or thorough-going way. But if everyone were to take it thus and act accordingly, the results would be socially disastrous. Even in a democracy as ours, only the majority is supposed to rule. The minority, or conscientious objectors, are supposed to bow to the will of the majority until they can make themselves a majority. But if this minority should say, I am not responsible to society for what I do, nothing but social disorder would be the consequence. The fundamental reason for such little respect for law in our country is the idea of individualism acted in a thorough-going way by many individuals. On the other hand, if society should say, I am not responsible for the individual, there would be at best but a half-hearted enforcement of the majority will. And doubtless the lax enforcement of many of our laws is due, as much as to anything else, to an extreme notion of individual

responsibility. The whole truth is that there is and should be individual responsibility and social responsibility. Society is responsible for the conduct of the individual to some extent; and the individuals are responsible to some extent for the conduct of society. To all this, Ezekiel would say, Amen! But in his teaching he stressed only the individual side of the responsibility because the society side had always been stressed at the expense of the former side. It was left for him to stress only this side in order to save the threatening religious situation. His is a religious doctrine which we must not separate from the doctrine of social responsibility.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 14, 1929

"I have set thee a watchman unto the house of Israel"

(By D. D. Martin, D.D.)

Thousands of watchmen are required to watch our steps in almost every turn of life. We are the subjects of solicitude and watchful care. In ancient days watchmen were placed at the borders of the country and at the entrance to villages and cities to sound the alarm at the approach of an enemy, as well as to make other announcements of public interest.

In God's kingdom he has built watch towers, and has a force of watchmen to guard the people and interests of the city of our God that His people may be safe with Him. This provision is a part of the work of the church of Jesus Christ, for every minister or missionary is a watchman. The keeping of the issues of life and the interests of God's people are largely in their hands, and no catastrophe is more serious than unfaithfulness on the part of a watchman.

His responsibility is set forth in detail in this lesson. If, because of his failure to do his whole duty, any loss shall come to any, he is to bear the blame and receive the punishment for the crime of neglect. The whole of God's truth must be spoken to all the people everywhere, and every man must be warned of the fatal results of sin in every form. The people must be told of judgment, and of God's purpose and His righteousness in enforcing the laws of His government in all of the world.

If, through lack of knowledge or warning, a man shall perish, with him must perish the watchman whose failures have been his ruin. All the world has a right to know the principles of godliness and the fatality of sin, and who but the watchman shall tell them? All must know the message of hope and salvation, and who shall spread the news but the watchman? If those in the watchtower fail, and the multitudes of earth perish, their blood will God require at the hands of the unfaithful.

OAMMON SEMINARY.

Epworth League Topic

JULY 14

By the Rev. J. W. Haywood, D.D.

ADVENTUROUS VACATIONING

The time for vacation is upon us. Shall we close our churches and discontinue all services until fall? Everybody ought to have a little surcease from wanted tasks; everybody ought to have a little chance to see new scenes and meet new faces. But some of us can't get away; we'll have to stick around and make the best of it. Those who stay around ought to carry on in the League work. This can be managed so that it will amount to a real vacation. Suppose, for example, a series of outdoor meetings were planned for the summer season. I don't mean anything like a camp meeting. The ordinary camp meeting I consider a stupid institution. It is generally a lot of clap-trap designed to catch loose nickels and dimes. I read some days ago of an Epworth League meeting like this.

A place was chosen in the open country, eight miles from the church house. Enough cars were secured to take everybody who wanted to go; about a hundred went. A regular picnic dinner was enjoyed by the crowd. In the evening, as the sun began to set, the crowd was seated on the grass. As vesper in her filmy vestments of delicate gold closed the gates of day, a mellow voice began singing:

"Day is dying in the West,
Heaven is touching earth with rest."

Every voice joined in the singing. What could they do but sing that song in such a setting as that? And as they sang hearts were quieted, souls were soothed as the melody of that song floated skyward mid the crepuscular shadows. It seems to me that

there would be something peculiarly, potentially spiritual in meetings of that kind for the summer. Religious services do not have to be held in church houses, nor even under tents. God loves the out-of-doors; that's why He has touched field and forest with such incomparable beauty. Morgan College is

situated out on an eighty-five-acre tract of land. Out here on this gloriously open space where flowers bloom and crystal streams ever gurgle I so often hear the rustle of His robes of light and feel the thrill of His overmastering presence.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Camden, Miss.—The Sunday school of Couparie Church, under the direction of R. G. Jones, superintendent, is doing nicely. Our pastor, the Rev. Daniels, was with us on Sunday and preached a splendid sermon on "Truth." Sister G. V. Jones is on the sick list. We wish for her a speedy recovery.

Ebenezer, Miss.—The pastor and wife, Rev. and Mrs. G. H. Boyd, were here at Mt. Zion Methodist Episcopal Church on Sunday, May 19. We had a splendid service. A Baptist preacher was received into the church. Sister Montgomery paid \$1 for World Service. We gladly received the pastor and wife. The Rev. Boyd preached a soul-stirring sermon from Isa. 53.—Sister Parker, Reporter.

High Springs, Fla.—The recent convention of The Woman's Foreign Missionary Society of the Gainesville District, held in the new Mt. Carmel Methodist Episcopal Church, was the best in its history. The result was \$194 in cash, one convert, and three accessions. The president, Mrs. R. L. Davis, is a woman for leadership. God bless Dr. F. W. Wooten and his members for all they did.—L. Millin, Reporter.

Pelahatchie, Miss.—Sunday, June 16, was a high day at Mt. Pleasant Methodist Episcopal Church, Pelahatchie circuit. The Rev. J. S. Williams, district superintendent, was at his best. He preached a noble sermon from the first chapter of Genesis. The club workers rendered splendid service in carrying out the program. There was a large crowd present and dinner was served on the grounds. Our total collection for the day was \$52.57. Our church is progressing rapidly under the leadership of our new pastor, the Rev. H. D. Smith.—Reporter.

Tuscaloosa, Ala.—A union service was held at St. Paul Methodist Episcopal Church, of which the Rev. P. H. Kelley is pastor, June 16. The following churches were represented: First Baptist, Colored Methodist Episcopal, African Methodist Episcopal, Zion, Presbyterian. Splendid music was rendered by the mixed choir. The Rev. Dr. E. E. Edwards, of the First Baptist Church, preached a very impressive sermon from Matt. 25. Collection for the day was \$215. The Rev. Kelley, our pastor, is leaving no stone unturned. He is indeed a great leader. Under his leadership we will soon be on the top.—Mrs. L. B. Murphy, Reporter.

Macon, Miss.—For several weeks it has been the habit of some very unscrupulous person or persons to spread a reign of terror on very unfavorable nights, and also late hours of the night among colored women who live alone, their effort being to rob and plunder. Mr. Abe Gray and Mr. Will Conner, two respectable young men, felt it their duty to protect these women, and on Thursday morning at 8 o'clock, a few weeks ago, the young men being on watch, spied the bandits in the attempt to enter the home of Mrs. Della Houston and frightened them away by making three shots at one of them. Since then they have not visited Green Street any more.—Reporter.

Elizabethton, Tenn.—Sunday, June 9, was a high day with the members and constituency at the dedicatory service of the new church. The morning worship dedication sermon was preached by the Rev. J. A. Pickett, D.D., pastor of the First Methodist Episcopal Church at Morristown, Tenn. Dr. Pickett seemed to be at his best, and held the congregation spellbound for an hour. The afternoon sermon was delivered by the Rev.

Jeffery M. Brossi, pastor of the West Market Street Methodist Episcopal Church, Johnson City, Tenn. He preached a wonderful sermon, full of thought, and a spiritual feast for all. At night, the Rev. J. M. Webb, assistant pastor of the Mennonite Baptist Church, delivered the message, which was enjoyed by all. Thus ended the greatest day of the new church at Elizabethton. The service will be long remembered.—The Rev. J. A. Tinner, Pastor; Lena B. Gardner, Reporter.

Brooker, Fla.—Sunday, June 16, was a high day at Brooker Methodist Episcopal Church. Sunday school was opened at the regular hour, all teachers and scholars present. The lesson was inspiring taught by the Rev. Frank Berkey; discussed by our beloved pastor, the Rev. B. E. Hail. Collection for Sunday school was good. At 11 A. M., the pastor was at his best. He conducted a splendid love feast meeting. At 8.30 P. M., the president of the Dime Treasure was at her post. Collection good. At 4.30, all club members were present, as follows: No. 1, Sister V. Cooper; No. 2, A. Roberts; No. 3, M. Hail. They made good reports. Sister M. Hail received the first prize for her faithful work; Sister A. Roberts received second prize. The collection for the day was very good. We are thankful to say that we have raised all of our World Service money. One member joined the church at this service.—L. M. Hill, Reporter.

Huntsville, Ala.—Lake Side Methodist Episcopal Church: We are glad to say that on Easter Day we went over the top with our World Service drive, realizing \$617; \$200 of this amount was paid for our full quota, and we hold voucher for the same. The remainder of \$417 was paid on pastor's salary and other outstanding debts. Since the Easter drive, on April 12, we took twelve children and raised an additional \$147.44 on pastor's salary. As yet we have not launched our revival meeting for the saving of souls, but we have been able to take in ten members along with our regular service. We are glad to note that Lake Side has taken on new life this year under the leadership of the Rev. Charles Coleman. The membership in general is behind the Rev. Coleman to put the program of our great church over the top. With the prayers and co-operation of all followers of Christ we are headed to the Conference with a round report.—C. W. Adair, Reporter.

Arcadia, Fla.—Pleasant Hill Methodist Episcopal Church Sunday school was opened at the usual hour on May 26 by George Jones, superintendent. The subject, "God's Law In the Heart," was beautifully discussed by the school. At 11 A. M., the pastor, Rev. D. Joiner, preached from the subject, "Help." This sermon was very inspiring. The baby contest was held at 8 P. M. Four churches of the city participated. Mrs. Jessie Rutledge was mistress of ceremony. The reports from committees were as follows: Mt. Zion African Methodist Episcopal Church, \$68.92; Pleasant Hill Methodist Episcopal Church, \$108; Elizabeth Baptist Church, \$140. St. John made no report. The Quarterly Conference was held, and reports from officers were good. The superintendent was paid in full. Our church is moving on nicely under the pastorate of Rev. D. Joiner. We welcome the superintendent back at any time. Mrs. Connie Jones is up again after a recent operation, and is now in Field, S. C., where she will spend some time with relatives.—Reporter.

Memphis, Tenn.—The Children's Day exercise was quite an elaborate affair. The program was enjoyed by all present. The church school raised nearly \$20 for education. The Epworth League is still doing great work

with its new officers, who are as follows: S. L. Noble, president; Ruth Baker, first vice-president; Lenice Walters, second vice-president; C. R. Bell, third vice-president; Helen Heard, fourth vice-president; E. Anderson, treasurer; C. Heard, secretary. Mr. Claude Bell had charge of the League Sunday, June 9. He entertained the folk with a delightful program. Among those participating were: C. R. Bell, discussion of topic; Miss Helen Heard, reading; Miss C. Heard, solo; Miss Breedlowe, reading; Mr. C. R. Bell and Miss R. Baker, duet; Miss E. L. Pope, instrumental solo. Among the June graduates coming from Centenary Church were: Miss Katie Ruth Baker, Miss Alice Young, Fisk University; Mr. Wash Fields, Walden. The revival conducted by the Rev. Adams was a success. More than twenty additions were made to the church.—Reporter.

Washington, D. C.—A large number of persons gathered at Central Methodist Episcopal Church, located at Fifth and Ridge Streets, N. W., on Sunday, June 2, at 8 P. M., to witness and enjoy the corner-stone laying, which was beautifully performed by Columbia Lodge, No. 85, I. B. P. O. E. of W., after which a platform service was rendered in front of the church. Dr. Robert F. Coates, our most-honored district superintendent of the Washington District, was master of ceremonies and delivered the principal address. Among the many persons present were the Rev. J. F. Chestnut, one of the former pastors of the church; the Rev. Joseph H. Jenkins, former district superintendent; Mr. Henry Coates, father of the district superintendent; Mrs. Robert F. Coates, and many others. More than \$240 was raised during the day. At this time the Washington City Mission and Church Extension Society, of which the Rev. Julius S. Carroll is president, and the Ladies' Aid Society of Ebenezer Methodist Episcopal Church played very important parts. The Rev. J. Alfred Jackson is pastor of the church. Too much cannot be said of his most excellent work, for he labored hard and sacrificed much during the three years of his ministerial leadership to achieve this great victory.—Bro. Geo. W. Taylor, Christian Publicity Committee.

Mutual, Md.—In the midst of showers of rain, God smiled on us, rolled the mist away, scattered sunshine upon us, and permitted the congregation of Brooks Methodist Episcopal Church and many friends from long distances to witness a successful Children's Day program Sunday, June 9, at 11 A. M. Mr. D. G. Smith, the Sunday-school superintendent, with his co-workers: his wife, Mrs. Lizzie Smith; Iona Howe, Bessie Chase, and Mary L. Brooks, through their untiring effort, succeeded in presenting a splendid program. The songs, recitations, and performance were filled with inspiration from beginning to end. Mrs. Hezekiah Mason, of Barstow, Md., was directress of the music, with her granddaughter, Miss Zelma Mason, presiding at the organ. The interior of the church was tastefully decorated for the occasion by the committee, with linen stamped with the stripes of the American flag stretched from side to side and around the altar. The walls were decorated with fine pictures and words of such character that will stimulate our minds to a higher level. We highly commend Mrs. Mary E. Brown, wife of the Rev. C. C. Brown, of Eastport, Md., for this intelligent decoration. When the Rev. Brown was pastor of the Mutual charge, Mrs. Brown worked earnestly to make Brooks Sunday school one of the best in the Conference. We are proud of our pastor, the Rev. Willis E. Brooks. At the close of the exercises he made splendid remarks. A liberal collection was realized.—Eugene O. Johnson, Secretary.

Nashville, Tenn.—Sunday, June 9, was fittingly observed at Gordon Memorial Methodist Episcopal Church. Sunday school was conducted by the superintendent, Mr. Wm. Laws. Sunday was Children's Day, and under the faithful direction of Miss Mable Dixon, we witnessed a day that will live in the minds and hearts of the people for quite awhile. The majority of the teachers and the principal, Prof. Galloway, of G. E. Washington Junior High School, were with us on this great occasion, and encouraging remarks were

made by the principal. The public collection amounted to \$14, which was given over to education. At 8 P. M., the pastor, Rev. H. P. Gordon, and a part of his membership went to New Hope Baptist Church to help them in their financial drive. Sunday night we were overjoyed to have Dr. W. A. C. Hughes, of Philadelphia, fill our pulpit. He preached from St. John 6: 35: "I am the bread of life." The Bishop Clair Club reported \$54 on the night. They have raised thus far this year, \$121.17. The president, Mrs. Nannie Jordan, is doing her bit to make this club just what it should be. On Monday

a committee, headed by Mrs. Mary King, prepared dinner at the church for Dr. Hughes and the preachers from the city Methodist Episcopal churches. Dr. and Mrs. Martin; the Rev. T. B. Blackman, of Brentwood; Dr. Chavis and the Rev. J. W. Satterfield, of Lebanon, Tenn.; and the district superintendent, Rev. W. B. Crenshaw, were also present. After Dr. Hughes had investigated the surrounding and neighborhood of our church, he has encouraged us greatly in the work we have before us. We ask your sincere prayers for our success.—Mrs. Georgia Williams, Reporter.

1; Topeka, Mt. Olive, 1, 2; Alma, 4; Wau-bunsee, 5; Manhattan, 6-8; Clay Center (P. M.), 8; Salina, 8, 9; Pueblo, 13-15; Colorado Springs, 15, 16; Denver, 29, 30; Rosedale, October 3; Armourdale and Bonner Springs, 4-6; Mason Memorial, 6, 7.

Brethren: Our observation of the first round revealed the fact that we are dealing with great possibilities, and God can and will make them a reality with earnest, faithful, honest, sacrificial pastors, pastors who will organize and lead their flocks. Brethren the day is past when we can stand and tell our people what to do and go and sit down and it will be done, and the day is here when we must lead or fail; so let your motto be, "Let us do." And remember, God cannot fail. Our District Conference, Epworth League, Sunday School, Ladies' Aid, Woman's Home and Foreign Missionary Societies, and Laymen's Conventions will be at Mt. Olive, Topeka, Kans., August 27 to September 1. We are urging every pastor to plan to be present with delegates from every department of his church. Each auxiliary will be asked to report a certain amount of money for World Service, of which you will receive notice, and every pastor is asked to do his best to bring his full quota of Southwesterns. Friday, 5 P. M., will be Southwestern roll call, at which time we are hoping Dr. L. H. King will be present to receive at least 100 cash subscriptions. Let us make the Topeka District the banner district of the Central West Conference. Remember I am your servant. Call me when I am needed. My permanent address is 829 Cleveland Street, Wichita, Kans.—Alexander Talbert, District Superintendent.

District Activities

District Rounds

BATON ROUGE DISTRICT

Fourth Round—Neeley, August 4-6; Scotland, 4-8; St. Mark, 11-13; Jordan, 11, 12; Conrad, 14; Deerford, 15; Zachary and Albert, 17, 18; Rylander, 20; Macedonia and Pine Grove, 21, 22; St. Peter, 23; Asbury, 25; Wesley, Wilson, Norwood, 25-27; Jackson and Vincent, 29, 30; Mt. Carmel, 31, September 1; Clinton and St. Paul, 1, 2; Stony Point Ct., 8; Denham Springs and St. Luke, 9, 10; Natalbany and Hammond, 11; Independence, 12; Springfield, 13; Port Allen, 15, 16; Wesley, 15-17; Lobdell and Winters, 18, 19; Lottle and Blanks, 21, 22; Maringouin, 22, 23; Batchlor and Torras, 26; Lettsworth and Island, 27; Mason, 28; New Roads and Morganza, 29, 30; Prairieville and Dutch Town, October 3; Hughes, 4.

Dear Brethren: When we meet in New Orleans at the Annual Conference, let each man come with a round report. Begin now to raise your Conference Claimant Fund, Episcopal Fund, General Conference expenses, your endowment for New Orleans College, and do not forget your quota for the new Flint-Goodridge Hospital, and your quota of subscriptions for the Southwestern Christian Advocate.—Chas. Anderson, District Superintendent.

BEAUMONT DISTRICT

Fourth Round—Port Arthur, July 28, 29; St. James, 28-30; Silsbee, 31-August 1; Orange (Salem), 4; McCabe, 4; Liberty Ct., 10, 11; Conroe Ct., 17, 18; Willis Ct., 24, 25; Huntsville Ct., 31-September 1; Camp Ground Ct., August 31-September 1; Huntsville and Trinity, August 31-September 2; Hemphill Ct., 7, 8; Jasper Ct., 14, 15; Camilla Ct., 21, 22; Livingston Ct., 21, 22; Onalaska Ct., 28, 29; Corrigan Ct., October 5, 6.

Brethren: From the very splendid showing you have already made, I will be very much surprised if you were to fail to make a complete report at the Annual Conference of all requirements. Remember Pensions and Relief, Episcopal Fund, and General Conference expense; with these cared for, you will have finished your task creditably. If you need me, a postal card is all you need to get me. Do your very best, and with God as your partner, you will maintain the record already made. Yours faithfully, C. H. Pemilton, Dist. Supt.

KNOXVILLE DISTRICT

Fourth Round—Greeneville, July 13, 14; Mountain City, 20, 21; Johnson City, 27, 28; Elizabethton, 28, 29; Rising Sun, August 3, 4; Seney Chapel, 10, 11; East Vine Ave., 11, 12; Lonsdale, 11; Jefferson City, at Tate, 17, 18; Russellville, 24, 25; Knoxville Ct., 31 to September 1; Clinton, 7, 8; Newport, 14, 15; Morristown, 21, 22; Greeneville Ct., 28, 29.

Dear Brethren: We are starting on the last lap of the journey through this Conference year. What we do must be done quickly. We are on business for the King, and the King's business means haste. It is needless for me to remind you of the requirements of the great church. You have your disciplines; please be governed accordingly. Don't overlook a single cause. Let us go up to the Annual Conference on October 2, at Bristol, Va., and report in full along all lines to Bishop Clair. Let us show him how we appreciate his presence by round reports.

Don't forget the Southwestern Christian Advocate, which has been such an inspiration to our group all of these years. Do your best to put it in every home. Our District Conference meets at Greeneville, July 10-14. We hope to make this the greatest District Conference ever held on the Knoxville District. May heaven's blessings be yours to enjoy.—F. D. Johnson, District Superintendent.

PALESTINE DISTRICT

Fourth Round—Bryan Ct., August 3, 4; Bryan Station, 2-4; East Calvert, 10, 11; Hearne, 11, 12; East Mexia, 17, 18; Teague, 17, 18; Bethlehem, 17, 18; Fairfield, 24, 25; Streetman, 24, 25; Thornton, 24, 25; Norman-gee, 31 to September 1; Jewett, 31 to September 1; Buffalo, 7, 8; Leona, 7, 8; Palestine, 15, 16; Jacksonville, 14, 15; Oakwood, 21, 22; Lovelady, 28, 29.

Dear Brethren: Put the great program over; don't fail. Let the great church know you are over-the-top men. The Sunday School and Epworth League Convention will convene August 7 in Bryan, Texas. The Rev. L. A. Greenwood, pastor, and his good people are preparing to entertain you. Just a few more days and the District Conference will convene in Pinetop, one of the best rural churches in the Texas Conference. The pastor and his good members want you to do the coming and they will do the entertaining. Don't fail to bring in your full number of subscribers to the Southwestern Christian Advocate.—J. F. Barnes, Dist. Supt., 311 McClellan Street, Palestine, Texas.

ROME DISTRICT

Third Round—Cohutta and Chickamauga, July 6, 7; Austell, 13, 14; Villa Rica, 20, 21; Carrollton, 27, 28; Palmetto, 27, 28; Douglasville, August 3, 4; Cedartown, 3, 4; Cave Springs, 10, 11; Summerville, 17, 18; District Conference, at Carrollton, Ga., 21-25; Bremen, 31, September 1; Rome, First Church, 7, 8; South Rome, 14, 15; Adairsville, 21, 22; Cartersville, 28, 29.

Dear Brothers and Sisters: We come now to the third visit of the year. We should start now to finishing up all of our assessments for the year. The pastors are requested to pay cash at the District Conference roll call in full for Episcopal Fund, local board, Area Council, General Conference expenses, and Contingent Fund. Please look up your assessment cards which you received at the district stewards' meeting and see just how much yours is. The Clark University Endowment roll call will be at Clark University, August 30. We must get these things out of the way so that the pastors will have the fall clear to raise their salaries. The Southwestern rally will be on Friday night, August 23. Let us start now getting subscriptions. Let us push the revival work. Brethren, the eyes of God and men are upon us. Yours for success, C. L. Johnson, Dist. Supt., 139 Vanira Street, S. E., Atlanta, Ga.

TOPEKA DISTRICT

Second Round—Ft. Scott, July 28, 29; Mound City, 28; Chetopa and Oswego, August 1-4; Parsons, 4, 5; Coffeyville, 7-11; Independence, 8-11; Chanute, 11, 12; Newton, 14; Hutchinson, 15; Caldwell, 16; Wichita, 18, 19; Dunlap, 20; Osage City, 21; Burlingame, 22; Valley Falls, 23; Topeka, Asbury, 25, 26; District Conference 27 to September

Quarterly Conferences

ARCADIA, LA.

On June 14, the Rev. J. C. Calvin, district superintendent, held his third Quarterly Conference for Williams Methodist Episcopal Church. The quarter was a great one. The Rev. Calvin preached a strong sermon, and Mrs. Calvin rendered a beautiful solo. A nice reception was given by the sisters of Williams Chapel, sponsored by Sisters P. Hall, W. Jackson, and M. L. Hill. The affair was enjoyed by all.—Wm. Williams, Reporter.

BROOKER, FLA.

Sunday was a high day at Brooker Methodist Episcopal Church. Sunday school was opened at the usual hour with all teachers present, and the lesson was beautifully taught by the district superintendent, Rev. F. E. Welch. At the 11 o'clock service the Rev. Welch delivered a wonderful sermon. At 3.30 P. M. the Quarterly Conference was held. All reports were good and showed a financial increase over that of the last quarter. Collection for the day was \$37.—The Rev. B. E. Hail, Pastor; L. M. Hill, Reporter.

COLLEGE PARK, GA.

The second Quarterly Conference was held at Laster Chapel, May 15, 16, with the district superintendent, Rev. W. B. Wood, presiding. He preached a soul-stirring sermon on the subject, "Bitter Water," and all hearts were made to rejoice. Raised in the quarter, \$37; paid district superintendent in full, and a nice sum was left for the pastor. We are doing our best to go over the top. Pray for us.—The Rev. J. W. Swain, Pastor; S. Hines, Reporter.

CRAWFORD, LA.

Our third Quarterly Conference was held at Mt. Zion Methodist Episcopal Church, June 6-9, with the district superintendent, Rev. H. Daniel, presiding. We had with us on Thursday night the Rev. A. M. Taylor, of Baldwin, La., and the Rev. Jarrett Green, of St. Peter. We served cake and cream to 100 people. At 12 M. Sunday, the Rev. Daniels preached a wonderful sermon which gladdened our hearts. He is well pleased with the plans of the church. We paid the superintendent \$21. He was much pleased and left with a smile. He stated that the Rev. Badie is indeed the man for Mt. Zion. We ask the prayers of all that we may continue to work on in this good old way.—Mrs. I. E. Badie, Reporter.

DUBLIN, VA.

The third Quarterly Conference of the Dublin circuit was held at Dublin, June 15, 16. The Conference was a decided success. The Rev. A. Davis, our beloved district superintendent, held the business session Saturday night. The officers were present with reports which showed advancement over the previous quarter. Bro. G. T. Burk, the red-letter district steward of the Pulaski District, paid the superintendent in full Saturday night, \$17.50; paid pastor this quarter, \$121.29; World Service, \$26; grand total, \$262.77. Sunday was a high day; the superintendent was at his best morning and night. He preached to the delight of all who heard him. Dublin is still on the onward march toward the goal. The Ladies' Aid Society is pressing forward under the leadership of Mrs. Susan Conner as president. Mrs. H. C. Conner is the efficient president of the Epworth League. She ever keeps before the young folk the motto, Look up and lift up." Our motto is a round report and our quota for the Southwestern. Pray for our continued success.—H. G. Harrison, Reporter.

ENTERPRISE, MISS.

The second Quarterly Conference of the Enterprise charge was held at Zion Methodist Episcopal Church, Stonewall, Miss., May 25. On account of the illness of the district superintendent, Dr. E. A. Wilson, the Rev. C. M. Webb, pastor of the West Enterprise charge, presided. At 3 P. M. the Conference was opened. After a timely talk by the Rev. Webb on the program of the church the reports were called for. The pastor's report showed a big increase over the last Quarterly Conference. All officers were present with good reports. Total amount raised in the business session of the Conference was \$45.90. Total raised, \$70.10.—The Rev. E. W. Rogers, Pastor; Willie Buckley, Reporter.

LAUREL, MISS.

The third Quarterly Conference was held at Oak Grove Methodist Episcopal Church, June 8, 9, with the Rev. G. A. Britton in the chair, who presided in the absence of the district superintendent, Rev. E. A. Wilson, who was ill. The Rev. Britton was gladly received, and he made some very encouraging remarks to the Conference. On Sunday our pastor, the Rev. A. Bivins, preached two able sermons to the delight of all who heard him. Amount raised in the Conference, \$13, which was paid to district superintendent; paid pastor this quarter, \$56.73; total for the quarter, \$69.73. Two babies were christened by the pastor.—Eleanor Clarke, Reporter.

LIBERTY, MISS.

Our second Quarterly Conference convened June 1, 2, with the district superintendent, Rev. J. R. Ross, presiding. All officers were present with good reports. Paid the superintendent in full. On Sunday at 11 A. M. the superintendent delivered a splendid sermon to a large audience. At 3.30 P. M. the Rev. Brown, of the Colored Methodist Episcopal Church, delivered a splendid sermon, and at 8 P. M. the Rev. Dixon, of the Baptist Church, preached. One member was added to the church. Collection during the quarter, \$82. The church is yet alive. Pray for our success.—The Rev. C. Nelson, Pastor; B. Floyd, Reporter.

MANSFIELD, LA.

The third Quarterly Conference at Mount Carmel Methodist Episcopal Church was the best one this year, even though we had a banquet at the second Quarterly Conference for the new pastor, Rev. L. H. Smith, and the district superintendent, Rev. J. C. Calvin. We pay our district superintendent in full each quarter, and after paying him in full for this quarter, \$11.25, we had a balance of \$8.75 to apply on pastor's salary. The Rev. J. C. Calvin is one of the most business-like superintendents we have ever had. He is as regular as clock-work. We know now when he will be back to hold the fourth Quarterly Conference without waiting for his published round in the Southwestern. His sermons are full of thought and inspiration. The church is highly pleased with both the

district superintendent and pastor. There were a number of Baptist members present, among whom were Bro. D. Horton and brother; also Bro. Frank Milford, who accompanied the superintendent and pastor from Thomas Chapel Methodist Episcopal Church. As secretary of Good Literature, I am expecting to send in the subscriptions of Mrs. D. Horton and Mr. L. J. Harris in the near future.—Miss Juanita Jackson, Reporter.

MEXIA, TEXAS

The third Quarterly Conference of the Mexia circuit was held June 1, 2, with Sandy Chapel Methodist Episcopal Church. The business session was held Saturday afternoon with a good many in attendance. Sunday morning at an early hour found some waiting to engage in the discussion of the church-school lesson. We were graced with the presence of our district superintendent, who gave us some splendid instructions along important lines. The morning service began, and after the opening the district superintendent, Dr. J. H. Childs, came forward and delivered a truly remarkable sermon. We were lifted far above the adversities that naturally accompany life and made to see things as they really are. The afternoon service was equally impressive. Approximately 100 persons took the Lord's Supper. The total amount of finance raised was \$50. Our pastor, the Rev. H. A. Jones, is deeply interested in the church program, and is putting forth strenuous effort to get the local co-operation that is necessary in putting the program over. The circuit is looking forward to the coming of the convention within the next two months, and hopes to be fully prepared to entertain in a way that will do credit to all concerned.—Sarah Burns, Reporter.

NASHVILLE, TENN.

Sunday, May 12, was a great day with Mt. Pisgah Methodist Episcopal Church. This being the date of the third Quarterly Conference, the district superintendent was present and delivered a wonderful sermon on "Burden Bearers." A Mothers' Day program was rendered. Papers were read by Miss Annie M. Rucker, Mrs. Lizzie B. Wade, and Mrs. F. L. Rucker; solo by little Miss Viola Jordan. Paid district superintendent in full. Collection for the day, \$22.—The Rev. John W. Wade, Pastor; Miss Flora L. Young, Reporter.

NEW RIVER, VA.

New Hope Methodist Episcopal Church: Sunday, June 2, was a high day with us. It was our quarterly meeting day, and our pastor, the Rev. A. S. Mitchell, preached an able sermon at 11 A. M. At 7 P. M. the Epworth League topic was discussed by the young people. The district superintendent being present, spoke on the topic to the delight of all present. At 8 P. M. the Rev. A. Davis, district superintendent, filled the pulpit and preached to us a soul-stirring sermon on the subject, "The Family of the Church." The Lord's Supper was administered to forty-five persons. The collection for the day amounted to \$35. On Monday night the Conference was held and more than twenty-one persons answered the roll call. The reports from pastor, local preachers, class leaders, superintendent of church school, Ladies' Aid, Epworth and Junior Leagues were all good. Each showed an increase over the previous quarter. The superintendent was much pleased with the work done by the church during this quarter. We are making some needed improvements on the church, getting ready to entertain the District Conference July 4-7. The Conference was closed with glad hearts. The superintendent was paid in full. We secured two subscriptions for the Southwestern.—Mary T. Williams, Reporter.

NOBLEHILL, FLA.

Sunday, June 16, the district superintendent, Rev. Dr. Selmore, was with us and brought a wonderful message. We raised this quarter, \$29. Our membership is small but loyal. Our World Service is paid in full. The Rev. F. W. Wooten, pastor, and Dr. D. S. Selmore are two of God's best ministers in the Florida Conference. Converts number three and accessions four for the quarter. Collection, \$44.—J. Bell, Reporter.

PLACEDO, TEXAS

The third Quarterly Conference of Placedo and Bloomington circuit, Corpus Christi District, was held at Placedo, June 8 and 9, with our efficient district superintendent, the Rev. C. W. Franklin, presiding. Officers made good reports. We are proud to have the Rev. J. H. Brown as pastor; he is wide-awake and is carefully looking after every interest of the church. We pray God's blessings upon him as he goes to Waveland for summer school. At 11.30 A. M., Sunday, the superintendent was at his best; text, "That God hath made that same Jesus" (Acts 2. 36). At 7.30 his text was, "If the Lord be God, follow him" (1 Kings 18. 21). The amount raised was \$37.44. We have an excellent Sunday school, with Mr. Frank Williams as superintendent.—Mrs. Alice Kitchen, Reporter.

PRAIRIEVILLE, LA.

The third Quarterly Conference was held at Moores Methodist Episcopal Church, Deerford, La., with the Rev. Charles Anderson, district superintendent, in the chair. The business was dispatched with ease. Each officer was present with written reports, which showed an increase along all lines. The Rev. Anderson preached a strong sermon from Matt. 11. 5; subject, "Prove Yourself." The following ministers were present with us and spoke in high praise of our district superintendent and the work that is being done: the Rev. George Youngblood, Baker, La., and the Rev. J. A. Hawkins, of Baton Rouge, La. After service the members and friends came forward and laid on the table eighty pounds of choice groceries for the pastor. Collection, \$8.80.—Mrs. N. V. Taylor, Reporter.

RICH, MISS.

Our second Quarterly Conference was held May 18 and 19, on the Coahoma charge, with the superintendent, Rev. C. W. Butler, presiding. The officers were present with good reports. On Sunday Dr. Butler preached one of his strong sermons. Many partook of the Lord's Supper—Methodists and Baptists. This is a very young church, just organized in March of this year. We have an enrollment of twenty-five members and are doing nicely under the leadership of the Rev. L. W. Washington, pastor. Total amount raised, \$36 for the quarter.—Oscar Turner, Reporter.

VAIDEN, MISS.

What a great day we had at Haven Chapel Methodist Episcopal Church on May 24 and 25, when our Quarterly Conference was held, with the district superintendent presiding. Most of the officers were present with written reports. The business was dispatched in a systematical way. On the 26th, Rev. Wesley, district superintendent, preached a glorious sermon. In the afternoon of the same day the Rev. J. W. Winbush, pastor, preached an educational sermon, which was much enjoyed by all present. Total amount raised for superintendent and pastor, \$17.50.—W. P. Harper, Reporter.

WIER, MISS.

The second Quarterly Conference was held May 25 and 26 at Mt. Nebo Methodist Episcopal Church, with the district superintendent, Rev. C. V. Heffner, in the chair. The pastor, Rev. E. D. Cameron, and officers were present with good reports, as usual. The sisters of Mt. Nebo served a delicious dinner, after which the business of the Conference was taken up. Sunday morning, at the usual hour, Sunday school was conducted by the pastor, Rev. Cameron. Remarks were made by the district superintendent, after which a fine program was rendered in observance of Mothers' Day. Total raised during the quarter, \$49.—Mrs. Philip Potts, Reporter.

District Conferences and Conventions

DISTRICT STEWARDS' MEETING

The Sedalia District Central West Conference District Stewards' meeting and World Service Outlook Conference convened in Mt. Zion Methodist Episcopal Church, California, Mo., May 28, 29, 1929, the Rev. C. D. Hester, pastor. The Rev. E. F. Pate,

district superintendent, presided. J. W. Terrell was elected secretary.

At 2 P. M. the writer preached the opening sermon from Jer. 2. 18. The Lord's Supper was administered by the district superintendent, with the assistance of the Revs. C. S. Webster, E. L. McAllister, and E. A. Graham. Quite a number partook of the Lord's Supper.

The following pastors were present: the Revs. C. S. Webster, W. H. Smith, W. A. Phillips, J. R. Guyton, C. C. Cato, E. A. Graham, E. L. McAllister, and J. W. Terrell, and a few district stewards.

The district superintendent had an up-to-date program, which was a credit to any district in any Conference, and every pastor present cared for his topic that was assigned him. I have attended many district stewards' meetings, but this one was far beyond my expectation. It was, from several viewpoints, a new name given our Conference, Central West, larger field of responsibilities, and the Outlook Conference. The program is fixed for the Sedalia District for this Conference year. The Rev. C. D. Hester and his good people cared for us nicely. There are some faithful people in California. The following pastors preached during this meeting: the Revs. J. R. Guyton, E. L. McAllister, and W. A. Phillips. The choir gave us good service. Bro. Hester is well supplied with young people in his charge. From this meeting we can go back to our fields and lay down our hammers and out with our oil cans, and with Christ on our side we can triumph.—J. W. Terrell, Secretary and Reporter.

WESTERN DISTRICT, NORTH CAROLINA CONFERENCE, EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION

The convention met with Bynum Chapel, Old Fort, N. C., May 22-26. The call to order was made by the district superintendent, Rev. N. J. Pass, at 8 P. M. The Rev. J. B. Meekins, Forest City, N. C., delivered the opening message, to the delight of his hearers, on the theme, "Personal Conviction, the Foundation of Christian Belief."

Thursday morning, at 9 o'clock, after organization had been perfected, Mr. Mayhew Covington delivered a welcome address on behalf of the Young People's Christian Endeavor of the African Methodist Episcopal Zion Church. Then followed Mrs. Mable Lytle, on behalf of Bynum Chapel Sunday school, and Miss Fannie James, representing the Epworth League. Response to these addresses of welcome was given by the Rev. A. H. Newsome, pastor at Statesville, N. C. The convention then swung into line to execute its program. At 11 A. M., Mr. Albert Noblett, president of the Epworth League of the Methodist Episcopal Church, South, delivered an address on League work and leadership. This address was full of helpful information and inspiration.

The afternoon session was given over to a paper rendered by Miss Cleo Farris on "Some Hints How to Make the Sunday School a Real Contributing Factor to Church Life," and a debate from the subject, "Is the Zeal of the Church Work of the Young People Increasing or Decreasing?" The debate brought on a very acute mental clash between investigating minds as delegates from Brooks and Philadelphia charge, Newton, Hickory, Marion, West Asheville, and Lenoir gave their view of this vital subject. At 4 P. M. papers were read by delegates from Asheville on League work. These were followed by general discussion on the subject, "Is It Practical to Have an Epworth League in Each Church? If so, How? If not, Why?" Much enthusiasm was in evidence. The sermon at 8 P. M. was delivered by the Rev. B. L. Burge, of the Brooks and Philadelphia charge. The Rev. Burge preached an awakening sermon, and music was furnished by Zion choir. On Friday, the Rev. A. H. Newsome led in a discussion on "How We Can Make the Young Folks Feel That the Epworth League Is Exclusively the Work of the Young Folks of the Church." The reports from the Epworth League and Sunday school followed. The reports gave evidence of the very fine shape of the district under its excellent president, the Rev. N. J. Pass. The

sermon for the evening was preached by the Rev. B. F. Gleaves. He used for his theme, "Consecration," and stressed the need of this in the various fields from whence the delegation had come. Saturday morning election of district officers was the order of the day. The following persons were elected: President, District Superintendent N. J. Pass; first vice-president, Miss Zeddie Sherrill; second vice-president, Miss Jessie King; third vice-president, Miss Anna Mae McKinnon; fourth vice-president, Miss Lela Rumney; secretary, Miss Nellie Rhyne; assistant, Miss Cleo Farris; treasurer, Miss G. Dixon; organist, Miss Ella Sue Burge; music director, the Rev. B. F. Gleaves.

Saturday afternoon the conventioners had a delightful outing on the mountain. Old Fort gave ideal entertainment to the convention. Those people know how, and with their loyal and progressive pastor, the Rev. A. E. Roberson, spared no pains along these lines. The convention elected to go to Cherryville for the next convention.—B. F. Gleaves, Reporter.

WORLD SERVICE GROUP MEETING

The World Service group meeting met in Wesley Methodist Episcopal Church, Arredondo, Fla., at 10 A. M., May 27. The Rev. J. W. Warner and his loyal members had things well arranged for the occasion. After the sacrament the district superintendent, Dr. D. S. Selmore, carried our minds to a mount of vision. He is indeed a great thinker and one of the best pulpits in the State. The roll was called and the pastors reported as follows: Arredondo, \$60; Archer, \$30; Alachua, \$40; Adam and Leveyville, \$40; Bell, \$10; Bennington, \$10; Cedar Key, \$66; Gainesville, \$200; Jonesville, \$80; Libertyhill, \$50; Nebo and St. John, \$140; Newberry, \$60; Sandhill, \$50; Texas, \$10; Union Bethel, \$10; Otter Creek, \$8; Gulf Hammock, \$20; High Springs, \$50; Mikesville, \$51; Pinesville, \$80; Selmore Chapel, \$5; Old Town, \$25; Fanning, \$10; Williston, \$10; Hamith, \$22; Washington, \$10; Noblehill, \$10; grand total, \$1,135. At 3 P. M. the Rev. H. M. Trapp preached an able sermon from Matt. 2, 8; subject, "The Star Witness." At 8 P. M. Dr. T. W. Williams preached a soul-stirring sermon. This was one of the greatest days ever witnessed here at Old Wesley. Dr. Selmore is a leader of men. We raised \$25.50, which we sent to Bishop F. T. Keeney to apply on the Claflin Fund. We hope to meet again at Pinesville, August 7-11, in the District Conference.—L. C. Williams, Reporter.

Crescent City Note

St. Matthew—Under the leadership of our pastor, the Rev. A. L. Robinson, the church is still progressing and doing marvelous work. The Sunday school and League are doing nicely. Each department selected its delegate to attend the school of religion to be held at Waveland, Miss., namely: Miss Gladys A. Colar, Miss Ella May Millhouse, and Miss Bernice Reese. There was a two-nights' bazaar given under the leadership of the Ladies' Aid Society, assisted by the general church, for the benefit of the pastor. A wonderful end was accomplished. On Sunday, June 9, a purse of \$41.50 was presented him to make all necessary preparations for Conference. Words failed him to express his appreciation, but he wishes to thank the members and friends for their unlimited kindness toward him in this way. A warm welcome awaits you at St. Matthew.—Reporter.

Obituaries

ANDREWS—Sister Earlie Andrews was a faithful member of Blues Chapel Methodist Episcopal Church for seventeen years. She departed this life February 10, 1929. She is survived by father, mother, husband, four sisters, two brothers, and a host of relatives and friends. Mr. Olie Rencher and Mr. Joe Rencher made brief talks on the deceased life. The funeral service was conducted by the pastor, Rev. E. G. Webb, and the funeral sermon was delivered by our beloved ex-pastor, the Rev. F. L. Williams.—Alice L. Griggs, Reporter.

—BEAVERMON—Miss Irene Beavermon departed this life May 4, 1929. She joined the church under the Rev. H. K. Roberts August 30, 1920. She was born June 26, 1908. She leaves to mourn her passing three sisters, four brothers, and a host of relatives and friends. Services were conducted by the pastor, Rev. E. G. Webb.—A. L. Griggs, Reporter.

BROWN—Sister Mary F. Brown, wife of George P. Brown, and daughter of Walter Fields, departed this life June 12, 1929, at 9 P. M., at Paw Paw, W. Va., aged forty-nine years. In the passing of Sister Brown Mt. Olive Church has lost one of its active members. She was organist; also Sunday-school teacher. She joined the church at an early age and was a devoted Christian woman. She bore her illness with patience. Burial at Paw Paw, the Rev. B. J. Pogue, pastor, officiating. Sister Brown's last appearance at church was on Mothers' Day. She presided at the organ and rendered beautiful music. She was loved by all who knew her, and always had a pleasant word for everyone. She leaves a host of friends to mourn her passing.—Reporter.

BURTON—On April 10, 1929, death claimed Charlotte Burton, wife of the Rev. W. F. Burton, pastor of Athen (Miss.) charge. She had been ill for some time. Sister Burton was a member of Potts Camp charge for forty years. Her funeral was conducted from their home in Aberdeen, Miss., by J. L. King and the writer. The body was shipped to Walts, Miss., and interred in Finley Cemetery, near Holly Springs, Miss. Sister Burton was faithful until death. On Sunday night, prior to her death, she was led into the church on her cane. She leaves to mourn their loss a husband, two sisters, three brothers, one daughter, and three grandchildren.—N. H. Cooperwood, Reporter.

CLARK—Bro. Elbert Clark died May 28, 1929, at the age of forty-nine years. He was a faithful member of Mt. Pleasant Methodist Episcopal Church for five years. He leaves to mourn their loss one sister and a host of relatives and friends. His funeral was largely attended, conducted by the pastor, Rev. P. S. Olive, pastor of the Harriston (Miss.) circuit, of which he was a member, assisted by the Rev. J. D. Derrie, pastor of the Baptist Church.—Reporter.

COLEMAN—On May 12, 1929, death claimed Mr. George Coleman while working in his field. He was twenty-eight years of age, and was a devoted husband and father. He leaves a father, mother, several sisters and brothers, wife, and six children to mourn his passing. His remains were laid to rest in Mt. Pleasant Cemetery. May the Lord bless the bereaved ones. The service was conducted by the Rev. E. J. Millsap.—Mrs. E. J. Millsap, Reporter.

COTTON—The Rev. C. R. Cotton, a faithful member of New Zion Methodist Episcopal Church, Mashulaville, Miss., departed this life June 9, 1929, aged fifty-six years. He was a strong local preacher and a school teacher, and a man for Christ. He was a true husband and father. The Rev. Cotton joined the church in his early life and lived a consistent Christian for forty years. His health failed him about five months ago, but in spite of his illness he always had a smile for his friends when they came to his bedside. He was pleasant at all times. His funeral was conducted by the pastor, Rev. E. D. Montgomery. The floral offerings were beautiful and numerous, attesting the esteem in which he was held by his many friends. He leaves to mourn a wife, eight children, seven grandchildren, one sister, and many other relatives and friends. His body was laid to rest in New Zion Cemetery. He is gone but not forgotten.—Missouri Cotton, Reporter.

DOSUR and DACE—On May 26, 1929, Miss Maria Dosur and Mrs. Roxie Dace answered the roll call. Both died between 1 and 2 in the afternoon. This was one of the saddest occasions ever witnessed. They were loyal members of West Chapel Methodist Episcopal Church, New Augusta, Miss. Both died in full triumph of faith in Christ. Miss Dosur leaves one sister, brother-in-law, and many

friends to mourn. Mrs. Dace leaves a husband, seven children, two sisters, and a host of relatives and friends to mourn. The funerals were conducted by the pastor, Rev. J. J. Ford, assisted by the Rev. Andrew Boyles and the Rev. J. C. Ellis, ministers of the Methodist Episcopal Church, South. These men rendered unselfish service and proved themselves brotherly in the time of need. The Rev. Boyles led in a fervent prayer, suitable for the occasion. The Rev. Ellis spoke on the lives of the victims, and the Rev. J. J. Ford preached an able sermon. Their remains were laid to rest in the New Augusta Cemetery.—D. A. Ford, Reporter.

DUNLAP—Bro. Johnny Dunlap died June 11, 1929, and was buried from Mt. Pleasant Methodist Episcopal Church, Harriston (Miss.) circuit, on June 13. He died at the age of twenty-eight years. The funeral was conducted by the pastor, Rev. P. S. Olive, assisted by the Rev. G. W. Winston, of Fountain Chapel African Methodist Episcopal Church. He was a twin brother, and leaves to mourn father, mother, two sisters, five brothers, and many other close relatives and friends. Beautiful floral offerings attested the esteem in which he was held by his numerous friends.—Reporter.

FERGUSON—On April 11, 1929, God called Sister Henrietta Ferguson from labor to reward. She was a member of Mt. Salem Methodist Episcopal Church, having joined the church when quite a child. She was always ready and willing when duty called. She died at the age of forty-eight years. Her funeral was largely attended, conducted by her pastor, the Rev. E. D. Cameron, of Weir, Miss., assisted by the Rev. Weatherly, of Ackerman, Miss. She will be greatly missed in the home, Sunday school, church, and community.—Reporter.

FRIERSON—Bro. John Frierson, a member of Frierson Chapel Methodist Episcopal Church, Columbus (Miss.) circuit, and a local preacher, was called from labor to rest on March 25, 1929. He died as he lived, a soldier of Christ. He was a class leader, steward, and local preacher, always found in his place in the church. Frierson has lost one of its best members, but heaven has gained its own. The funeral was preached by the pastor, Rev. R. B. Adams, and the Rev. L. R. Evans, of the Missionary Baptist Church, spoke on the life of this good man. A mother, sisters, wife, and several children mourn his passing. The remains were laid to rest in Frierson Cemetery.—Reporter.

GOODSON—Death has invaded the ranks of Hartzell Methodist Episcopal Church, Hickory, N. C., four times in the past thirty days, and left, as usual, his toll of sad hearts, widows, and orphan children. On May 8, 1929, Bro. D. B. Goodson departed this life. He had been a member of the church for about fifteen years. He leaves to mourn their loss a widow, seven children, and a host of relatives and friends. He was forty years old. On June 3, Bro. Robt. J. Johnson left home in his usual happy mood, worked all day, and fell dead on his way home. Bro. Johnson was a very faithful churchman, a member of our board of stewards, and we were planning to recommend him that night in our Quarterly Conference for a local preacher. He was forty-two years old, and leaves wife, eight children, and a host of friends and relatives. On May 6, Mr. Joe Barnes, a constituent, passed into the great beyond. He was eighty-five years old. On June 7, Mr. Fred N. Zion crossed the bar. Mr. Zion leaves a widow, two step-sons, mother, brother, and two sisters to mourn. He was thirty-nine years old at his death, and was a brother in good standing in the Grand United Order of Odd Fellows.—W. T. Lomax, Pastor.

HANKERSON—Bro. Tilman Hankerson, Sr., died May 26, 1929, after a long, lingering illness of seven or eight months, at the home of his son, Tilman Hankerson, Jr. He was seventy-six years old and had been a member of Asbury Methodist Episcopal Church, Waynesboro, Ga., nearly fifty years; was class leader, steward, district steward, and trustee. He was a devoted and loyal Christian. He was married to Mrs. Savannah

Hankerson over fifty years ago, and to this union eleven children were born, six of whom survive. Sister Hankerson preceded him to the grave eight years ago. Bro. Hankerson was a member of the Farmers' Union Society and the Masons. At 2 P. M., May 28, his funeral was largely attended. The following persons paid glowing tributes to Bro. Hankerson as a layman: Bros. Bell, Owens, Dukes, Laster, Dr. Bryant, Mesdames Walker, Laster, Owens, and Miss C. Kimball. The following ministers assisted the pastor in the funeral services: the Rev. W. H. Odum, district superintendent, and the Rev. W. M. Melton. The pastor preached from Eccl. 12: 5.—The Rev. E. D. Giddens, Pastor; Mrs. E. P. Walker, Reporter.

HANNAH—On May 26, 1929, death claimed Bro. Simon Hannah, one of the oldest members of Mt. Nebo Methodist Episcopal Church, Weir, Miss. He leaves to mourn, three children and a host of relatives and friends. The funeral sermon was preached by the pastor, Rev. E. D. Cameron. His remains were laid to rest in Hopewell cemetery.—Mrs. Philip Potts, Reporter.

HARRIS—Death claimed Sister Harriett Harris on May 4, 1929. She was born December 28, 1876, and joined the Methodist Episcopal Church in 1893, under the pastorate of the Rev. P. C. Colton. From that time until death she was a strong member and worker in the church. She was a member of the Ladies' Aid Society, and has served as a trustee of The Woman's Home Missionary Society, and was always willing to do whatever the church asked of her. Mt. Zion, Campiti, La., has lost a faithful member. We will miss her smiling face. She leaves one daughter and one sister to mourn her passing. The funeral sermon was preached by the pastor, Rev. S. M. Garner, assisted by the Rev. Tyers, pastor of Cain River, and T. H. Oliver, a local preacher of Mt. Zion. The remains were laid to rest by the Anna Ark Household of Ruth and Willie Lee Temple of S. M. T. She leaves a host of relatives and friends to mourn.—Anna L. Harris, Reporter.

HILL—Sister Ellen Hill was born January, 1877, and died June 4, 1929, at the age of fifty-two years. She was a member of Rock Hill Methodist Episcopal Church. Sister Hill was a devout Christian, and was ready and willing to go when God called her. She leaves to mourn her passing one sister, three brothers, three children, husband, nine grandchildren, and a host of relatives and friends.—Savannah Higgins, Reporter.

HUDDLESTON—We are sorry to relate the death of our beloved friend and brother, Mack Huddleston, who was killed in DeRidder, La., May 23, 1929. Bro. Huddleston was loved by all members of Mt. Zion Methodist Episcopal Church; in fact, he was one of Mt. Zion's most valuable members. He had made a host of friends, who mourn their loss, as well as the wife and a number of relatives. We shall miss his words of good cheer and wholesome advice.—Reporter.

JACKSON—Sister Martha Hall Jackson died June 10, 1929, at the age of forty years. She leaves a husband, mother, daughter, one brother, and many relatives. The funeral was preached by the pastor, Rev. P. S. Olive. She was a faithful member of Mt. Pleasant Methodist Episcopal Church, Harriston (Miss.) circuit.—Reporter.

JEFFERSON—On May 11, 1929, death claimed Mrs. Edna Jefferson. She was born in 1880, and was a faithful member of St. Luke Methodist Episcopal Church, Hub, Miss. She leaves to mourn her passing a husband, the Rev. M. H. Jefferson; two daughters, three sons, eight grandchildren, two brothers, two sisters, a mother, and a host of relatives and friends. The funeral services were conducted by her pastor, the Rev. L. T. Jones, assisted by the Rev. C. G. Jefferson, of Purvis, Miss. A solo was rendered by Mrs. E. Dennis; a paper on her life, by Mrs. A. Sibly; solo, Miss J. L. Johnson. Her remains were laid to rest in St. Luke's Cemetery. We miss her, but our loss is heaven's gain.—Mrs. L. T. Jones, Reporter.

ROBINSON—Bro. Richard Robinson passed into the great beyond April 30, 1929, in full triumph of faith. Bro. Robinson was a devoted husband and father, and was loved by all who knew him. He was a member of St. Paul Methodist Episcopal Church for years. He served as an officer of this church, and truly executed the function of his office. He leaves a devoted wife, eleven children, and a host of friends to mourn. The funeral was attended by the Rev. Whitten and the writer.—D. D. Shelly, Reporter.

TERRY—Mrs. Emma Terry, daughter of Joshua and Caroline Ingles, was born in 1862 near Falmouth, Ky. During her youth, under the pastorate of Rev. Z. Winchester, she was converted and joined Allen Chapel Methodist Episcopal Church at Falmouth, Ky. On the removal of her parents, to Lexington, Ky., in 1879, she became a member of Old Branch Church, and continued a faithful member there until death, April 15, 1929. Mrs. Terry was an extraordinary missionary worker. No one had a greater interest in The Woman's Home and Foreign Missionary Societies than our departed sister. For years she has been supporting a student in Rhodesia Station, Africa. Only a few weeks ago she sent a remittance to that station. One of her grandchildren made a picture of this station, to be shown at the annual missionary meeting. To her sister, Mrs. C. V. Tate, and others, she said the day before her death, "The struggle will soon be over." She passed at 6 P. M. on Monday, without a struggle. Sister Terry's life was an epistle, read and known of all men. She leaves to mourn their loss, four sisters, one brother, one daughter, three sons, sixteen grandchildren, and many other relatives.

THOMAS—Sister Sarah Thomas died in full triumph of faith May 26, 1929, at Columbus, Miss. She was a member of St. James Methodist Episcopal Church for about five years, having first been a member of Military Chapel. Sister Thomas was a faithful worker for Christ for over forty years. She died at the age of sixty-one years. She was the mother of ten children, seven of whom survive, and about thirty-one grandchildren, all of whom mourn her passing, together with a host of friends. The funeral was preached by the pastor, Rev. R. B. Adams, and the Rev. L. Evans.—Reporter.

WAGNER—Sister Mattie Wagner departed this life June 1, 1929. She was a member of Liberty Methodist Episcopal Church, Liberty, Miss., for about ten years. She died in full triumph of faith. The funeral service was conducted by the pastor, Rev. C. Nelson. She leaves a husband, three sisters, one brother, and a host of friends to mourn their loss. Our loss is heaven's gain.—B. Floyd, Reporter.

WEBB—St. John Methodist Episcopal Church, Huntsville, Texas, has lost one of its faithful members in the person of Sister Annie Webb, who died on May 29, 1929. She had been a member of the church for forty years. Sister Webb was confined to her bed more than six months, and was faithful to the end. Her pastor, the writer, was at her bedside about two hours before her death, and she stated that she was ready and willing to go. In erecting the city hospital here, the white people of Huntsville, to show their love and respect for Sister Webb, who had worked for one family forty-five years, placed her name on one of the beds in memory of her faithful service. Mrs. W. S. Gibbs, Mrs. O. L. Norsworthy, of San Antonio; Mrs. T. C. Gibbs, Mrs. William T. Ralriss, Mrs. J. V. Butler, and Miss Inez Panell, white friends of Sister Webb, attended the funeral in a body. Mrs. W. S. Gibbs and Mrs. T. C. Gibbs gave a floral offering that covered the entire grave. Miss E. A. Watkins read a paper on the life of Sister Webb. Mrs. J. C. Carter also spoke of her faithfulness. The funeral was conducted by her pastor.—The Rev. Jas. Hants, Pastor.

WHITE—Bro. Calvin White passed from labor to reward, May 6, 1929. His death brings keen sorrow to his relatives and friends. He was a member of Liberty Methodist Episcopal Church, Rio, Miss., for more

than sixteen years, and was loyal to his duties. At the time of his death he was a church trustee and assistant treasurer. To his own family he was devoted, and having reared a respectable family of five boys and three girls, lived to see them grow to manhood and womanhood. He leaves a wife, eight children, and thirty-three grandchildren to mourn his passing, together with many friends, who followed the remains to the grave. The consoling sermon was delivered by the Rev. I. R. Kersh. His remains were laid to rest in Liberty cemetery.—Velma M. Donald, Reporter.

WILBON—Sister Harriet Wilbon was born in 1854, and joined the church at an early age. She lived a devout Christian life, and was one of the oldest members and one of the founders of Harris Chapel Methodist Episcopal Church, Harriston, Miss. All efforts of the leading doctors of Fayette, Miss., were in vain, and the end came on May 27, 1929. Her death brought sorrow and sadness to many homes; her presence, smiles, and Christian conversations brought sunshine into our hearts and home. The funeral was largely attended, and was conducted by her pastor, the Rev. P. S. Olive, who preached from Rev. 2. 10. She leaves one brother, other relatives, and many friends, to mourn her passing.—O. L. Eddings, Reporter.

WILLIS—We pause in deep grief to record here the passing of Mr. Booker W. Willis, of Lottie, La., who died at the Charity Hospital, June 3, 1929, at the age of twenty-eight years. He was a faithful Christian to the end. He leaves to mourn, mother, father, five brothers, one sister. The funeral was conducted from Green Methodist Episcopal Church. The remains were laid to rest in Wiley Cemetery. The Rev. John H. Wise officiated.—A. Miller, Reporter.

Cards of Thanks

We take this method of thanking the kind ladies of St. John Methodist Episcopal Church, Anniston, Ala., for a wonderful surprise on the night of June 5. Many pounds of groceries were laid on the table. The party was led by Sisters Frances Franklin, I. Mosely, and Sister Farrar. Call again.—The Rev. H. J. Maclin, Pastor.

We wish to thank the good people of New Hope Church, Hub, Miss., for a surprise that came to the church just as we were closing service Sunday night, April 21, 1929. The surprise was led by Mrs. R. A. Abram, Mrs. Polly Toney, and others. It contained several pounds of choice groceries and a purse. You may come with another surprise.—The Rev. L. T. Jones and Family.

I take this method to thank the good people of Payne Chapel, King's Chapel, and Drake's Chapel, Strong, Miss., for their kindness on June 4. At 7.30 P. M. many pounds of groceries were brought for the pastor by these loyal people, Baptist and Methodist. Come again; you are welcome. Committee: Mrs. S. Moore, Mrs. F. C. Wards, Mrs. C. Clay, Bro. E. C. Moore.—The Rev. S. S. Brown, Pastor.

We thank the good people of St. Paul Methodist Episcopal Church, Augusta, Ky., for 200 pounds of the most choice groceries which they brought to the parsonage in their storm last Friday night. We were happy to be awakened out of our sleep by the party, composed of thirty-five or more, singing on the porch of the parsonage, "Somebody Is Knocking at Your Door." We hope they will soon be back.—The Rev. and Mrs. E. E. Hamblen.

A storm struck the parsonage May 5, led by Bro. Joe Pickett, Sisters Agnes Cameron, Mariah Gray, Ada Cameron, and others. Prayer was offered by Bro. Pickett. They laid many pounds of groceries on the table. Bro. Pickett and Sister Cameron made brief talks. The pastor thanked them and invited them to come again. After prayer by the pastor, they departed, with a standing invitation to come again.—P. W. Baldwin, Pastor, Meadville, Miss.

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Waco.....	Maysfield, Tex.....	July 2-7.....	J. W. Downs
Pulaski.....	New River, Va.....	July 4-7.....	A. Davis
Knoxville.....	Greenville, Tenn.....	July 10-14.....	F. D. Johnson
Palestine.....	Butler, Texas.....	July 10-14.....	J. F. Barnes
Alexandria.....	Many, La.....	July 10-14.....	S. S. Earles
Chattanooga.....	Bakewell, Tenn.....	July 10-14.....	A. D. Williams
Oklahoma.....	Hennessey, Okla.....	July 16-21.....	J. H. Ellis
San Angelo.....	Brownwood, Texas.....	July 16-21.....	S. D. Mosely
Greensboro.....	East Greensboro, N. C.....	July 17-20.....	J. P. Morris
Shreveport.....	Shreveport, La.....	July 17-21.....	J. C. Calvin
Winston.....	Rural Hall, N. C.....	July 17-21.....	J. A. Baxter
Bluefield.....	Bluefield, W. Va.....	July 17-21.....	B. J. Martin
Charleston.....	Ladson, S. C.....	July 17-21.....	C. C. Clark
Gulfside.....	Picayune, Miss.....	July 18-21.....	A. L. Holland
Brookhaven.....	Tylertown, Miss.....	July 18-21.....	G. W. Coleman
Gulf.....	Fort Myers, Fla.....	July 18-21.....	J. S. Todd
Jacksonville.....	Jacksonville, Fla.....	July 18-21.....	H. W. Bartley
Corpus Christi.....	Corpus Christi, Tex.....	July 23-28.....	C. W. Franklin
Vicksburg.....	Fayette, Miss.....	July 24-28.....	J. R. Ross
Navasota.....	Brenham, Texas.....	July 24-28.....	T. S. Pryor
Greenville.....	Greenville, S. C.....	July 24-28.....	J. E. C. Jenkins
Baton Rouge.....	Clinton, La.....	July 24-28.....	Chas. Anderson
Evansville-Louisville.....	Versailles, Ky.....	July 24-28.....	G. W. Tindull
Atlantic.....	Sandford, Fla.....	July 24-28.....	D. W. Demps
Murfreesboro (Stone's River).....	Murfreesboro, Tenn.....	July 24-28.....	J. T. Patillo
Spartanburg.....	Greer, S. C.....	July 24-28.....	L. W. Williams
Sumter.....	Mechanicsville, S. C.....	July 24-28.....	B. F. Bradford
Wilmington.....	Goldsboro, N. C.....	July 24-28.....	G. M. Phelps
Bennettsville.....	Bennettsville, S. C.....	July 24-28.....	J. D. Whitaker
Wilmington.....	Goldsboro, N. C.....	July 24-28.....	G. M. Phelps
Jackson.....	Canton (Ct.), Miss.....	July 25-28.....	J. S. Williams
Western.....	Newton, N. C.....	July 25-28.....	N. J. Pass
Waycross (No. End).....	Barnesville, Ga.....	July 26-28.....	D. R. Cooper
Greenwood.....	Carrollton, Miss.....	July 30-Aug. 4.....	J. H. Wesley
Griffin.....	College Park, Ga.....	July 31-Aug. 4.....	W. B. Wood
Tuscaloosa.....	Clinton, Ala.....	July 31-Aug. 4.....	F. W. Williams
Houston.....	Angleton, Texas.....	July 31-Aug. 4.....	J. S. Scott
Kansas City.....	Glasgow, Mo.....	July 31-Aug. 4.....	E. W. Hannah
Montgomery.....	Brewton, Ala.....	July 31-Aug. 4.....	P. P. Wright
Birmingham.....	Hobson City, Ala.....	July 31-Aug. 4.....	J. W. Thomas
Memphis (1st section).....	Cedar Grove, Tenn.....	Aug. 1-4.....	L. A. Armstrong
Orangeburg.....	Jamison, S. C.....	Aug. 1-4.....	J. B. Taylor
Durant.....	Sturgis, Miss.....	Aug. 6-11.....	C. V. Heffner
Charleston.....	Pittsburgh, Pa.....	Aug. 6-11.....	E. A. Haynes
Monroe.....	Sterling, La.....	Aug. 6-11.....	C. Spears
South Baltimore.....	Lusby, Md.....	Aug. 6-11.....	F. F. King
Tupelo.....	Athens, Miss.....	Aug. 6-11.....	B. W. Wynn
Omaha.....	Marshalltown, Iowa.....	Aug. 7-11.....	Spencer Ray
Savannah.....	Jesup, Ga.....	Aug. 7-11.....	S. D. Bankston
Beaumont.....	Livingston, Texas.....	Aug. 7-11.....	C. H. Pemilton
Gainesville.....	Pinesville, Fla.....	Aug. 7-11.....	D. S. Selmore
Cincinnati-Lexington.....	Falmouth, Ky.....	Aug. 7-11.....	L. E. Jordan
Atlanta.....	Atlanta, Ga.....	Aug. 7-11.....	D. H. Stanton
Hattiesburg.....	Stonewall, Miss.....	Aug. 7-11.....	E. A. Wilson
Huntsville.....	Triana, Ala.....	Aug. 7-12.....	J. W. Whitfield
Opelika.....	Dadeville, Ala.....	Aug. 8-11.....	J. C. Chuman
LaGrange.....	LaGrange, Ga.....	Aug. 8-11.....	J. B. Maddux
Waynesboro.....	Statesboro, Ga.....	Aug. 14-18.....	W. H. Odum
Memphis (2d section).....	Dyersburg, Tenn.....	Aug. 14-18.....	L. A. Armstrong
Gainesville.....	Gainesville, Ga.....	Aug. 14-18.....	N. J. Crolley
Hot Springs.....	Paraloma, Ark.....	Aug. 14-18.....	W. C. Rivers
Holly Springs.....	Ripley, Miss.....	Aug. 20-23.....	A. G. Cole
North Baltimore.....	Baltimore, Md.....	Aug. 20-25.....	Geo. E. Curry
Starkville.....	Tibbee, Miss.....	Aug. 20-25.....	D. Green
Paris.....	Paris, Texas.....	Aug. 20-25.....	W. L. McDonald
Meridian.....	Philadelphia (Ct.), Miss.....	Aug. 21-25.....	D. L. Morgan
Fort Smith.....	Conway, Ark.....	Aug. 21-25.....	J. L. Bryan
St. Louis.....	St. Louis, Mo.....	Aug. 21-25.....	G. D. Hancock
Rome.....	Carrollton, Ga.....	Aug. 21-25.....	C. L. Johnson
Florence.....	Marion, S. C.....	Aug. 21-25.....	R. F. Harrington
Ocala.....	Hawthorne, Fla.....	Aug. 22-25.....	F. E. Welch
Washington.....	Upper Marlboro, Md.....	Aug. 28-Sept. 1.....	R. F. Coates
Topeka.....	Topeka, Kan.....	Aug. 28-Sept. 1.....	A. Talbert
Easton.....	Ridgeley, Md.....	Oct. 22-24.....	Wm. J. Helm

We take this method to thank the members and friends of Jackson (Miss.) circuit for a storm which came in due time on February 23, led by Sisters Mary Coleman, Katie Barber, Sallie May Coleman, Bracy, Ida Scott, H. Coleman, and many others. We also wish to thank the members and friends of Mt. Benlah Methodist Episcopal Church for the pound party on May 20. The party was led by Sisters Lula Greer, Freeda Greer, Bessie Bell, Bettie Mason, Lettie Donah, Joseph Greer, and Shields. May God bless you all. Come again.—The Rev. E. J. Millsap and Family.

On Tuesday night, May 21, at a quiet hour, a knock was heard at the kitchen door of the parsonage. When it was opened, to our great surprise a crowd marched in with large baskets of choice groceries and a purse containing a nice sum which was laid on the table. The party was led by Misses A. Brown, E. Saunders, S. Saunders, L. Brown, Mrs. L. Saunders, Mrs. A. Burks, Master E. Brown. Words of praise and thanks were tendered to these and to all who shared in the surprise by the pastor. You are welcome to come again.—The Rev. and Mrs. A. S. Mitchell.

The pastor and wife wish to express their appreciation to the members and friends of Trinity Methodist Episcopal Church, Sanford, Fla., for the storm that struck the parsonage on June 18, in the way of a surprise in gro-

ceries. The party was planned by Dr. Z. J. Jerry, Dr. E. D. Strickland, Mrs. O. M. Strickland, Mrs. Hattie Hunter, Mrs. Gracy Law, Mrs. Mahala Black, Mrs. Z. J. Jerry, and others whose names are too numerous to mention. May God's choicest blessings shower upon these members and friends. This is the third surprise since our arrival here. You are always welcome to come again.—The Rev. and Mrs. W. M. Brown, Sanford, Florida.

The Rev. I. E. Badie and family wish to thank the members and friends of Mt. Zion Methodist Episcopal Church, Crawford, La., who came to the parsonage on Friday night, May 10, with a brass band playing "Safe in the King's Highway." After the presentation, prayer was offered by the pastor. Over 100 pounds were laid on the table. Our hearts were made happy. This party was led by the young converts: Misses Margaret and Cecelia Simons, Amelia White, Messrs. Robert and James Simons, and Mr. N. Bun-ion, followed by Mrs. S. Mitchell, I. Mitchell, E. Stocky, H. Jenkins, and others. May the blessings of God go with these good people of Mt. Zion. They are really taking care of us. You are welcome to come at any time.—Mrs. I. E. Badie.

The Rev. and Mrs. W. M. Neal and son, of Lawrenceburg, Tenn., take this method to thank the members and friends for a surprise storm. The pastor and wife were out at

church, and when they returned to the parsonage, they found that someone had entered and left seventy-five pounds of choice groceries. The following were the participants: Mrs. C. Corner, Mr. O. J. Summerhill, the Rev. R. M. Parker, J. A. Bumpers, Mrs. B. Parker, B. Jefferson, M. Parker, C. H. Parker, C. Sinnington, M. Sinnington, J. Jefferson, W. M. Parker, G. Wigfall, F. Welch. We pray God's blessings upon these good people.

Marriages

DANCY—CARTER. Mr. Elbert Dancy and Miss Mamie Carter were happily joined in holy wedlock at Union Chapel Methodist Episcopal Church, Cottonport, La., June 18, 1929. The bride is a member of the above church, and the groom is a member of the Baptist Church. The couple received many handsome and valuable gifts. We wish for them long life and happiness. The ceremony was performed by the Rev. J. C. Clark, pastor.—Reporter.

GRIFFIN—BRIGGS. Mr. J. M. Griffin and Mrs. Leona Briggs were joined in holy wedlock Sunday, May 12, 1929, at the bride's home, Bay Springs, Miss. Mr. J. M. Griffin is a member and local preacher of Bethlehem Methodist Episcopal Church. A grand reception was given the couple. The Rev. A. B. Britton performed the marriage ceremony. A large number of friends, white and colored, witnessed the ceremony. We wish for them long life and happiness.—A. B. Britton, Reporter.

JONES—DODGE. The wedding bells rang at 8.30 and 9 o'clock, June 3, when Mr. Lecie Jones was married to Miss Alice Dodge and Mr. Fred Smith to Miss Alice Davis. This was a beautiful affair, and was largely attended by the numerous friends of the contracting parties. The Rev. A. L. Howard, pastor of Hayward Chapel Methodist Episcopal Church, Moorhead, Miss., officiated.—Charlotte Howard, Reporter.

PERRY—McKON. Mr. J. J. Perry and Mrs. Leona McKon were joined in holy wedlock Thursday, February 28, 1929, at the parsonage in New Iberia, La. The groom is a business man of New Iberia, and is a member of St. James Methodist Episcopal Church. The Rev. J. L. Kirvin performed the marriage ceremony. We wish for them a smooth sail over life's sea.—Mrs. J. L. Kirvin, Reporter.

WILLIAMS—JOHNSON. The marriage of Miss Rebecca Lee Johnson and Mr. Lawrence Williams was solemnized at the home of Mr. and Mrs. Johnson, Grand Bayou, La., Sunday evening, at 8 o'clock, May 26, 1929. The ceremony was performed by the Rev. S. C. Williams, pastor of the Methodist Episcopal Church of Grand Bayou. Following the ceremony, a reception was given at the home of the bride, and we wish for them a happy sail over life's sea.—L. Jackson, Reporter.

Woman's Column

Union Church, Miss.—On June 15, The Woman's Home Missionary Society of Hickory Block Church, met at the home of Sister Julann Brooks, together with the Ladies' Aid Society, with Sister Mary Thompson presiding. The meeting was largely attended by both members and friends. The program consisted of singing, prayer, reading of the Scripture, and quilt-making. After the program we were invited into the dining room where the table was laden with everything good to eat. A fine dinner was enjoyed by all. May the Lord bless such movements.—Mrs. Janie Young, Reporter.

Corinth, Miss.—The Woman's Home Missionary Society of Mt. Moriah Methodist Episcopal Church is doing a great work. We realize that people are perishing for love and sympathy, as well as for material things, so we are striving to bring cheer to everyone that is struggling under a burden. We have special devotional meetings for the sick and shut-ins, which they all enjoy. We also aid them in a financial way. We have a good

president, full of missionary zeal, in the person of Mrs. E. A. Young. Our pastor is also interested and in sympathy for the work. Through this auxiliary we are ready to serve God in any way He directs us.—Mrs. M. A. Henderson Irvin, Reporter.

Cotton Plant, Ark.—Dear Sisters of the Fort Smith District: Our foreign work needs your support with prayers and money. I am told that the pledge for this district is \$60. Just about half of this is paid. Will you, by August 15, pay the other \$30? If you pay more it will add to us as women. Don't neglect our children: Little Light Bearers, 10 cents each year as dues; King's Heralds, 25 cents; Standard Bearers, 60 cents; \$1 for each man who will become an honorary member; auxiliary women, \$1.20 each. Let each auxiliary send to the Conference this December needlework, jellies, pickles, or things made by the children. There are two prizes offered—one for older members and children. Presidents of auxiliaries, help your members to understand.—Mrs. O. J. Clemons, District President.

Madisonville, Texas.—To the Presidents and Mite Box Secretaries of The Woman's Home Missionary Societies of the Texas Conference, and to whom it may concern: This is to remind you that up to this date I have received no reports in regard to your mite boxes and membership of Queen Esthers, Jewels, or Home Guards, if there be any. Remember, I can wait no longer than July 17, allowing the report to reach its destination on July 20. If you will send me your report for this date, we will have a greater report by far than any years previous. I have before me a copy from Mrs. Earle, asking us to make our report not less than \$75 or \$100, which we can easily do, if you would just send me a duplicate of dues and mite-box monies you send in, together with the other part of the formulas I asked you for from time to time.—Mrs. Ella Mae Blue, Conference Mite-Box Secretary, Box 32, Madisonville, Ky.

The third District Woman's Home Missionary Society Convention of the Meridian District convened at Haven Chapel Methodist Episcopal Church, Meridian, Miss., May 24-26, the Rev. G. W. Hawkins, pastor. Devotions were conducted by Mrs. Hattie Roberts and Mrs. Huston. Communion was administered by the district superintendent and pastors. The address by the president, Mrs. J. S. Beal, was very inspiring to the convention. The Rev. G. W. Hawkins delivered a burning message at the 11 o'clock hour. At 2 P. M. the roll was called and the following reported: Montrose, \$9.50; St. Paul, \$9.25; Steven Chapel, \$5.50; Haven Chapel, \$9.75; Laurence, \$4.75; birthday party by Mrs. Jones, \$7.50. The Rev. M. T. J. Howard brought us a wonderful message from Ruth 4. 17. Round-table talk was conducted by Mrs. Huston, secretary of evangelism. The convention was largely attended by the pastors. Total amount raised with other collections was \$48.50. The president gave us an inspiring lecture which was enjoyed by all. The convention adjourned to meet with Steven Chapel Methodist Episcopal Church, Philadelphia, Miss., 1930.—L. C. Hardy, Reporter.

Pine Bluff, Ark.—The Women's Foreign Missionary Society held its Annual Conference meeting in connection with The Woman's Home Missionary Society on June 1, at St. James Methodist Episcopal Church, Pine Bluff, Ark. On Saturday morning, at 9.30 o'clock, devotions were conducted by Mrs. D. H. E. Harris and Mrs. J. A. White, while Mrs. F. E. Darby presided at the piano. Mrs. White told of the Branch meeting at Joplin, Mo., last October, which was very interesting. She told of the warm reception by the sisters who met us at the station, and of the friendly Christian spirit that existed throughout the meeting. Mrs. Darby made some remarks concerning the meeting and of the inspiration received during the session. Secretary F. E. Darby asked for the roll call of officers, and all were present except two. The districts were called, and the three of them reported something on their assessment. Fort Smith led in finance. This is really what counts. Service given, backed up with

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dollars, is what makes it possible for our missionaries to work in the foreign fields. The pledge for this year was stressed by our treasurer and secretary. Each district was asked to bring up their apportionment as given at the Annual Conference. Every woman was asked to send to their treasurer \$1 cash as a pledge for the quarter which ends August 15. If this is done all will be

well. Sisters of this Southwest Conference, formerly Little Rock Conference, do not fail us. If you can give \$5 or \$10, do it gladly. God loves a cheerful giver.—Mrs. F. E. Darby, Conference Secretary, Cotton Plant, Ark., Box 458.

The Woman's Home Missionary Society Convention of the LaGrange District, Savannah Conference, met at Union Chapel Methodist Episcopal Church, May 24-26, 1929, with Mrs. Nona B. Prothro, district president, presiding. The meeting was a success. Each one present felt proud of the work accomplished and is inspired to do greater work in the future. Each session began with devotions, conducted by the secretary of evangelism, Mrs. Eva Smith. The president made her report, followed by brief remarks by the Rev. P. B. Gibson and the Rev. A. L. Smith. The introductory sermon was preached by the Rev. P. B. Gibson from the text found in Matt. 14: 8, "Jesus went about doing good." All present enjoyed the sermon. Friday afternoon devotions were conducted as usual, after which a solo was rendered by Mrs. D. K. Harrison. Reports from the district were called for. The Rev. C. W. Prothro preached a wonderful sermon Friday night; subject, "Go into all the world and preach the gospel" (Mark 16: 15). The welcome address was read by Miss Victory Whitfield. Reports were continued at the Saturday morning session and completed. The following officers were elected: Mesdames Nona B. Prothro, president; Eva Smith, vice-president; Lizzie McLendon, secretary; Arsula Brown, treasurer; Anna Barnhill, secretary for young people; Miss M. Hinesman, corresponding secretary; Miss Lottie Whitfield, secretary Home Guards; Mrs. Minnie Bankston, secretary mite boxes; Mrs. Lillian Boule, secretary thank offering; Mrs. D. K. Harrison, secretary education; Mrs. Eva Smith, re-elected evangelistic secretary. Sunday morning the Rev. A. L. Smith preached an able sermon from 1 Sam. 1: 16. A paper was read by Mrs. Rosetta Russell. Officers were installed and communion was administered by the Rev. A. L. Smith. The session adjourned to meet at West Point, Ga.—Lizzie McLendon, Reporter.

The tenth annual meeting of The Woman's Home Missionary Society of the Louisiana Conference convened at Jeanerette, La., June 6-10, 1929, at St. Paul Methodist Episcopal Church, of which the Rev. T. A. Bailey is pastor. Welcome address on behalf of the church was given by Mrs. A. Arrow; on behalf of the Sunday school, Miss Dorothy May Alexander; on behalf of Silver Bell School, Mr. Walter Flemmings; on behalf of the Baptist churches of the community, the Rev. George Williams, pastor of Calvary Baptist Church. Response by Miss Laura Christopher. The president's annual message by Mrs. J. Wesley Turner. An excellent program was rendered. Echoes from the annual meeting in Wichita, Kans., were given by Mrs. Susie Day, of Shreveport, La. Addresses were made by the following persons: the Rev. H. Seidel, of Sager-Brown Orphanage; Mrs. C. D. Johnson, of Baldwin, La.; Deaconess Lillian Pugh, of New Orleans. The annual sermon—subject, "The Consecrated Army"—was preached by the Rev. B. R. Jackson. The districts reported as follows: Alexandria District: Bunkle, \$10.85; Boyce, St. Paul, \$2.85; Cheneyville, \$1.75; Cottonport, \$1; Cane River, \$1.50; Campti, \$2; Natchitoches, \$1; traveling expenses, \$5; total, \$25.45. Baton Rouge District: St. Mark, \$49.75; Wesley, \$26; Neeley, \$7; Scott Chapel, \$3; Mt. Zion, Clinton, \$3; Camphor Memorial, \$6; total, \$94.75. Lake Charles District: Warren, \$23; Olivia Ct., \$6; Lake Arthur, \$5; Leesville, \$5.50; Opelousas, \$15; New Iberia, \$7.70; Jeanerette, \$13.80; Crowley, \$1; total, \$77. La Teche District: Trinity, Baldwin, \$2.45; Sager-Brown Orphanage, \$15.65; total, \$18.10. Monroe District: Bonita, \$19; Bastrop, \$14; Washington Chapel, \$15; Lake Providence, \$5; St. Paul, \$6; Mt. Nebo, \$6; Mt. Sinal, \$5; Jones, \$4; St. James, \$15; Bonding, \$1; total, \$90. Shreveport District: Vanceville, \$13.90; St. Paul, \$7.70; St. James, \$6.70; Johnson, \$3.03; Fairfield, \$3.30; Daniel, \$6.10; Jewella, 40 cents; Keithville, \$2.20; Longstreet, \$3; Bonding, \$1; total, \$51.83.

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New Orleans District: First Street, \$18.25; Mt. Zion, \$15.15; Peck Memorial, \$12.89; Wesley, \$30; Williams, \$25.35; La Harpe, \$29.64; Grace, \$25.75; Trinity, \$31.30; People's, \$1.20; Haven, \$3.60; St. Matthew, \$14.50; Mallalieu, 50 cents; Bonding, \$1; Peck Home, \$7.27; total, \$216.40; grand total, \$578.03. Saturday afternoon, June 8, twenty-seven delegates visited Sager-Brown Orphanage at Baldwin, La. The Rev. and Mrs. H. C. Seidel were pleased to have us visit the home. Refreshments were served. The attendance during the sessions was very good. Mrs. Amelia Turner was re-elected Conference president; Miss Blanche Vinet, treasurer; Miss Laura Christopher, recording secretary; Miss Elsie C. Charles, Conference secretary.

Inquiries

I desire to inquire for my son, Chester Howard, who has been away for about four years. When last heard of he was in Algiers, La., about two years ago. Any information concerning his whereabouts will be greatly appreciated. I am a member of the Methodist Episcopal Church at Bunkie, La.—Mrs. Ivy Johnson, Route 1, care of G. Harris, Bunkie, La.

I wish to inquire for my brother, who has been away fifteen years. When last heard

of he was in Marked Tree, Ark. His name is Melvin Edwards, commonly called Dima or Son Lampkin. I am asking the pastors, especially those of Arkansas and the Delta churches, to inquire for him from their pulpits. Any information will be appreciated by his sisters or uncle, Levi Ashford, Ackerman, Miss.; Sarah L. Lampkin Fancher, Rt. 1, Box 43, Ackerman, Miss.; Willie Lampkin, Memphis, Tenn.

Special Notices

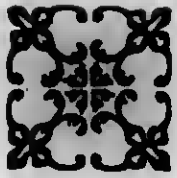
In the report of the Preachers' Meeting at St. Martinville, May 16, the names of the Rev. P. M. Jones, of Jennings, and J. D. McCain, of Washington, La., were omitted by mistake.—W. M. Caldwell.

The Greenwood District Epworth League Convention will be held at Carrollton, Miss., July 30 to Sunday, August 4. Dear Leaguers: Let us bestir ourselves for the coming Conference, that every local chapter president be present at roll call with full reports. If you think you can, you can. Let's not fail to bring to the seat of the Conference for every local chapter \$12. I thank each pastor in advance for their co-operation along the lines referred to. Let us go over the top and reach the highest goal by putting over the program.—T. B. Rucker, District President.

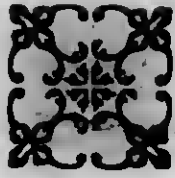
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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 11, 1929

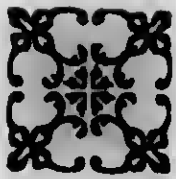
The Touch of Human Hands



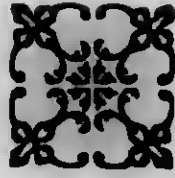
The touch of human hands—
This is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth
Of human hands.



The touch of human hands;
Not vain, unthinking words,
Nor that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands,
And the warmth, the pulsing warmth
Of human hands.



The touch of human hands—
Such care as was in Him
Who walked in Galilee
Beside the silver sea;
We need a patient guide
Who understands,
And the warmth, the loving warmth
Of human hands.



—Thomas Curtis Clark.

A National Question Box

Peace Pact Becomes Effective

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE many queries which the mails bring to the office of the National Methodist Press deal with various subjects of a national character. When a number bear upon related topics, the demand seems to call for a more or less general answer through these columns. Out of the pile of recent letters which is before us we are compelled by the limitation of space to restrict our answers at this time to the following:

THE NATIONAL ORIGINS BASIS

From Athens, Ala.: "I have been much interested in your illuminating articles in the Christian Advocate concerning the national origins basis for the immigration quotas. Inasmuch as the new quotas do not seem to change the character of the immigrant stream to any appreciable extent, why did you feel that so earnest an effort in behalf of the national origins basis was justified?"

This interrogator, as indicated by the balance of his letter and a clipping from a metropolitan daily, was misled by a certain type of propaganda. Some hyphenated organizations opposed the operation of the national origins basis because of the fact that it would reduce the quotas of the nationalists which they favored. Also, there were various political reasons why certain groups and interests preferred the foreign-born basis.

The National Methodist Press advocated the national origins basis because this system gives equal consideration to all the people of the United States. If an arbitrary basis for governing the numbers of people who are to come here from certain countries is to be chosen, then perhaps the foreign-born population in this country in 1890 is as good a basis as any. But the selection of the foreign-born population here at any special date would always favor that race or those races which happened to have a heavy immigration to this country in the decades just previous. No two great immigration countries would ever agree upon the same year. The national origins basis, which takes into consideration all the people now living in the United States, is fair to all and discriminates against none. That it is the most just is the reason it was favored, and we believe that when our readers look at the facts in the case they will agree that its fairness is justification for the effort in its behalf. If we may further the operation of downright fairness in all our governmental relationships we will have promoted the cause of justice and brotherhood among the various racial elements which make up our population and between our own and foreign nations.

Some correspondents have inquired whether Great Britain and northern Ireland will use the increased quota now allotted to them. Their annual quota has been increased from 34,007 to 65,721. We are informed by the State Department that there are already sufficient applicants to fill this quota for two years to come. Under the new basis, which went into effect July 1, the total annual immigration from all countries will be slightly reduced—from 164,647 to 153,714.

OLDEST AND YOUNGEST LEGISLATORS

From Helena, Mont.: "Your articles in the Advocate help us to visualize Congress and the activities of our national legislators. We are curious to know the age of the oldest and youngest members of Congress."

The oldest member of Congress is Major Charles Manly Stedman, of North Carolina, who is eighty-eight years of age. He is a native of the State he represents. He served under General Lee during the entire Civil War, and surrendered at Appomattox. He has been a member of the House of Representatives during ten consecutive Congresses. However, there are many younger men who

have served a greater period in the national legislature. The Hon. Henry Allen, of Wisconsin, is serving his eighteenth term, although his membership has not been continuous. The Hon. Gilbert N. Haugen, of Iowa, has served in the House for fifteen consecutive terms, and is now in his sixteenth.

The oldest member of the Senate, the Hon. Francis Emroy Warren, of Wyoming, is also the oldest member of Congress in point of service. He is eighty-five years of age, and has been in the Senate since 1895. He was first elected in 1890, and served until 1893, but for two years the Wyoming legislature was deadlocked and unable to elect a senator, therefore Senator Warren's continuous service dates only from 1895. He was born in Massachusetts, served with the Union Army, and was the first governor of Wyoming.

The youngest senator is the Hon. Robert M. LaFollette, Jr., of Wisconsin. He is thirty-four years of age. He was elected when only thirty years old, to succeed his late father, who had represented Wisconsin for six years in the House and for the last twenty years of his life in the Senate.

The youngest member of Congress is the Hon. Fred A. Hartley, Jr., of New Jersey. He is now only twenty-six years of age, and is a native of Harrison, N. J. He is serving his first term.

SPECIAL SESSION LEGISLATION

From Flint, Mich.: "We depend upon the National Methodist Press for information as to the fundamental action taken in Washington. What were the outstanding legislative accomplishments of the special session of Congress up to the recess?"

There were two major pieces of legislation enacted. The first, the Farm Relief Act, provides for a commission of nine and appropriations of \$500,000,000 to be used as a revolving fund, to assist the producers of farm products in handling their crops to better advantage. President Hoover has been engaged in selecting the commissioners, who will organize at an early date preparatory to aiding the agricultural interests with the marketing of the fall crops.

The second piece of legislation was the Census and Apportionment Law, which provides for the taking of the decennial census, beginning on April 1, 1930, and for the reapportionment of the membership of the House of Representatives among the various States. Setting the date of the census was a matter requiring considerable negotiation. Members of Congress from the rural sections desired the census to be taken in the summer, when the rural population is largest, but those representing large cities desired a winter date, such as January 1. There are a considerable number of people, in addition to the farm laborers, who spend the winters in cities and the summers on farms. During recent years the rural population, which formerly was much larger than the urban (communities of 2,500 and over), has failed to keep its lead. Now there is a contest between the representatives from rural sections and those from urban sections of this country for the preponderance of influence in the Government. The forthcoming census will reveal interesting facts in this regard.

The reapportionment is to be made on the basis of a House of Representatives limited to the present number, 435 members. These will be divided among the States according to the new census. Considerable changes in the sizes of certain State delegations will result. The law as enacted also provides for an automatic reapportionment of the House every ten years. This will preclude the possibility of a repetition of the situation which has prevented a reapportionment of the House since before the war, 1910.

PEACE PACT RATIFIED

From Cazenovia, N. Y.: "When the fifteen nations signed the General Pact for the Renunciation of War, in Paris, you gave a personal description of the event inaugurating the pact. Now that the last of the fifteen nations has ratified, when will it go into effect?"

Japan, on June 26, just ten years after the signing of the Treaty of Versailles, ratified the General Pact for the Renunciation of War. The State Department was officially notified through its diplomatic force that "the emperor, upon the advice of the Privy Council, ratified." Of the fifteen nations which had sent representatives to Paris to initiate the pact, all had officially ratified some time ago, except Japan. Her ratification was somewhat delayed by one clause in Article I, which reads: "The High Contracting Parties solemnly declare, in the names of their respective peoples, that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another." The clause, "in the names of their respective peoples," was the difficulty which delayed Japan's action, as the Privy Council felt that this clause violated the emperor's imperial prerogative. In others of the fifteen nations it is held that the rulers receive their power to govern from the people, but in Japan it is held that all rights reside in the emperor, and the people have only such as he may grant them. Japan is the only great nation which clings to this old monarchical idea. During the discussion of this pact, much has been said by Japanese themselves which will have a liberalizing effect upon the political theories of the Sunrise Empire.

(Concluded on page 568)

Personal and General

—Mr. Bolton C. Price is now a student in the University of Illinois, Urbana, Ill., where he is studying for his master's degree. He is the only son of the Rev. L. W. Price, one of the veteran and successful pastors of the Mississippi Conference.

—In a great church extension movement of the city of Detroit, in which \$750,000 is to be raised by the Methodist Episcopal Church, Miss Florence Daniels, the deaconess in our Scott Church, "set the pace" for Greater Detroit. She gave one month's salary, and will pay it at once. Suppose the thirty thousand Methodists of Detroit had given one month's income each? Although one good philanthropist gave \$50,000, perhaps his income is more than \$100,000 per month. Our Negro work is benefiting by this Methodist forward movement of Detroit. Scott Church is in the program for \$75,000, and Second Grace, is in for \$12,000.

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High and Dry

MORE than one cause is operating in our day and generation to break down the influence and effectiveness of the minister. There can be little doubt that there has come, in public thinking, a changed conception of the priestly office and function of the minister. As our theological conceptions are changing radically, it must be expected that the historical traditions preserved in our systems of theology will likewise suffer changes no less radical. In the growing, intelligent mind the minister of the present day is in no such sense as in past days recognized as the people's priest. He is more of a teacher of moral principles than one who directly assists the people in atonement for sin and procuring favors with God.

Partly accounting also for this changed view of the people regarding him is the current opinion of the failure of the minister in loyalty to Christian ideals in his own character and conduct. Society yet has abundance of confidence in its spiritual leaders, but not nearly so much as it once had. As rapidly as any public servants we know, the ministry is losing hold on the confidence of increasing numbers of people, who suspect that all too frequently the pulpit preaches, more than it practices, the ideal way of life. If what he preaches is not good enough for him to live by, they are resolved that they, too, can find a better, more practicable way of life.

But even a more serious consideration than a changed conception of his office is that which concerns his message. For message is far superior to office. The office, with its trappings, is a creature of organization. The message is divine, and an expression of the very character of God Himself. It is the Word of God which the preacher is commissioned to carry to the people. He labors against tremendous odds in performing that service for society in these modern days. Much of his difficulty at this point is occasioned by his own failure to sense properly the changed conditions confronting him in his world. We are enveloped in a new thought world as well as a new physical world. New and complicated adaptations are demanded in the former as in the latter. Truth is truth. But it must be conceived and expressed in different terms and modes. Old forms, figures, signs, and symbols require to be supplemented and supplanted by newer, more illuminating, and more scientific ones.

The modern mind requires that much of what formerly was preached as a body of promiscuous religious truth shall be validated in the light of the present as well as the past recorded experience of the race, and in harmony with the cultural attainments of the race at the present time. No argument is here attempted as to whether such a demand is legitimate. It exists, and must be met convincingly if we are to persuade humanity that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ." Where and when old religious conceptions break down for lack of validation to the honest inquirer—and of these there are legion—the minister's task is to meet the issue intelligently and with befitting temper.

This is his point of vantage. Success in this enhances society's confidence in his message, his ministry, and himself. Nothing is gained by loss of temper, by abuse of the age, by berating the people. To be sure, there can be no advantage, but a disastrous, deadly disadvantage in suffering his own faith in the inherent value of his message to be impaired or lacking in vital aggressiveness. The modern preacher must equip himself with mental furnishings adequate to meet the challenge of the times, or he will be left high and dry by the progress of the times in which we live. All life is a series of adaptations. As a single phase of our total life, the religious experience requires adaptation. And the ministry must keep pace therewith.

Otherwise the minister will find that the people will leave him. His will prove to be a discredited ministry. Not that the people will discredit the facts of religion. These are fundamental in human nature and attested by life and experience. Rational experience in religion cannot be discredited. But the preacher's lack of knowledge and correct interpretation of these facts will militate against him in the estimate of the people. And the preacher himself will thereby become a discredited public servant. Confidence is always a vital factor, and when this is lost from the people's estimate of their religious leader, his effectiveness is practically at an end. "How can the blind," think they, "lead the blind?" There is no marked disposition on the part of the populace not to appreciate at its full worth the message of the preacher in whose intellectual and moral integrity they have confidence. That preacher whose message articulates with his times needs never despair of hearers and doers of the Word.

It is that other type of minister who is abandoned by the people, and it may be he is largely responsible for the multiplication of the large number of sects and cults that are marring the religious harmony and unity of the modern church. It is impossible to rig the modern mind to the static masthead of the past. Progress is the passion of the times. Human nature wills it. He who in his ministry declines, whether by ignorance or wilfully, to sound the tocsin of progress will find himself repudiated by the people who will have gone out to find for themselves new religious leaders.

Many preachers there are to-day who are dazed by the rapid movement of events, amazed by circumstances overwhelming them, who do not understand why the people have gone away and left them to themselves—high and dry. Very likely it is not the "cussedness" of the people so much as the lamentable backwardness of the preacher whose gaze is fixed to the past, whose message contains no saving note of modernity.

What spectacle could be more pathetic than that of a good man, well intentioned, with a passion for high and holy service, endeavoring sincerely to perform the duties of the ministerial office, but vainly, because he "wist not that his strength had departed from him"?

A Bishop and His Men

Tides of Loyalty Surge—It Must Be Done

MOST commendable loyalty to a great cause and a leader was evidenced by the men of the Covington Area who assembled amid great enthusiasm in a stirring area-wide meeting in beautiful Wesley Chapel, Little Rock, Arkansas, on Wednesday afternoon, June 19, continuing their busy sessions through the entire day of the 20th also.

Bishop M. W. Clair, beloved chieftain, had called the meeting for the purpose of considering the area's World Service standing in the church. From every section of the wide area the men had come, determined to evince their loyalty to their leader and to the cause by pledging unreserved effort in retrieving what had been temporarily lost in the area's prestige in the matter of World Service totals as compared with the reports of the previous year. Although Covington Area was in company with several of the larger, wealthier areas, it nevertheless honorably chafed under its handicap.

From the opening session, the spirit of confidence and resolute purpose characterized the meeting. Basing his remarks on the eleventh chapter of Hebrews, Bishop Clair sounded the faith note, and in a strikingly effective address challenged the men to heroic endeavor in the train of the worthies who had forged the formulas of our Christian faith and poured into them the content and dynamic of sacrificial experience.

In the program of the meeting provision was made for two sectional gatherings—one of district superintendents, the other of pastors. Before both sections clearly the goading influence was expressed in the form of this question: "Shall we let it be known throughout the church that the area last year slumped \$6,000, and we did nothing about it? Or shall we go into an immediate campaign to culminate at the District Conferences to raise that \$6,000 deficit?"

As already suggested, the pungency of the situation lay not in that this was the only area on the debit side of the World Service ledger, for there were others, and big areas, too; but the American public mind, including the churches, expects so much of the Negro. Hence it is that our colored Conferences and areas feel very poignantly any lapse, however slight, in performance of duty where 'tis expected.

The general theme of the pastors' section of the council meeting as discussed was, "The Pastor's Responsibility the Ultimate One." Appropriately were discussed the following subjects: "Definite Messages from the Pulpit on Our World Evangelistic Responsibility"; "Can We Still Preach Missions?"; "Presentation of Principles of Christian Stewardship"; "Local World Service Councils"; "Annual Roll Call"; "Monthly Remittances." "The District Superintendent's Responsibility for Success or Failure of the Area Program" was the theme of their sectional meeting. A sort of inventory of district superintendents' ability and skill in administration was brought out by such discussion themes as these: "What is your World Service Promotion program?" "Are Area District World Service Councils organized, and have meetings been held regularly? Have the Evanston Conference World Service Data Books been used at these meetings?" "What other inspirational meetings have been held on your

district?" "Have definite apportionments (askings) been made to each charge?" "What is your method of checking up on World Service during the year?" "How can you now bring your district up to normal?" "How one district superintendent last year made an increase."

Reinforcing the strong resolve of these area men to restore their area to creditable mention, were a number of addresses from leaders of the general church. Dr. W. B. Hollingshead was present, with his instructive and convincing charts. His addresses, as always, were a stimulus to the men in the direction of their goal. The Foreign Board had sent the Rev. W. B. Williams, of broad and valuable experience, gained from fifteen years' labor in the field in Africa. His was an enheartening statement of the successful efforts which members of the church in Africa are making toward self-support. He sees there better opportunities than ever for success of the missionary enterprise. He paid a glowing tribute to Bishop Clair's permanent contribution to the school and hospital program of the Liberian field when it was under the administration of Covington Area. His was a strong plea that the church at home move out to meet Africa's multiplying evils being borne in on the rising tide of industrialism.

Speaking likewise out of experience, Dr. Benson Baker pleaded for India. All hearts were moved as he recited the dire experiences of India in the death grapple with superstition. How can the church there hold the lines, to say nothing of advancing, when native workers there must preach and minister on the maximum salary of \$17 per month?

Thorough consideration was given by the council to the relation of the area to the Southwestern Christian Advocate. Observations were made under the general theme, "How the Southwestern Can Help." Generous and favorable discussion was given to the new Southwestern, to be launched about November 1st, and the council committed itself to the new allotment of subscriptions for the area to bring the paper to self-support by January 1, 1930. Dr. W. A. C. Hughes, Secretary of the Bureau of Negro Work of the Home Board, was present, and spoke in the interest of his work in connection with that of the area. Dr. S. H. Sweeney was formally presented to the council as one of the field representatives of the Board of Pensions and Relief, entering upon his duties July 1.

The educational program of the area was stimulated greatly by the presence and addresses of several members from the Board of Education. Dr. M. J. Holmes, secretary of the Department of Negro Schools, set forth the educational ideal as that of creating character and fitting students to live most advantageously in the environment where their careers are to be wrought out. He told of the successes of the Greater Philander Smith Campaign for endowment to meet the offer of the General Education Board. Among colored supporters of the school \$54,000 had been subscribed by 1,313 persons, while 319 white friends, including leading citizens of Arkansas, had subscribed \$24,000. Dr. O. B. Chassell, the board's director of this campaign, spoke with enthusiasm of the fine devotion of local white friends to the cause of Negro education in general and Philander in particular. Doctor Chassell

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The Contributing Editor's Page

Love as a Builder

IN one of Professor DEISSMANN's fine studies he tells us that Paul regards love as the power of ethical action toward our neighbors, derived from communion with Christ. This lifts Christian love above the level of sentimentality and emotionalism and places it on the level of serious, purposeful action. We take up an attitude toward our neighbors which is determined by our ideals of the good, the true, the beautiful, and we find the power to perform the deeds required, in our communion with Christ.

Such love demands the willing acceptance of loyalties that take us entirely out of ourselves, and often away from the pursuits which would seem to lead directly to our own good.

This is the kind of love that builds the kingdom of God in the earth: the power of ethical action toward our neighbors, derived from communion with Christ.

As Christians we must cultivate fellowship with Christ until the spirit that was in Him becomes the spirit that is in us. We must fill our minds with His thoughts about the meaning and value of life. We must saturate our wills with His courage. We must steel ourselves against much of the current talk and opinion of the time and regard the whole of life from the viewpoint of Him to whom the value of the individual, living and working for the kingdom of God, was always supreme.

Love as the power of ethical action creates a new world wherever it has the opportunity of working through men and women devoted to it.

It is not until we as members of the family group treat each other as persons who deserve the consideration that high moral and spiritual ideals require, that we have anything approaching ideal family relationships.

Love as the power of ethical action is able to build a new business world in which instead of antagonism, compromise, and ruthless competition we increasingly have understanding and co-operation.

Permanent conditions of justice and good will are being established throughout the world wherever love in this Pauline sense is at work, banishing age-long prejudices, revealing deeper unities of heart and spirit and setting up new habits of co-operation for the highest good of mankind.

Out of communion with Christ there comes into the hearts of those who desire and seek it the power of ethical action whereby the ideals of the Christian kingdom are applied with creative effect to all the interests and relationships of human life. Here we find an added reason, perhaps the deepest and strongest reason for the cultivation of such communion amid the rush and busyness of the world as we know it.

Selling Religion

A PROMINENT preacher is quoted as having recently said, "Selling the Christian religion is much like selling other things." We hear much of that kind of talk in these days. Because we are living in a commercial age, and almost everything we need and use is made by machinery and sold to consumers by high-powered methods of salesmanship we include religion among the other commodities and think and speak of selling it. An influential member of the church, himself successful in business so

far as money goes, was in the habit of saying that the church should be run like a chain of grocery stores if it is to hold its own among the competitive interests of the day.

But why be so serious about a trifling matter? To speak of selling religion is only a form of speech. No one thinks of taking it literally except some dull-minded critic.

If that were true we could forget it and go on to something else. But talk of the kind we are discussing is a symptom. It indicates a way of looking at life that is capturing many minds and influencing the method of our presentation of the gospel of Jesus Christ to the men of our day. Many preachers are trying so to think and speak of the realities of the inner life that when their hearers come straight from business conferences and conventions of boosters they will feel so much at ease in the atmosphere of religion that they will scarcely be conscious of any change in their environment. Religion is something to be "put over."

We can easily cheapen and vulgarize the highest spiritual values simply by speaking of them as though we were talking about dry goods or real estate.

The preacher is neither a salesman nor a sales manager. He is a prophet. The way for him to commend the gospel to his own time is to be true to his prophetic function.

A Gentle Reminder

WHAT about your pastor's vacation? There is no one in the community better entitled to one. He may not work longer hours than a good many others. He may not face difficulties more perplexing than some of the members of his church. But he gladly carries a burden of personal cares and problems on his heart that very few others know anything about. He has to give *himself* in his ministry to you and to all those who call upon him for help and courage in the battle of life. He expends more soul-force than under the constant pressure of his duties he is able to recruit.

Our laymen have a responsibility in this matter which probably most of them help to meet. But in some churches conditions could be greatly improved, and a hard-working man and usually an equally hard-working, devoted woman greatly cheered by a little more forethought on the part of a few whose hearts and minds work together in gracious ministries.

Why not so arrange matters that the period of the pastor's holiday shall be uninterrupted by anything that can possibly be cared for without his presence? Many ministers are so lavish in the expenditure of themselves that they will say they do not want this. But perhaps they would listen to good counsel.

An uncomplaining pastor of an inconspicuous church recently said to me that if he took a vacation his people seemed to expect him to pay for it by overwork before and after.

Give the pastor a period of relaxation entirely free from care and worry, and let him be assured that when he returns he will find things fit and ready to respond to the abler leadership for which his holiday has prepared him. Reinterpret to him that gracious, thoughtful word of the Master to His disciples, Come apart and rest awhile.

D. D.



One of the Trials . . . Which Confronts the Minister's Wife Is Church Gossip

The Minister's Wife

By Mrs. B. L. George

SOMEONE has said, "Advice is always the swan song of the passing generation, the quavering high treble of our experiences, which we insist upon dedicating to those who come after us."

So the admonitory tone of the following may be pardoned, on account of age and experience of one who has been a minister's wife for a number of years, and who has observed, and I trust profited by, some of the peculiar difficulties of the position.

In the first place, we assume that every minister realizes the importance of having a wife, for as an aged minister, writing to his son who was just entering the ministry, said, "I'm glad you are planning on taking unto yourself a wife, for a minister without a wife is like an automobile without a steering wheel—liable to run into a ditch."

"You know," he continued, "a minister, because of the nature of his work, has to be most careful as to the sort of wife he gets. However, when a man is in love, to use an apostolic phrase, he sees through a glass darkly; but should he make a mistake, the veil will inevitably be lifted, and he will be face to face with life's greatest tragedy."

"He that getteth a good wife getteth a good thing."

A doctor may have a wife who is a bore, the lawyer's spouse may be a veritable spit-fire; in neither case will it interfere to any great extent with their daily work. But with a minister of the gospel it is different. He has the privacy of a goldfish. No amount of hard, consecrated work can make up for a wife who does not "fit in."

Is She To Be Pitied?

Everyone knows that the minister's wife must be a very wonderful woman, for there is an unwritten law which says that she must make social calls, visit the sick and afflicted, be sufficiently well educated and self-possessed to preside in public meetings, shine in social life, dress in a manner to please both the fastidious and the economical, keep the domestic machinery running smoothly, and the home so bright and cheery that the pastor may have no distractions there.

It seems to be a general idea that the minister's wife is to be pitied. I so thoroughly enjoy my place in the Master's vineyard that it comes as a sort of shock to me when anyone says, "I pity you." "You poor preacher's wife. Don't you hate it?"

Hate it! No, I love it! Every year I enjoy life more and more, and sometimes I'm almost at the point where

I pity every other woman who is not a minister's wife. I always wanted to be one. It was the dream of my childhood. And as the years came and went, while waiting for the prince to come, I was not only secretly hoping he might be Prince George, and I be the chosen queen, but at the same time a Methodist preacher's wife also. And no queen ever entered her palace with more pride than I did when I went with my husband to our first charge of four appointments and no parsonage. Later on, thinking four was not enough, they added another, making the munificent sum of \$600 a year salary, i. e. \$600, providing they paid it all!

Now these folks were honest and upright in all their business transactions except with the Lord's work. It never seemed to dawn upon them that it was their honest Christian duty to see to it that the full amount was paid; so those same good people on that first charge are still indebted to my husband for services rendered somewhere in the neighborhood of \$100. And how much \$100 did mean to us in those days when most of our earthly possessions could have been packed into a ten-bushel box. But it was here on this first charge that my practical training began. As I look back on those happy days, my first proud days of being "the minister's wife," and think of my mistakes, and the feeble efforts which I made in trying to measure up to what I considered my duty; then too, when I think of some of those first sermons of my husband's, to me the most wonderful production that ever came from the lips of man, how proud I was to be the wife of such an illustrious preacher!

Joys of the Parsonage

Much has been written about the hard things we have to endure, but very little if anything has been said about the joys that come to parsonages the world over. It has been my experience that the joys of the parsonage life have by far outnumbered the hardships. Perhaps the reason for this has been the fact that, like all other parsonage folk, most of our time is given to serving, and there is no joy that can compare to the joy of Christian service. After all, I have found that it is the little things which we do, many and of various kinds, which make the wheels run smoothly, thereby bringing the greatest good to the largest number of people.

It is in the home that the minister's wife finds she is called upon to render her most valuable service. Every minister's wife, and every other wife for that matter, must be neat, clean, and capable. I once heard of a minister who was serving a charge in a very remote parish. He had never been in a fair-sized town in all the years of his ministry—always located on the crossroads. It was always his desire to get a fair-sized town, where he could give his children better educational advantages, but the opportunity never came. The truth is that the parsonage always had the semblance of a second-hand furniture store. His wife was talkative and easy-going, and preferred to chat and idle away her time rather than keep her house in order.

The first few years in the life of a minister's wife must of necessity be given almost entirely to her home, if children have come to be an added blessing to that home. Her first duty is to those whom God has entrusted to her care. I say *her* care, for the training of the parsonage children falls very largely on the mother. This duty and privilege are given to her, and in all probability this

accounts for so many illustrious sons and daughters of the manse.

So while the mistress of the manse is giving the best years of her life to this most important work, she can at the same time be rendering invaluable service to the Kingdom in other ways. In the first place, she can see to it that her husband has the best hours of the day in his study free from interruptions. It is little short of tragedy when he is at his desk with the glow of creative ability upon him and he is caught up into the seventh heaven of enjoyment with words leaping to his pen like willing soldiers, images, facts, truths, and illustrations surging through his mind, clamoring for expression, to be called upon to settle some childish problem, to reply to some curious person over the telephone, some such question, "Who was Cain's wife?" or to answer the doorbell at 9.30 or 10 o'clock in the morning and admit some parishioner who had an errand downtown and found that hour a convenient time to talk over a little matter of which he had been thinking for some time. Often have I stood guard against some agent who was selling "the very thing which my husband needed and could not afford to do without, and it would only take a few moments of his time to be thoroughly convinced of that fact." Yet I stood my ground, and, like a good soldier, said, inwardly if not outwardly, "Thou shalt not pass." No doubt I have been accused many times of lacking in hospitality by these same dispensers of helpfulness.

In Face of Discouragement

Heavy responsibilities are the lot of the minister. Perplexing problems come to him, disagreeable tasks have to be performed. It requires a spirit of determination and courage. At times he is tempted to lose heart, and is not the first and perhaps will not be the last servant of the Lord to get down under the juniper tree. Then it is that the wife can render her service and do it "as unto the Lord." In all probability there are many good ministers who would have given up in despair and moved out to the farm (if the kind heavenly Father had not seen to it that they do not own one), if the good wife had not been on hand with her comforting words of cheer and a good, appetizing meal.

We are not to worry if the minister gets "in the brush" now and then, and seemingly makes a flat failure of his Sunday morning discourse; he will come home depressed, and with a dejected look eat sparingly of the good dinner prepared. Then it is that the wife refers to the good points in the sermon; for certainly no sermon is so poor but that something good may be found in it.

The minister's wife must not neglect her own culture and development while she is ministering to the needs of her household. She must keep herself abreast of the times. In this day and age it is absolutely essential that she be an educated woman, have a college diploma along with her husband, if at all possible. I heard an elderly minister who had a keen perception as to the value of this telling a young married minister who was in college to see to it that his wife received the same educational advantages as himself. And when that young man replied that both could not afford to go through college, this wise and sane elderly man made this reply, "You cannot afford *not* to do it." But if one has not had this privilege she can avail herself of every opportunity which presents itself by acquainting herself with books, maga-

zines, papers of all kinds, thus storing her mind with the knowledge which will enable her to take her place alongside of her husband.

Do Not Shun "Society"

The minister's wife should not sustain a distant relation to the best society of the community. If you are invited to a reception, be sure to go, and do not feel that you must wear a plain dress of darkest hue. If you do not possess one of brighter color, the time has come for you to get one, for they do not cost any more than the darker shades. So when you mingle with the other folks you will not look like a common little brown sparrow in a cage full of brightly-hued canaries. The idea is the same as if you had the most expensive silk, and it is the idea that you want to realize. If it has short sleeves, wear it; do your hair as nearly as you can like the most fashionable woman in town. Put a little powder on your nose and chin where you have burned your complexion over a hot stove, and sally forth in gay humor to have a good time. This is not worldly-mindedness; this is being wise as a serpent and harmless as a dove in dealing with the worldly-minded.

Do not let your husband make a better appearance than you do. Think of the contrast between the minister in his broadcloth in the pulpit and his wife in the pew below wearing her rusty dress and hat with an air of a martyred scarecrow. Now men do not always think of these things, and have to be taught; and it's the wife's business to see to it that her husband does not look like a selfish monster to those who observe and think.

One of the trials—and I believe one of the great dangers which confronts the minister's wife—is church gossip. You will invariably find in every parish someone who feels it to be his or her Christian duty to inform others of the shortcomings of the members of the church. If there is a bit of scandal connected with it, all the better, for it is a sweet morsel to the taste.

Gossip?

This is the time when it will be necessary for you to use your best tactics and every bit of wisdom at your command to divert the minds of the gossip-mongers into other channels; for, before they are through, they will

be giving their opinion in the matter and advising as to the best methods of dealing with such cases, finally ending by saying, "Now, don't you think so?" They will be led to take a nod or even a smile to be your sanction, and in nine cases out of ten will report it as such. If you are forced to listen to gossip, or if by chance you overhear any, as the minister's wife does occasionally keep it to yourself. This is the one secret we can keep from our husbands. One of the gravest faults is to gossip to your husband about members of his congregation. Remember that his relation to even the worst of sinners is peculiar, and must not be critical. I have sometimes thought if a preacher could serve his people without knowing anything about the skeletons in their closets he would have better success.

The impression prevails that the parsonage is an open house, and the minister's wife an unsalaried assistant, a victim of female prayer meetings and Dorcas societies. I have experienced a very few injustices of this kind. As a rule, neither the parish nor the public has presumed on our hospitality. Our house is an open house only as we make it so. True, visiting clergymen, missionaries, secretaries, and bishops are invariably entertained in the parsonage, but who of us has not been both honored and benefited from the visits of these prophets of God who turned out to be "angels unawares"? Any inconvenience their stay may have cost me was far more than compensated by the impression their conversation in the home made upon the plastic minds of my "little pitchers" with "big ears," who sit by and take it all in. If my boys could get a call to a life of service in the mission field, a longing for education, a desire to be good from hearing such men talk, I should feel more than repaid, and have multiplied my joy a thousand fold.

So we minister as best we can. When night draws on we review the day. Mistakes? Yes, but the attempt and the will to serve were there. God will sooner pardon a natural, nervous exhibition of the carnal spirit in a preacher's wife than his congregation will. It is this self-suppression, this necessity for being supernaturally amiable under all circumstances, however trying, which makes the average preacher's wife loved. As we receive the benediction, "Well done," our hearts leap up, and we know to the full the joy of the life of the ministry.

MARION, OHIO.

I Heard God Speak This Day

By William L. Stidger

I heard God speak this day
Along an Alpine way:
'Twas where a mountain shower
Had washed a crimson flower
Nodding in the blue
Heights when the rain was through.
It bent, as if in prayer,
Beneath the rain-washed air.
'Twas, when the sun came out
I thought I heard God shout
With laughter down the seams
And crevices, and streams.

I thought I saw His face
In one high, holy place
Up close against the sky
Where stars and planets fly;
Up where the clouds lie low
And wind-tides ebb and flow;
His throne an Alpine peak
From which I heard Him speak
In whispers of the wind
Some words—supremely kind.
'Twas thus, I heard God speak
Through a flower and a peak.

China and Hero Worship

By Mark W. Brown

NEVER in the history of China has her need for Christ been so amazingly apparent. Nor is China alone in her imperative demand for leadership and dynamic personality. It is a perennial need of the human heart. The vogue of Lenin in Russia, of Mussolini in Italy, is matched by the Chinese passionate devotion to the now canonized founder of the Nationalist Party and the first Provisional President of the Republic—Sun Yat Sen (Sun Wen).

"San-Min-Ism"

Here one of the most astounding spectacles ever played on the stage of history is passing before our eyes. A man who for much of his life was a hunted fugitive in foreign countries, and who, following a brief period of popularity at the time of the establishment of the Republic in 1911-12, has usually been regarded by informed Chinese and foreigners alike as an unsafe zealot, a sincere but erratic and extravagant patriot, not to be trusted with the destiny of government—this man in the brief three years since his death has become practically the canonized saint of one fourth of the human race! The great sage, Confucius, never attained to such sudden or enthusiastic popularity as Chinese of all creeds and conditions to-day accord to Sun Yat Sen.

His tomb at Nanking, recently completed, will be a far greater Mecca than that of the great Confucius has ever been. His remains, while resting in a temple in the hills near Peking, were accorded the highest honors of spirit worship by the leaders of the new Chinese government, including the president, Chiang K'ai Shek, and the "Christian General," Feng Yu Hsiang. In every school throughout the land to-day the worship of his picture and the study of his sacred "Three Principles" (San Min Chu I) have practically superseded Confucius and the Chinese Classics. Even in Christian schools the ceremony of bared head and silent prayer is accorded this "greater than Confucius" who has come. Large areas of the beautifully aged walls of the Forbidden City in Peking have been daubed a hideous funereal blue as a background for huge-lettered quotations from that sacred Bible of the Chinese patriot, the "Three Principles."

A strange anomaly it is, that while China, during the past year, so wildly acclaimed him as the national hero and savior, his devoted widow, with a small coterie of loyal friends, sat in brooding disappointment in a foreign country, lamenting the failure of this multitude of lip-

servers really to accept and apply his democratic and social principles.

And it is an open question how much of the book now so sacredly regarded was ever written by Sun Yat Sen. Certainly parts of it are no credit to the intelligence or fair-mindedness of anyone. Yet the cult of "San-min-ism," however keen it may be in its criticism of the Western world, is as blind in its devotion to the supposed statements of its dead leader as the proverbial lover.



SUN YAT SEN

Wanted: A Hero

Why this blind, passionate devotion to a man whose official statement of political and economic doctrine and theory is such a jumble of short-sighted nationalism, narrow prejudice, and shallow economic and international understanding (albeit shot through with gleams of deeper insight), that most skillful selection has to be made from its materials by those engaged in teaching it?

The answer is in China's urgent need for a leader. Young China has to have a hero, and they have found him in Sun Yat Sen—neglected while alive, worshiped when dead. Confucius could not be modernized quickly enough to meet the demand, though that may well come in time.

In political sagacity, in a broad understanding of the problems of national reconstruction and interna-

tional relations, the present leaders of the National Government are showing far superior insight to anything they can learn from the "San Min Chu I." Yet still the idealization and worship of their hero go on, and will continue.

Why? Because mankind *needs* an ideal man, not a perfect principle, to arouse its enthusiasm and capture its loyalty. *That* is the real message of the incarnation. The Chinese patriots had to have a hero—there was none among the living, so they have chosen one from among the dead.

Christianity has no quarrel with this patriotic devotion to the memory of that truly noble soul. But how can this phenomenon fail to open our eyes to the unparalleled opportunity of so presenting our Hero that He may capture the imagination and win the loyalty of this nascent moment? Where is the competition? Confucius cannot be revamped quickly enough to catch this present mood; Buddhism is handicapped by its past and its lack of an adequate vital dynamic; Taoism is dead; the theory of religious syncretism breaks down in practice. The

only formidable opposition to Christianity to-day is in that attitude of revulsion toward all religion which the teachings of Herbert Spencer, Bertrand Russell, and John Dewey have done so much to inculcate in the minds of thinking Chinese.

But here the advantage is all on the side of Christianity. Just as in the political field an impersonal principle cannot compete with a dynamic personality, so a mechanistic, godless philosophy of life may interest a speculative few, but is powerless to capture the lasting loyalty of the many.

The Chinese are spiritually destitute. Their need for a challenging hero is as great in the spiritual realm as in their national life. The spiritual loyalties of one fourth of mankind are to-day torn loose from their ancient moorings, and await the powerful attraction of some magnet that can draw them together and give them a new impetus and direction.

What an opportunity! Anti-Christian agitation there has been occasionally on the lips of a few—but mostly on paper. For the average Chinese, with few exceptions, is personally neither anti-foreign nor anti-Christian. Every thinking Chinese is to-day fervently (almost fanatically) patriotic, which explains much to those who know the history of China's modern international relations. The astounding fact that of the ten ministers in the Executive Yuan of the new Nationalist Government (corresponding to our Cabinet), six are reported to be Protestant Christians, while 150 Y. M. C. A. secretaries are serving in government office, is a final an-



THE PASSING GODS OF CHINA

swer to those who fear that China is officially or popularly opposed to the Christian religion.

The seers among the national Christian leaders in China to-day are aware of the lack of adequate spiritual leadership for this potential period, and are appealing to the Western church, not for more, but for *more spiritual* missionaries. Can we sup-

ply them? Is the spiritual temperature of our churches suitable for the incubation of vitally spiritual apostles to the Chinese? If not, *whence are they to come?*

Again, given spiritually dynamic missionaries, and consecrated, self-sacrificing Chinese leaders, are *we* deeply enough consecrated to Christ and His cause to deny ourselves more palatial churches, more comfortable homes, more gorgeous apparel, faster automobiles, so that these our representatives may go out to feed these sheep of another fold?

"And how shall they believe in Him whom they have not heard?

And how shall they hear without a preacher?

And how shall they preach except they be sent?"

A Chinese student drew the prize-winning design for the million-dollar mausoleum dedicated June 1 at Nanking as the permanent resting place for the body of Sun Yat Sen. We have no need to draw designs for the tomb of Christ in China; ours is a living Leader. All we need to do is to give Christ a chance in China, to present Him to the youth of China, to represent Him in our own lives, "and I, if I be lifted up, will draw all men unto me."

Heavy Front Doors

By Roy L. Smith

A CHURCH in Illinois was undergoing rather extensive repairs recently by which the whole front of the structure seemed to be in process of rebuilding.

"What are you doing to this church?" I asked of the man who seemed to be in charge of the job.

"We are putting in new doors," said he. "The old doors were so big and heavy that little children could not get them open, so we are putting on smaller ones that open easier."

There was a sermon in that carpenter's answer.

Jesus said, "Suffer little children to come unto me," and then churches put up such heavy doors that little ones cannot get them open.

No church has a right to put up a door that a little child cannot open, yet we are doing it every day.

We set up creeds and doctrines that grown men find difficult to understand, and then we will not let little children in until they can tell us what these doctrines mean, to come inside the church by opening these heavy doors—by saying they believe things they do not understand.

The religion *about* Jesus is so complicated and con-

fusing that few men have the courage to assert that they understand everything about it. Doctrines, theories, interpretations, traditions, precedents, and forms—these are the constituent elements of the religion *about* Jesus.

The simplicity of real Christianity is the divine element in it. The complicated and the confusing are the human elements in it.

No church has a right to impose restrictions upon people that will shut them out, if they are so confusing that a little child cannot understand them, for Jesus said, "Except ye become as a little child, ye cannot enter the kingdom of heaven."

Suppose, instead of demanding that people believe in a certain group of creeds or "articles of religion," we should require them to promise to strive to be kind, truthful, good natured, tolerant, and easy to live with before they were allowed to join the church.

Suppose, instead of judging a sermon by the scholarship of the preacher, that we should judge it by the change it made in the lives of those who listened to it.

Suppose it should be said of all Methodists, everywhere, that they were the kindest, the most considerate, the least quarrelsome, and the most conscientious people of the community. Would there be any difficulty in getting people to unite with a church like that?

Heavy front doors keep too many good people out.

The Negro's New Clothes

By the Rev. D. M. Pleasants

IN HIS daily chore of observation and criticism, a columnist delivered himself recently of a remarkable and peculiar skit in reference to an exhibition of sculpture and painting by American Negroes, held in the National Capital. The article is peculiar, certainly, for its tone of patronage; its remarkability lies in its execrable taste. If this were a solitary and exceptional instance of this sort of thing, it might well be passed over as an indiscretion on the part of a bigot, overzealous in the pursuit of a livelihood. But when the special pleaders and stellar writers of a majority of the daily newspapers and fiction magazines, almost daily on the one hand, and almost every issue on the other, wing barbed if subtle darts at the unoffending Negro, and most time apropos of nothing, it takes on the resemblance to a conspiracy on the part of someone. By its monotony and repetition, it achieves the purposes of a propaganda.

Concerning this exhibition of Negro sculpture and painting the columnist has to say as follows: "When the American Negro gets on new clothes, he feels them. He wears them with an air. Kicking off overalls from the lime kilns, of Sundays he can step out in his \$12.50 suit, not made to order, into Seventh Street. Presto, and proudly, he is at once a figure. Here is an analogy. It gets us to his consciousness of culture whenever he gets wind of its outcroppings in his race. All day long, for instance, at the National Gallery you may see shoals of little pickaninnies gazing at high art. An exhibition is on—paintings and sculptures by American Negroes. Tiny dusks in reverential brigades pilgrim hither, guided by teachers. 'Doan' yo' see, chile,' she seems to be saying, 'we also was born in Arcadia.' But her English nowadays has gotten better than the famed minstrel variety."

Conceding for the moment that the limekiln laborer is the typical American Negro—although to do so is possibly absurd—is it not painfully apparent that this critic was hard pressed for an analogy? And we wonder, having made the concession, if it could be at all possible, that Negroes innocently enjoying a Sabbath stroll on sacred Seventh Street have unconsciously rasped the delicate nerves of this estimable gentleman of the press. Or is it that he perhaps begrudges, envies, this lowly laborer his genius for accepting his Seventh Streets in lieu of boulevards and naively strutting them as a boulevardier? "It gets us" ("us" being the folk who, in bygone days, were pretty definitely known to science as "po' white trash"), he says, "to the Negro's consciousness of culture whenever he gets wind of its outcropping in the race." Rather powerful magic this, that with no more than a few pen flourishes, easily, deftly exalts our friend of the kilns to the heights of an analogy. And though to the rest of us the relationship is vague and tenuous, to at least one critic, this Sunday strutter in his hand-me-down apparel is the sufficient cause and explanation of any and all "high art" on the part of the American Negro.

But resuming the article in question, we read: "With a touch of pensive disappointment, we have stated how every artist represented approaches his work from purely a white man's angle. The list of names also is short, with many exemplars from each of them. Hardly a brush stroke to be psychoanalyzed as Ethiopian. Just a rare

handful of Negroes talented and industrious in the old Nordic fashion. Environment scoring heavily over heredity."

There is a suspicion that the "pensive disappointment" referred to in the paragraph above is mostly "pensiveness." Let it be understood here that the Negro of "famed minstrel variety," in the minds of our critics, is the standard Negro for all time. This phenomenon, of course, has its basis in American history. "Uncle Joe" and "Aunt Jemima," together with cabin and cotton field, furnished the background against which the cavaliers of the old régime danced with a pleasing effectiveness. Thrashed in battle, the slave system wrecked, and the philosophy that supported it flouted, the cavalier desperately and sullenly proceeded to glorify his "lost cause" and to weave around it a web of romance and glamor and glory. "Mammy and Uncle" are a part of this fabricated pageantry. Ergo, in the circumstance of a new day and in the presence of a Negro of another sort, our critic is "pensive" and "disappointed." But the tender grace of a day that is dead will never come back to him.

It may be, however, that he is honest in his desire for distinctively Negro art, and that he was genuinely disappointed in its absence from the exhibition. There are many others who are waiting for the black man's offering upon the altar of American culture in a measure that has not, to date, been forthcoming. But we here advance the opinion that most of the distinctively Negro art for many years to come will be created and expressed, not by Negroes, but by others.

The period of the Negro's life in America has been almost entirely one of humiliation—a "Jim Crow" sort of thing. It is now the mind of this group, having by God's grace arrived thus far, to forget the enslavement phase and, as some other races have done, let our children forget it, too, and instead teach them that black men have been masters and conquerors. It is the mind of the group to get away as far as possible from the crudities and immaturities of the race at the time of Emancipation and to arrive at a reasonable sophistication. The black man to-day is sensitive. He will not expose his sores and infirmities to satisfy the cravings of the calloused public for "stark, naked realism." Wounded in the domicile of his friend, he is at present prudently minded to keep his own counsels. We make bold to observe just here that had Dante been born in hell, nurtured on brimstone and hell-fire, and all his days had been restricted to the narrow confines of hell, it is highly probable that the sublime "Inferno" would have owed to other creation than his. Any mass production of music, painting, sculpture, or literature to be "psychoanalyzed as Ethiopian" may well be created by artists of the other races for at least another generation or two. It may happen ere that time is here that there shall be a distinctively Negro millionaire class to sit for their portraits and able to endow libraries and museums for the housing of the collections for which they were the highest bidder. 'Tis not only, dear critic, heredity versus environment, but also demand versus supply.

Again, the very conformity to white man's standards in his work is not the least of the Negro's art. The non-conformist is always conspicuous. The Negro cannot

afford conspicuousness. Regardless of his heredity, his existence in American life has not been maintained by a stressing of individuality, nor by an insistence upon the recognition of the excellence of his racial idiosyncracies, but upon his knack of utter conformity and adaptability. It is to be questioned that the cultured Negro is merely a replica of his white neighbor. It is perhaps more nearly the truth that his conformity to white man's standards—his "whiteness"—is a sort of "protective coloring." The chameleon takes the color of the leaf or the surface on which it finds itself and thus avoids conspicuousness. Then, too, it is by conformity that an atmosphere is prepared favorable to his more complete assimilation. It is certainly regrettable that the Negro feels that a necessity exists in this "land where our fathers died" for dissembling. But nevertheless, there appears to be some such necessity. And the uncertainty of his fortunes, his struggles, have developed in him a certain finesse, a certain adeptness at diplomacy. If it is the barbaric, the bizarre, an unrestrained abandon, that the world would have as art from this group, then let the world take heart, for there remains enough of that sort of art in the race—yes, and to spare. But it can only be observed as the Negro is not conscious of being spied upon in the unstudied, purely esoteric phases of his group life, viz., home life, religious meetings, the dance, at work and play. When the present-day Negro exhibits "high art" it will be of the conformist variety.

We are moved to protest, however, not by the criticism of this columnist—for criticism is his job—but we strenuously object to the irreverence voiced in his observations and to his patronizing tone. Hear him as he proceeds: "But where else at any ten-day exhibition that might be labeled for 'cerebrals only,' where else would you see children, kindergarten age and up, brought in all day long? Gravely they parade in double column from canvas to

canvas. Quieter than any Sunday-school class seems their spirit. Does any inkling reach them of what it is all about? Anyhow, they do know 'We done it ourselves, 'cause teacher, she say so.' To me," he concludes, "there is pathos in the way this race misses no chance to try to feel proud of itself."

It is trite, in view of the above, to point out that we get what we bring. If there is no greatness in a man, no idealism, then the world can seem to him but paltry and mean. Had the critic gone to this exhibition with a becoming humility instead of with an "Ethiopian fixation," he would have been incapable of his asinine jibe, "trying to feel proud of itself." And when he comes away and jeers not at the exhibits (which he admits were meritorious, and which were the sole occasion for the exhibition), but at the visitors, who, in his own words, were passing "quiet as a Sunday-school class," he but confesses to a singular and inelegant code.

Of course, the vicious quality of this sort of propaganda lies in its entire lack of any proper reverence for anything included in the sphere of Negro life, no matter how serious or sacred. Regardless of the medium employed, if it touches upon the luckless Negro, it comes at last to a caricature. A composite picture, characterizing him always as grotesque and eccentric, has already been "sold" so successfully to the communities of people that it is universally accepted as authentic, creedal, and final. Clearly the Negro needs imperatively a voice to offset this sinister program of attack and misrepresentation leveled at him.

"What tho' on homely fare we dine,
Wear hodden grey, and a' that—
Give fools their silks
And knaves their wine—
A man's a man for a' that."

STRASBURG, VIRGINIA.

The New Southwest Conference

Its Possibilities and Probabilities as Seen by a Former Member of Both

By the Rev. P. W. Webb

THE Bible injunction is applicable to the new Southwest Conference, viz., "It doth not yet appear what we shall be." But to realize our glorious future while we are in the making, we must heed that other biblical injunction, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Little Rock covers the whole State of Arkansas and a segment of the Lincoln Conference, including the whole State of Oklahoma. Arkansas has been the field of the Little Rock for more than fifty years, Oklahoma about twenty-eight years. In Arkansas we have more or less than seven thousand members; in Oklahoma we have more or less than two thousand members. In Arkansas we have five or six strategic centers where we can hope to hold our own as the bases of our balance of power, operation, and existence in that great State. Little Rock, three churches: Fort Smith, Hot Springs, Pine Bluff, Cotton Plant, Texarkana, etc. In Oklahoma, we have, as constantly growing and inviting centers: Oklahoma City, Tulsa, Ardmore, Muskogee, Okmulgee, Hugo, Pawhuska, McAlister, etc. Yes, many other places are likely to spring forth at any time.

Each of these States has agriculture as the basic in-

dustry for our group of people. But Oklahoma, being the oil capital of the world, bids fair for the influx of peoples of all groups, because of better prices offered for all kinds of labor. Now the great question that interests us most is, What are the possibilities and probabilities of these two great States for the development of the Southwest Conference of the Methodist Episcopal Church? Suffice it to say, speaking in general terms, they are phenomenally immense, gratifyingly opportune, and increasingly satisfying for the growth of the kingdom of God and the building of the church of Jesus Christ. The challenge set before us: This has been rightly seized by our own beloved Bishop Matthew W. Clair, D.D., LL.D. He really has the vision, the unique vision. Brethren, let us catch the psychological reflex force of the message as he heralds it throughout the church, declaring that "The overmastering love of God is adequate. This put rightly into all of your activities by intensive supervision will hasten the fruition of the prophetic entreaty, 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: Spare not, lengthen thy cords, and strengthen thy stakes: For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the

desolate cities to be inhabited.' " We are on the field, brethren; possess it! Your possibilities and probabilities are forthcoming under the alliance of the Man of Galilee, and with an indomitable will to conquer.

How may it be done, you ask? By intensive supervision by the bishop, district superintendent, and the pastor. It goes without questioning that our bishop must hit the trail in a more intensive way in the onward sweep of this grand procession. I mean he must go where the people will best appreciate his coming and respond best to his appeals. Large cities with already aristocratic congregations claim too much of his time and attention. And yet what do we gain? Nil. The masses in large cities are not attracted by the coming of all the bishops of the church. In Kansas City, in May, 1928, our adherents were devout men, women, and children, imported there from all parts of the world, while the masses of Kansas City civilians went about their regular routine pursuits unaffected by the General Conference guest in their midst. Yes, we need our bishop's supervision in small towns, villages, and rural communities, where he would be the centralizing stimulus of all the peoples—saints and sinners alike—gathered to see and hear him. Here, his rub against the people, his felicitous greetings and handshakes, and his masterly, yes, overmastering sermons and lectures, will receive a favorable hearing and response.

We are too much possessed with the taste nowadays for big ovations, festivities, and academic airing, while the souls of men, women, and children in the desert waste places, lanes, streets, and remote communities are perishing and dying for want of service. Again, saith the Word, "The kingdom of heaven suffereth violence, and the violent take it by force." Here we have the passion for the Kingdom expressed. The preacher, eaten up with the zeal to serve, a passion so intense that he could not control himself—helpless, overmastered, handcuffed with Jesus Christ, so efficacious, fascinating, and infectiously contagious was the message he uttered until those hearing became violently enraged. Intensive supervision is needed in this waste field by the district superintendent. Really, in heart, soul, and spirit I am with the growing sentiment in our great church to dispense with this office, which today is a liability in the church and no longer an asset, as was our former appellation, presiding elder. This former officer sought souls and Kingdom expansion. He went in where organizations were not; he went to small, needy churches; fed, watered, and nurtured them, thus encouraging their growth. The later officer seeks large audiences, etc. Yea, he really is a piece of overhead expense being carried by the church. Even official boards are becoming cognizant of this fact. Supervision, supervision, intensive supervision, is the essential requisite that is going to count results in the Southwest Conference.

And now the pastor, he is the key man that unlocks every door in the great mechanical factory of the church. Upon him depends the supervision and engineering of every department in the church. The bishop will not even usurp the rights of a pastor in his congregation. But what is his hindrance? Inadequate support, of course. He, in most cases, is eager. He really wants to give all of his time, interest, soul, mind, and strength to the work which he feels divinely called of God to do, and which in many instances he gave the earliest years of life in very dear sacrificial preparation to do. But, too much so nowadays, like Paul of yore, is he forced to say, "Ye yourselves know that these hands have ministered unto my necessities, and to them that were with me."

Therefore, with the suggested implication remedied, the Southwest Conference, comprising these two great States, has a vast possibility facing it. It can be done. Not by bickering, bulldozing, or exclaiming, "We are seven to two. You must yield." Or, "We are two to seven. We cannot afford thus and so." But on the arithmetic basis of a common denominator we must stand, watch, and pray for the interest of souls. Our program is educative, evangelistic, organizational, and financial. Since the key word of the world to-day is economy, merging, and consolidation, these terms are applicable to the Christian church wherever Jesus Christ is allowed to lead. Truly indeed the church is seizing the spirit of the day and hour. She has discovered that she has wasted too much time bickering over denominational nonessentials, and thus allowing the major essential to run bare of its rewards or fruitage. So pray and plan well, brethren, for a great Methodist church in the world. "Come, my friends, 'tis not too late to seek a newer world. Push off, and, sitting well in order, smite the struggling furrows. For my purpose holds, to sail beyond the sunset till I die. To strive, to seek, to find, and not to yield."

EUFAULA, OKLAHOMA.

A Bishop and His Men

(Continued from page 552)

has proven a fine asset to the area's educational program.

Mr. Fred McCuistian, State Superintendent of Negro Schools, was present also, and gave an illuminating talk on Arkansas' educational program for her colored citizens. It covers a ten-year period, and contemplates one standard Christian college meeting requirements of the North Central Association. At present Philander Smith is the only State accredited college for Negroes in Arkansas. With increased facilities and its special emphasis on the religious element in education, Philander fits admirably into the State's educational scheme. There are to be also three standard junior colleges, thirty-one standard four-year North Central Association high schools, and fifty-four primary schools.

The closing session of the council was given to receiving and discussing the report of the Findings Committee and to presentation and adoption of the World Service askings for the area. Dr. W. S. Sherrill, superintendent of Little Rock District, and Dr. J. C. Brower, pastor of Wesley, were hosts to the council meeting. President G. C. Taylor and President Emeritus Jas. M. Cox, together with Dean Sutton, of Philander, co-operated with Pastor Brower and the faithful, hospitable Wesleyites to make the occasion the pleasant gathering that it was. Ample entertainment was found for meals in the Wesley Community Center.

When the bishop took leave of his men every assurance had been given him that the story will be different next year.

—Money values are heavenly values to the great majority of men.

—You may have bees in your bonnet, but they never make honeycomb.

—A hook, without being properly baited, never lands the waiting fish.

—Of all the banks which never break, God's bank is the most impregnable.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

EZEKIEL'S VISION OF HOPE

THIRD QUARTER. LESSON III. JULY 21

Scripture Lesson—Ezekiel 47. 1-12.

In our last lesson we said that the personal responsibility which Ezekiel preached was to come in the new age of the world—the Messianic age. In this age the principles upon which society was established during the old age would be completely changed. The old state of affairs would no longer obtain. In the present lesson we are given a more definite, though figurative, expression of this new age.

Each of the great prophets had his own way of picturing the conditions which would obtain during the Messianic age. The description depended very much upon what thoughts of evil were uppermost in his mind. Was he thinking of the economic hardships of the present age, then the new age was described in terms of material prosperity. Was social injustice chiefly thought of, then the description was in terms of social justice. If evils of the brute world were thought of, then it was described as an age when all brutes would lose their ferocity and venom. If evils of wars were thought of, then it was to be an age of unending peace. If the sins of men were especially thought of, then it was to be an age when God's laws would be established in the hearts of men. And so on. Sometimes two or more of these ideas were stressed by the same prophet. But each confidently expected that all the evils of the old age would be conspicuously lacking in the new age, and that all the good of the old age, wherein one saw any good in it at all, would be augmented and intensified. It was to be an ideal age in every respect.

A favorite thought of Ezekiel concerning the characteristics of the new age was that of new life. One will never forget his famous prophecy concerning the re-embodiment and revivification of the dry bones (Ezek. 37). It is not the teaching of a resurrection of the dead in a literal sense, of course; but it is doubtless the idea of a figurative resurrection out of which was later developed the idea of a literal bodily resurrection. What Ezekiel meant was that the people who were dead as far as their spiritual and their national life was concerned would resume life again, and a life more abundant than the former one which they had lost.

The vision of our lesson to-day is in line with this new-life idea. But it also carries with it the idea of cleansing or purifying, an idea already emphasized especially by Jeremiah. Indeed, the new life was to come about as the immediate result of the cleansing or purifying process of God. Taken literally, the new life here seems to be confined to nature, and is to be a mere economic affair. But this seeming is only because of the figure by which he pictures it. It is the figure of a river whose source is under the temple in Jerusalem, and which flows into the Dead Sea, so purifying the waters of this sea that then will teem with sea food, and on its banks all manners of fruit and medicinal trees will flourish in abundance. Places which were formerly barren or unproductive will become fertilized and made productive by this river. The farther away from the temple the river flows, the deeper it becomes—presumably because the greater will be the need of its vitalizing properties.

Just how far Ezekiel meant for his description to be taken literally, and how far it was a purposive accommodation of his thoughts to the mental simplicity and naivety of his audience, we do not know with assurance. But what we know of visions in general is that they are usually representative rather than presentative; that is, they present one idea to represent another—as did the parables of Jesus. If this vision is representative, probably we will not be far wrong when we interpret it as follows:

The river represents the spiritual blessings which were to flow from the improved religion of the people which would center in the restored temple. The increasing depth of the river represents the increasing extent to which these blessings would go among the peoples of the world—the farther away from Jerusalem a people should be found, the greater would be the deadliness which the new spiritual life would need to overcome. The fertilizing of the barren soil means the spiritualizing of the northern Israelites. And the giving of life to the Dead Sea means the spiritualizing of the Gentile world.

If this interpretation or explanation be correct, and we believe that it is, then we have here an idea already made famous by Isaiah or Micah, and later re-emphasized by Deutero-Isaiah and Zechariah (Isa. 2. 2-4; Micah 4. 1-3; Isa. 56. 3-8, and a number of other places; Zech. 8. 20-23), namely, that in the new or Messianic age of the world all the peoples of the world would be blessed through the religion of Israel. But there is this difference between Ezekiel and the other prophets just mentioned: with the others it seems to have been the idea that all peoples of the world would go to Jerusalem in search of the blessings of Israel's God; while with Ezekiel it is clearly the idea that the blessings of Israel's God would go out in search of the people's of the world—though this seeming difference may be due to the figurative language of Ezekiel, while the others spoke in plain prose. But if the difference is real rather than seeming, then we have in Ezekiel an important missionary idea which many great scholars have attributed to the author of the Book of Jonah, namely, that it is Israel's duty to go out into all the world and carry its religion and the blessings thereof to all the peoples for their salvation. And if this is true of Ezekiel, then we see very good reasons why he did not explain his vision so that all his hearers and readers might clearly grasp its significance. Such an idea would most assuredly have fallen on deaf, not to say hostile, ears at that time. For even yet we Christians are divided between these two ideas. Some of us may be classed as Ezekielites and Jonahites, while others should be classed as Isaiahites, Micahites, or Zechariahites. We are not agreed as to whether we should take our religion to the world, or should let the world seek it of us if the world wants it.

To a surprising extent Jesus Christ has ful-

filled this prophecy of Ezekiel. The Dead Sea is still dead, and the Arabah is still a barren desert. But through Jesus Christ blessings of God have gone by being carried out into all parts of the world. And through the influence of Christians or people of Christian civilization, many a former waste has been transformed into a fruitful farm or garden or orchard. But the vitalizing of the spiritual life of peoples has been no less great than their economic improvement.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 21, 1929

"Everything shall live whithersoever the river cometh"

(By D. D. Martin, D.D.)

Water is possibly the most suggestive symbol of life. The temple pictured by Ezekiel was the dwelling place of Jehovah. Out of the temple flowed the river. It is the same river, "the streams whereof shall make glad the city of our God," "proceeding out of the throne of God and of the Lamb." The source of all life and the fountain of all good is the river of perpetual flow from the eternal throne. Not waters ankle deep, or of high depth, but "waters to swim in," and every living creature whither the water comes shall live.

All life, as we know it, is directly dependent upon water. Without it we are lost in the agonies of death. The soul thirst is just as real and just as fatal as thirst of the body. The fountains of spiritual streams are from the rock of ages, from which, if a man shall drink, he will not thirst again; but like the river of the temple, is an ever deepening stream. Such is the river of salvation, whose flow is to reach every land and the needs of every people in all the world.

It is the increasing flow of this river that has transformed races and nations and turned continents of darkness into continents filled with the light of the morning. If for any reason the river is stopped, darkness and death are the shadows of a new night of despair; and this is no more a figure of speech, but its awful reality has been felt by nations who have forgotten God. Wherever there is darkness now in all the world, the crying need is for the blest river of salvation to flow through such a land to the rescue and hope of its people.

It is the work of the church of God to make this river the source of healing to all people everywhere. The streams of missionary endeavor are turning the water of life into the deserts of the earth. "The wilderness and the solitary place shall be glad for them. The desert shall rejoice and blossom as a rose." Nothing shall block the way whither the river cometh, and on either side is there the tree of life and promise. If the river shall stop, the trees wither and perish. All we give and do helps open the deep river to all the world.

GAMMON SEMINARY.

Epworth League Topic

JULY 21

By the Rev. J. W. Haywood, D.D.

NATURE BECOMES EXCITING

At the beginning of this July-September quarter, we are trying to think of some ways that we can keep the League going during the summer, and yet get a real vacation "kick" out of the work. In last week's topic we proposed taking the meetings out in the open for the summer. Our topic to-day is a sort of prophecy of what will happen if we get out and get close to nature.

I am glad I wasn't reared in the city. I spent my boyhood and young manhood in a little Southern village that could be walked across in fifteen minutes of brisk walking. The place has grown a little in these late years. But in my boyhood days I suspect one could have taken one of the water hose of the Baltimore Fire Department and stood on one side and shot the water all the way

across the town. In my home town all the people who called themselves decent, raised their cows, hogs, horses, and chickens in their back yards. That was the mark of aristocracy. Thank God that my lot as a boy was cast in a little burg like that, where the works of man did not eclipse the work of God. There were meadows and streams and woodlands all around. And many, many hours have I spent in these, God's open spaces. I can see now the old "swimming hole" where the boys of yesteryears used to go for the cool dip on hot July days; I can see the dewberry thickets where we used to pluck the juicy berry in spite of the prick of thorns; I can see the pecan trees we used to climb and gather, free of charge, great sacks of the nuts that I now pay fifty cents a pound for; I can see Uncle

Jerry Pruitt's melon patch where the gang used to make raids by the moonlight; I can hear the matchless morning recital of the mocking bird that used to sit atop the "hack"-berry tree that stood in our fence corner. Thank God for the life in the little country town that makes these reminiscences possible. I even feel that I ought to be thankful that my gang could steal water melons and not rotten bananas. There is something liberalizing and democratizing in these open spaces. I am sorry for people who have had to live always in the city, where the houses are stuck together and where the doors and windows must be locked all the time. This sort of living tends to produce the kind of people that Dickens has referred to in one place as "buttoned up." If the people who are born in stuck-together houses and raised on brick and asphalt streets, could get out into the open spaces, it would be the best thing that could happen to them. The open country is full of things that will stir one's heart

and limber up his soul. A friend who lives in the city spent a Sunday in June at our home out here at the college. We were sitting on our porch just as it began to grow dark. Just in front of my cottage is the college athletic field; it is now covered with grass. As we looked out across that stretch of land, we saw the lightning bugs rising out of the grass by the thousands, assembling for their nocturnal carnival. The campus flashed and scintillated as if all the stars of the heaven had suddenly fallen upon it. Our friend sat and looked, literally transfixed with ecstasy. I sit, as I write this article, by an open window that looks out upon a wooded glen. As I write, I can hear the caw, caw of the querulous crow, the ringing bob white of the cheery quail, and the music of the winds as they touch with deft fingers the thousand Aeolian harps of vine-strung boughs. Thank God for the unspeakable rapture of a life in God's open space!

MORGAN COLLEGE.

the fine leadership of our pastor, the Rev. Keeler. He is a gospel preacher, and is loved by all. We have pledged to stand by him and his beloved wife, and pray that they will live long to do the work of the Master. Raised for the day, \$43.25.—Damon Dell, Reporter.

Philadelphia, Pa.—Mt. Zion Methodist Episcopal Church has just started out on the first lap of her \$1,000 rally, Sunday, June 30, 1929. On Monday evening, June 17, there was held a concert and Tom Thumb's wedding in conjunction with a baby contest. The following babies reported: John Coleman, \$25.55, receiving first prize; Carrie Folk, \$20.10, second prize; Elizabeth Chase, \$19, third prize; Bernice Holloway, \$13.50; Elizabeth Marad, \$10; Edith Lowe, \$10; Vivian Andrews, \$9; Asbury Edwards, \$5.50; Jean Jackson, \$5. Each baby was awarded a token for its effort. The total raised was \$103.75. Our people are straining every effort to making our rally a success. Our pastor, the Rev. H. R. Coleman, is doing great work here, and we ask God's blessings upon him.—The Rev. H. R. Coleman, Pastor; Viola Gould, Reporter.

Pachuta, Miss.—Mt. Nebo Methodist Episcopal Church: We are rather late in making our Easter report, but we want the readers of the Southwestern to know that we are still at work. Easter Sunday was a high day at Mt. Nebo Methodist Episcopal Church. Our Baptist friends of the Holiness Church came and helped us to raise \$16.50; Coker's Chapel, \$11; George Chapel, \$2.50; total raised, \$30. Music by Sister Ellen Campbell; prayer by Sister Lessie Brown. Children's Day exercises were conducted by Sister Lessie Brown, with the assistance of the entire community. The Missionary Baptist Church quartet sang to a crowded church each time they were called upon. Other interesting numbers were rendered. Collection, \$5. Mt. Nebo is a small but wide-awake charge.—The Rev. E. P. Chapman, Pastor; C. E. Brown, Reporter.

Oxford, N. C.—The Epworth League and Sunday School Convention of the Greensboro District was held at St. Peter Methodist Episcopal Church, Oxford, N. C., June 5-7, 1929. On Wednesday night, splendid welcome addresses were given, which were appreciated by the delegates. On Thursday and Friday, a number of interesting papers were read by the delegates. Following each paper was a full discussion upon the most important points. A wonderful address was delivered by the Rev. J. E. Brower on the possibilities of the young people. Friday evening, Bennett College for Women gave a most interesting and appreciative program, at the close of which President Jones made an appeal to the young people to attend Bennett College.—Dr. J. P. Morris, District Superintendent; the Rev. J. W. Hall, Pastor; N. C. Clapp, District President.

Omaha, Neb.—Sunday, June 9, was Children's Day at Clair Chapel Methodist Episcopal Church. The church was beautifully decorated for the occasion, and the children were dressed to represent birds and flowers. Mrs. N. D. Higgs, the wife of our pastor, Rev. A. H. Diggs, directed the program. It was the best Children's Day program we have had, and we are trying to show Mrs. Higgs that we appreciate her by supporting her plans. Ten dollars was raised for education. We are trying to instill within the hearts and minds of our children Christian principles. The church school is alive, and doing its bit to place Clair Chapel in the front ranks. Our officers and teachers are loyal, and the efforts of Mrs. Higgs are untiring. We also have now the assistance of Mrs. Ray, wife of our district superintendent, Dr. Spencer Ray. We thank all of these for their services.—Mrs. B. A. Bostic, Reporter.

West Palm Beach, Fla.—Trinity Methodist Episcopal Church: All departments of our church are functioning splendidly. The Sunday school, under the leadership of Mr. Holmes, is well attended, and the membership is growing rapidly. The Epworth League is conducted by Mr. F. L. Stephens, and the discussions of the various topics are very interesting. Our pastor, Rev. Thomas Huger, is holding the congregation together and has added many new members to the church. He is an energetic and congenial leader. His

Little Stories of Achievement

What the Churches Are Doing

Sidney, Ark.—Children's Day was a high day at Drayton's Chapel Methodist Episcopal Church. Our pastor, the Rev. L. E. Neal, preached at 11 A. M. from 2 Cor. 5, 19. At 2 P. M., the program was rendered. Total collection for the day was \$12.—A. J. Drayton, Reporter.

Alachua, Fla.—The sermon that was delivered here on June 9 by Dr. D. S. Selmore, will ever live in our memory. The attendance was small, but the money was there. Total raised this quarter, \$186. The Rev. H. C. Green has been with us for five years, and the church has advanced greatly under his leadership.—R. Neal, Reporter.

Lagrange, Ga.—Leete Hill Methodist Episcopal Church is doing great work in the Master's field. Our pastor, the Rev. J. J. Lewis, is leading his people on to victory. We have just closed our revival, and it was a very successful one. Eleven souls were added to the church. Thanks to God, who gives us the victory through Jesus Christ. Pray for our success.—James Thomas, Reporter.

West Enterprise, Miss.—Children's Day was observed on the West Enterprise charge. The sermon on each occasion was delivered by the pastor. On June 23, an excellent program was rendered at Friendship Methodist Episcopal Church under the direction of Miss Jimmie Mae Scott and Bro. James Clayton, superintendent. Total amount raised, \$21.48. Pray for our success.—The Rev. C. M. Webb, Pastor; Mrs. D. A. Houston, Reporter.

Newport, Ark.—Haven Methodist Episcopal Church is now complete, and we are thankful that God so loved us and enabled us to accomplish this great work, under the leadership of our most faithful pastor, the Rev. J. E. Adams, whom we believe is surely a God-sent man. We are now at work, and the Ladies' Aid on June 21 raised \$10.75. As we are now just beginning on our new church, we expect to work on and on.—Gene E. Bailey, Reporter.

Montross, Miss.—The members of Montross charge want to thank Bishop Jones, and also District Superintendent D. L. Morgan, for sending them such a wide-awake pastor as the Rev. W. L. Mills. He is at his post of duty. He preached a soul-stirring sermon June 9, which was enjoyed by all present. A splendid program was then rendered, after which the collection was lifted by little Miss Josie Binder and Corlena Tatum. Pray for our success, that we may do more for the upbuilding of Christianity.—Elizabeth Moore, Reporter.

Newark, N. J.—St. John Methodist Episcopal Church is putting on old-time glory under the leadership of Rev. A. L. Martin, who was sent to this charge from the last session of the Delaware Conference. The parsonage has been renovated inside and out-

side; also the church. Large crowds are present at all services. A welcome reception was tendered the Rev. Martin, which is said to have been a great success. A recent effort, which lasted about three weeks, reached nearly \$500; while the ship rally, two weeks later, reached nearly \$300. A \$2,000 rally is now on foot. The members are working happily.—Reporter.

Holopaw, Fla.—Sunday, June 23, was a high day at Holopaw Methodist Episcopal Church. Sunday school at 9.30. At 3 P. M., the Masonic Lodge and Eastern Star held their St. John's Day anniversary. Sunday night the contest rally came to a close. Sister Jessina Knowles, who reported \$70.10, received the first prize, which was a \$5 gold piece. Sister Florence Rubins reported \$43.63, and received second prize, a \$2.50 gold piece. Total raised for the day, \$120.90. We have raised all of our World Service and Bethune-Cookman school money. Our membership is very small, but we are getting along nicely.—The Rev. T. B. Habishon, Pastor; Jessina Knowles, Reporter.

St. Mary's, Ga.—St. Mary's and Woodbine charge: The parsonage, which is being erected at St. Mary's under the direction of Sisters L. O. Harris and A. V. Beile, Bros. J. Floyd, J. Collins, R. Lang, and the trustee board, is near completion. The Rev. C. J. Kimball and wife are already living there comfortably. Everyone needs credit for the splendid work being done, and especially the captains and clubs. Our rally the third Sunday night was quite a success. Amount raised, \$42.02. We wish to thank the members and friends throughout the community. May God bless you, and we pray that we'll be able to put the program over.—J. Floyd, Reporter.

Nashville, Tenn.—The Willing Workers' Club of Mt. Pisgah Methodist Episcopal Church was favored with the presence of Rev. T. B. Blackman, Sunday, June 16. He preached a wonderful sermon to the club. This was the third anniversary of the club, and the president, Mrs. John W. Wade, asked each member to give one penny for every letter in his or her name. They responded to this, and the club collection was \$3.62; public collection, \$5; making a total of \$8.62. June 22, the Willing Workers' Club gave a moonlight picnic, which netted \$6.70; total for picnic and sermon, \$15.32. Mrs. Wade, our president, knows no failure when putting on programs for the church. Pray for our success.—Reporter.

Starke, Fla.—Sunday, June 9, was a great day at Mt. Moriah Methodist Episcopal Church. Love feast was conducted at 11 A. M. The Holy Spirit visited us in this meeting. At 4 P. M., the pastor, Rev. J. E. A. Keeler, preached a powerful sermon from St. John 15, 5. Our hearts were made glad. At the close of the sermon the Lord's Supper was administered to a large number by the pastor. At 7.30 P. M., a splendid Children's Day program was rendered to a packed house. The church work is rapidly progressing under

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absence was felt by us on Sunday, June 16. He underwent an operation for appendicitis at Pine Ridge Hospital, and is recuperating nicely. We hope that he will soon be able to take up his work again. The Rev. Cameron, of Pompano, is now with us, and will conduct our services until our pastor returns. We wish for him a pleasant stay while in our city.—Joseph Seeley, Reporter.

Sterlington, La.—Mt. Sinai charge: Our church, under the leadership of Rev. A. B. Harris, our pastor, who knows how to do things, is alive. On January 7, the church and parsonage were totally lost by fire, including personal property of the pastor and family. However, he was not to be discouraged, and immediately set to work to rebuild. We are proud of his leadership, for on April 10 he was able to move in a new parsonage, all furnished. New lumber for building the new Mt. Sinai is on the grounds, and we hope to replace the church by fall. In appreciation of his worth, a great surprise was given the pastor a few nights ago, at which time ice cream and cake were served. Presents—one gallon of cream and two cakes—were left at the parsonage for remembrance of the storm. Our eyes are now turned toward District Conference, which convenes here August 6-11.—A. Brooks, Reporter.

Bristol, Va.—The contract for new pews for John Wesley Methodist Episcopal Church has been let. The last rites of Mrs. Isabell Jefferson were performed Sunday afternoon, June 23, 1929. At the time of her death she was eighty-eight years of age, and one of the oldest members of the church. The Rev. E. H. Forrest was in charge of the funeral services, assisted by the Rev. C. H. Johnson, pastor of Lee Baptist Church. Congressman Oscar DePriest, en route to Knoxville to address the citizens there, arrived in Bristol that afternoon, where he was given a hearty welcome. All arrangements are being made for our Annual Conference. It is also reported that Bishop M. W. Clair will preside over this session of the East Tennessee Conference. For Sunday morning services we had the Rev. M. M. Jefferson, of the Washington Conference, pastor of St. Paul Methodist Episcopal Church, Roanoke, Va.—E. B. Brown, Reporter.

Nashville, Tenn.—June 23 was a red-letter day at Patterson Memorial Methodist Episcopal Church. Bishop M. W. Clair was with us in our rally. The seven clubs worked like Trojans. Bishop Clair preached a soul-stirring sermon that made the servants of God open their eyes and see themselves as witnesses of the living God. The clubs reported as follows: No. 1, Mrs. Alberta Patton, \$7.25; No. 2, Mrs. Ora Hill, \$16.05; No. 3, Mr. R. P. Patton, \$8.10; No. 4, Mr. T. F. Patton, \$12; No. 5, Mrs. Mamie Henly, \$8.78; No. 6, Mrs. Lula Lyons, \$14.40; No. 7, Miss Mary E. Buford, \$30.40. The Revs. G. W. Lewis and J. W. Wade brought quite a number of their congregations with them. They helped us so very much. The Revs. F. N. Collier, H. P. Gordon, and W. C. Adams, our friends who never fail, were present to lend cheer to the occasion. Reports from clubs and contributions from friends totaled \$107.90.—The Rev. W. E. Mitchell, Pastor; Miss Annie M. Tunstall, Reporter.

Talladega, Ala.—Bethlehem Methodist Episcopal Church has taken on new life, and never have the members rallied as they did on the fourth Sunday in June. Through their efforts, ten thousand bricks were paid for and put on the church ground to build a brick church. Reports were as follows: Mrs. Emma Isabel, \$12; Mrs. Lucy Kidd, \$12; Rev. C. R. Perry, \$12; Mrs. Lula Wilson, \$7.50; Mrs. R. G. Kirk, Mrs. Savannah Bowman, Mrs. Mattie Penn, and Mrs. Fannie Kimbrough, \$6 each; Mrs. Mary Savage, \$3; Sister Minnie Miller and Sister Nancy Johnson, \$2.50 each; Sister Jannie McClellan and the Rev. Ben Davis, \$1 each; Sister Rose Gordon, \$6; Mr. Wm. Montgomery, one thousand bricks. Collection for the day, \$102. Our church is one of the oldest in the town, and the Rev. C. R. Perry is untiring in his efforts to bring the church to a higher standard. We have another rally on foot for the fourth Sunday in July for the pastor and building fund.—Mrs. B. G. Kirk, Reporter.

Flemingsburg, Ky.—Strawberry Chapel is still moving forward under the pastorate of Rev. G. W. Sherard. He is always doing his best in every way for the cause he represents. Our rally on the first Sunday in June was quite a success. This rally was under the

leadership of two captains. No. 1, Sister S. J. Chittison, went over the top, raising \$72.85; No. 2, Bro. Wm. Warner, \$36; total amount, \$108.85. We are grateful to our loyal members and friends for their support in helping us to go over the top. A splendid Children's Day program was rendered Sunday evening, June 9, with a crowded house. The Sunday school presented a gift to the student raising the largest amount by envelope. Little Margaret Rice, aged six years, received the gift. A splendid sermon was preached for the children. Twelve were baptized. The Children's Day offering amounted to \$16.50, for which the committee feels grateful. Music was furnished by Mrs. G. W. Sherard; program conducted by Mrs. J. S. Brown and Mrs. P. L. White. We are praying for a great year's work.—The Rev. G. W. Sherard, Pastor; J. S. Brown, Reporter.

Cleveland, Ohio.—St. Paul Methodist Episcopal Church: Sunday night, June 2, was a very notable night in the history of our church. The Rev. Dr. S. H. Sweeney, of Columbus, Ohio, our district superintendent, was the speaker of the occasion. Dr. Sweeney was at his best, and spoke to a full house. Music was furnished by our vested choir. We were also favored with the presence of Rev. Joe Grinnage and wife, of Friendship Church. The Rev. Grinnage sang to the delight of the audience two vocal solos. He is a specialist in voice culture, and many of his solos are broadcasted over the radio. Mrs. Blanche Upton prepared a lovely Children's Day program, which was enjoyed by all. Twelve children were baptized by the pastor, Rev. A. L. Holland. Music was furnished by the community choir. Our special guests for the day were Mr. and Mrs. Sanford Davis, Mr. and Mrs. Amos Davis, Miss Leafie Fields, Mrs. Emma Holland, all of New London, Ohio. They were accompanied by Mr. and Mrs. Roscoe Davis, of Cleveland. Rollie Davis, Jr., son of the latter, was also one of the number.—Reporter.

New Edinburgh, Ark.—The month of May was certainly enjoyed by the entire membership of the New Edinburgh circuit. The first Sunday in May was a high day for St. Luke Methodist Episcopal Church. The Rev. J. H. Oliver preached a wonderful sermon, and the hearts of all were made to feel glad. He preached another strong sermon at 8 P. M. Collection for the day, \$10. On Saturday night we enjoyed a beautiful May-pole drill, directed by Mrs. J. H. Oliver. Words cannot express our gratitude to Mrs. Oliver for the way in which she assists her husband put over the program. Refreshments were served. Collection, \$8. On the second Sunday in May, Mothers' Day, Sunday school was fine. At 11 o'clock a large gathering was out and heard the Rev. Oliver preach a wonderful sermon from the subject, "True Motherhood." As he talked to us out of God's Word our hearts were made to burn. At 3:30, a splendid program was rendered by the Junior League, conducted by Miss Pearl Barnett. The Rev. Oliver preached again at 7:30. Collection for the day, \$13.60. On the third Sunday in May we were blessed with services at Mt. Olive and El Bethel. At 11 o'clock, the Rev. J. H. Oliver preached a strong sermon at Mt. Olive. Collection, \$8. At 11 o'clock, sermon was preached at El Bethel by the Rev. H. Albright. Collection, \$6. The New Edinburgh charge is saying, "Praise God, from whom all blessings flow."—Miss M. L. Dupree, Reporter.

Nashville, Tenn.—The Woman's Home Missionary Society had a very nice meeting recently with Mrs. Myra Dobson. Sister Lizzie Smith, the president, was very much pleased to have so many members present, together with several visitors. Sunday morning it was our pleasure to hear the Rev. Wm. Dixon, one of our local preachers. He had in store for us a real instructive and spiritual sermon. At 3 P. M., the pastor, Rev. H. P. Gordon, with the senior choir and congregation, went to Bethel African Methodist Episcopal Church to return a visit made to Gordon Memorial. Their pastor, the Rev. Rose, worshipped with us recently. We are indeed proud of our organist, Miss Essie Lee Brooks; also Vivian Thomas. Both were presented with tokens from the church. They are

active young people in church work. The fourth Sunday was given to the junior church. The 11 o'clock sermon was preached by the Rev. Alexander, one of our preachers. The Rev. Grisham made the closing remarks. At 8 P. M., the Rev. Grisham and a part of our congregation worshipped with St. Luke Colored Methodist Episcopal Church, the Rev. Doyle, pastor. They are in the midst of a great struggle, and have on a limited financial drive. This was also Temperance Day, and Mrs. Martha Ensley had charge of the program during the Sunday-school hour. There were some interesting facts discussed along these lines. The work of our new church is going along nicely, and we ask your prayers for our success.—Mrs. Georgia Williams, Reporter.

Rowland, N. C.—Cedar Grove Methodist Episcopal Church: We wish to say to the readers of the Southwestern Christian Advocate that our church is still moving on toward the goal. The Rev. C. L. Guldrey is doing all he can to push the work forward. He preached a wonderful sermon, April 14, in which he gave us some inspiring news from the World Service meeting in Laurinsburg, N. C. Mothers' Day, May 12, was duly observed. A splendid program was rendered by the ladies of The Woman's Home Missionary Society and the Home Guards. Welcome address was delivered by Mrs. Campbell; select reading by E. B. Wright; solo, Mrs. F. A. Shaw; duet, Mrs. A. B. Barnes and B. A. Taylor; play, entitled, "Shall Our Church Go Adventuring?" by children of Home Guards; remarks, the Rev. C. L. Guldrey. Sunday, May 26, the Rev. Saunders preached a soul-stirring sermon for us. The Epworth League and Sunday School Convention convened at Cedar Grove church. We were fortunate in having two of our great speakers present: Dr. A. R. Howard and Dr. Butler. Friday night, June 14, a concert was given by the ladies of Bennett College, under the direction of Dr. D. D. Jones. Dr. Butler delivered a wonderful address Thursday night. The following subjects were stressed: "Christian Citizenship," Dr. A. R. Howard; "Stewardship," Miss Lucy Hayes; "Community Service," Mrs. Peppers; "Life Work," Miss Maude Douglas; "Recreation Period," Miss Thomas. Prof. Johnson, the president, is the proper man for the work. Pray for us that our work may go onward and upward.—Mrs. S. C. McDougal, Reporter.

Chattanooga, Tenn.—Stanley Chapel: We put on a Presidents' rally, known as the Washington, Lincoln, Roosevelt, and Hoover contest rally, on Easter Day, and the total amount raised was \$427.50, World Service in full. Our church is spiritually and financially alive. Our pastor is a preacher, pastor, and organizer. Every department of the church is working. We have just closed a grand revival, greatest in the history of the charge. The Rev. Irvin R. Sumner, of Sparta, Tenn., preached ten great sermons. He made himself famous in Chattanooga. Conversions and additions up to date for year, ten. Our pastor, Dr. Thos. W. Davis, has been with us only seven months, and we have raised for all purposes, \$1,828.84. Dr. A. D. Williams, A.B., a graduate of Lincoln University, is our district superintendent. He is a scholar, leader, and a credit to the race. He is a preacher of no mean ability. Our first and second quarters were a success. We paid him in full. We owe our pastor \$70. We are grateful to Bishop Clair for having sent us Dr. Davis as pastor. He always brings to us an interesting and uplifting message. The Sunday school, with M. McNorton, superintendent; and the Epworth League, M. J. Wynn, president; and the Laymen's Association, with Mrs. Addie Mae Davis, president; and P. A. Stephens, M.D., president of the Annual Conference Laymen's Association, have worked up a fine Laymen's Association, and are great help to every department of the church. We are looking forward to the convening of the Annual Conference on October 2, at Bristol, Tenn., when we expect our pastor to make a round report. Pray for us.—M. J. Wynn, President Epworth League.

Alexandria, Tenn.—Liberty circuit: The final rally on our new church for 1929 was a decided success, Sunday, June 23, from every viewpoint. The Sunday school was largely

attended, and the collection amounted to \$3.90. Our pastor, the Rev. J. A. W. Moore, preached to a crowded house. He showed the church at work in all of its departments, and the wise virgins were a fit representation of a church always ready. At 2.30 P. M., the Rev. Charles Evans, pastor of the Missionary Baptist Church, brought to us another burning message, and the people were well pleased. The Rev. A. B. Thompson, our pastor at Gordonsville, delivered a strong message with spiritual power. The following officers of Seay's Chapel, and the members, fed all who were hungry, the church being divided into two parts: No. 1, Mrs. Mamie Williams; No. 2, Mrs. Nealie Fulce. The membership rallied around these two sisters. Mrs. Williams brought with her all the people of Prosperity Baptist Church. Collection for the day, \$196. The rally continues until the second Sunday in July, by which time each member is expected to pay his full assessment. We thank our people of Phillips Chapel, Liberty Tenn., Dowellton, Cherry Valley, Gordonsville, Lebanon, and Nashville. If you have not been in a consolidated Quarterly Conference, come to Liberty on Saturday before the third Sunday in August and meet the Rev. R. M. Robinson, of Cherry Valley, Richmond, Alexandria, and Liberty, and they will show you what co-operation means and how united we stand. We love our district superintendent. He always brings to us a gospel message. Solos were rendered by Mrs. Charley Rutland, Miss Rose Dowell, and Mr. Phillip Gwinn, our Sunday-school superintendent.—Miss Rose Dowell, Reporter.

Donahue, Miss.—Sunday, June 30, a rally came to a close at the Donahue charge. It was a great success. Sunday school was conducted by Bro. Jim Williams, the superin-

tendent being absent. It was enjoyed very much. Devotions were conducted by Bros. James Bryant and N. J. Belser. Two fervent prayers followed, and the meeting was turned over to the mistress of ceremonies, Sister Rosetta Gaines. The program was rendered as follows: Welcome address, Gilbert Bryant; response, D. R. Thompson; prayer by Lizzie Western, captain Club No. 1; sermon, the Rev. W. P. Knight, from the subject, "Keep Ourselves In the Love of God." Club No. 2, Mattie Williams, captain—Recitation by Miss G. M. Gandy; solo, Lillie Mosely; sermon, the Rev. Gordon, from the text, "Saul, Saul, why persecutest thou me?" Club No. 8, Lucille Bryant, captain—two selections by the Shipman, Miss., quartet; recitation, Miss G. M. Gandy; sermon, the Rev. Harper, pastor Mt. Olive Baptist Church, Shipman, Miss. Club No. 4, Susie Mitchell, captain—Solo, Emma Mosely; selection by the Cowan Chapel quartet; sermon, the Rev. A. P. Mosely. Club No. 5, Cammie Craig, captain—Recitation, Little R. S. Craig; selection, Moffat Baptist quartet; solo, Miss Leona Broadnax; sermon, the Rev. Geo. Nelson, pastor of New Hope Baptist Church, Wilmer, Ala. At this hour we adjourned for dinner, and returned to hear the report of Club No. 6, Lillie Mosely, captain—Solo, Miss Rosabel Thomas; duet, Mr. and Mrs. N. J. Belser; prayer, Mrs. Ada Dixon; another selection by the Moffat quartet and Cowan's Chapel quartet; sermon, the Rev. Braggs, after which our pastor brought us a beautiful message. Music was furnished by the New Hope Baptist Church choir, Wilmer, Ala. Total amount raised, \$28.07. We extend our thanks to the visitors from the different churches for their co-operation, and invite you to come again.—A. L. Mosely, Reporter.

District Activities

District Rounds

HOT SPRINGS DISTRICT

Third Round—Clow Station, July 14, 15; Center Point, 13, 14; Locksburg Ct., 16-21; Horatio and DeQueen, 19-21; Little Rock Ct., 27, 28; White Memorial, 28, 29; Bengin and Murfreesboro, August 2-5; Hope and Saratoga, 6, 7; Caddo Gap, 10, 11; Clow Ct., 11-13; Paraloma (District Conference), 14-18; Stamps and Lewisville, 23-25; Canfield and Shady Grove, 24, 25; New Edinburg Ct., 24, 25; Johnsville and Warren, 31 to September 1; Holly Springs and Jacinto, 3; Carthage and Dunn 7, 8; Hot Springs, 15, 16.

My Dear Pastors: How many of you have checked up on yourselves and your work to see just what little you have done? And much remains yet to be done, that is, if you are going to do your part toward putting over the district program. Each of you owe it to yourselves, as well as to your bishop and your humble servant, to see to it that each of your charges bring up their share of the entire district quota. I notice that there are eight charges up to May 31 that have failed to send one penny of money for World Service to headquarters. Are you satisfied with this kind of a record coming up from your individual charge? I plead with each of you to begin now, and don't let up until you have done your very best to overcome the deficiency on our district, due to you failing to do your part. Every pastor is expected to come up to the District Conference with all of his claims in full. Let no excuse keep you from reporting in person at the District Conference.—W. C. Rivers, District Superintendent.

NAVASOTA DISTRICT

Fourth Round—Navasota Ct., August 3, 4; Navasota Station, 4, 5; Bedlas Ct., 10, 11; Madisonville Ct., 17, 18; Anderson Ct., 24, 25; Richmond Ct., 31 to September 1; East Hempstead Ct., 7-9; Hempstead Station, 8, 9; Brenham Ct., 14, 15; Brenham Station, 15, 16; Bellville Ct., 20-22; Sealy Ct., 21, 22; Caldwell Ct., 28, 29; Hufsmith Ct., October 5, 6; Millican Ct., 12, 13; Stoneham Ct., 12, 13.

Dear Brethren: We are nearing the close of our Conference year. Let us put ourselves

into the work for a great report. Let each pastor and his membership pray, work, and pay. The Lord is depending on us to do the job. Please remember that I am asking for a round report from every pastor on my district. Yours for the cause.—T. S. Pryor, District Superintendent.

Quarterly Conferences

BAY ST. LOUIS, MISS.

On June 15, 1929, our second Quarterly Conference was held, with District Superintendent A. L. Holland presiding. This was another successful quarter. The reports of all showed splendid work. Two have been admitted into full membership of the church during this quarter. The church seems to be increasing spiritually and financially. We raised on the debt of the church during these three months, \$446; paid district superintendent, \$23.51. Sunday was a high day. The Rev. Holland preached a fine sermon at 11 o'clock. At night our Conference was graced with the presence of Bishop R. E. Jones, Dr. M. W. Clair, Jr., son of Bishop M. W. Clair, and the Rev. E. W. Rodgers. Dr. Clair delivered a fine message, which was enjoyed by all. He is a great preacher, and we hope to have him with us again. Dr. J. S. Scott, of Texas, led in a wonderful prayer. The bishop then addressed the Conference, and all enjoyed hearing him. Our Valena C. Jones Church is coming. All departments are at work.—Reporter.

CRYSTAL SPRINGS, MISS.

The third Quarterly Conference was held in New Zion Methodist Episcopal Church, with the Rev. G. W. Coleman, district superintendent, presiding. All officers were present with reports which showed progress in the charge. Three accessions during the quarter. Paid district superintendent \$45. Raised for all purposes this quarter, \$300. The superintendent was at his best. All enjoyed a nice day.—Reporter.

FAYETTEVILLE, ARK.

The third Quarterly Conference at St. James Methodist Episcopal Church was held June 30 and July 1. The Rev. J. L. Bryan,

district superintendent, presided. He preached a wonderful sermon. Although he has been confined to his bed for a few weeks, he has been able to make his round to the churches on his district. Our ex-pastor, the Rev. P. H. Myers, was with us on Children's Day. He preached a strong sermon from the subject, "Responsible." He held the congregation spellbound while he talked to them from God's Word. The Children's Day collection was \$32.80. We pray for the continued success of Bro. Myers and our district superintendent, the Rev. J. L. Bryan.—The Rev. A. R. Ray, Pastor; Miss Georgina Garrison, Reporter.

INTERLAACHEN, FLA.

The second Quarterly Conference was held at Richardson Chapel Methodist Episcopal Church, June 16, with the Rev. F. E. Welch, district superintendent, presiding. He preached a very strong sermon to the delight of his hearers. The Lord's Supper was administered. The district superintendent was paid in full for the quarter.—The Rev. O. H. Thomas, Pastor; Mrs. Ora R. Carroll, Reporter.

KINGSVILLE, TEXAS

June 16 was quite an interesting day at Scott's Chapel Methodist Episcopal Church. Dr. Franklin, district superintendent, held a successful quarter Saturday night, and was the interesting and impressive speaker throughout the Sunday services. We also listened to a great message at 8 P. M. by the Rev. Ellis, pastor of King Star Baptist Church. Sunday night, Dr. Franklin gave the closing message, which was full of the Spirit. Little Henry Pulliam, the three-months-old son of Mr. and Mrs. Pulliam, was given the baptismal rites in an impressive way by the district superintendent. The day's collection amounted to \$35. Mrs. H. O. McCutchin is still away at the bedside of her daughter, Mrs. Willie Mae Francisco, of Houston, Texas, who is now convalescing.—Reporter.

LYONS, TEXAS

Sunday, June 30, was a high day at Tabernacle Methodist Episcopal Church, this being our third Quarterly Conference. Our district superintendent, the Rev. T. S. Pryor, preached an able sermon. Both saints and sinners rejoiced in the God of their salvation. The day was wonderfully spent. A number of visitors were present. Each of the leaders made good reports. We feel proud of our worthy pastor and district superintendent. We hope for them long lives that they may continue to push forward the plans of our great church. Some of the visitors made timely remarks, namely, the Rev. Chappin, pastor of the African Methodist Episcopal Church of our city; the Rev. S. D. Hacket, Millican, Texas. Afterwards a dinner was served, and members and friends left joyfully.—I. A. Roberts, Reporter.

MORRISTOWN, TENN.

The third Quarterly Conference of Cherry Valley, Liberty, and Alexandria circuits was held at Dowell Chapel Methodist Episcopal Church, Watertown, Tenn., May 17-19. The consolidation of the three charges proved successful, and was the first of its kind on the Murfreesboro District. Friday night, the welcome address on behalf of Cherry Valley charge was delivered by Miss Savannah Alexander; response by the Rev. J. A. Gray, pastor at McMinnville Station. Miss Cora Dowell, of Alexandria, delivered an address on the subject, "Young People's Place In the Church." The district superintendent then preached a soul-stirring sermon. On Saturday, at 11 o'clock, a large crowd assembled from both churches to hear the sermon delivered by the Rev. J. R. Gray. The Rev. Gray preached to the delight of all who heard him, after which seventy-nine persons partook of the Lord's Supper. Dinner was then served on the grounds, after which the business session of the Conference was called by the district superintendent. A good many of the officers from each charge were present with splendid reports, which showed advancement in each charge. The district stewards of Liberty and Alexandria charges paid the district superintendent \$25, and those from Cherry Valley \$22.50, making a total of \$47.50.

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Knoxville.....	Greenville, Tenn.....	July 10-14.....	F. D. Johnson
Palestine.....	Butler, Texas.....	July 10-14.....	J. F. Barnes
Alexandria.....	Many, La.....	July 10-14.....	S. S. Earles
Chattanooga.....	Bakewell, Tenn.....	July 10-14.....	A. D. Williams
Oklahoma.....	Hennessey, Okla.....	July 16-21.....	J. H. Ellis
San Angelo.....	Brownwood, Texas.....	July 16-21.....	S. D. Mosely
Greensboro.....	East Greensboro, N. C.....	July 17-20.....	J. P. Morris
Shreveport.....	Shreveport, La.....	July 17-21.....	J. C. Calvin
Winston.....	Rural Hall, N. C.....	July 17-21.....	J. A. Baxter
Bluefield.....	Bluefield, W. Va.....	July 17-21.....	B. J. Martin
Charleston.....	Ladson, S. C.....	July 17-21.....	C. C. Clark
Nashville.....	Dickson, Tenn.....	July 17-21.....	W. B. Crenshaw
Gulfside.....	Picayune, Miss.....	July 18-21.....	A. L. Holland
Brookhaven.....	Tylertown, Miss.....	July 18-21.....	G. W. Coleman
Gulf.....	Fort Myers, Fla.....	July 18-21.....	J. S. Todd
Jacksonville.....	Jacksonville, Fla.....	July 18-21.....	H. W. Bartley
Corpus Christi.....	Corpus Christi, Tex.....	July 23-28.....	C. W. Franklin
Vicksburg.....	Fayette, Miss.....	July 24-28.....	J. R. Ross
Navasota.....	Brenham, Texas.....	July 24-28.....	T. S. Pryor
Greenville.....	Greenville, S. C.....	July 24-28.....	J. E. C. Jenkins
Baton Rouge.....	Clinton, La.....	July 24-28.....	Chas. Anderson
Evansville-Louisville.....	Versailles, Ky.....	July 24-28.....	G. W. Tindull
Atlantic.....	Sandford, Fla.....	July 24-28.....	D. W. Demps
Murfreesboro (Stone's River).....	Murfreesboro, Tenn.....	July 24-28.....	J. T. Patillo
Spartanburg.....	Greer, S. C.....	July 24-28.....	L. W. Williams
Sumter.....	Mechanicsville, S. C.....	July 24-28.....	B. F. Bradford
Wilmington.....	Goldboro, N. C.....	July 24-28.....	G. M. Phelps
Bennettsville.....	Bennettsville, S. C.....	July 24-28.....	J. D. Whitaker
Wilmington.....	Goldboro, N. C.....	July 24-28.....	G. M. Phelps
Jackson.....	Canton (Ct.), Miss.....	July 25-28.....	J. S. Williams
Western.....	Newton, N. C.....	July 25-28.....	N. J. Pass
Waycross (No. End).....	Barnesville, Ga.....	July 26-28.....	D. R. Cooper
Greenwood.....	Carrollton, Miss.....	July 30-Aug. 4.....	J. H. Wesley
Griffin.....	College Park, Ga.....	July 31-Aug. 4.....	W. B. Wood
Tuscaloosa.....	Clinton, Ala.....	July 31-Aug. 4.....	F. W. Williams
Houston.....	Angleton, Texas.....	July 31-Aug. 4.....	J. S. Scott
Kansas City.....	Glasgow, Mo.....	July 31-Aug. 4.....	E. W. Hannah
Montgomery.....	Brewton, Ala.....	July 31-Aug. 4.....	P. P. Wright
Birmingham.....	Hobson City, Ala.....	July 31-Aug. 4.....	J. W. Thomas
Beaufort.....	Walterboro, S. C.....	July 31-Aug. 4.....	N. T. Bowen, Jr.
Memphis (1st section).....	Cedar Grove, Tenn.....	Aug. 1-4.....	L. A. Armstrong
Orangeburg.....	Jamison, S. C.....	Aug. 1-4.....	J. B. Taylor
Durant.....	Sturgis, Miss.....	Aug. 6-11.....	C. V. Heffner
Charleston.....	Pittsburgh, Pa.....	Aug. 6-11.....	E. A. Haynes
Monroe.....	Sterlington, La.....	Aug. 6-11.....	C. Spears
South Baltimore.....	Lusby, Md.....	Aug. 6-11.....	F. F. King
Tupelo.....	Athens, Miss.....	Aug. 6-11.....	B. W. Wynn
Omaha.....	Marshalltown, Iowa.....	Aug. 7-11.....	Spencer Ray
Savannah.....	Jesup, Ga.....	Aug. 7-11.....	S. D. Bankston
Beaumont.....	Livingston, Texas.....	Aug. 7-11.....	C. H. Pemilton
Gainesville.....	Pineville, Fla.....	Aug. 7-11.....	D. S. Selmore
Cincinnati-Lexington.....	Falmouth, Ky.....	Aug. 7-11.....	L. E. Jordan
Atlanta.....	Atlanta, Ga.....	Aug. 7-11.....	D. H. Stanton
Hattiesburg.....	Stonewall, Miss.....	Aug. 7-11.....	E. A. Wilson
Huntsville.....	Triana, Ala.....	Aug. 7-12.....	J. W. Whitfield
Opelika.....	Dadeville, Ala.....	Aug. 8-11.....	J. C. Chuman
LaGrange.....	LaGrange, Ga.....	Aug. 8-11.....	J. B. Maddux
Waynesboro.....	Statesboro, Ga.....	Aug. 14-18.....	W. H. Odum
Memphis (2d section).....	Dyersburg, Tenn.....	Aug. 14-18.....	L. A. Armstrong
Gainesville.....	Gainesville, Ga.....	Aug. 14-18.....	N. J. Crolley
Hot Springs.....	Paraloma, Ark.....	Aug. 14-18.....	W. C. Rivers
Alexandria.....	Winchester, Va.....	Aug. 14-18.....	J. U. King
Holly Springs.....	Ripley, Miss.....	Aug. 20-23.....	A. G. Cole
North Baltimore.....	Baltimore, Md.....	Aug. 20-25.....	Geo. E. Curry
Starkville.....	Tibbee, Miss.....	Aug. 20-25.....	D. Green
Paris.....	Paris, Texas.....	Aug. 20-25.....	W. L. McDonald
Clarksdale.....	Drew, Miss.....	Aug. 20-25.....	C. W. Butler
Meridian.....	Philadelphia (Ct.), Miss.....	Aug. 21-25.....	D. L. Morgan
Fort Smith.....	Conway, Ark.....	Aug. 21-25.....	J. L. Bryan
St. Louis.....	St. Louis, Mo.....	Aug. 21-25.....	G. D. Hancock
Rome.....	Carrollton, Ga.....	Aug. 21-25.....	C. L. Johnson
Florence.....	Marion, S. C.....	Aug. 21-25.....	R. F. Harrington
Ocala.....	Hawthorne, Fla.....	Aug. 22-25.....	F. E. Welch
Washington.....	Upper Marlboro, Md.....	Aug. 23-Sept. 1.....	R. F. Coates
Topeka.....	Topeka, Kan.....	Aug. 23-Sept. 1.....	A. Talbert
Little Rock.....	Clarendon, Ark.....	Aug. 23-Sept. 1.....	W. S. Sherrill
Easton.....	Ridgeley, Md.....	Oct. 22-24.....	Wm. J. Helm

Sunday services were hindered somewhat by unfavorable weather. The district superintendent delivered a timely sermon to the congregation. Amount raised for the Conference, \$60. It was voted that the next Quarterly Conference be a consolidated one, to be held at Liberty, August 17 and 18.—The Rev. R. M. Robinson, Pastor; Thurman Alexander, Reporter.

REDDICK, FLA.

The second Quarterly Conference was held at Mt. Zion Methodist Episcopal Church, June 23-29, with the district superintendent, Rev. F. E. Welch, presiding. Nearly all of the officers were present and read good reports. The district superintendent preached an able sermon from the book of St. Matthew. Epworth League was held at 6.30, and at 7.30 the district superintendent preached another worthy sermon. Due to rainy weather, only a few were present. Collection for the day, \$21.85; collection for the quarter, \$341.03.—The Rev. A. Miles, Pastor; Kate L. Simmons, Reporter.

STRONGS, MISS.

The first, second, and fourth Sundays were gala days on the Strong's charge. Raised at Coleman, \$19.68; Kings, \$40; Paynes, \$21.10; total, \$80.78 for all purposes. We had with us at King's Chapel the Rev. White, a local preacher from Smithville, who was accom-

panied by his son and daughter. They are products of New Orleans and Rust Colleges. The Rev. Brunson, of the Baptist Church, was present on the fourth Sunday at Paynes. He brought a burning message. At 3 P. M., Dr. and Mrs. B. W. Wynn arrived by motor. On account of the pastor, Rev. S. S. Brown, being at Waveland, there was a slump in the Quarterly Conference, all reports, however, being good. Paid superintendent, \$9.10. Dinner was served on the grounds. We are looking forward to the District Conference, and we are planning to go over the top for Rust.—Moses Moore, Reporter.

District Conference and Convention

SUNDAY SCHOOL, EPWORTH LEAGUE, AND WORLD SERVICE CONVENTION

The Sunday School, Epworth League, and World Service Convention of the Ocala District was held at New Hope Methodist Episcopal Church, Citra, Fla., June 27-30. The Rev. F. E. Welch, district superintendent, presided. The convention was a success from beginning to end. Among the many visitors present were Drs. M. Hughes, of Ocala; and Ayers, of Gainesville. They were introduced and everyone was glad to have these distinguished men present. They were asked to

lift the collection, which amounted to \$10.15. The sermon was preached by the Rev. Willson, pastor at Ocala, and was enjoyed by all. Total amount raised during the convention, \$185.15. At 7.30, the sermon was preached by the Rev. A. Miles, pastor at Reddick, Fla.—The Rev. Z. D. Limbric, Pastor; Sister Kate L. Simmons, Reporter.

Obituaries

BARNEY—Sister Lula Barney was born at Bolton, Miss., September 10, 1885. She was converted and joined the church in 1896. In July, 1915, she was united in holy wedlock to Mr. Henry Barney. She moved to Jackson, Miss., and united with Pratt Memorial Methodist Episcopal Church during the pastorate of the Rev. N. W. Ross. Until her death she remained a faithful member of the church and an active, zealous worker for the cause. During her illness she was patient, and asked those who came to see her to meet her in heaven. On May 8, 1929, she passed from labor to reward. She leaves to mourn her departure a husband, brothers, sisters, and other relatives, together with her church. Her funeral was conducted by her pastor, the Rev. A. B. Keeling, at Pratt Memorial Methodist Episcopal Church.—Reporter.

BRATCHER—Mrs. Susie Bratcher was accidentally killed in Memphis, Tenn., June 21, 1929. Mrs. Bratcher was one of Centenary's most faithful members. She was a good and active worker in any place she was called to serve. She was loved by all who knew her. Her funeral was largely attended and floral offerings were many. She leaves to mourn, a husband, three daughters, one son, one sister, and a host of other relatives and friends. We extend to the family our heartfelt sympathy. The Rev. E. J. Cox, her pastor, officiated.—Reporter.

BROWN—Mrs. Elizabeth V. Brown departed this life at Conway, La., on June 22, 1929, in full triumph of faith. She had been a member of St. James Methodist Episcopal Church since she was eleven years old. The funeral was conducted by her pastor, the Rev. Peter Leban, assisted by the Rev. N. Cambridge, of Union, La. Her remains were interred in the St. James Cemetery.—Walter Johnson, Reporter.

CRAWFORD—Mr. Iverson Crawford, son of Mr. and Mrs. R. O. Crawford, of Aberdeen, Miss., departed this life June 5, 1929, in St. Louis, Mo. The funeral service was held at Pleasant Valley Methodist Episcopal Church by the pastor, the Rev. J. T. Cannon, assisted by the Rev. J. Lowe, of Okolona Baptist Church. He leaves father, mother, four sisters, and four brothers to mourn their loss. His remains were laid to rest in the Crawford's cemetery.—Mrs. Emma Crump, Reporter.

LANE—Mr. and Mrs. Jordan Jefferson were called to Yorktown, Texas, June 16, 1929, to the funeral of Mrs. Jefferson's sister, Mrs. Velma R. Lane, who died June 15, from an injury received in an automobile wreck. She leaves to mourn her passing a father, mother, Mr. and Mrs. Risher, a number of sisters and brothers, and an overwhelming host of friends. The Rev. E. C. Henderson, pastor of the Methodist Episcopal Church, delivered the funeral eulogy. Scott's Chapel Methodist Episcopal Church membership, Kingsville, Texas, together with the pastor, share with Mr. and Mrs. Jefferson in their sad hour of grief.—Miss Ruby Fields, Reporter.

REID—Brother Henry Reid was born in 1858 and died June 16, 1929. He joined Pleasant Grove Methodist Episcopal Church, at Colony, Ala., under the Rev. Jesse Geo. Stevens. Brother Reid was a well-known citizen and has lived a true Christian life ever since he joined the church. He leaves to mourn a wife, two sisters, one daughter, one brother, and eight grandchildren, and a host of friends. The funeral services were conducted by the pastor, the Rev. W. H. Langford, who preached from Job 23: 10: "When he has tried me, I shall come forth as gold." He was assisted by the Rev. M. L. Mixon of the Baptist Church.—Eugene H. Leeth, Reporter.

Cards of Thanks

The Rev. and Mrs. W. E. Rucker wish to thank the good members and friends of Edwards, Miss., for the many pounds of choice groceries which they brought to the parsonage on the night of May 15. The leaders were: Bros. W. M. Kaufman, E. F. Brown, W. M. McDail, E. D. McDail, Sisters M. Bolton, A. Brown, K. McCurtis, M. McCurtis, O. C. Cook, M. Brown, Misses R. McCurtis, B. Baldwin, L. Bolton, Mr. and Mrs. R. Washington, Mr. and Mrs. H. Austin, Mr. and Mrs. W. L. Tucker; from our sister churches: Mr. and Mrs. E. L. Smith, Sisters M. Brown, L. Scott, M. Lain, O. Brown, M. Smith, F. Singleton, A. Moseley, P. Johnson, Misses L. Mills, A. Robinson, Messrs. G. C. Fisher, and G. Bolton. We thank them all for 150 pounds of groceries and a cash purse. May God's blessing rest upon these good people. Come again.

On May 10 a storm struck the parsonage, leaving 185 pounds of selected groceries and a purse which were very much accepted and appreciated by the pastor and family. The pastor made a short talk and offered prayer. Among those who participated were: Bro. J. Ervin, leader; A. Mackey, Annie Mackey, T. Brown, L. Brown, G. Curry, C. Harrington, S. Ervin, E. Smalley, M. Davis, C. R. Davis, I. Curry, A. Rannals, O. Douglas, B. Davis, B. Rollins, M. Ervin, J. Rolling, L. Mackey, M. Smalley, M. Sutton, D. Tucker, Prof. Tucker, J. Smalley, R. Harrington, and many others of the African Methodist Episcopal and Baptist Churches. We thank the members and their many friends for their kindness towards us, and ask them to come again. May they live long to do His work.—The Rev. and Mrs. C. L. Dawkins, Clarksville, Mo.

We take this method to thank the good members and friends of Cooper Chapel Methodist Episcopal Church, Richton, Miss., for the great storm party given us on May 14, 1929. This storm contained many pounds of choice groceries for the comfort of the pastor and family. This movement was led by Mrs. Hattie Lucous, Mr. W. White, Mrs. Lena De Loach, Mr. J. E. Pickett, Mrs. Frances White, Mrs. Leona Pickett, Miss Christine Porter, Mrs. Pearl Merrial, Mrs. Rebecca Bilba, Mrs. Ellen Jones, and many other Baptist friends. May God's choicest blessings ever be theirs, and that they live long to render service to the cause.—J. J. Ford.

On Thursday night, May 30, a storm struck the parsonage at Thomas Chapel, Mansfield, La., after prayer service. They marched in singing, "There Shall Be Showers of Blessings," and left many pounds of choice, assorted groceries. This movement was gotten up by Mr. M. C. Gant and Miss Neacie E. and Sarah V. Thomas. Miss Neacie E. Thomas made the presentation speech. The pastor and wife responded. Some of the Baptist friends were present and contributed. The following persons contributed: Bros. M. C. Gant, James Lewis, Frank Milford, A. C. Creswell, John James Ferguson, R. A. and J. D. Thomas, Johnnie Willis, Misses Neacie Thomas, Sarah V. Thomas, Charline Randell, Mesdames Sue Thomas, Malinda Thomas, Virginia Lewis, Caroline Jackson, Jessie Lawrence, Ella Johnson, Hattie R. Warmley, Ethel Ferguson, Gussie Tait, Annie L. Gant, Prof. Ernest Thomas, and others. The pastor prayed God's blessings on all who contributed. Thanks. Call again.—The Rev. and Mrs. L. H. Smith.

Marriages

HUFF—AVERY. Mr. John Huff and Mrs. Avery were happily united in marriage at the parsonage, Victoria, Texas, Wednesday morning, June 19, 1929. They left immediately for the Bridle Farm, and will return to be at home on East Convent Street. The S. E. Jones officiated.—Reporter.

SMITH—GREEN. Mr. Carmile Smith and Miss Josephine Green were happily united in holy wedlock on May 6, 1929, at the residence of the bride's parents, Mr. and Mrs. Overton Green, Milesville, La. Mr. J. Dulie acted as best man, and Miss Cecile Zeno, maid of

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honor. We wish for them success on life's sea. The Rev. Peter Leban officiated.—A. Johnson, Reporter.

Woman's Column

Drew, Miss.—On June 16, the Ladies' Aid Society met in a great meeting at Beasley Methodist Episcopal Church, Sister Clara Simmons, president. The Rev. Hill, of the Baptist Church, preached a soul-stirring sermon. Our hearts burned as we listened to this good man talk to us by the way. We raised a collection of \$10.05. Thanks to the Rev. Hill. Come again.—Lilia L. Stanley, Reporter.

Lexington, Ky.—The following is the report of The Woman's Home Missionary Society of the Lexington Conference for the third quarter: Chicago-Indianapolis-Detroit, banner district, \$165.80; Cincinnati-Lexington, second honor, \$65; Louisville-Evansville, third honor, \$45.79; banner auxiliary, St. Mark, Chicago, Ill., \$75; second place, South Park, Chicago, Ill., \$36; third place, Scott,

Detroit, Mich., \$18.65.—Mrs. F. R. Arnold, Conference Treasurer.

Bethune, S. C.—The Ladies' Aid Society of the Methodist Episcopal Church at Bethune met with Sister Neola Shares on Friday, June 7. Interesting topics were discussed, and a wonderful address was delivered by Mrs. Daisy McLaurin, one of the leading white ladies of our community. Her subject was "Good News." Our Ladies' Aid Society is doing good work here. Our pastor, the Rev. E. D. Harrison, stands high in the regards of the entire community.—H. K. A., Reporter.

The Navasota District Woman's Home and Foreign Missionary Societies met at Hempstead, Texas, May 15 and 16, in their regular annual district meeting. A good many of the local auxiliaries were represented with very good reports. The meeting was full of enthusiasm. Each delegate pledged to return home and put forth greater effort to put our next meeting, which is to be held at Richards, Texas, over the top. Total amount raised during the meeting, \$61.87. All local presidents and district officers are asked to put the 1930 program over the top. All presidents who did not make their reports at the regular district meeting are urged to make them at the special session that will be held at Brenham, Texas, during the session of the District Conference.—Eliza White, Reporter.

Luling, Texas.—It was the joy of every delegate and worker of The Woman's Home Missionary Society to be at Luling, Texas, West Texas Conference, in our annual session. The entertainment committee spared no pains in making everything comfortable for us. Miss Lillian Pugh was present, and her methods and Christlike manners, are being sent throughout the West Texas Conference by every man, woman, boy, and girl. She is truly a deaconess of the Methodist Episcopal Church. We also enjoyed timely remarks by Mrs. London and Mrs. A. L. Carper; also Mrs. D. N. Swann. Too much cannot be said of Mrs. N. E. Smith and her excellent choir and glee club. We were also proud of our jubilee secretary, Mrs. E. E. Ratliff. We are grateful to the Southwestern Christian Advocate for its timely announcements, and to the following ministers for their presence: Drs. J. W. Warren, G. A. Deslandes, S. E. Jones, W. H. Turner, T. B. Echols, Geo. Waters, H. Joel Jordan, J. W. Weakley, and the faculty from Samuel Huston College vacation Bible school, who invited The Woman's Home Missionary Society to hold their meeting next year at Eliza Dee Home during the time of the vacation Bible school. We also thank Bishop R. E. Jones for sending Miss Pugh to us at such a time as this. Reports were in advance of last year, and we go into our new year charged with the spirit for greater usefulness.

Special Notices

To all the Pastors of the St. Louis District, Central West Conference: Please send in at once the number and names of delegates expecting to attend the next session of the District Conference at Asbury Memorial, St. Ferdinand and Taylor Avenues, August 21-25. Each pastor and delegate will pay \$1 registration fee. Oblige yours in His name, T. H. Parrish, 3728 Olive Street, St. Louis, Missouri.

All ministers, delegates, and visitors attending the Corpus Christi District Conference, which convenes at St. Paul Methodist Episcopal Church, Corpus Christi, Texas, will be required to pay one dollar registration fee. There will be no commissary. Delegates will be cared for in the homes of members and friends. Come to the pastor's office, 1109 Rameres Street, and get your assignment. The Conference convenes July 28-28.—The Rev. W. M. White, Pastor.

Inquiry

I wish to inquire for my son, Aleck Wells. He left home with his father when eight years old. Some years ago he made an inquiry about me in "The Commercial Appeal." To the preachers of the Tennessee Conference: Please inquire from your pulpit for him. My

District Conferences Begin

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DAVID D. JONES, President.

name is Bobby Wells. Any information concerning him will be greatly appreciated. Send to Mrs. Bobby Wells, Route 2, Box 18, Houston, Miss.

A National Question Box

(Continued from page 550)

The Japanese ratification is accompanied by an interpretative declaration regarding the phrase, "in the names of their respective peoples." Count Yasuya Uchida, the distinguished Japanese statesman who represented Japan at the historic signing of the pact in Paris, resigned from the Privy Council in protest against the interpretative declaration. He held that no interpretation or reservation was needed.

The fifteen nations represented at the signing of the Peace Pact were, in the order stated in the preamble: Germany, the United States, Belgium, France, Great Britain, Canada, Australia, New Zealand, Union of South Africa, Irish Free State, India, Italy, Japan, Poland, and Czecho-Slovakia.

The original text of the pact is here in Washington, and is well worth seeing, as its significance is beyond one's power to compute. Article III provides that, "The present Treaty shall be ratified by the High Contracting Parties . . . and shall take effect as between them as soon as all their several

instruments of ratification shall have been deposited in Washington." That of Japan is now on the way to Washington.

All the other nations of the world, with the exception of Argentina and Brazil, have signified their intention to adhere to the pact. President Hoover has already incorporated the spirit of the pact into his administration. In his Memorial Day address he said, "If this agreement is to fulfill its high purpose, we and other nations must accept its consequences; we must clothe faith and idealism with action."

Forty-seven other nations, in addition to the fifteen original signers, have signified their adherence, making a total of sixty-two which have renounced war. When one realizes this has all happened in scarcely more than ten years since the close of the World War, there is cause for fervent thanksgiving to the Almighty. The peoples of this nation will surely join with Secretary of State Stimson in the following telegram of congratulation which he sent to his predecessor, the Hon. Frank B. Kellogg:

"Having just received the news of the ratification of the General Pact for the Renunciation of War by Japan, which means the completion of the great work for the peace of the world which you carried through, I desire to offer you my heartiest congratulations, in which I am sure this country and the whole world will join."

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 18, 1929

BE STRONG!

Be strong!

*We are not here to play—to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle—face it, 'tis God's gift.*

Be strong!

*Say not the days are evil. Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.*

Be strong!

*It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! To-morrow comes the song.*

—MALTBIE D. BABCOCK.

League of Nations Gatherings in Spain

Modern Life Invades the Old World

By Elsbeth Hasse Andrae

For the National Methodist Press

(Believing our readers will enjoy a glimpse into the life of Spain, we are pleased to share with them this letter from Mrs. Andrae, who acted as correspondent for The National Methodist Press at the recent gatherings of the League of Nations in Madrid.—Editor.)

STRANGELY enough, after a few days in Spain, I found myself recalling Tarkington's lament, "The World Does Move." What happened in his idyllic Indiana town was happening here in ancient communities that cluster about castles or cathedrals in fertile plains or on hills of tawny rock. Speed! The demon has a foothold in languorous Spain. Frequently at railway sidings one sees strings of flat cars loaded with automobile bodies, made in America, neighboring with cars carrying sheep or oil or wine. One queries in this country of traditions and conventions of opulence, "How will the leisurely, picturesque, and seemingly adequate processes of human labor be affected by the imminent dominance of machinery?"

A Californian, who has loved with intimate knowledge the ranges and valleys of old ranch life which to-day are cut by city boulevards and are occupied by Italian villas or skyscrapers or elegant shops, senses in Spain disturbing premonitions. True child of Spain was the California of the South, and the environmental influence of our era of Spanish padres is revealed.

Everywhere in Spain are hints of the impending transition from old customs to new. Little burros, hardly larger sometimes than Newfoundland dogs, carrying top-heavy loads, are already learning how to deviate from their stubborn singleness of direction at the impatient toot of an automobile. Stereotyped factory suburbs are already in progress and everywhere are consequent contradictions. Girls in sports suits are wearing lovely lace mantillas on bobbed heads. In the full arc light one's hotel door is guarded at night by a watchman who wears an ancient sort of lantern in his belt. A milk delivery burro, carrying a barefoot milk vendor and his dangling cans impedes the course of a Ford or a Cadillac automobile. A taxi man, with a gracious bow, returns what he deems excessive on the tip given him. Which reminds me to say how one is hourly challenging the unfavorable reports one has had about the people of Spain.

"They are untrustworthy," said one. "They are not cleanly," said another. "Things happen in that country that should warn you to be on your guard," said someone else. The quite uniform kindness in Spain, the honesty and cleanliness, are daily refutations.

Selling key rings and lottery tickets seem to lead as street industries for women. Widows' weeds give an advantage in hawking the tickets. Women of the better class in Spain are independent enough, but there is still the tradition of seclusion which discourages prominence in public activities. Smoking in public is taboo, and one does not go about unaccompanied. Again one wonders. What will be the effect of feminism? Will it mean organized benevolence and aggressive civic participations?

SPAIN INVADED THIS YEAR

This year this segregated country has been invaded by the ferment of modernism. The exposition at Barcelona, the one at Seville, the International Federation Congress of the League of Nations Societies in Madrid, the International Congress of Authors, and a meeting of the League of Nations Council have had an awakening influence. The tourist agencies have broadcast their publicity to induce the great trek of nomads to lead to Spain. One wonders what will be the effects upon the social organizations of Spain.

LEAGUE OF NATIONS SESSIONS

The International Congress of the League of Nations Societies, in Madrid, in May, was given pages in the leading Madrid dailies and always the serious columns were broken by amusing sketches. Very complete and honest reports of speeches were delectably enlivened by caricatures of the speakers. It was such good fun that even the subjects of the drawings must have laughed with hearty enjoyment. It was characteristically Spanish charm, this quick shifting from grave dignity to sparkling gaiety.

It was a stimulating event, this congress. Spain—the latest "sleeping giant"—stirred. One "nooning" in a park (commercial life ceases from two o'clock until four in the afternoon), I saw a young student addressing a spellbound audience, which consisted of a nurse whose two dainty charges played about under the splendid trees, a gardener in blue jeans and a little red cap, the cruller woman, the peanut woman, the guard, and one or two others. Justice, liberty, and co-operation were words he emphasized. He was explaining this congress of the nations and his hearers gave thoughtful approbation. In a sort of Business Men's Club there was a meeting one evening to initiate an organization for European economic co-operation. The large hall was filled. Speakers of considerable prestige brought messages of readiness for co-operation from Germany, France, and England. The earnest interest and the courtesy of a Spanish audience at such affairs is impressive. This meeting was an outcome of the congress program.

The congress of the international federation had an electrifying interest for the American visitor who had belonged to the fringes of the world-peace movement at home. The central bureau of the federation is maintained in Brussels, with Mr. Th. Ruysen as director. The member societies which dot the map more or less generally, are concerned with informing public opinion with the significance of League of Nations activities. They also bring to the League of Nations committees their findings of how those activities fare in actual practice. It is the liaison medium between the world's parliament at Geneva and the great world public.

CLASHES ON ROAD TO PEACE

The most striking impression I gained from the plenary congress was that in this aggregation of men and women keenly political or intensely economic or warmly nationalistic, the bond of their ultimate objective—world security—persisted unscathed even when theories and national heritages met in tempestuous opposition. Because of seemingly fatal cleavages the strength of the bond became more convincing. Here were men and women of recognized power. In conflicts of interpretations, or of loyalties, the chamber, with its crimson hangings, was a scene of tense drama. De Juvenel and Lord Cecil—not minor figures in the world arena—were for one whole session locked in the grip of argument. Yet so deep and possessive was the urge that had brought them here, that reason, mindful of the common aspiration, effected a give-and-take in which inimical points were subjugated. Before the night train took these men to waiting obligations elsewhere an adjustment was effected. Juvenel—tall, portly, full-blooded; of impassioned speech. Cecil—tall, bowed, lean; of simple phrases.

No; the sessions were not the tranquil, syrupy sort that scornors of peace programs like to ridicule. To their confounding be it admitted that brotherly love at moments seemed strictly millennial. The telling thing here was that in the assemblage representa-

tive of the aggressive mentality of many countries, the frictional difference of race or nationality, or of other origin, became negligible in the zeal for the common security of mankind.

Gianlanni, confrere of Mussolini, is a flame-like individuality. His words ripple, glide, pour in incredibly effortless flow. His physique is an instrument employed hypnotically with gestures that melt, flicker, and end so subtly one cannot register them. His handsome, cynical eyes smile engagingly, his face expresses the utter despair of the Latin; his shoulders shrug disdainful challenge; his voice ends in arresting query. With consummate finesse he holds to prior standards and juggles with the points at issue.

Mme. Bakker van Bossen, of Holland, and Mme. Cartier, of France, are gifted orators—both young, feminine, intellectual, engaging. Their summing up of facts into wreaths of logic were memorable achievements. Lady Gadsden, of England, presented her brief and appeal with directness and charm. Senorita Clara Campoamor, an attorney of Madrid, spoke with force and dignity.

Most of the discussions were in English or French. The readiness with which most of the delegates could translate was a matter of chagrin to an American visitor.

SACRIFICING FOR WORLD SECURITY

Another feature may quite relevantly be touched upon here. The American is constantly amazed by the ordeals, the sacrifices, and defeats met stoically by the Europeans engaged in endeavors allied to such work as that of the League of Nations Societies. Long train rides are taken third class by these cul-

(Concluded on page 584)

Personal and General

—Notice comes from Dr. J. S. Scott, district superintendent of the Houston District, Texas Conference, that the seat of the Houston District Conference has been changed from Angleton, Texas, to Boynton Methodist Episcopal Church, Houston, Texas.

—Word comes from Bishop M. W. Clair, resident bishop of the Covington Area, that the Central Alabama Conference will convene October 30 instead of October 9, as was previously announced. This is as per request of the district superintendents.

—The sixtieth annual meeting of the general executive committee and the sixtieth anniversary of the founding of The Woman's Foreign Missionary Society of the Methodist Episcopal Church will be held in Columbus, Ohio, in the King Avenue Methodist Episcopal Church, October 23-26, and in Memorial Hall, October 27-30. The general chairman is Mrs. C. B. Smith, 625 Franklin Avenue, Columbus, Ohio, and the chairman of the hospitality committee is Mrs. J. T. Kirk, 192 Twelfth Avenue, Columbus, Ohio.

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Old Wine in New Bottles

THE other day we picked up a copy of one of the big city daily newspapers and turned to the religious news page to observe what the churches of that city were offering for their Sunday programs. In looking through the columns in which were advertised the religious services, we were amazed to observe the large amount of space that was taken for advertisement by other than the orthodox denominations of Protestantism. In this particular issue of the paper we noted almost as many free-thought cults represented as we did regular communions. Such a circumstance impressed us with the fact of the wide range of freedom of religious thought which characterizes our present times. New thought is making a tremendous impact on our old methods of thinking and upon our old religious concepts as well. This impact is provoking, in denominational rivalry and in religious thinking, the keenest competition that has occurred in the religious field within a decade.

This competition of traditional Protestantism with the spirit of modern free-thinking certainly spells the doom of dogmatic theology which dominated the thinking of men a quarter of a century or more ago. Ready-prepared and keenly served theological menus are not now so readily accepted by those who are seeking to know the facts of religious experience. It will ever be more and more difficult to hand down to the men of one generation the religious concepts and formulas of the previous generation.

The scientific spirit of the age makes this so. Besides, nothing did more to unsettle faith in the past institutions, theories, and dogmas than did the collapse of so large a part of the fabric of our idealism, as a result of the World War. That event marked the starting point of new currents of thinking in modern life. On the ruins of the war were built the castles of suspicion regarding much of that which had been taught of idealism. Since that time men have been thinking for themselves individually. They have been inclined to distrust the systems of thought under which the civilization that culminated in the war had been built. No aspect of human life has suffered inroads made

upon it and keener suspicion of its old expressional forms than has the religious life of mankind.

It is therefore not surprising that to-day men are seeking not to rid themselves of the religious spirit, but to experience that spirit in forms that are new. There is the growing desire on the part of the leaders of religious thought, as well as on the part of those who follow, that the wine of the religious spirit of humanity shall be put into new bottles.

Of course, this insistent demand, brought on by the collapse of the old through the operation of the new scientific methods, provokes an attitude of uneasiness on the part of those who believe that humanity's golden age is in the past—who hanker after old institutions and old forms of expression. We are not among those who believe that the world is going backward just because men are finding it necessary to express themselves in new ways. As science has hitherto affirmed, there is no such thing as the loss of energy in the material world, we are of the opinion that there is no loss of values in the spiritual realm. We believe that the very progress of humanity requires new concepts of permanent values and new experience of eternal truths. Why should religion suffer thereby?

It is a principle of social progress that society moves forward in proportion as it discovers new witness and sanctions for old truths. The Christian religion will be the richer, more virile, more effective, in proportion as it sheds its old distrust, misgivings of dogmatism, and its theological narrowness, and regales itself with new garments adapted to the thought and the spirit of the new age.

In the final analysis of truth and the final weighing of values, that on which humanity will put its ultimate approval of worth will be that which answers the question, "Does it work?"

The day is rapidly approaching when men will ask concerning any institution, any proposition, or any theory of life, whether it be pagan or Christian, "Does it meet humanity's needs as those needs are contemplated in the light of the highest moral and spiritual standards?"

The Rev. Alexander Wilks Crosses the Bar

By the Rev. J. D. Wheaton

THE Rev. Alexander W. Wilks was born in Louisville, Miss., October 18, 1879. He was the son of Mr. G. W. Wilks, a local preacher. As a boy he attended the public schools, and also the A. & M. College, at Kosciusko, Miss. At the age of eighteen he secured teacher's first-grade license and began teaching. While teaching, he met and married Miss Lula Ashford. To this union were born eleven children, ten of whom are yet living. After he had taught school for quite awhile he felt that he was called to preach, and was given local preacher's license by the Rev. McEwen. He was soon admitted into the Conference, and served acceptably wherever he was appointed. September 17, 1928, he was appointed to the Sumrall and Purvis charge by Bishop R. E. Jones. He went gladly, and the second

Sunday in April he became suddenly ill while at Sumrall and had to be taken home. He kept up good courage all through his illness, and finally on Friday, July 5, he went to answer the roll call on high. He leaves a wife, father, brothers, sisters, and children to mourn his passing. The funeral was held in St. Paul Methodist Episcopal Church, Hattiesburg, Miss., Monday, July 8, 1929. Those assisting in the funeral services were: the Rev. G. A. Britton, Scripture; song; the Rev. Wilks, a brother. The Rev. B. Preston, pastor of the Presbyterian Church, the Revs. W. R. Walker, A. Bivins, D. F. Dudley, C. R. McCormick, and W. L. Morgan gave some very timely remarks. The Rev. E. A. Wilson was present and spoke of him as one of his pastors. The funeral sermon was delivered by the writer.

The Contributing Editor's Page

What Is a Christian College?

IN his address delivered on the occasion of the inauguration of EDMUND DAVISON SOPER as president of Ohio Wesleyan University, DEAN LUTHER A. WEIGLE of the Divinity School of Yale University stated "four outstanding principles of the Christian philosophy of life as this underlies the work of the Christian college."

Briefly summarized they are, First, "The primary interest of the Christian college is in persons rather than in things."

"The Christian college is personality-centered. Its fundamental aim is not the extension of human knowledge as such, but the development and enrichment of the personality of the student."

Second, "The Christian college finds its standard of personal worth and social good in Jesus' Way of life." For the individual this "means fighting the battle against one's own sin," not merely in the field of external behavior, but in the inward depths of the heart, in the secret springs of thought and motive. But the application of the same ethical principles is to be made to the whole of society, and for this task "intelligence, open-mindedness and willingness to learn and face the facts" are required.

Third, "The Christian college accepts Jesus' revelation of the character and disposition of God."

"However, far above and beyond our limited minds the being of God may lie, however rightly reverence shrinks from the attempt to encompass him in fragile concepts and partial definitions, it is the faith of the Christian that in Christ we stand face to face with ultimate reality, we catch a vision of the heart of God. That faith, that vision, gives power. It lifts men into newness of life. It makes possible the fellowship with God in prayer and in action which recreates desire, awakens insight and assures self-control. It saves men from petty and sordid interest, from conflicts of interest, and from sin. It offers salvation, not just beyond death, but here and now. In this gospel the Christian college has faith, and into the freedom of this gospel it seeks to bring its students."

Fourth, "The Christian college seeks to know the truth and is loyal to the truth whenever and wherever found. Its Christian purpose is not to be conceived in static, dogmatic terms, as the mere transmission from generation to generation of fixed, changeless formulas once for all delivered to the saints. The ideas of growth, of progress, of discovery are essential to its being, both because it is a college and because it is Christian."

The search for and application of the wider vision and knowledge of truth are to be carried forward "in a spirit of loyalty to Jesus Christ, not in antagonism to him."

Dean Weigle also declares that "the personal character and religious faith of the members of the faculty go farther and religious faith of the members of the faculty go farther, perhaps, than any other single factor to determine the moral and religious influence of a college or university."

Creative Minorities

THE majority is often right. The minority is frequently wrong. Nevertheless, there is the soundest wisdom in the words of Professor GEORGE A. COE, when, in his book, *The Motives of Men*, he says: "The most signifi-

cant part of any society is some minority in which creative changes are germinating."

Saving minorities are functioning in all the different groupings of modern civilization. They are not always right, but they are helping to bring wrongs to the light, and are acting as a check upon the power of majorities which otherwise might easily become intolerant and intolerable.

A far-seeing minority dissented from the opinion of the majority a few weeks ago in the case of Madame ROSIKA SCHWIMMER, whose application for United States citizenship was denied by the Supreme Court. In presenting a minority opinion Mr. Justice HOLMES used words setting forth a principle profitable for the consideration of any majority that deals with ideas, opinions, convictions: "If there is any principle of the Constitution that more imperatively calls for attachment than any other, it is the principle of free thought—not free thought for those who agree with us, but freedom for the thought that we hate."

In the field of religion there is a place for the activity of creative minorities. JOHN OMAN, in his *Vision and Authority*, has this to say regarding precedent: "Great as is its power in other departments of life, it is as nothing compared with its might in religion." In doctrine, ethics, social practice, standards of individual conduct, religious majorities are often right, but the warning of Professor Coe needs constantly to be heeded, "Where minorities have no voice the mind of the majority decays."

The church that is to exert a strong, saving influence within and upon the individual and social groupings in the period that lies ahead will have an increasing respect for the creative force of saving minorities. It will standardize and stereotype its thought and action at its own peril. It will move forward fearlessly with its face toward the light that is breaking forth upon human life from many sources, steadied and nerved for redemptive service by its unshaken and unshakable faith that God is light and that in him is no darkness.

Minorities have a necessary part to play in every department of human life. Powerful, resourceful, self-confident majorities use their might for the good of society, only as they have respect for the reasoned beliefs and conscientious convictions of the last, least number of the group. As for the minorities, let them remember, again to refer to Professor Coe, that it is their function to keep "thinking 'ahead of the game,' and to initiate ideas that need to be mulled over before action is taken."

Humanly speaking, our Christian religion would never have gained a foothold in the earth had it not been for the faith and loyalty of a creative minority. In the words of Doctor GLOVER, "Christians carried that determination to think for themselves to the amphitheater and the leopard, to the stake where they were burned alive—not one, nor two of them, but dozens—a course which involved some clearness and independence, and they achieved it."

The church has never lacked those who have given a true and costly testimony in favor of freedom of mind and spirit, and this in spite of much opposition both within and without. Creative minorities have been as a leaven within the lump, as a light by which God's ever-widening purpose for humanity has been more clearly discerned. They were never capable of greater service than to-day D. D.

The Theological Basis for Evangelism

By the Rev. Harold Paul Sloan

Pastor, Haddonfield Methodist Episcopal Church, Haddonfield, New Jersey

THE supreme task of the church is evangelism. No one will question this assertion. But with what message shall we evangelize? From this urgent question the church seems to be holding back. Yet evangelism has a theological basis and presuppositions. Not any message passionately preached will convert men; but only that message which is fitted to their needs, and which makes a large appeal to their whole spiritual being. There is no more pressing question before the church than the one we have named: The theological basis of evangelism—with what message, what theology, what gospel shall we evangelize?



It is often said that sincerity alone matters in religion. That anything a man sincerely believes is the truth for him. But the proposition is evidently mistaken. Truth is as significant in religion as it is in physics and biology; and the fact that Jesus Christ divides the ages is the proof of it. Pagan civilization would not remain forever different from and lower than Christian civilization if sincerity in any religious belief were the sole necessity of religious efficiency. Jesus Christ divides the ages because of some new religious value that took its start in His life; and this new religious value is the essential theological basis for evangelism.

Even those who hesitate to admit any absolute authority in the Scriptures will readily grant that the New Testament does contain the leaven of Jesus, which is the value in question; so that a complete analysis of the New Testament record must include the precious truth. Similarly every student of the New Testament will readily admit that its contents may be analyzed into four characteristic items, as follows:

Jesus' recognition and revelation of the Fatherhood of God.

Jesus' expression in life and word of the ethical implications of that truth.

The record of Jesus' personal transcendence, clear through, from the first prophetic foregleamings of Him, to His present invisible and mystical presence in His church.

The record of His redemptive death and resurrection. His ascension, enthronement, and the promise of His return.

One or all, then, of these items, must be the value we are seeking, the value that has made His gospel creative, and has given to Him His ever increasing sway over the races and generations of men.



There is to-day a considerable volume of opinion which locates the significance of Jesus entirely in His doctrine of God as Father and the ethical implications of this truth. Those who think thus do not deeply care about the mighty supernaturals in the New Testament. For them the virgin birth may or may not be true; the miracles may or may

not be historical records. Even the resurrection itself is looked upon simply as one of the miracle stories, unhistorical in form, probably exaggerated from some small nucleus of fact. The cross, of course, is admitted as an historical fact, but it is regarded simply as an ennobling influence upon human hearts, or else its meaning is asserted to be wholly obscure. Even the Deity of Christ is in fact set aside as not of prime significance. Sometimes this is done frankly. At other times the doctrine is preserved, but is given a new meaning. Deity becomes the absolute moral worth of the character achieved by the man Jesus. A Syrian peasant, the son of Mary, by unique moral effort achieved what is called Deity. It is not God becoming man by a mystery of infinite self-sacrifice, but instead, a Man becoming in some sense divine by His own magnificent ethical achievement.



This new interpretation of Jesus (not new in fact) is an effort to make His religion independent of the problems of criticism and of the currents of philosophical thought and speculation. It is the religion of Jesus (His own religious point of view) as distinct from the religion about Him (which included the doctrine of His person and redemptive sacrifice). It is "the Jesus' way" of life, the Jesus' philosophy. The moral and religious teachings of Jesus alone matter. His significance for men is entirely in His truth and His example. A doctrine of His person is not important except as helping us to understand His pre-eminence in thought and life. The saving leaven which takes its rise in Him is nothing more than the sum total moral and spiritual truth to which He gave expression.

It is not our present plan to criticize this theology either from the point of view of the New Testament, of philosophy, or of the standards of faith. We simply wish to estimate its value for evangelism. Before we do this, and as a help toward doing it more effectively, we will state the familiar Christian theology for which this is offered as a substitute.



Historic Christianity as distinct from this new theological opinion is not independent of criticism. If criticism could destroy the evidences of Jesus' transcendence, its gospel would be destroyed with them. The resurrection of Jesus is the keystone of its temple. The virgin birth is an important buttress. Every miracle is significant. The redemptive cross is central. The doctrine of His person is fundamental. The teaching of Jesus is a part, and an important part; but it is only a part of its total gospel.

Historic Christianity believes in a divine, supernatural redemption of sinful and lost humanity. It begins with the first prophetic announcement of a divine salvation. It moves on through the increasing Messianic hope as developed in Israel. It is crowned by a stupendous act of divine self-sacrifice—God the eternal Son laid aside the

glory of His heavenly estate; took our manhood, becoming everlastingly identified with our lost race; died our death; the judgment of holiness upon our sin; and rose again to be forever both God and man, the head of the redeemed and unified humanity, which through Him is to be united with God.

The teaching of Jesus concerning the divine Fatherhood and human brotherhood, the ethical implications of these truths, the power and illumination of His example are all included in this message. They are guides to inspire and help us in the self-expression of that redeemed life which by the Holy Ghost we receive in Christ. They are also an indispensable part of the total record of Deity incarnate; but they are not the whole gospel of Jesus.

The Two Appeals

Compare now the appeal of the two theologies. Historic Christianity is beyond dispute the nobler. That the everlasting personal Will, the creative Omnipotence that is behind the universe, came in His own personality within reach of human sense experience—that God did in fact become man—this certainly is a nobler idea than that of a man becoming so good that he was at last able fully to express God. Then again the whole transcendence manifest in Jesus' life is precisely that transcendence for which the race has always longed. We long to shake ourselves loose; to know truth with certainty; to realize goodness inerrantly; to rise free above the limitations of our present physical bodies; to burst the bonds of death and stand forth immortal; in a word, we long to be precisely what we see realized in Jesus. His mighty, transcendent life answers all our age-old aspirings; and the fact that He is there is big with promise for us all.

The historic gospel appeals to man's consciousness of guilt and moral helplessness. It takes sin as seriously as his morally quickened conscience takes it. It says, "The wages of sin is death." It reveals a divine throne that is at once perfect in judgment and infinite in love; and that yet offers to men freely a relationship to Jesus Christ that is both abundant with forgiveness and big with the promise of new life effective unto righteousness.

Historic Christianity's whole tremendous story appeals to man's intellect. Its supernaturals are doubtless difficult, but they are none the less necessary. The aspirations of humanity cannot be satisfied without transcendence; and if we are to become transcendent, then transcendence must appear somewhere in history. But Israel's monotheism, unique, majestic, its increasing messianic hope, the incomparable figure of Jesus, the convincing

evidence of His resurrection, the spectacle of His transforming influence all down the years—these things make their own powerful intellectual appeal. The historic theology, then, makes contact with every faculty of the human soul. No man can face it without feeling that it fulfills him; that it corresponds to his best, and answers it. And then its claim upon him: how searching, and yet how simple! It does not require some impossible endeavor, it only asks faith, a self-entrustment to Jesus Christ that makes Him our all in all.

Turning now to the current theological interpretation, we ask, What is its appeal? The answer is immediate and inevitable. Its appeal is almost wholly to man's moral faculties.

Every man has intuitively a moral and religious sense. It is not naturally either realized or effective. This is the failure of all human history before Christ. When He came He did two great transforming things: First, He put man's vague intuitions into clear and full expression. Second, He lived the moral ideal He taught. By doing these things He gave to the race both a clear set of moral and religious ideas, and an effective encouragement to their realization. This ethical and religious expression and inspiration is Jesus' total contribution. He has shown us the full meaning of our own intuitions and encouraged us to realize them.

The appeal here, it is evident, is almost exclusively to

man's ethical nature. There are no great transcendent facts fulfilling the aspirings of his soul; no mighty supernaturals unfolding down the years. Christ is simply a prophet who has brought us the truth. His creative value is simply the moral intuitions by which He has completed and reinforced the common moral intuitions of the race. It is a glorified decalogue rather than a gospel. It is not a message of salvation that comes like healing balm to wounded, weary hearts; it is instead a challenge to achievement. This is the truth. Fulfill it. Realize it in your own life—this is its appeal.

Faith and Critical Problems

There is now, certainly, no need to point out that the contacts of this theology with the souls of men are greatly narrowed. It does indeed make contact with human pride, but this is not helpful. It is a gospel for the strong and self-sufficient, not for the weary hearted, the morally helpless, and the guilty. It can only be tendered at the cost of its ethical passion, for it has no atonement. It can only answer man's longings with unproven promises, for it has no great supernatural facts with which to answer

Trinity Church, New York City, standing at the head of Wall Street, is a striking example of the silent witness and influence of a church upon passers-by along the city streets. The daily sight of the church brings the thought of things eternal and moves the heart to prayer.

Stands Trinity

At the head of a busy street,
Where the crossroads of commerce meet,
Like a haven for weary feet—
Stands Trinity.

Around her are walls rising high
That canyon-like shut out the sky,
But calling to all passers-by,
Stands Trinity.

With its welcoming doors opened wide,
With its spires that no canyon can hide,
Telling forth of the things that abide—
Stands Trinity.

There are men who go by every day,
Who follow the impulse to pray,
Because at the head of the way
Stands Trinity.

—HOWARD M. WHITAKER.

them. It has no challenging evidences to move the intellect; for, the supernatural being denied, there are only the moral intuitions of Jesus, which stand and must stand simply in their correspondence to the moral intuitions of the race. It needs no prophetic foresight to see that such a theology will inevitably be barren evangelistically. It lacks breadth and power of appeal. But we do not need to venture a personal judgment, for this theology has been put to historic test. No matter what may be its position with respect to the person of Christ, its gospel is Socinian. It can be summarized in the familiar five points of New England Unitarianism: the Fatherhood of God, the brotherhood of man, the leadership of Christ, salvation by character, ceaseless progress. Here again the appeal is purely ethical and self-sufficient (to man's pride), and in this instance the evangelistic inefficiency of the theology has been historically demonstrated.

When this new theological point of view was just coming to the fore in American Methodism, Prof. Peake said to the writer: "The new interpretation of Christianity is intended to make faith independent of critical problems; but the thing cannot be done. Christianity cannot be separated from the mighty supernaturals of the gospel record. We destroy Christianity when we narrow it to the teachings of Jesus."

"The religion of Jesus" is a partial Christianity. It is a reduced form of Christianity. It is an expression of that recurring theological reaction from trusting to trying. It has never been evangelistically effective. Every great revival has magnified the total fact of Christ and has pressed Him in His all sufficiency upon the sin-burdened hearts of men. This is the difference between Paul's

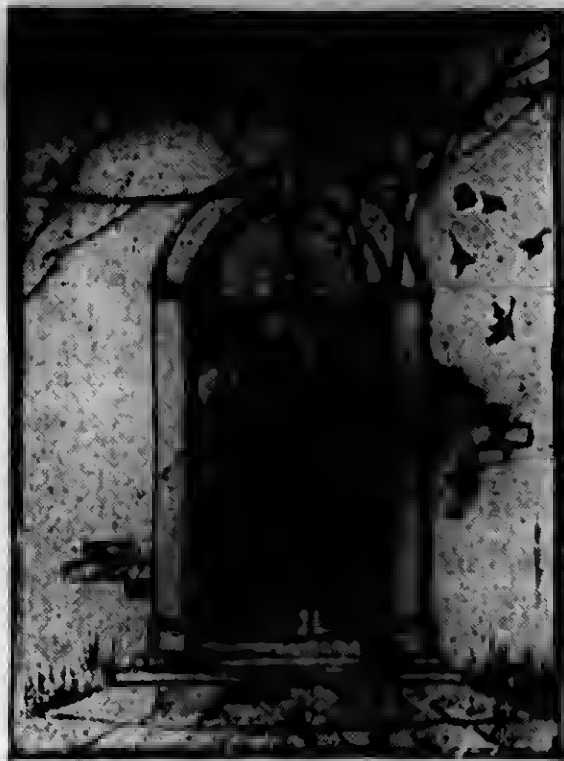
gospel and the inefficient Ebionism of the first century. Paul had a Saviour; the Ebionites had only a supreme prophet. This is the difference between Protestantism and the medieval Roman church. Luther preached Christ's all-sufficient justifying grace—it was justification by faith alone. Rome had largely buried the grace of Christ beneath a superadded weight of work's righteousness. This was the difference between Wesley after Aldersgate Street and before in Oxford and Georgia. At Aldersgate Street he came into contact with the all-sufficient Christ. Before that his conception of salvation had been as cumbered with works as that of medieval Rome.

Let us then face the issue courageously: a fine passion for evangelism is not enough to produce results; the church must definitely face the question, With what theology shall we evangelize? It does not show breadth for a church to tolerate any theology so long as men are sincere; rather it shows shallowness; it even suggests unreality. There is the same difference between truth and untruth in theology as is recognized everywhere else. Tolerantly to say, Anything that is true is religion, is equivalent to saying, Nothing is true. The gospel with which Jesus entrusted the first apostles had a definite intellectual content; it was not just any benevolently impassioned point of view. Jesus equipped His church with the fact of redemption, and the whole manifestation of His sublime transcendence, as well as with the expression of His moral and religious intuitions. It is this total equipment that has given to the church its evangelistic success. We must re-establish it in our pulpits and classrooms, or else all our fine ethical and human passion will be in vain.

How Shall We Use Our Sundays? By Paul Morrison

MR. AND MRS. AVERAGE CHRISTIAN are asking this question frequently to-day. They were brought up to revere and keep sacred the Lord's Day. There were certain things they never thought of doing, but the pressure of present-day life has brought new ways and unaccustomed practices. Now and then, as they talk things over, they wonder if they are doing right. It is not that they have rejected a Puritanical Sunday, but they protest, in conscience at least, against the encroachments of the continental Sunday. How can they decide about some things for themselves? What can be offered to help them face this perplexity?

There is Jesus' principle that must be taken at face value. "The Sabbath was made for man, and not man for the Sabbath." What is to be done with it? Evidently the key to its interpretation is in the overlooked passage which follows: "Wherefore, the Son of Man is Lord also of the Sabbath." The Master's lordship of the Sabbath is not to bolster up an institution, but for the well-being of humankind. Some of the present-day difficulty may be that we do not consider the observance of the Lord's Day apart from last Sunday's morning and evening congregations (particularly evening). If we are to take the Master seriously, there must be a genuine reticence in announcing our "Thou Shalts" and "Thou Shalt Nots" for the Sabbath.



There must be some criterion or a few simple rules to assist us in the modern use of Sunday, and at the same time help us to "Remember the Sabbath Day to keep it holy."

Submit everything to these tests, and many a question will be settled almost before it is raised:

Preserve the Lord's Day for Man's Greatest Good.

Put this test to various Sunday situations: Is this for man's good: physical, mental, spiritual? With one sweep it eliminates turbulent, noisy Sundays.

God Must Be Honored if the Day is to Be Hallowed. Sunday, at its best, must have worship at the center, for man's sake, not as a segment of its circumference.

The Use of Sunday Should Show Consideration for Others.

People thoughtlessly do things that spoil Sunday as a day of rest for others. Some work is indispensable—but the true Christian will have a thought for others.

Do Nothing on Sunday That Makes a Blue Monday.

This is the culminating test for our use of the Lord's Day. How will one feel on Monday—refreshed, cheerful, ready to return to one's work, or out of sorts and weary? Ask the employer, he knows! Monday's efficiency or inefficiency reflects Sunday's dissipation or restoration.

"Remember the Sabbath Day to keep it holy," is not a harsh commandment, for the Sabbath is made for man!

India After Thirty-Six Years

By the Rev. J. N. West

(EDITOR'S NOTE.—For thirty-six years (since December, 1892), Dr. and Mrs. West have been missionaries in Bareilly District, India. This period covers one half the span of Methodist service in India. Thus Dr. West's story of thirty-six years of progress is of more than ordinary interest.)



MISSIONARIES AT WORK IN INDIA

IT WOULD be far from the truth to say that all India is converted. But it is perfectly true to say that there is a changed atmosphere in India. There is among the people a spirit of respect, of appreciation, of acquiescence—a respect for Christ and real reverence for Him that did not exist when we first came to India. This is because He is better known.

In those earlier days there was much prejudice and open opposition among all classes. To-day among the intelligentsia there is an admission of the claims of Christ and the acceptance of His principles as the only hope of India. Even among the illiterate there is a feeling that superstition and idolatry are wrong, and that the teachings of the "new religion" are not hurtful, but helpful. As the old heathen farmer said to me, "We don't know much; but we see that that Book is a good Book, and its teachings are good for us."

One Well for All Religions

In the past years thousands of times missionaries have had to contend, sometimes in court, for the right of the depressed classes to use public wells; for their children to attend public schools, and for them to have recognition in social and public life. But what do we see now? In the Constitution which the people of all political parties have prepared and want the British government to adopt, it is clearly stated that all public wells shall be free to all; that all public schools shall be open to children of every caste and creed; that every person shall be free to choose his own religion and shall be protected in it, and that men and women shall be on a perfect equality before the law. Wherever Christ goes He uplifts.

Christians Everywhere

Another great change is that nowadays everywhere you go you find some Christians. They have invaded every avenue of business and professional life. You go on a journey. The man who sells you the ticket at the railway station or the man who conducts your trains may be a Christian. In almost every school some of the teachers and some of the pupils are sure to be Christians. In the girls' schools most of the teachers and in the hospitals most of the doctors and nurses are Christians. The magistrate or the judge on the bench may be a Christian.

The other day in a big business firm, where we were being waited on, the clerk volunteered the information, "I am the son of a Christian minister."

Riding on a far-distant Himalayan Mountain peak I overtook a young man on foot. I said in his language, "Who are you?"

He replied, "I am a Christian."

The president of the Chamber of Indian Princes is a Christian, a man who, years ago, gave up a throne to become a Christian. His son is a high official in government.

It is most gratifying to go into some hall of learning and meet a professor who tells you that he was once a ragged little sweeper boy sitting on the ground in the mohalla listening to your teaching. Or to see some man, in high position honored by his fellows, whom you led as a little boy to the mission school.

These opportunities of employment in all kinds of service scatter witness for Christ everywhere. It is "the leaven that is leavening the whole lump."

Thirty-six years ago about all the employment that a Christian could get was in some form of official, business, or industrial life. India has been a land of the few who are very rich and of the many who are very, very poor. Christ is building up a great middle class in India—self-supporting, self-respecting—the backbone of a nation.

Christian Institutions

Our Bareilly District has its institutions all doing noble work—the women's hospital healing its thousands every year and sending forth bands of trained nurses to serve by beds of pain; the baby fold gathering up its helpless and friendless little orphan babies, and, with a mother's love, caring for them until they are old enough to be put into some Christian school; our boys' schools training our boys to earn an honest livelihood and our girls' schools training girls to be home-keepers. Our seminary, with its threefold department, training the man, his wife, and his children—all to be worthy examples of the gospel. These Christlike activities are going on in our institutions all the time.

But while these things that I have mentioned are efficient they are not sufficient. Political and social uplift, appreciation of Christ and Christianity, the increased

number of Christians, the fruits of humanitarian institutions, are all good—all the valuable by-product of mission work. But all of these without the personal transformation of the human heart by the grace of God do not fulfill the gospel message. Through these and in the midst of these there may come this transformation; but when it does come it is always by the personal reception of Christ as a Saviour from sin. It is not enough that Hindus and Mohammedans respect and revere Christ. They must also personally accept Him as Lord and Master. It is not enough that people have become baptized Christians; they must also be baptized by His spirit. It is not enough that bodies be touched by the skillful hands of doctor and nurse; their hearts must have the touch of the Divine Healer. Boys and girls in our schools must not only be trained in our religion; each one must be born again in order to get into the Kingdom.

And, thank God, in Bareilly District we have hundreds of witnesses to His saving power—those who can testify that the gospel received into their hearts has been

the power of God unto salvation. This is the gospel, and the only gospel that we have preached all over this district. Pitching our tent in some mango grove near a village, we have made this our headquarters, and from there have gone by ox cart to hundreds of villages and have told the people of the wonderful Saviour. Many of these people have never even heard the name of Christ before. How they listen and drink in the truth! From this seed sowing we expect the harvest. Then we always gather our Christians and have prayer and services with them at their homes while others stand around and listen. Thank God for the privilege of having had this opportunity for thirty-six years—to have had a little part in this great work!

And you who are supporting preachers or boys in school, or are sending contributions for evangelistic work, you, too, are co-workers. Without your help the work could not be carried on. Keep it up! "Weary not in well-doing, for in due season you will reap if you faint not."

That All-Gone Feeling By a Missionary in China

WHAT did Jonah do when he felt down in the mouth? He prayed. Look it up for yourself; read the book you haven't read since college. If you've been swallowed up by modern unbelief, pray until you find yourself out again, walking in the light of the Sun of righteousness beside the ocean of God's love. Yet whatever the cause, there are some things that trouble us sorely as missionaries, and our work is useless until we find a remedy. I think I've found it; for I've tried it, and it works.

One of the things which troubles us just now is that non-Christians misunderstand our motives. Really, they still think we are agents of imperialism. One man asked me just a few days ago, "Is your fare from America paid by your Government?" And a student asked me, "Does religion have a spiritual purpose, or does it have ulterior motives? Is it really to help people spiritually, or to control them?" Now what can you say to people like that, who won't listen to your answer?

Another even more serious problem is race feeling inside the Christian group. People who should know better, suspect and mistrust their fellow workers of another nation. There is what Paul called "the middle wall of partition," which separates us still in many places. It was evident to some extent at the Jerusalem Conference, and one whole volume was given to it. John R. Mott says: "I predict that as we deal with this problem, which on the human side is an impossible one, there will come moments of sinking of heart, and almost of despair." (Jerusalem Conference Report, Vol. VIII, page 15.) Probably much of this feeling is due to the ambitions of what a very frank group of Indian Christians called in their country "a brown bureaucracy within the Indian church, who will become a menace to the true progress of Indian Christianity far more than the present missionary rulers." (Vol. III, page 42). But whatever the cause, we have the effect to deal with, and it is a very unpleasant effect at times.

A third problem is that of opportunities greater than our spiritual ability to meet them. Despite misunderstanding and past mistakes, there are still great multitudes eager to listen. But here we feel like Philip

when he made a survey of his constituency on the mountain by the Sea of Galilee; five thousand men, and only two hundred pennyworth of bread to feed them with. (See John 6.) Or we feel like the man whose cupboard was bare, whose friend had come on a journey, and he had nothing to give him. (Luke 11. 6.) You know that all-gone feeling. They felt it at Jerusalem last year. The Bishop of Salisbury said: "The trouble of the church to-day is not really the difficulty of the new problems which confront her. It is her lack of fire and zeal, of faith and courage and love. Never, surely, was there a time when the church's eyes were more open to the facts of the world; never was the opportunity more plain and more appealing. And yet the church is slow to move. Schemes there are in plenty; reports in plenty setting forth what needs to be done. But the church lacks the vitality to act upon them. 'The children are come to the birth, but there is no strength to deliver.'" (Vol. VIII, page 24.)

But, thank God, there is a remedy. Jesus blessed the pitiful loaves and fishes; the man's friend yielded to his importunity; God will give the Holy Spirit to them that ask Him (Luke 11. 13); we are always to pray and not to faint. (Luke 18. 1.)

If you are discouraged, pray and rest. You cannot do your best if overtired. Sherwood Eddy says, "What we need on the mission field is not overwork, but overflow." Let the cream rise. "In quietness and confidence shall be your strength." (Isa. 30. 15.) This is a new discovery in business; they call it letting the subconscious mind work for you. But we Christians knew it all the time, or would have if we had read our Bibles more.

But sometimes rest will not do it. If you are still discouraged, there is another reason, perhaps the most important one, the human will. Pray and obey. Perhaps you have been working very hard to cover up your disobedience. If so, how could you fail to be discouraged? Perhaps prayer and rest has shown you this. If so, pray and obey. Go out and do the thing you have been feeling you should do, and then see joy take the place of discouragement. A few minutes of grateful praise will revive the spirit and stimulate faith.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE CHARACTER AND CAREER OF DANIEL

THIRD QUARTER. LESSON IV. JULY 28

Scripture Lesson.—Dan. 1. 1-21; 2. 13-24; 4. 19; 7. 28; 8. 15-18; 9. 20-23; 10. 1-19; 12. 9.

Outside of the book going by his name, Daniel is mentioned in the Old Testament only by Ezekiel (14. 14, 20; 28. 3). In the first two references he is mentioned in connection with two other patriarchs who were famous for their righteousness, Noah and Job. He comes between them in both of these references. Whether the order of these names is as significant as it appears to be, we do not know. But if it has any significance, Daniel, who was traditionally famous for his righteousness and wisdom, lived in patriarchal times before Job. And the rather large place given to significant but puzzling dreams in the book suggests a patriarchal background of the original Daniel. In this respect he is similar to Joseph in Egypt. If this be so of the original Daniel, then the Daniel of our lesson is either a namesake of the patriarch of whose character his was a duplication, or the original Daniel the traditional story of whom has been given a more modern setting to add to its inspirational values.

It is our conviction that the most important thing about Daniel is not his wisdom in interpreting dreams, as important as that may have been considered in his day. And it is not his wisdom in foreseeing and foretelling future events. There are, to be sure, many predictions in the book. The latter half of it (Chapters 7-12) are given to such predictions. Judging by the space they cover it would seem that the book was written chiefly for that purpose. And, indeed, there have been and are men who have attached that prophetic importance to it, and use it as the basis for a scheme of foretelling the future course of history until the end of the world. But whether that scheme be legitimate or not, it makes no difference. The fact is that the more remarkable wisdom of Daniel in outlining the course of history to the fall of the Roman Empire is not the most important thing in the book. But the most important thing in the book, especially for young men of this day, is Daniel's unwavering loyalty to his convictions, to the best traditions of his people, and to the God of his fathers. This is what the author wished especially to stress for all the people of his day. It is the heart of the book. Daniel's superior wisdom in interpreting dreams came to him as a reward of God for his loyalty in not defiling his body. And his more remarkable wisdom in foretelling the course of history came to him as a reward of God for his loyalty to Him as against the decree of the king. The late professor Josiah Royce wrote a book on "The Philosophy of Loyalty." For him loyalty is the one characteristic above all others, which expresses moral uprightness. If that be true, Daniel, as he is portrayed to us in the book going by his name, was easily one of the most upright men who have ever lived.

It is the judgment of most modern Biblical scholars that the book of Daniel was written during the stormy period in Jewish history when Antiochus Epiphanes held sway over the kingdom of Syria. Judea was a part of his domain. This king went to the limit in trying to destroy Jewish culture and to establish a corrupt form of Greek culture in its stead. The Jews did not tamely submit to his authority, but were as ambitious as ever for national sovereignty. Antiochus reckoned that their religion afforded the chief inspiration for their rebelliousness, and that he would not be able to enforce their peaceful submission as long as they believed in the glorious future which their God was to give them. To this end he set his heart on, and bent every energy toward the destruction of their religion. No scheme was neglected that a diabolical mind could devise.

A heart-rending story is told in the second book of Maccabees, one of a collection of late Jewish writings which are not considered as scriptures by us Protestants—a blood-heating story is told of a mother and her seven sons who were horribly tortured to death by Antiochus

because they would not disrespect the tenets of their religion (2 Maccabees 7). The only difference between this story and the story of Daniel and that of his three friends is that the miracles in the latter are significantly lacking in the former. The world has seen no greater heroes of faith than this mother and her sons are said to have been. This book was written after that of Daniel. But it throws a brilliant light on the soul-trying times in which the book of Daniel was probably written. It also shows the need among the Jews of some such inspiration to loyalty as only the appealing example of Daniel could afford. It shows in this mother and her sons the extreme loyalty to the religion of their fathers under the bitterest persecution which the story of Daniel was told to evoke.

Accordingly, we easily understand the significance of the rather large place given to predictions in the story. These predictions themselves were purported to further strengthen the appeal to loyalty already indirectly made in the first half of the story. They show the worth-whileness or the reward for this loyalty. The inevitable conclusion is that just as God had brought Daniel's enemies to destruction, so will He bring the enemies of the God-fearing and God-honoring Jews to destruction; and just as God had honored Daniel because of his loyalty, so, if the Jews will remain loyal in the midst of their persecution, will He honor them in the end, which would not be far distant. And how? The last six chapters of the story answer this question. The honor comes especially in the first chapter of the visions in a verse made famous by Christ in his use of it to describe his second coming (Dan. 7. 13, 14, 18, 22, 27. Compare Luke 21. 27 with Dan. 7. 13). The destruction of the enemies is told throughout these six chapters. But near the close of the story comes again the honor of the loyal and the dishonor of the disloyal in one of the two expressions of the resurrection hope to be found in the entire Old Testament (Dan. 12. 2. Compare with this Isaiah 26. 19). And finally there comes the reward again for those who will be loyal, and also the reward for those who, as the author of the book, strengthens many in their loyalty and wins the disloyal to loyalty.

The former shall shine as the brightness of the firmament; while the latter shall shine as the stars forever and ever (Dan. 12. 3).

Young men, remember Daniel was a young man as you—he is spoken of as a *youth* (Dan. 1. 4). We are not called upon to endanger our life by our loyalty to the God of our fathers to-day. But we are called upon to resist all temptations to disloyalty which come every day in every way. Will we dare to be a Daniel? SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 28, 1929

"I will show unto the king the interpretation"

(By D. D. Martin, D.D.)

Daniel with his friends had a rare chance to represent their wisdom and faith before the king and his counsellors at Babylon. They were trained in the language and customs of the people of Babylon and were given unusual social recognition, so that they had a place in the public feasts and were the more conspicuous because they were foreigners. So this chance to make their religion known was unusual.

They were put to the test in the matter of eating the meat and drinking the wine, a part of which had been offered to the gods, and which would have compromised their religion in a heathen land. A resolution of courage and a prayer of faith saved them. Daniel made a modest request that he be permitted to eat only the plain foods. This steward might get in trouble, for Daniel and his friends were in favor in the king's court and their appearance, if not the best, would be charged to the steward. So they submitted a ten-day test.

Most of us are taken on probation as ministers or missionaries to see if our religion will do for us all we claim. It is the life of the missionary or teacher that counts for most. Daniel and his friends stood the test in so far as appearance goes. They were the best kept and surprised the king's house in the fineness of bearing. But there must be another test. The king, like most ancients, was a believer in dreams. He had a dream which moved him greatly and that was all he could remember about it.

This gave Daniel a chance for a contact. He had studied the king and knew what his dreams should lead to, and knowing the interpretation it was easy for him to tell the dream. We cannot do much for people in the home or foreign field unless we study them, know their thoughts, language, and dreams; then it is easy to bring the message they need. To know the language and thought life is of greatest value to every worker in every land. GAMMON SEMINARY.

Epworth League Topic

JULY 28

By the Rev. J. W. Haywood, D.D.

READING BY THE CAMP FIRE

We are still trying to think how we can keep our summer League meetings out in the open. Our topic for to-day suggests a camp-fire meeting at which reading shall be the main exercise. It is contemplated, of course, that there shall be appropriate discussion. The nature psalms and nature poems ought, of course, to be our reading matter.

Writing of this kind can never be adequately understood and appreciated unless it is read in a situation similar to that in which it was born. I studied Byron's apostrophe to the ocean when I was in high school. I never did feel the smallest iota of the feeling that stirred Byron's heart, until I stood for the first time on the Board Walk at Atlantic City and watched the tumbling, tossing, foaming, unending, unresting Atlantic. Since that time, my heart always feels a profound stirring when I say with Byron:

"Roll on, thou dark and deep blue ocean, roll;
Ten thousand fleets sweep o'er thee in vain."

Here are some samples of the kind of poems that can be found with a little searching.

This one is by Lew Sarett; he is talking of the sunset:

God is at the anvil, beating out the sun;
Where the molten metal spills
At His forge among the hills,
He has hammered out the glory of a day
that is done.

God is at the anvil, welding golden bars;
In the scarlet-streaming flame
He is fashioning a frame,
For the shimmering silver beauty of the
evening stars.

Here is one published by Allen and Uwin:
The little cares that fretted me,
I lost them yesterday,
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish cares of what might happen,
I cast them all away
Among the clover-scented grass
Among the new-mown hay,
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born—
Out in the fields with God.

Little Stories of Achievement

What the Churches Are Doing

Crystal Springs, Miss.—Mt. Zion Methodist Episcopal Church is still alive. Sunday, July 7, was a nice day with us. Ninety-two persons took the Holy Communion at the 11 o'clock service. Collection for the day was \$80.—Reporter.

North, S. C.—Children's Day was observed in St. James Methodist Episcopal Church, North, S. C., June 9, 1929. A fine program was rendered. Three other churches were with us. Amount raised for World Service, \$20.35.—The Rev. J. S. Miller, Pastor; J. D. Treadwell, Reporter.

Deerford, La.—Prairieville Circuit. The rally at Moore's Methodist Episcopal Church, Deerfield, La., of which the Rev. R. A. Taylor is the pastor, was a great success. The total amount raised was \$42.77. We ask you to pray for us that we may continue in the work of our Master. N. V. Taylor, Reporter.

Washington, Fla.—July 1, was a great night in our church. Dr. D. S. Selmore, the district superintendent, delivered a great sermon. Two young men were converted, and joined the Baptist Church. The Rev. Hawkins has been here six years and his term has just begun. The Rev. G. R. Niblack, ex-pastor, prayed for the mourners. God bless Bishop Keeney for sending Dr. Selmore. Collection was \$9. M. Tate, Reporter.

Glasgow, Mo.—Our Children's Day program was carried out in a most able way. Sunday, June 23, with Mrs. H. F. Rives in charge of the exercises, assisted by Mrs. Hattie Woods, Mrs. Nettie Langhorn, Mrs. Allene Cannon, and Superintendent A. G. Grant. A very successful rally was held at Lewis Chapel Methodist Episcopal Church, Sunday, July 7. Club No. 1, Mrs. Sallie Bundles, captain, raised \$94.10; Club No. 2, Mrs. Hattie Woods, captain, raised \$220.84; grand total, \$314.94.—H. T. Reeves, Pastor; Mrs. L. Jackson, Secretary.

Pontotoc, Miss.—On May 26, McDonald Methodist Episcopal Church was host to the wideawake district superintendent of the Laymen Convention, and vice-president of the Sunday school, Brother J. M. Brewer. He made an interesting address to both the Sunday school and Epworth League. He also organized the Fairview Convention Club, which we feel will be very helpful to us in our church and social activities. Brother Brewer gave us new ideas about our Christian duties, and now our hearts are more willing, and with his wonderful instructions we are going forward to do great work. May God add a blessing to Brother Brewer and his work. Mrs. R. P. Bolton, Reporter.

Brooklyn, N. Y.—The John Wesley Methodist Episcopal Church highly appreciates the spirit of unity and brotherhood the Rev. W. A. Hubbard, our pastor, is showing toward the other churches. Sunday, June 16, was a big day for us when the Rev. Martin, of Newark, N. J., and his choir took charge of the annual service of Auxillary No. 1. The Rev. Martin preached a wonderful sermon which will long be remembered. At the close of the service delicious refreshments were served. On June 23 our minister and his congregation attended a rally held by the Rev. Martin. There has been a steady increase in membership during the months. Six persons were admitted into the church.—Eugenia Sealy, Reporter.

North Middletown, Ky.—Sunday, June 23, was a great day at Middletown Methodist Episcopal Church. Music and gospel singing was directed by Mrs. Pearl Rankin Bush, of Lexington, Ky. In the afternoon, Children's Day was observed with a splendid program under the leadership of Mrs. S. R. Alexander and teachers of the Sunday school. On Tuesday evening there was a grand "Feast of Seven Tables," arranged and carried out to perfection by Mrs. Pearl R. Bush, under the auspices of

The Woman's Home Missionary Society. The feast was highly enjoyed by a large audience, after which Mrs. Alexander, the Rev. Broadus, Mrs. H. Small, Mr. Smith, and Mrs. Bush left for the annual meeting of The Woman's Home Missionary Society at Louisville.—The Rev. C. E. Alexander, Pastor.

Springfield, Ohio.—Sunday, July 7, Broadus Methodist Episcopal Church closed one of the greatest days in its history. Rev. Wm. Britt, our pastor, who was sent back to serve us for the third year, called his official board together and outlined a financial program for the purpose of paying off debts and making a general improvement. Generals for twenty States were appointed and reports as follows: Mr. Charlie Green, \$50; Mrs. Lulu Gentry, \$25; Mrs. Crayton, \$25; Mrs. Eva Fox, \$9.10; Mrs. Nancy Valentine, \$10.70; Miss Dorothy Valentine, \$9.10; Miss Ione Artis, \$25.60; Mrs. Edith Smith, \$26.60; Mrs. Julia James, \$28.60; Mr. Virgil Cox, \$2; Mrs. Blanche Ole, \$13.40; Mr. Elmer Clark, \$22; The Rev. Wm. Britt, \$25, making a total of \$272.38. General collection for the day, \$28.56, making a grand total of \$300.94. Iona Artis, Reporter.

Butler, Mo.—The second quarter is crowded with activities at Mt. Zion Methodist Episcopal Church, which means everyone is happy. Sister Kenoly, secretary of Good Literature, reports two new subscriptions for the Southwestern Christian Advocate. The revival, which was held by the Rev. A. L. Reynolds, of St. Louis, and which closed July 16, was a success with one conversion and three accessions. We are also proud of the improvements made on our church building. Our annual rally and basket dinner is to be held Sunday, July 14. The Calendar Club for the month of June reported as follows: Mrs. Janie Misner, \$14.30; Mrs. Maria Stewart, \$6.01; Mrs. Donna Crouch, \$12.85; Mrs. Vengeline Sutton, \$8.50. Total for the day, \$41.66. The Sunday school, under the leadership of Mrs. Rosa Ford, superintendent, is growing rapidly. The Epworth League is also doing nicely. Isabell Kenoly, Reporter.

Athens, Ala.—College View Methodist Episcopal Church is still pressing on the upward way. Sunday, June 30, was a high day. A rally was held on this day for work on our new church. We want to thank the good members of our church and the friends from other churches in the city for helping to make the rally a success. We thank the K. of P., the Court of Calanthe, under the leadership of the Rev. S. L. Sheppard, and the C. M. for a donation of \$18, and Rev. Willhite, pastor of St. James Baptist Church and his good members for \$13, and the clubs which reported as follows: Club No. 1, Bro. Lewis Malone, \$12; Club No. 2, Bro. George Gloss, \$5.50; Club No. 4, Bro. Charles Harris, \$4.50, and the following ladies for soliciting as follows: Miss Elnora Howell, \$4; Mrs. Mary Harris, \$4; Mrs. Willie D. Harris, \$4; Mrs. Maggie Mason, \$12.50; Mrs. R. H. Cox, \$23. Amount raised, \$216.50.—Rev. R. H. Cox, Pastor.

Paw Paw, W. Va.—Sunday, June 9, was a great day for Mt. Olive Methodist Episcopal Church. The church, having been damaged by fire, has been closed for four months for repairs at a cost of \$350. The Ladies' Aid Society purchased the carpet for the floor, assisted in buying paint, and a number of other things; and at eleven o'clock, the morning of June 9, the doors of Mt. Olive were opened once more. Our pastor, Rev. B. J. Pogue, preached a masterful sermon. At three o'clock, the sermon was preached by the Rev. McFarland, white. The Ladies' Aid then served a good dinner on the church lawn. At this date the debt on the church is \$122.53. Many of our good friends from Romney were with us on that date and helped us to make it a success. We wish to make special mention of our pastor, Rev. Pogue, who has stood so loyally by us in our struggle. God bless Rev. Pogue; may he stay long on the Romney charge. We shall stand by him and his good wife, Edward Fields, Reporter.

Marietta, Ga.—Union Chapel Methodist Episcopal Church. With the organization of

six clubs, we were quite successful with our Pastor and Trustees Rally, June 30. During the day we had with us the Rev. F. A. Hunt, of Adairsville, Ga., who enlightened us with a splendid sermon. Sunday morning another visitor was with us in the person of the Rev. N. J. Ross, one of our ex-pastors. The captains for each of these clubs were as follows: No. 1, Sister Lola Jackson, reported \$33.85; No. 2, Miss Gene Patterson, \$13.95; No. 3, Sister Louise Wade, \$9; No. 4, Little Miss Bessie Sturghall, \$16; No. 5, Sister Mattie Delk, \$16.40; No. 6, Sister Freddie Moore, \$13.41. Sister Moore raised her amount through the small children. She offered a prize to the child raising the largest amount. The winner was little Thomas Fortson. Sister Margie Hunter, president of the Junior League presented \$5 from the League. The Rev. Fortson, our good-spirited pastor, gave \$5. The service was closed with a total of \$112.61. May the good Lord still bless us that we may continue these strengthening efforts.—Mrs. Katie Jackson, Reporter.

Mansfield, La.—A large number of persons gathered at Thomas Chapel Methodist Episcopal Church on June 30 to witness and enjoy the thirty-seventh anniversary of the church. The program was rendered as follows: The Rev. L. H. Smith, our beloved pastor, was master of ceremonies; "The Organization of the Church and Its Pastors," by Miss Sarah V. Thomas; "Thomas Chapel as I Know It," by Messrs. Wm. Sharp and Jesse Randle; "The First Sunday-School Superintendent," by Mr. W. R. Gardens, of Wesley Methodist Episcopal Church, Mansfield. A quintet, composed of Miss Virginia Lewis, Messrs. John J. Ferguson and Harry Scott, and Mr. and Mrs. James Lewis, did the singing for the day. The Rev. Beecham, pastor of St. James African Methodist Episcopal Church, preached. He seemed to be at his best and held the congregation spellbound. The next sermon was delivered by the Rev. M. L. Baldwin, pastor of Wesley Methodist Episcopal Church, Mansfield, La. He preached a wonderful sermon, full of thought and wisdom. Other ministers who assisted in the meeting were: the Revs. B. W. Williams, Abb Bristo, and Geo. Tyler. At the night service the Revs. W. M. Walmsley and S. Clariborne delivered the messages, which were enjoyed by all. The services will long be remembered by all who were present. Collection for the day, \$65.73. Too much cannot be said of our pastor, the Rev. L. H. Smith, who is doing excellent work and laboring hard to achieve the great victory.—Miss Neacie E. Thomas, Reporter.

Jonesboro, Ga.—The membership of Andrews Chapel Methodist Episcopal Church is engaged in their Semi-Annual Financial Program for raising funds to lift the debt which is long past due. Sunday, June 30, was roll-calling day for the thirty-eight leaders who pledged to raise \$50 each. Sunday morning at the eleven o'clock hour we were favored with an able sermon by Dr. Willis J. King, from the subject, "Our Personal Knowledge of God." We were inspired to do more for the Master's Kingdom. At 3.30 P. M., we again listened to a strong sermon by the Rev. J. F. Dorsey, our pastor at Fayetteville. At 7.30 P. M., Epworth League was conducted by Miss U. V. Arnold, president. At 8.00 P. M., the Rev. I. C. Rucker brought us a message from the subject, "How Can We Sing a Song of Zion in a Strange Land." We were pleased to have had our beloved district superintendent, Rev. W. B. Wood, with us, and regret that he was not able to stay to the close of the meeting. Those who answered the roll call were as follows: P. L. Inman, \$50; Mrs. P. L. Inman, \$50; M. Bell, \$25; Mrs. E. Bell, \$15; Mrs. A. Lockhart, \$25; Mrs. Ida McElroy, \$5.40; Mrs. E. Hudson, \$18.50; Mrs. D. Henderson, \$15; Mrs. M. Freeman, \$10; Mrs. M. B. Sauder, \$10; Mrs. P. W. Walker, \$3; Miss U. V. Arnold, \$7.55; Miss Mary L. Brown, \$5; Mrs. J. Mann, \$5; Mrs. J. M. Moreland, \$4.05; Mrs. J. B. Babb, \$3.75; Mrs. A. Broughton, \$2; Mrs. L. Higgins, \$12.25; Mrs. M. C. Turnipseed, \$23; Mrs. S. M. Mears, \$3.50; Mr. W. J. Johnson, \$7; Mr. J. C. Sauder, \$14; Mr. J. W. Walker, \$3; Mr. J. W. Burnett, \$26; W. H. Freeman, \$20; Mr. P. S. Sauder, \$5; Mrs. R. R. Robinson, \$12; Mrs. L. Turnipseed, \$1.40; Mrs. I. C.

Crouder, \$2.10; Mr. A. Edmondson, \$6. Others who reported: Mrs. H. Offord, Mr. J. W. Turnipseed, C. S. Sauder, J. S. Johnson, B. Turnipseed, and M. Miller. Public collection, \$3.85. We also wish to thank Heck's Chapel for \$5; Mr. J. C. Beeks, \$2; Mr. J. W. Reid, \$1; Inman Church, \$4; Marietta, \$4. We call

your attention to the third Sunday in July, at which time each member is ask to give \$1 for Clark University. We are also calling upon you to become a reader of the Southwestern Christian Advocate. We trust that every member will soon be a reader of the paper. The Rev. P. L. Inman, Reporter.

Beulah M. Scoggins, president. The opening address was delivered by Mrs. N. B. Scoggins, one of Bingen's most noted rural teachers, on the subject, "Ideal Mothers," which seemed to be the climax of the program. Another interesting feature was the wrapping of the May pole by the Mothers' Jewels. Closing remarks were made by our district superintendent. We are always glad to have him come to us as he always brings valuable information concerning our great church. Collection for the day, \$20.75.—The Rev. B. F. Littlejohn, Pastor; Miss Rhema W. Holt, Reporter.

District Activities

District Rounds

ALEXANDRIA DISTRICT

Fourth Round—Pleasant Hill Ct.: St. James, July 21; St. Matthew, 21; Pleasant Hill, 22; Robeline, 23; Powhatan, 25; Allen, 26; Bayou Scie, 28; Mt. Rose, 28; Rapides, 30; Kynet, 31; Marthaville Ct.: St. Paul, August 4; Rosie Chapel, 4; Cane River, 6; Grand Encore, 7; Bunkie, 9-11; Cottonport, 11; Cheneyville, 13; Lecompte, 14; Trenton Ct., 16; Shady Grove, 17, 18; Swolle, 19; Many Ct., 20-22; New Town, 25; Kiln, 25; Boyce-St. Paul, 27; Boonville, July 28-September 1; Alexandria-St. Paul, 1; Magda, 8; Pineville, 8; Natchitoches, 10-15; Marthaville, 15; Campti Ct., 17, 18; Village, 22; Colfax, 22; Newman, 24-29; Wiltus, 29.

Dear Brethren: The District Conference is past and the Annual Conference is less than three months off. We have but a short time to bring up our reports to the desired mark. Let us make haste lest we fall short of a round report. Yours for the Master.—S. S. Earles, District Superintendent.

AUSTIN DISTRICT

Fourth Round—Georgetown, July 27, 28; Wesley and Simpson, August 4; Lockhart, 11; Luling, 18; Lagrange, 25; Hutto, Granger, and Taylor, September 1; Austin Ct., 8; San Marcos, 11; Littig and Manor, 15; Cedar Creek Ct., 22; Giddings and Winchester, 29; Smithville, October 6; Fayetteville, 13.

Dear Brother Pastors: This is the last quarterly round of the Conference year. We have much to accomplish before the setting of the Conference, October 23. Let's get busy now. Let's not wait until so near Conference before we begin. Raise the balance of your World Service money, your Conference claimants, Episcopal Fund, General Conference expense, and your next year's Conference Minute money. Let these items of general interest claim our interest during this quarter. Let's do our best to bring up a creditable year's work. Trusting that we may be blessed with a good report, I am yours brotherly.—C. E. Whitaker, District Superintendent.

CLEVELAND-COLUMBUS DISTRICT

Second Round—Lee Street, July 18; 11th Street, 19; Clair Chapel, 21; Dayton, 29; Centenary, August 2; White Street, 4; Lincoln Heights, 8; Cory-Cleveland, 9; Kinsman Mission, 11; Mt. Pilgrim, 11; Akron District Conference, 14-16; Mt. Pleasant, 19; Friendship, 18; Miles Heights, 18; New London, 20; Oberlin, 24; Lorain, 25; Elyria, 26; Urbana, 28; Xenia, 29; Youngstown, 30; Canton, September 2; Marietta, 3; Steubenville, 7; Mt. Pleasant, Ohio, 8; Martin's Ferry, 8; Bellaire and Bridgeport, 9; Cadiz and Flushing, 10; Delaware and Marion, 11; Toledo, 14; Troy, 15; Portsmouth, 22.

A Spirit-filled church never fails. Let us build up our form by worship, backed by the old-time evangelistic fire.—Irvine Garland Penn, Jr., District Superintendent.

LAKE CHARLES DISTRICT

Fourth Round—Oliver Ct., August 3, 4; Jeanerette, 5; Patoutville, 6; New Iberia, 10, 11; St. Martinville, 11, 12; Lafayette, 18; Briggs, 16; Crowley, 17, 18; Eola, 20; Melville, 22, 23; Lake Arthur, 24, 25; Welch, 27, 28; Spring Creek, September 1; Oakdale, 2; Leesville, 7, 8; Waxia Ct., 14, 15; Lake Charles, 20-22; Washington, 28, 29; Opelousas, 29, 30. Dear Brethren: We have run well, but remember the fight is not over. Conference claimant, General Conference expense, hospital, Southwestern Christian Advocate, and other claims must be raised by the help of God. Let us put it over. Yours for success, Rev. W. J. Hampton, District Superintendent.

MARSHALL DISTRICT

Fourth Round—Ore City, July 27, 28; Concordia, 28, 29; Jefferson, August 3, 4; Lassater, 10, 11; Mallalieu, 11, 12; Marshall Ct., 17, 18; Edwards Chapel, 18; Ebenezer 18, 19; Waskom, 23; Texarkana Ct., 24, 25; Texarkana and St. Paul, 25, 26; Harleton Ct., August 31-September 1; Smithland, 7, 8; Daingerfield, 14, 15; Pittsburg, 15, 16; Cason, 15; Woodlawn, 21, 22; Mineola, 28, 29; Lodi Ct., October 5, 6; Queen City, 12, 13; St. James, 12, 13.—A. J. Newton, District Superintendent.

MONROE DISTRICT

Fourth Round—Sterlington, July 26-28; Mt. Nebo, August 16-18; Bonita, 23-25; Lake Providence, September 6-8; Bastrop, 13-15; Clayton Ct., 18, 19; St. James, 20-22; St. Paul, 27-29; Washington, September 31-October 1; Jones Ct., 6.

Dear Brethren: This quarter finishes up our year's work. Thus far it has been a pleasure to meet each quarter the pastors. We come now to the District Conference. I am asking that each church on the district close and attend the District Conference. Let us come prepared to pay our Area Council expense, Flint-Goodridge Hospital, New Orleans College, Southwestern Christian Advocate, General Conference expense, Episcopal Fund, and Pensions and Relief. Let us make the Monroe District what it should be. Yours in Christ.—The Rev. C. Spears, District Superintendent.

OMAHA DISTRICT

Second Round—Des Moines, Iowa, July 28, 29; Waterloo, Iowa, 30; Omaha-Union, August 4, 5; Marshall, Iowa, 11, 12; Lincoln, Nebraska, 18, 19; Mitchell, S. D., 20; Omaha-Clari, 25, 26; Mason City, Iowa, September 1, 2; Sioux City, Iowa, 8, 9; Grand Island, Nebr., 15, 16; Central City, Nebr., 17, 18; Norfolk, Nebr., 19; Concordia, Kans., 22, 23; Ottumwa, Iowa, 29, 30.

Dear Brethren: We are workers together with God, which makes us co-respondent with Jesus Christ for the redemption of the world. The Omaha District offers unlimited opportunities for partnership with God, and promises large dividends on your investment of prayer. Let every pastor organize his church and seek in every way to co-operate with other community institutions. Don't forget that your chief business is to win souls for Jesus. Put the Southwestern in every home; send your World Service to the general office monthly; don't forget your area budget is to be paid quarterly; raise all your claims in a regular and systematic way. Our District Conference, Epworth League, and Sunday School Convention will be held in Marshalltown, Iowa, August 7-11. Let pastors and delegates come with hastening feet and happy hearts to join us there, "On business for the King." Please accept my thanks for your co-operation. Yours for service, Spencer Ray, District Superintendent.

Quarterly Conferences

BINGEN, ARK.

The second Quarterly Conference convened at Ebenezer Church May 11, 12, with District Superintendent W. C. Rivers in the chair. The business of the Conference was dispatched with ease. Reports were very good. Sunday, May 12, was a high day in Zion. Sunday school was very orderly conducted by the superintendent. At eleven o'clock the Rev. W. C. Rivers preached a wonderful sermon. May God bless this messenger of the Lord, that he may live long to preach His word. At three o'clock a most excellent Mother's Day program was rendered under the direction of The Woman's Home Missionary Society, Mrs.

CRYSTAL SPRINGS, MISS.

The third Quarterly Conference of the Bridgeville charge was held at Little Rock Methodist Episcopal Church, June 29, 30, with the Rev. G. W. Coleman, district superintendent, presiding. The business was dispatched with care. After some interesting remarks by the district superintendent the roll was called. Nearly all of the officers were present with good reports, which showed progress along all lines. Sunday was a great day at Little Rock. The superintendent preached a strong sermon at 11.30 A. M. Dr. Coleman is a great preacher and we are always glad to have him. Too much praise cannot be given our loyal pastor, Rev. B. J. Cooper, who knows no failure. The district superintendent was paid in full. Total amount raised during the Conference, \$40.15.—Mrs. S. E. Price, Reporter.

DEERFIELD, FLA.

The second Quarterly Conference was convened at St. Paul Methodist Episcopal Church, June 15, 16, with the Rev. D. W. Demps, district superintendent, presiding. The Conference was well attended. All officers were present with good reports, showing much improvement. Dr. Demps asked that this charge send in at least three more subscriptions to the Southwestern Christian Advocate. He also spoke of the progress of his work on the district. On Sunday morning at 9.30 A. M., Sunday school was conducted by the superintendent, Bro. J. L. Miller, who works faithfully for the interest of the Sunday school. At eleven o'clock we were lifted spiritually with a great sermon by our good pastor, and at 6 P. M., Epworth League was conducted by the president, Miss Ethel Mae Warren. The League is doing nicely. At 8 P. M., we were favored with a noble sermon by the district superintendent and every heart was made to burn while this great messenger gave to us as God gave to him. Collection, \$19.60. We paid the district superintendent in full. The membership here is small, but there are no cowards in the band because Jesus is on our side. We ask everyone to pray for our continued success.—Ethel Mae Warren, Reporter.

HAZLEHURST, MISS.

The third Quarterly Conference of the Hazlehurst and St. Morris charge, Brookhaven District, convened July 6, 7, with the district superintendent, Rev. G. W. Coleman, presiding. Nearly all of the officers were present, and there seemed to be prosperous conditions in all lines of church work. Raised in the Quarterly Conference, \$45; raised during the quarter, \$140; raised for World Service, \$10; education, \$18; total raised this quarter for all purposes, \$213. We are planning to put over the entire program of the church by Annual Conference time. The Rev. B. W. Robinson is our pastor. Where he leads we will follow.—Reporter.

LOUISVILLE, MISS.

The third Quarterly Conference was held at Pleasant Grove Methodist Episcopal Church, June 29, 30. The Conference was a success both spiritually and financially. Collection raised, \$33. Our district superintendent, the Rev. C. V. Heffner, preached a strong sermon which was enjoyed by all who heard him. The spirit in which the communion was received was inspiring. With such able leaders as our district superintendent and pastor, the Rev. A. A. Wright, and with such a large number of ambitious young people, Pleasant Grove cannot help but go onward and upward.—Ora E. Glenn, Reporter.

MALTA BEND, MO.

Sunday, June 30, was a great day for the pastor and members of Crutchfield Methodist Episcopal Church, Malta Bend, Mo., this being the first Quarterly Conference. The district superintendent, the Rev. E. W. Hannah, was with us, and at 11 A. M., brought us a splendid message, which was felt by all present. At 3 P. M., the pastor led in a very spiritual devotion, after which the district superintendent introduced the Rev. W. F. Walker, pastor of our Methodist Church at Marshall, Mo. He preached a most excellent sermon. We were favored with the presence of the Revs. H. C. Dreame, and H. R. Wilson, of the African Methodist Episcopal Church. The pastor preached at the night service. The offering for the day was \$35.35. The district superintendent left full of smiles and the pastor and his wife were well pleased.—Florence Patterson, Reporter.

MINEOLA, TEXAS

The third Quarterly Conference of the Mineola circuit was held Saturday, July 6, with the Rev. Dr. A. J. Newton in the chair. The business session was held Saturday evening in Johnson Methodist Episcopal Church. The district superintendent made some timely remarks concerning the district, the Wiley Endowment campaign, and the City and Rural Pastors' School. He stressed the need of the pastors' attendance, as it will help them to keep abreast with the forward movement of the church. At the 11 o'clock service the superintendent preached at the Brooks Methodist Episcopal Church to a crowded house; his sermon was inspiring, logical, and spiritual. He carried us to a mountain of vision. The Wiley Singers were also with us Sunday. They were under the management of Prof. Hodge, who made some remarks; also the singers sang several selections during the morning service. The night service was turned over to Prof. Hodge and the singers. Prof. Hodge gave an able address to the young people which was enjoyed by all present. The singers did credit to themselves. We gave Prof. Hodge \$166 in subscriptions for Wiley Endowment. Money raised during the quarter was \$36.50.—Oscar Clark, Reporter; C. C. Smith, Pastor.

District Conferences and Conventions

LA TECHE DISTRICT CONFERENCE

The La Teche District Conference convened at Union Methodist Episcopal Church, Morgan City, La., June 26-30, 1929. The Rev. H. Daniels, district superintendent, presided. The Conference session opened at 8 A. M., Wednesday. After holy communion was administered, the roll was called, and the following ministers answered: the Revs. H. R. Bernard, I. E. Badie, T. R. Wallace, R. A. Walmsley, John McCallum, J. C. Coleman, Jarrett Green, J. O. Richards, A. M. Taylor, and S. G. Reed. Conference organization: J. O. Richards, secretary; A. M. Taylor, assistant secretary; I. E. Badie, W. D. Martin, statisticians. Wednesday night, sermon was preached by the Rev. I. E. Badie. Everybody present enjoyed hearing him. Thursday morning, the Rev. J. O. Richards delivered the sermon, which was indeed a treat for all. At the evening session a paper was read by the Rev. Jarret Green. Dean R. B. Hayes, of New Orleans College, brought greetings from New Orleans, and said many encouraging things to the Conference. Devotions were led Thursday night by the Rev. W. D. Martin and John McCallum. Missionary sermon by the Rev. O. C. Daigle; subject, "A Great Feature in the Great Commission," after which Dean Hayes delivered a masterful address from the subject, "Builders." Devotions were led Friday morning by the Rev. W. D. Martin and Jeff Weltan, after which the district superintendent read his report, which showed an increase in all lines. The World Service report showed an increase of \$400 over last year. Each pastor made good reports of their work. The Rev. Bernard preached a wonderful sermon on Friday night; subject, "The Supreme Call," after which the Rev. A. M. Taylor extended an invitation to sinners. Fifty young

people came forward for prayer. The Revs. McCallum, Coleman, Martin, and Reed also preached soul-stirring sermons. At 8 P. M., Friday, The Woman's Home Missionary Society, led by the cultured wife of the district superintendent, Mrs. L. Daniels, made a great showing. The Rev. I. Catherine preached a very instructive sermon at this time. Too much cannot be said of this good woman of the church, who is working side by side with her husband. And last, but not least, we mention the wonderful way in which the Conference was entertained by the good people of Morgan City, also the hustling pastor, Rev. W. R. Washington. The Rev. Smiley opened his doors that the Conference session might be held there, Union not being yet completed. The District Conference at Morgan City was indeed one of the greatest Conferences spiritually, financially, and intellectually that was ever held on the La Teche District. The offering for the week was \$200.—The Rev. O. C. Daigle, Reporter.

MERIDIAN DISTRICTSUNDAYSCHOOL, EPWORTH LEAGUE, AND LADIES' AID CONVENTION

The Sunday School, Epworth League, and Ladies' Aid Convention of the Meridian District convened at Sherman Hill Methodist Episcopal Church, Lake, Miss., June 27-30. On account of rain the Conference was delayed. June 28, the meeting was opened with devotional exercises conducted by the Rev. J. A. Williams. The annual address was delivered by the president of the Sunday School Convention, Bro. J. S. LaGrone. The following topics were discussed, "What Are the Sunday Schools Doing on the District for World Service?" led by the Rev. S. L. Harrison, of Hickory and Newton charge; "The Financial Ability Throughout the District," led by the Rev. A. Nelson, pastor at Philadelphia; "The Special Life of the Sunday School Throughout the District," led by the Rev. E. G. Webb, pastor at Scooba. At 7 P. M., the young people of Pleasant Valley Methodist Episcopal Church rendered a wonderful program, which was enjoyed by all. Afterwards, a noble sermon was preached by the Rev. A. Nelson. Saturday morning the meeting opened at eight-thirty. The Ladies' Aid president, Mrs. A. Green, took the chair, and made her annual address, which was enjoyed by all. The roll was called and all auxiliaries reported. The total amount raised for all purposes in the convention, \$158.15; number of churches represented, 11; number of delegates answering roll call, 24. Our district superintendent was delayed by the lateness of the train, but was just in time to bring us a great message. Dr. Morgan is the right man in the right place. The following officers were elected: Jas. LaGrone, district president of the Sunday School, post office, Meridian, Miss.; Miss A. Green, Meridian, Miss, district president of the Epworth League; Mrs. Bettie Ware, Newton, Miss., district president of the Ladies' Aid Society; Mrs. Ethel Morgan, Montrose, Miss., corresponding secretary; Mrs. A. G. Hendrick, Lake, Miss., recording secretary; Mrs. R. Jimmerson, Meridian, Miss., district supervisor. Too much cannot be said of Rev. J. H. Hendrick, the pastor, and the good people of Sherman Hill. In spite of the rain, we were highly entertained. The next meeting will be held at Mt. Zion Methodist Episcopal Church, Montrose, Miss.—The Rev. S. L. Harrison, Reporter.

OCALA DISTRICT SUNDAY SCHOOL, EPWORTH LEAGUE, AND WORLD SERVICE CONVENTION

The thirty-sixth annual session of the Ocala District Sunday School, Epworth League, and World Service Convention of the Methodist Episcopal Church convened at New Hope Methodist Episcopal Church, Citra, Fla., June 27-30, 1929. The Thursday morning session was opened by the Rev. F. E. Welch, district superintendent. The following officers were elected: Prof. S. H. Kelly, secretary; Miss Ruby Wilson, assistant secretary; Miss Gussie Nelson, statistician; Mrs. Frankie Collins, assistant; Mrs. Sarah Bell, treasurer; A. C. Kelly, assistant treasurer. Several were then introduced by the district superintendent, including the Rev. D. S. Selmore, district superintendent of the Gainesville District; the Revs. T. V. Williams

and Rowe, from Gainesville, and the Revs. Epton and Houston, of the African Methodist Episcopal Church, Ocala, Fla. The convention was glad to have them present. The Rev. Welch then made his report to the convention, which was enjoyed by all.

Devotions were conducted at 8.30 P. M. by Bro. J. Bell. The superintendents of the Sunday schools made their reports. A paper was read by Miss Gussie Nelson Hawthorne; subject, "How to Use Sunday." Some very interesting points were brought out on this subject by the Revs. Hall and Wilson. Another paper, by Miss Ruby Harvey, "Which Is the Most Essential, a Christian Leader or Christian Follower?" discussed by Prof. F. J. Kelly. The paper read by Prof. S. F. McCoy, "Sunday Movies," was discussed by the Revs. Hall, Williams, and Wilson. Then followed an address by the Revs. D. S. Selmore and L. W. Williams. At 8.30 devotions were led by the Rev. Charlie Thomas, after which followed the welcome addresses on behalf of the Sunday school and Epworth League and response to same. The sermon by the Rev. W. M. Franklin was enjoyed by all. Collection for the day, \$10.

Friday morning session was opened by the Rev. G. S. Lee. Several subjects were then discussed: "The World Service Program," "How to Increase the Attendance in Sunday School," "The Value of Christian Leadership," "What Are the Fruits That Christians Should Produce?" "Does Belonging to a Church Make One a Christian?" "Is Punctuality an Asset to Loyalty?" all of which were enjoyed. Music was also enjoyed. At 9.30 the services were conducted by the Rev. J. James. The Rev. Welch, the district superintendent, presented the speaker of the evening, the Rev. B. E. Hall, who preached a soul-stirring sermon. Saturday morning session was opened by Bro. Keller. The district superintendent delivered a splendid address. The following delegates were elected to go to Waycross, Ga.: Ministers: the Revs. S. B. Wilson, A. Miles, E. J. Young, J. W. Robinson, J. E. A. Keeler. Laymen: Messrs. W. E. Jenkins, Charlie Thomas, B. J. White, A. C. Kelly, and Miss Ruby Harvey.

After several other timely subjects which were discussed, the committees made their reports. Committee on Sunday School, Mrs. Frankie Collins, secretary; the Rev. S. B. Wilson, chairman. Epworth League, Miss Ruby Harvey, secretary; Prof. Kelly chairman. Temperance, Mrs. Margaret S. Richardson, secretary; Prof. S. F. McCoy, chairman. Education, Miss Ruby Harvey, secretary; Prof. Kelly, chairman. Subscribers for the Southwestern, Mrs. R. B. Reid, Red-dick, Fla.; Miss Maybell Booker, and Mr. Jesse Truel, Hawthorne. The district choir rendered a program Saturday evening at 9.30, which was enjoyed by all present. Sunday morning, at 9.30, Sunday school was conducted by Bros. S. F. McCoy and A. C. Kelly. The Sunday-school services were very good. Collection was \$3.25. At 10.30, love feast was conducted by the Revs. Young and Hearst. At 11.30 the district superintendent, Rev. F. E. Welch, preached a strong and noble sermon. Collection, \$11. Devotional exercises were led at 3.30 by Bro. C. Thomas. A wonderful sermon was preached by the Rev. S. B. Wilson. The Epworth League was conducted at 7.30 by Miss Maggie Lewis and Mrs. Sarah Bell. Music was rendered by Miss Parker, of Ocala. The program was a splendid one. At 8.30 the Rev. A. Miles preached a soul-stirring sermon. Resolutions were then received and adopted.

This was one of the best sessions of the Ocala District. The good people of Citra did everything to make it a success. May the Lord bless you all.—The Rev. F. E. Welch, District Superintendent; S. K. Kelly, Secretary; Miss Cula Reid, Reporter.

SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

The Sunday School and Epworth League Convention of the Sallsbury District, Delaware Conference, was held at Metropolitan Methodist Episcopal Church, Bayside, Va., June 11-13, under the supervision of the Rev. Dr. D. W. Henry, district superintendent; W. N. King, president; Miss Lottie L. Brown, secretary; the Rev. R. C. Hughes, pastor.

Throughout the convention the most summery weather prevailed. The new district superintendent, who is making history for the Salisbury District by his simple, direct, and masterful method, had the pleasure of seeing one of the largest and finest representation of delegates to the convention. Certainly if it was not the largest attendance, there was never any finer representation of calibre and culture on the part of the young, bristling life of the district.

Tuesday, June 11, literary program. The literary program was by no means misnamed. It was characteristically a literary program. The orations, readings, solos, and duets were rich in quality and in volume. They indicated a fine sense of aesthetic appreciation. One could not help noting the striking advance the young people are making in literature and in art—an eloquent testimony of the exacting demands of the curricula of our day for the best in latent, potential, and acquired ability.

The welcome address was given by Mr. B. T. Hall in such a graceful manner as to give the utmost assurance, not merely of his felicity of speech as of the willingness and readiness of all Bayside to entertain their guests in right royal Virginia style. Mr. Ethelbert Cordery, who was, possibly, the youngest youth ever appointed to respond to a welcome address, rose eminently and sublimely to the occasion.

On Wednesday, June 12, papers which revealed marked ability were read by Miss Martha Morris, Miss Grace Colburn, and Miss Vivian Hughes, on the cradle roll and beginners, intermediate and senior departments, respectively, of the church school.

A highly inspirational address was delivered by the Rev. J. I. Peaco on "Personal Knowledge of Jesus Christ." It was not difficult for the address on "Evangelism," by the Rev. John F. Colburn, which immediately followed, to be caught up on the crest of the previous effort and taken to an elevation unusually attained at Sunday school and Epworth League conventions. A dedicatory service was the logical issue of these two strong and effective addresses. The net result was the conversion of one of the delegates.

In a symposium, entitled, "Departmental Activities," very informing addresses were given, as follows: "Spiritual Activities," by the Rev. Maurice Anderson; "Evangelistic Activities," by Mrs. E. M. Neils; "Social Activities," by Mrs. Rosa Cheers; "Recreational Activities," by the Rev. W. H. Mears.

A carefully prepared address on "Group Thinking" was delivered by the Rev. L. H. McArthur.

Thursday, June 13, practical and informing addresses were delivered, as follows: (a) Morgan College Institute, Mrs. E. M. Neils; (b) Daily Vacation Bible School, Mrs. Beulah Henry; (c) Mid-Winter Institute, the Rev. D. W. Henry, D.D.

There are not many men who have the ability to make a highly educational address no less highly inspirational and markedly spiritual. Among those who have this rare ability, Principal T. H. Kiah, Ped.D., is a peer. His address, "Go Up and Possess the Land," will not soon be forgotten.

A fitting climax to a great convention was the sermon preached by the Rev. D. G. Waters, pastor of John Wesley Methodist Episcopal Church, Salisbury, Md.

Election of fraternal delegates: Miss G. Colburn to the Wilmington District; the Rev. D. G. Waters, alternate. Miss Vivian Hughes to the Easton District; the Rev. L. H. McArthur, alternate. Mr. Ethelbert Cordery to the Philadelphia District; the Rev. F. T. Johnson, alternate. Mrs. Rosa Cheers to the New York District; the Rev. R. W. Cheers, alternate.—The Rev. F. G. Campbell, Reporter.

Obituaries

JACKSON—Sister Janie Jackson was born in Neshoba County, February 15, 1892. When but a girl she was happily converted in Mt. Carmel Baptist Church at Pelahatchie, Miss. In 1917 she was united in matrimony to Mr. R. H. Jackson. They moved to Jack-

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Oklahoma	Guthrie, Okla.	July 16-21	J. H. Ellis
San Angelo	Brownwood, Texas	July 16-21	S. D. Mosely
Greensboro	East Greensboro, N. C.	July 17-20	J. P. Morris
Shreveport	Shreveport, La.	July 17-21	J. C. Calvin
Winston	Rural Hall, N. C.	July 17-21	J. A. Baxter
Bluefield	Bluefield, W. Va.	July 17-21	B. J. Martin
Charleston	Ladson, S. C.	July 17-21	C. C. Clark
Nashville	Dickson, Tenn.	July 17-21	W. B. Crenshaw
Gulfside	Picayune, Miss.	July 18-21	A. L. Holland
Brookhaven	Tylertown, Miss.	July 18-21	G. W. Coleman
Gulf	Fort Myers, Fla.	July 18-21	J. S. Todd
Jacksonville	Jacksonville, Fla.	July 18-21	H. W. Bartley
Corpus Christi	Corpus Christi, Tex.	July 23-28	C. W. Franklin
Vicksburg	Fayette, Miss.	July 24-28	J. R. Ross
Navasota	Brenham, Texas	July 24-28	T. S. Pryor
Greenville	Greenville, S. C.	July 24-28	J. E. C. Jenkins
Baton Rouge	Clinton, La.	July 24-28	Chas. Anderson
Evansville-Louisville	Versailles, Ky.	July 24-28	G. W. Tindall
Atlantic	Sandford, Fla.	July 24-28	D. W. Demps
Murfreesboro (Stone's River)	Murfreesboro, Tenn.	July 24-28	J. T. Patillo
Spartanburg	Greer, S. C.	July 24-28	L. W. Williams
Sumter	Mechanicsville, S. C.	July 24-28	B. F. Bradford
Wilmington	Goldboro, N. C.	July 24-28	G. M. Phelps
Bennettsville	Bennettsville, S. C.	July 24-28	J. D. Whitaker
Wilmington	Goldboro, N. C.	July 24-28	G. M. Phelps
Jackson	Canton (Ct.), Miss.	July 25-28	J. S. Williams
Western	Newton, N. C.	July 25-28	N. J. Pass
Waycross (No. End)	Barnesville, Ga.	July 26-28	D. R. Cooper
Greenwood	Carrollton, Miss.	July 30-Aug. 4	J. H. Wesley
Tuscaloosa	Clinton, Ala.	July 30-Aug. 4	F. W. Williams
Griffin	College Park, Ga.	July 31-Aug. 4	W. B. Wood
Tuscaloosa	Clinton, Ala.	July 31-Aug. 4	F. W. Williams
Houston	Houston, Texas	July 31-Aug. 4	J. S. Scott
Kansas City	Glasgow, Mo.	July 31-Aug. 4	E. W. Hannah
Montgomery	Brewton, Ala.	July 31-Aug. 4	P. P. Wright
Birmingham	Hobson City, Ala.	July 31-Aug. 4	J. W. Thomas
Beaufort	Walterboro, S. C.	July 31-Aug. 4	N. T. Bowen, Jr.
Memphis (1st section)	Cedar Grove, Tenn.	Aug. 1-4	L. A. Armstrong
Orangeburg	Jamison, S. C.	Aug. 1-4	J. B. Taylor
Durant	Sturgis, Miss.	Aug. 6-11	C. V. Heffner
Charleston	Pittsburgh, Pa.	Aug. 6-11	E. A. Haynes
Monroe	Sterlington, La.	Aug. 6-11	C. Spears
South Baltimore	Lusby, Md.	Aug. 6-11	F. F. King
Tupelo	Athens, Miss.	Aug. 6-11	B. W. Wynn
Omaha	Marshalltown, Iowa	Aug. 7-11	Spencer Ray
Savannah	Jesup, Ga.	Aug. 7-11	S. D. Bankston
Beaumont	Livingston, Texas	Aug. 7-11	C. H. Penilton
Gainesville	Pineville, Fla.	Aug. 7-11	D. S. Selmore
Cincinnati-Lexington	Falmouth, Ky.	Aug. 7-11	L. E. Jordan
Atlanta	Atlanta, Ga.	Aug. 7-11	D. H. Stanton
Hattiesburg	Stonewall, Miss.	Aug. 7-11	E. A. Wilson
Fort Smith	Conway, Ark.	Aug. 7-11	J. L. Bryan
Huntsville	Triana, Ala.	Aug. 7-12	J. W. Whitfield
Opelika	Dadeville, Ala.	Aug. 8-11	J. C. Chuman
LaGrange	LaGrange, Ga.	Aug. 8-11	J. B. Maddux
Cleveland-Columbus	Akron, Ohio	Aug. 14-16	I. Garland Penn, Jr.
Waynesboro	Statesboro, Ga.	Aug. 14-18	W. H. Odum
Memphis (2d section)	Dyersburg, Tenn.	Aug. 14-18	L. A. Armstrong
Gainesville	Gainesville, Ga.	Aug. 14-18	N. J. Crolley
Hot Springs	Paraloma, Ark.	Aug. 14-18	W. C. Rivers
Alexandria	Winchester, Va.	Aug. 14-18	J. U. King
Holly Springs	Ripley, Miss.	Aug. 20-23	A. G. Cole
North Baltimore	Baltimore, Md.	Aug. 20-25	Geo. E. Curry
Starkville	Tibbee, Miss.	Aug. 20-25	D. Green
Paris	Paris, Texas	Aug. 20-25	W. L. McDonald
Clarksdale	Drew, Miss.	Aug. 20-25	C. W. Butler
Meridian	Philadelphia (Ct.), Miss.	Aug. 21-25	D. L. Morgan
St. Louis	St. Louis, Mo.	Aug. 21-25	G. D. Hancock
Rome	Carrollton, Ga.	Aug. 21-25	C. L. Johnson
Florence	Marion, S. C.	Aug. 21-25	R. F. Harrington
Ocala	Hawthorne, Fla.	Aug. 22-25	F. E. Welch
Washington	Upper Marlboro, Md.	Aug. 28-Sept. 1	R. F. Coates
Topeka	Topeka, Kan.	Aug. 28-Sept. 1	A. Talbert
Little Rock	Clarendon, Ark.	Aug. 28-Sept. 1	W. S. Sherrill
Philadelphia	Bridgeton, N. J.	Oct. 1-3	W. C. Thompson
Wilmington	Dover, Dela.	Oct. 15-17	D. H. Hargis
Easton	Ridgeley, Md.	Oct. 22-24	Wm. J. Helm

son in 1917, and in 1918 joined Pratt Memorial Methodist Episcopal Church during the pastorate of the Rev. J. W. Isable. From the time of her joining to the time of her death she was a faithful, loyal, active member. Nothing she had was too good for her church. She worked cheerfully, she gave cheerfully, she died cheerfully. To her pastor she said, "There's nothing between my soul and my Saviour." On June 13, she went home to receive her crown. She leaves a husband, a father and mother, many other relatives, her church, and numerous friends who will miss her here, but who will meet her there. Her funeral was conducted from Pratt Memorial Methodist Episcopal Church by her pastor, the Rev. A. B. Keeling.—Reporter.

JONES—Death invaded the membership of Mt. Sinai Methodist Episcopal Church, Hazlehurst, Miss., and claimed Sister Meviny Jones, a faithful member of the church. She was born May 15, 1865, and died May 22, 1929. She was true to every cause of the church and bore her illness with patience. She leaves a husband, seven children, and a host of friends to mourn her passing. The funeral was conducted by the Rev. A. J. Bradley.—The Rev. B. W. Robinson, Pastor.

McMORRIES—Brother Wm. McMorries, a faithful member of Wesley Methodist Episcopal Church, Carthage, Miss., answered the roll

call June 28. We hate to give him up. Bro. McMorries was seventy-six years old at the time of his death. He was a class leader and loved by all who knew him. He leaves to mourn their loss, a wife, two sons, and many friends. The Rev. F. L. Woods, his pastor, officiated. Sleep on, Bro. McMorries; we will see you again.—E. Jackson, Reporter.

SIMON—Luther Simon, Shuquaik, Miss., born in 1909, died May 11, 1929, at the age of twenty. He was a member of Asbury Methodist Episcopal Church. Two days before he died, he said, "I know He is my Father, and I am His child." Dr. Malone, of the African Methodist Episcopal Church, officiated.—Reporter.

SPENCER—Mrs. Susie Spencer, of Beaumont, Texas, the beloved sister of the Rev. J. B. Johnson, Baton Rouge, La., passed away in that city on Tuesday, July 2. She was buried Wednesday afternoon from St. James Methodist Episcopal Church. The Rev. Mays, pastor, officiated. She leaves to mourn their loss, a brother, the Rev. J. B. Johnson; several children, nieces and nephews, and many other relatives and friends. Rev. Johnson, the beloved pastor of Wesley Methodist Episcopal Church, Baton Rouge, La., is back home again, having attended the funeral in Beaumont. Comforting telegrams, floral offerings, and words of sympathy were sent to him by his

members, and his friends share with him his sorrow.—Mrs. H. A. Nelson, Reporter.

TOWNSEND—After eighty-five years of journey in this world, the Rev. I. Townsend, a faithful veteran of the Central Alabama Conference of the Methodist Episcopal Church, was called to his reward. The Rev. Townsend was born in Elmore County, near Wetumpka, Ala., March 15, 1844. He was converted in early life and joined the Methodist Episcopal Church. He felt the call of the ministry and made preparation for same. He was considered one of the best informed men of the Conference because he continued to study. He was a staunch supporter of Gammon Theological Seminary and influenced many to attend said school. He was the founder of St. Paul Church and many other churches around Birmingham. He was presiding elder of the Birmingham District for two terms and the Huntsville District one term. He was admitted to the Alabama Conference at Cornhouse Camp Ground in Randolph County, 1876, at which time the Central Alabama Conference was organized. His last words were about saving souls. He leaves to mourn their loss one son and two daughters. The Methodist Preachers' Union took charge and handled the remains of the Rev. Townsend. Appropriate services were held at St. Paul Church, the Rev. J. W. Wright was master of ceremonies, and District Superintendent J. W. Thomas gave the funeral oration. Peace be to his ashes; may his mantle fall upon us.—R. R. Williams, Reporter.

WALKER—Sister M. E. Walker, of Laurenee, Miss., died June 8, 1929. She was sixty-three years of age and had been a member of the church for forty-eight years. She was a faithful worker in the church as secretary of the Home and Foreign Missionary Societies, secretary of the Home and Foreign District Associations, secretary of the Sunday School Convention, and corresponding secretary of the East Mississippi State Convention. Sister Walker was always at her post of duty. She leaves to mourn her passing, a husband, five children, five grandchildren, two brothers, three sisters, and a host of friends. The funeral was attended by the Rev. J. H. Kirkland, pastor of Jerusalem Baptist Church, and the services were held in the Methodist Episcopal Church.—M. E. Curry, Reporter.

WHITE—Mr. Zack White, a member of East End Methodist Episcopal Church, Richmond, Ky., passed away at his home, June 15, 1929. Mr. Zack White had given more than sixty years of service to the church. Although he had been in declining health for some time, he had continued his church work. For many years he had been at the head of the church school, and every Sunday morning gathered around him a host of young people to study the mysteries of the Scripture. East End Church has lost one of its strongest members. He leaves behind him a host of relatives and friends to mourn his passing. The funeral services were conducted Monday, June 17, by the Rev. Brown, a former pastor and friend.—The Rev. W. H. McCallum, Pastor.

WILLIAMS—Sister Eliza Williams, one of the oldest members of Mt. Zion Methodist Episcopal Church, Crystal Springs, Miss., died a few days ago in full triumph of faith. A host of friends attended the funeral. Sister Williams is gone but not forgotten. Her pastor, the Rev. H. E. Morgan, officiated.—Reporter.

WILSON—Mrs. Emily K. Wilson was born in Wythe County, Va., about seventy-five years ago, and died recently at Greenville, Tenn. She was married to William Wilson in 1873, and eight children were born to this union. Her husband and four children preceded her to the Great Beyond. She leaves to mourn her passing four children, ten grandchildren, one great-grandchild, and other relatives. Her daughters, Mrs. M. Carter, of Greenville; Mrs. E. Matthews, of New Market; Mrs. J. Huff, of Hendersonville, N. C.; and Mrs. Marjorie Falls, of Portsmouth, Va., were at Greenville to pay their respects to their mother. She was a devoted mother and beloved neighbor. The funeral was conducted by the Rev. E. O. Griffin, her pastor, and Rev.

BENNETT COLLEGE FOR WOMEN Greensboro, N. C.

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For further information address

DAVID D. JONES, President.

S. A. Downs, of Tate Chapel Methodist Episcopal Church. The funeral services were held at the home of her daughter, Mrs. Minnie Carter.—The Rev. S. A. Downs, Reporter.

WOODFIN—Bro. Thomas Woodfin, a member of St. Mark's Methodist Episcopal Church, Bayou Scie, La., died March 7 at the age of 107. He has been a member of said church for fifty-nine years. He lived a Christian life, and was true and loyal to the cause. He was one of the founders of the church. He leaves to mourn his passing, many sons, daughters, and grandchildren. Sleep on, Bro. Woodfin, and take your rest. Peace be to your ashes.—The Rev. Wm. Emmett, Pastor.

Cards of Thanks

The Rev. F. T. Thomas, Lanette, Ala., together with the Toles family, wish to thank their friends for their kindness shown at the death of their dear brother and brother-in-law, Will Toles, who departed this life June 27, 1929.—The Rev. F. T. Thomas.

The Rev. and Mrs. Frank Aldridge wish to thank the members and friends of Mt. Carmel Methodist Episcopal Church of Gueydan, La., for thirty-five pounds of choice groceries. The party was led by Bro. Amos Guidry. May the blessings of God ever be upon these good people.—Mrs. Everline Aldridge, Reporter.

The Rev. and Mrs. C. M. Webb, of the West Enterprise Charge, Hattiesburg District, wish to thank the members of West Enterprise for the storms that so frequently strike the parsonage, leaving many pounds of groceries and other things for the comfort of the pastor and family. Come again, the door isn't locked.—The Rev. and Mrs. C. M. Webb.

I take this method of thanking Jessie Williams for a hat; Sister Minnie Williams, president of the Home Missionary Society, and her co-workers, for a pair of shoes; Sister Laura Franklin, a shirt; Sister Eva Coston, president of the Ladies' Aid Society, and Sister Luey Hammonds, and the members of Pleasant Valley Church, for a suit of clothes.—N. Scott, Pastor, Foxworth and St. Paul, Miss.

We take this method to thank the good members and friends of Gordon Chapel Methodist Episcopal Church for many pounds of choice groceries and a cash purse of \$75. We also wish to thank them for a suit of clothes, and other wearing apparel. We hope to prove by rendering faithful service that we appreciate all you do for us. May God's blessings ever be upon you.—The Rev. and Mrs. J. S. Dickson, Baton Rouge, La.

The Rev. R. L. Howard takes this method to thank those who donated to assist him in attending the school at Waveland, Miss. Those donating were as follows: Sunflower—Ellen Elkins, \$3; Cora James, \$2.55; Matilda Humphrey, \$1; Moorhead—Louisa Jones, \$5.25; Eliza Johnson, \$1; Charlotte Howard, \$1.50; Hannah Bolton, 65 cents; Martha Flemming, James Coleman, Julia Jones, Claud Jones, 25 cents each; Isabella Goode, 50 cents; Lex Palmer and M. Hayes, of the African Methodist Episcopal Church, 25 cents each. Thank you for your liberal giving. Our success is yours.—R. L. Howard, Moorhead, Miss.

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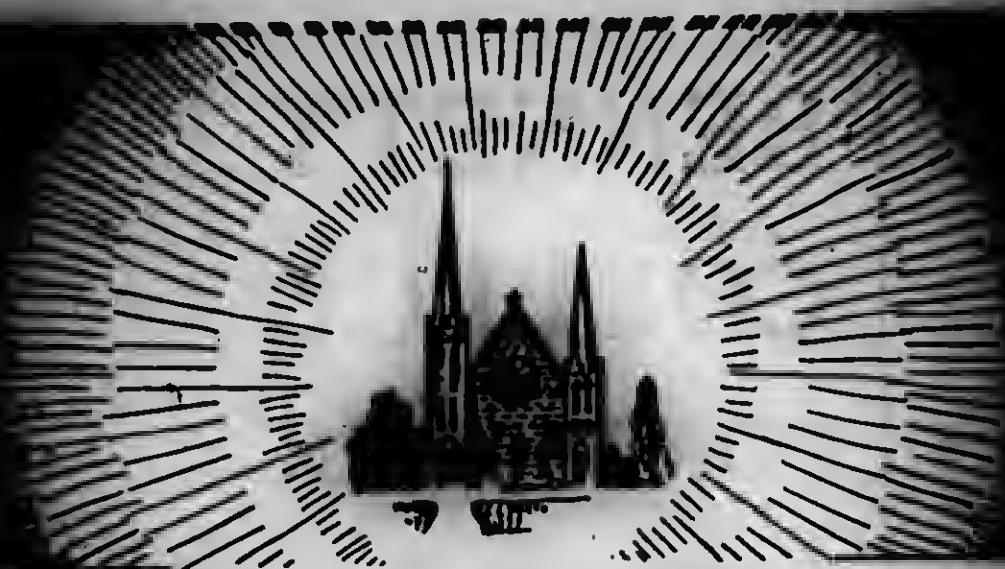
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Woman's Column

The Woman's Home Missionary Society of the Methodist Episcopal Church, Tennessee Conference, held its seventeenth annual session in Lebanon, Tenn., Pickett Chapel Methodist Episcopal Church, June 21-23, 1929. The president, Mrs. I. B. Scott, presided. The re-



The Church Continues in **WORLD SERVICE**

THE World Service of our Church continues regularly *each* month of the year. Your payment to World Service is, therefore, needed *regularly* each month.

Remind the treasurer of your Church to send something before the tenth of each month to the World Service treasurer, 740 Rush Street, Chicago, Illinois; especially during July and August when some persons easily forget.

THE WORLD SERVICE of the METHODIST EPISCOPAL CHURCH

ports from auxiliaries were encouraging. On Friday night our president brought us a wonderful message. The thankoffering demonstration was led by Mrs. G. W. Lewis. The titling demonstration was led by Miss Essie Lee Brooks. A visit by the home missionary family was led by Mrs. Ida Helms. Evangelistic demonstration was led by Mrs. McRay. The people of Lebanon gave us a royal welcome and served wonderful dinners. We wish to thank all who helped in making things so pleasant for us.—Mrs. B. E. Majors, Reporter.

The Ladies' Aid and Woman's Home Missionary Societies of Weems Chapel Methodist Episcopal Church, Picayune, Miss., gave a "Feast in the Wilderness" on Monday night, July 8. They were assisted by the ladies of the First and Second Baptist Churches. It proved to be one of the best we have had in the city. The feast was suggested by Sister Lillie Abrams for the presidential campaign which is to take place on the fourth Sunday in July for the remodeling of the parsonage. We were favored with the presence of Prof. and Mrs. Taggart; Miss Irene Palmer, of Waveland, Miss., and Sister Williams, of New Orleans. We were successful in raising \$68.20. May God bless our good Masonic brother, who opened the doors of the Masonic Hall to us. We thank each and every one of our good Baptist friends who rendered such loyal service. We pray a blessing upon our beloved pastor, the Rev. A. J. Thompson. May he live long to do the work of the Lord.—H. J. Johnson, Reporter.

Special Notices

The fourth vice-president of the Greenwood District, Upper Mississippi Conference, is asking that each local chapter will join him in making this one of the best years in the League work. He also hopes that each chapter will come to the Conference and make a

full report, \$18. May God help us to make this the best year.—Mr. W. R. Cauttion, Winona, Miss., Reporter.

To all who plan to visit the Hattiesburg District Conference, which is to be held at Stonewall, Miss., August 7-11. Those who are coming from Hattiesburg and below may come up on No. 6 to Enterprise, Wednesday, the 7th, and they will be transferred from there to Stonewall. All who are traveling on the M. & O. will come on the short train, which gets to Stonewall at 9.35.—The Rev. E. W. Rogers, Pastor.

The Tupelo District Epworth and Junior League Convention will be held at Athens, Miss., August 6-11. Dear members: Let us get ready for the coming Conference so that every local chapter president will be present at roll call with full reports. Let us not fail to bring \$15 for every local chapter to the Conference. I have visited several local chapters on the district during the current year and found them active and ready to put over the program of the church. Since it will be impossible to go to every charge on the district before Conference, I will thank each pastor in advance for their co-operation. Let us go over the top and reach the highest goal ever reached.—E. A. Howell, District President.

Inquiries

I wish to inquire for my brother, Jim Moore, who left Forest, Miss., during the World War. Any information concerning him will be very much appreciated. Kindly notify his sister, Mary Elizabeth Johnson, Route 3, Box 329, Mansfield, La.

I wish to inquire for my sister, Angeline Coleman. Last heard of she was in Kirven, La. Have not heard from her since 1924, and will thank anyone who can and will send her address to me, her brother. Yours truly, Curtis Elsie, Grand Bayou, La.

I wish to inquire for my son, Robert Young. He was born at Union Church, Miss. When last heard of he was in New Orleans, La. His relatives are Candis Gibson, Ann Hall, and F. Banker. Any information leading to his whereabouts will be greatly appreciated. Write to Candis Gibson, Union Church, Miss.

League of Nations Gatherings in Spain

(Continued from page 570)

tivated, ardent servants in the cause of world amity. They cannot afford sleeping-car tickets and sit up all night, unless compartment companions are kindly and share the benches in shifts for lying down.

The budgets for most of the bureaus of the League of Nations are incredibly low. It has been known that the matter of the expense of sending a vital telegram has been a matter of considerable debate. Glorious, simple, efficacious projects to further the world co-operation movement which would cut across years of correspondence and mailing of literature and speakers' tours must be abandoned for lack of very modest funds. Sometimes it is only a question of twenty-five dollars. Just recently a very telling measure was given up for want of one hundred dollars. A more pretentious enterprise, one of vast penetrations and lasting power, the consummation of thirty years of intellectual collaboration must wait until from somewhere a moderate endowment arrives.

Salaries are anything but ample in these offices, and month after month and year after year these secretaries and directors in Geneva, Paris, and Brussels labor in their meagerly equipped and meagerly staffed offices, with indomitable faith in their work for the peace of the world and hoping against hope for the windfall that will mean life for a carefully prepared program for the uplift of mankind.

MADRID, SPAIN.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 25, 1929

These Are the Gifts I Ask

These are the gifts I ask
Of Thee, Spirit serene.
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And for the hours of rest that come between,
An inward joy at all things heard and seen.

These are the things I fain
Would have Thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lovely, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.

—Henry van Dyke.

A Department of Education Proposed and Opposed

Why Congress Has Not Acted

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

OUT of the numerous queries which are received by the National Methodist Press concerning the proposed Federal Department of Education, the following from Hopkins, Minn., is selected for reply, as it covers the ground rather thoroughly. Space will not permit dealing in detail with each item of the interrogation, but at least the substance of the matter may be given.

Question: "Just what is the status of the movement to provide a Department of Education in the President's Cabinet? What is meant by the statement, 'A bill providing for such a department may be pigeon-holed or obstructed in some committee'? What would be the name of this department, its method of operation, and who is sponsoring it? What are the arguments against it, and who are its opponents?"

For seventy-two years there has been in progress a movement looking toward the creation of a Department of Education with a Secretary of Education in the President's Cabinet. The popular interest in this effort has been intermittent, but the World War gave it great impetus. When examination of the recruits for the United States army disclosed that 24.9 per cent of the men examined lacked even the "ability to read and understand newspapers and write letters home," the public was aroused to the educational needs of this country. Since the war, there has been a widespread demand that the educational levels of the nation be raised and that federal aid be given in those sections of the country where the free public school system is not readily available, in order to provide adequate education for all American children.

The fact that one out of every four of the young men of this nation was unable to read and understand newspapers or to write letters home is almost unbelievable in this age. It certainly shows the need there is for a thorough investigation of the status of education throughout the nation. The secretary of the National Education Association of the United States declared in his report to the annual convention of his organization, meeting in Atlanta in July: "At the present time, according to the new definition, it is probable that twenty-five or thirty per cent of our population is illiterate. This is a serious situation in a democracy. It recalls President Madison's statement, 'It is universally admitted that a well-instructed people alone can be permanently a free people.'"

For ten years now, bills have been before Congress proposing a Department of Education; but these have not passed because of a cleverly organized opposition which, through the packing of committees and by other means, has always been able to prevent action on the floors of Congress. The proposal which was the subject of greatest interest in the Seventieth Congress was the Curtis-Reed Bill. With the expiration of that Congress all bills "died." With the convening in December of the regular session of the present Congress, Representative Daniel A. Reed of New York State intends to introduce another bill. As former Senator Charles Curtis is now Vice-President, the bill will have a new sponsor in the Senate.

A NEW BILL INTRODUCED

In February of this year Congressman John M. Robison of Kentucky introduced a bill, which is quite similar to the Curtis-Reed proposal, calling for a Department of Education. He reintroduced it on the first day of the special session of Congress. This gives promise that this issue will not be sidetracked during the Seventy-first Congress.

The action taken in February by the General Assembly of the Department of Super-

intendence of the National Education Association, which is composed of some four thousand superintendents of education in this country, is quoted here, as it shows clearly the attitude of this most representative group of educators upon the question of a Department of Education:

"Again we commend to the Congress of the United States the establishment of a Department of Education not inferior in importance and dignity to the Department of Agriculture, or Commerce, or Labor, or War, or the Navy, and give to this department the standing and honor appropriate thereto. To consider that the levying of import duties, the operation of banking system and of the postal service are more national and less local in scope than is education, is to deny to education the recognition which is its due. By national legislation we now seek to protect the Republic against a flood of ill-prepared immigrants. It is no less a national matter to protect the nation as a whole against the ignorant fanaticism of improperly trained citizens growing up within our borders. The fundamental purposes of this nation—equal rights to life, liberty, and happiness; equal duties to promote justice, domestic tranquillity, common defense, and the general welfare—are thwarted as long as the human product of a less fortunate state is free to carry his dangerous ignorance to any other state. We urge that a Department of Education be established as a means to secure a more perfect Union."

BILLS PIGEON-HOLED

Only a relatively small number of bills introduced into Congress are ever acted upon. Many of those proposed are duplications or political bills which are introduced by members for the effect upon their own constituents. However, the committees often consider very important bills which, by various methods, are kept from being reported for action on the floors of Congress. For example, they may be allowed to die in committee, or the chairman may never seek to have them placed on the calendar, or an opposition group in the committee may block any action to report out a measure. Such things have happened repeatedly in regard to bills calling for a Federal Department of Education. The Roman Catholic members of the committees have insisted upon further hearings before voting out the bills. By this method they have held such bills in the committee until time for Congress to adjourn.

(Concluded on page 604)

Personal and General

—Our diplomatic representative to the Republic of Liberia, United States Minister Francis, who died recently in that country, will be buried in the United States by desire of his widow. His body is now en route home.

—Dr. Edward S. Lewis, for twenty-one years on the editorial staff of church-school publications, has been placed in charge of the affairs of the editorial office of the church-school publications until the Book Committee shall have elected a successor to Dr. H. H. Meyer, whose resignation became effective July 1, 1929.

—Miss Willa Alma, daughter of Mr. and Mrs. Thomas A. Greene, of Los Angeles, Calif., was married July 17, 1929, to Mr. Floyd C. Covington, in the Young Men's Christian Association Building in that city. The bride's father is the able executive secretary under whose wise direction and administration the beautiful new Y. M. C. A. structure was erected in Los Angeles. He is a product of our Rust College, Holly Springs, Miss.

—A cablegram from Bishop George R. Grose to the Board of Foreign Missions announces that he has been ordered by his physician to return to the United States, and that he expects to arrive in Los Angeles on August 11. Bishop Grose was in the Wuhu General Hospital twelve weeks, and later was in the Shanghai sanitarium and hospital. The doctors believe the bishop will recover his strength, but that it will take some time yet.

—The Rev. I. G. Penn, Jr., retires from the pastorate of our Fulton Street Church, Chicago, to assume his duties as district superintendent of the Cleveland-Columbus District of the Lexington Conference. The Rev. Dr. E. A. White, of Simpson, Indianapolis, Ind., assumes the Fulton Street pastorate in Chicago. By the same shift the Rev. M. W. Clair, Jr., S.T.M., retires from the Department of Evangelism and takes charge of Simpson Church, Indianapolis, as Dr. White's successor. Bishop Clair makes these appointments to take care of the displacement caused by accession of Dr. S. H. Sweeney to the rank of field secretary of the Board of Pensions and Relief.

—Phi Beta Kappa honors were bestowed upon Mr. William Henry Dean, Jr., son of the Rev. W. H. Dean, pastor of Warren Church, Pittsburgh, Pa. Young Dean has been in attendance for three years at Bowdoin College, where for these years he attained an "A" rating. In the past eight years his record has not been equalled at Bowdoin. He was awarded also the Goodwin prize for scholarship, in addition to four other prizes for excellence in French, in economics, and in public speaking. He is also a student assistant in economics and sociology. He sustains the record he made in the Douglass High School of Baltimore, where he was valedictorian of the class of 1926. There he won the alumni medal and the Alpha Phi Alpha scholarship.

—The late Dr. M. C. B. Mason organized the Haven Church, New Orleans, forty-six years ago. It has grown into a substantial church, having a thrifty, devoted, and intelligent congregation now worshipping in a new structure, one of the most beautiful and commodious in the city. It was erected by the Rev. J. B. Johnson. Other pastors during the years were the following: Dr. M. C. B. Mason, W. S. Harris, Frank Walker, J. H. Thompson, John McKee, J. A. Landry, C. D. Shallowhorn, W. P. Forrest, D. M. Seals, W. J. M. Price, Pierre Landry, Charles Landry, B. J. Reddix, M. J. Dyer, D. W. Boatner, W. S. Musington, J. F. Marshall, T. B. Cooper, J. B. Johnson. The present pastor, Rev. B. J. Reddix, is heroically paying off the relatively small indebtedness. Funds going in this direction are being realized through their forty-sixth anniversary exercises, covering the period from July 19-21. District Superintendent J. D. David was master of ceremonies, and there was cheerful and fraternal co-operation by pastors of all the denominations of the city.

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Verdun and Its Virtues

FRANCE will ratify the Mellon-Berenger debt settlement agreement. So it appears from reports of debates last week in the Chamber of Deputies. Such an achievement is a remarkable victory for the much harrassed Premiere Poincare. For many months opposition to successful ratification had been brewing, on the ground of hostility of the French populace toward America. For some time there has been in France and in Europe an increasing suspicion of the sense of fairness of this country toward France. Over there we are not infrequently spoken of as the Shylock among the nations. As a result of that feeling, the attitude of France toward the reparations agreement had assumed a serious aspect.

Organized attacks upon this measure were threatened which, if successful, would have meant the downfall of the Poincare administration and dire results for the future of the republic. The opposition undertook first to have the treaty ratified, if at all, with certain reservations imposed. This would have meant rejection of such reservations by our Government. Routed in that attempt, the next move of the hostile deputies was to postpone ratification indefinitely. This last proposition was being aggressively and ably sponsored by hostile deputies when M. Briand, orator of France, taking the floor, launched into an impassioned address in defense of the United States, whose method and motive formed the storm center of the attackers and opponents of the treaty.

In this crucial moment, on which hung the future destiny of France, according to Associated Press reports, M. Briand "swept all before him." In part he said: "I had the formidable honor of being head of the government when the Americans entered the war. I know whereof I speak. The enemy was in the suburbs of Verdun. Those were hours of anguish. No one believed that victory would perch upon our flags. In that desperate moment we called upon the men of the United States for our just cause. However bitter may be our internal debates in this painful discussion, I can hear the heart of France beating in gratitude to America. I am saying these words so that the people across the seas will know there are some moments Frenchmen will never forget. I am repeating them because if ever in the future the terrible hardships which we have weathered should again strike our country and France again need the assistance of her friends, the latter should not be able to say 'We cannot expose ourselves to ingratitude.'"

The power of oratory is herein demonstrated once again. It ever abides as one of society's most potent devices for conviction. That power, however, is not in mere embellishment; but, in truth itself, cogently uttered, inheres the power of persuasion. Given truth, right motives for action, enforced by skillful appeal, realization of results should not be difficult. The striking success of M. Briand's epochal address is to be attributed to the high moral truth at its center—the duty of gratitude of man to man in a society of interdependent human beings.

His appeal was focused around the debt of gratitude France owes America for our devotion signalized in the noble act and expression of General Pershing once standing before the shrine of France's national hero and savior, "La Fayette, we are here!" Focusing memory upon permanent benefits received at a crucial time in her history, France, through her deputies formerly hostile, flung aside now her hostile tactics and met gratitude shown her with a reciprocal spirit of good will toward her sister Republic, the United States of America. And another stone was thereby placed in the palace of peace.

Gratitude, one of humanity's profoundest sentiments, might, it appears, be invoked with equally effective force in all our relationships. Strangely, though effective in such international political relations, it too frequently fails to register results in our interracial contacts. Witness, that in that self-same war referred to, more than a quarter of a million Negro Americans saw camp and combat service for their country against a common enemy. Many thousands of these sleep now in Flanders fields, where poppies grow row upon row. Nor was Pershing's salute, "La Fayette, we are here," more laconic and patriotic than that uttered by a Negro color-bearer in a previous war, "The old Flag never touched the ground, boys." In the World War the Negro Americans' bravery, patriotism, and loyalty was attested in that an entire regiment of black boys was cited and decorated with the *croix de guerre*.

By his appeal to their sense of gratitude, M. Briand brought Frenchmen to recognize, acknowledge, and pay their gratitude to our nation. But by what consideration and by what power of oratory or appeal could our nation be inveigled to pay its debt of gratitude to her Negro citizens for their devotion and death in defense of this nation in the many crises that have confronted it? We, as Negro Americans, ask for the bread of citizenship; we are given the stone of *quasi*-citizens. We ask for the fish of liberty and life; we are given the serpent of prejudice with its fangs of segregation, disfranchisement, and lynching. The primal human sentiments, the oratory of a Briand, the Christianity of a Christ seem to avail little in effecting an attitude of good will and justice on part of multitudes of white Americans toward their brothers in black. God hasten that day when white Americans, thinking in terms of sheer gratitude and humaneness, shall say for the nation, concerning the Negro's service rendered, as Briand said to the deputies, "There are some moments Frenchmen will never forget." And may our nation in truth never forget those moments of crisis when the Negro American helped save his country from invasion; and that it should never in the future be appropriately said by him, "We cannot expose ourselves to ingratitude." If, as somebody has said, "Our crises are the birthdays of our virtues," this nation's memory of her Verduns should create and give birth to the nation's virtues of justice and fair play toward Negro Americans.

Fifty-fifth Commencement at New Orleans University

THURSDAY, 1.15 P. M., May 30, marked the close of the forty-fifth commencement of New Orleans University. Beginning at 10 A. M., the time had been profitably spent enjoying the music rendered by the university chorus, conducted by Mrs. Alma Lilly Hubbard, and the university orchestra, conducted by Prof. Desdune.

Prof. R. Moses led the processional. After the singing of the "Bridal Chorus" by the university chorus, the Rev. Mr. Coleman, pastor of First African Baptist Church, offered prayer; the Rev. J. D. David, district superintendent of New Orleans District, read the Scripture. President Kriege introduced Bishop R. E. Jones, who gave the commencement address from the subject, "The Triangle of Life." He gripped the audience with the simplicity of his logic and the fervor of the message.

President Kriege awarded certificates to six nurses from Flint-Goodrich Hospital. Teachers College conferred degrees and awarded diplomas on twenty-six candidates for Bachelor of Art and five for the Master of Arts degrees. The following were winners of scholastic honors in the class of '29: *cum laude*: Edna Mae Duncan, Mary Nelson, David Segue, Matthew Walker; *magna cum laude*, Miss Rebecca Steward; *summa cum laude*, Lloyd B. Stewart.

The commencement week proper began with the baccalaureate sermon, preached by President Kriege from the text, "Who shall ascend unto the hill of the Lord, or who shall stand in his holy place?" The graduates will not soon forget that sermon. The Rev. J. D. David read the Scripture, and the pastor of the Italian Mission offered prayer.

The heavy rains prevented the people from seeing a very excellent demonstration and exhibit of the Home Economics Department given by Miss Eleanor Neal, Miss Hanawalt, Mrs. D. M. McDonald.

Tuesday night, May 28, Superintendent Nicholas Bauer, of Orleans parish, gave the address to the high-school graduates from Gilbert Academy, twenty-six in number.

Wednesday night was Class Night for the Teachers College class. Prof. Hawkins and Mrs. Boyce were sponsors for the class.

Wednesday morning was final chapel, when the spirit of New Orleans University ran high. Grammar school class and high-school class were welcomed into high school and college by Jesse Copeland and James Robinson, respectively. The following speakers represented their classes in farewell words of determination: 9th, Andrew Smith; 10th, Miss Rosa Warmley; 11, Benjamin Edinburgh; 12th, Clinton Jackson; freshman, Miss Mildred Settles; sophomore, Eugene Willmon; Teachers College, Miss Lucille Bates; juniors, Wm. Bickham; seniors, Lloyd B. Stewart.

Coach Briscoe announced the winners of the track emblems and presented the loving cup to the university. Prof. Hawkins accepted the cup on behalf of the university. Winners: Willie White, Alfred Bland, Charles Dixon, Jerome Green, Leonard Brown, Wm. Barrett, David Denton, Clifford Henderson, and Henry Hamilton;

Miss Maxine Marcell, Leon Bickham, and Alfred Bland were winners of the "Tiger" literary contest. Mrs. Love, of Pascagoula, and Mrs. Hilton, of Monroe, were introduced as visitors. President Kriege gave the "Looking Forward" address fervently.

In addition to the names mentioned above, Dean Hayes announced on Commencement Day the following winners: National Omega Psi Phi Essay contest, Sadie Love; Alpha Phi Alpha Essay contest, Lucy Points; first; Rosaline Parker, third; Dr. P. L. Frick scholarship prizes to seniors, Lloyd Stewart and Miss Rebecca Steward; P. C. Reed prizes for excellence in English and politics, Miss Mildred Settles and Wm. Bickham, respectively; Bishop J. C. Hartzell science prize, Aaron Dutton; Knight English prize, Octave Lilly; Gaither religious activity prize, Angenetta Thompson; New Orleans University laboratory prize, Herman Yarborough; Chas. Melden prize for student making most lasting contribution to student body and ranking high in scholarship, David Segue; Band of Africa winners: Daniels, Pauline Ware, Esther B. Breaux, and H. Murlin Hayes.

With the benediction by Bishop Jones ended one of the best years in the history of the university, looking forward to a better session next year, and the best years in a larger university yet to come. The kodaks clicked for souvenirs of the parting days.

Dean Hayes was very much in demand for school-closing exercises. He took part in the exercises at Handsboro, Pascagoula, Pass Christian, and Picayune, Miss., and for Kentwood and Bastrop, La., and for Valena C. Jones Law School in the city of New Orleans. He was the main speaker on the memorial day in Chalmette Cemetery.

The university is conducting two summer schools -- one in the city of New Orleans and one at Waveland, Miss. The enrollment at New Orleans is nearly 200. The session at Waveland began July 22.—R. B. H.

Special Notice to Church Officials

By Secretary A. R. Howard

MOST of the Conferences we have attended passed resolutions endorsing our work and pledging to have a day for temperance, prohibition, and public morals during the month of July or August.

They also requested that the Board of Temperance, Prohibition, and Public Morals prepare a suitable program for this occasion. The program, entitled "The World for Christ," is now ready.

It is a beautiful and attractive program with an appeal to the youth. We will furnish the program free of charge if you take an after-collection for our work. Send for sample copy.—A. R. Howard, Secretary of Colored Work, Board of Temperance, Prohibition, and Public Morals, Box 847, Sumter, S. C.

The Contributing Editor's Page

"Pray"

THIS is the title of a visionful little book by Bishop CHARLES EDWARD LOCKE, published by The Methodist Book Concern.

To dip into its pages at random is to come upon the human spirit engaged in its noblest quest. To spend an hour with it would be to experience a spiritual blessing of surpassing value. Inquiring minds and troubled hearts will find guidance and relief in these fresh pages.

At the outset the author deals with the question of the reality of a personal God to whom men pray. The note of sincerity sounds in every paragraph. The reader does not get the impression that someone is trying to prove a case, but rather that a reverent soul is sharing its own discoveries as it has traveled far and wide seeking satisfying, sustaining spiritual experience. The starry heavens, the human body, the butterfly's wing, the test-tubes of the scientist, the insights of the philosopher lead to the conception of law, and "law is the revelation of how some intelligence has been at work. It is the product of mind . . . and mind means personality—God."

This personal God, our Father, revealed in Jesus Christ, desires that men should be still in His presence, listen to Him, speak to Him, work with and for Him—and this is prayer. "Prayer is a laboratory of the soul where divine secrets are discovered by sincere students and worshipers." It is in communion with God that the deep things of the Spirit are experienced. "God wishes to reveal Himself to all persons, but if the individual will not devote himself assiduously to the things which are spiritual, he will not have eyes to see or ears to hear. . . ."

Men of all sorts and conditions pray and will pray. The pressure of life, the search for the meaning of things, the desire to be and to do on a scale commensurate with what life ideally is, lead men to pray. WILLIAM JAMES declared that men pray because they must.

The concern of prayer is with the business of life and living. No interest lies outside its scope. No duty is beyond its influence. No relationship is uninfluenced by it when it is real and not a mere performance. The brief chapter, "Prayer and Tolerance," would justify the writing and publishing of the book if any justification were needed. It is not an empty belief that prayer, if really tried, would bring this world of mankind closer together in mutual appreciation and co-operation. The social effects of genuine communion with God reach to the outmost bounds of human affairs. But the saving purpose of the gospel is frustrated "when the believers in Jesus lose the power of importunate prayer and forget our Lord's simple gospel of grace and purity and kindness and self-denial, as they indulge in violent rhetorical altercations and personal recrimination concerning certain doctrinal interpretations upon which neither world redemption nor individual character can even remotely depend."

Prayers have been contributed to this timely book by the bishops of our church and by a group of laymen—a truly happy combination.

These chapters would bring to the mid-week service or to discussion groups enlivening material gathered from a wide field of reading, observation, and experience. They would certainly help to create that atmosphere of natural-

ness and reality so greatly to be desired when a subject of such spiritual importance is being considered.

Some who have lost the way in the world of the spirit will be helped to find it again if they use these brief soul-illuminated pages as their author intends. D. D.

Prayer for Our Young People

DEAR LORD, we bring before Thee our boys and our girls. They are so dear to our hearts, and we have them so short a time with us! They are at school, or on the recreation field, or with companions. We see them but fleetingly. Instead of living in our homes, they are as guests, taking a meal, or spending the night with us. We parents are only one of many influences in their lives. We feel the inadequacy of this contact with them to mold their lives as we desire them to be shaped and molded. We know there are depths in their inner lives that we have never plumbed; we are conscious of our inability ever to reach and influence these hidden forces of the heart.

But Thou hast all power, and by Thy Holy Spirit Thou canst enter the innermost recesses of their lives. We bring them to Thee because Thou canst thus control the minds and hearts of Thy children. As Thou hast been the compelling force in our own lives, stronger than father or mother, teacher or companion, so we ask that Thou wilt come closer to these children of ours than breathing; make Thyself more necessary to them even than hands and feet; be the closest companion of their lives; enter into their thoughts and direct the meditations of their hearts into channels acceptable to Thee.

Keep their hearts with all diligence; let there issue from them only the fruits of Thy Spirit. Keep these children of ours and Thine, not only from sins of the flesh, but from the more deadly sins of the spirit.

We send them forth from our presence to find the tree of knowledge. We would safeguard them from evil, if we had the power; we would protect them from pitfalls, if we had the opportunity. They are weak and we are helpless, but Thou art strong and able to do for them far more than we can ask or think. Thine is the power over the flesh and the beast. Make Thy law their delight now. Remember Thou them in these days of their youth, ere the years draw nigh when Thou hast no longer influence with them and they shall take no pleasure in Thy ways.

Come to these boys and girls in the early morning of their lives. Teach them Thyself, so that their only ignorance shall be ignorance of evil's ways. Take our children under Thy protecting care, we pray Thee. Surround them with a paradise, where they shall walk with Thee and grow in grace and in a knowledge of our Lord and Saviour Jesus Christ from earliest dawn until the shadows of the night fall upon them, then gather them and us into Thy paradise above, through Christ. Amen.

MARY FOOT LORD.

UTHAI VINCENT WILCOX, correspondent and special writer, will contribute brief sketches of members of President Hoover's Cabinet:

August 1—HENRY LEWIS STIMSON, Secretary of State.

August 8—WILLIAM DEWITT MITCHELL, Attorney-General.

August 15—RAY LYMAN WILBUR, Secretary of the Interior.

The Economic and Spiritual Gains of a United Church

By Frank A. Horne, S.C.D.

Read at The Christian Herald Institute of Religion, Buck Hill Falls, Pennsylvania, June 11, 1929

THE great inter-communion church conferences of recent years, meeting in Stockholm, Lausanne, and Jerusalem, were largely composed of ministers and religious specialists, but before real progress can be made the laity must be aroused and enlisted by such agitation of principles and appeal of facts as will create sentiment and stimulate action.

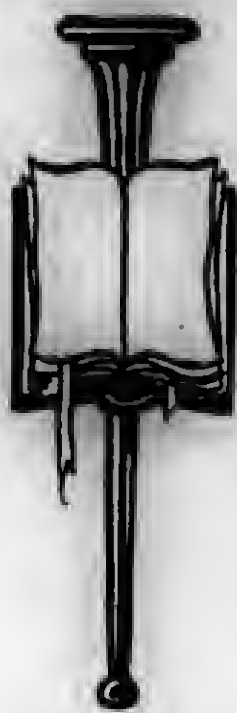
Laymen are supposed to specialize in economics, but it should not be assumed that they think only in terms of material values. There should be closer unity in the spiritual and economic phases of our church work. Too often they have been in separate categories. Economic processes, secular and religious, certainly need Christianizing, but just as surely spiritual activities require the application of the laws of efficiency and productiveness.

Economic waste in church administration and competitive and unproductive expenditure have led the church unwittingly into a situation which is equivalent to a diversion of trust funds and constitute a collective sin of the churches. It should be affirmed that union of the churches should not mean less money required, but a more productive investment for an orderly expansion of the Christian program. It is quite probable that unity will require, and much more easily secure, far greater financial support than is now available under present unfavorable conditions.

The economic implications of our church work cannot be lightly dealt with, when the enormous financial investments and the large outlay for support and maintenance are considered. The duality of the spiritual and economic phases is shown by the fact that this material foundation is required to produce spiritual returns. It is, therefore, pertinent to inquire whether the spiritual dividends are commensurate with the investment and overhead costs. Protestantism has about \$2,905,000,000 invested in church property, with 210,000 churches and about 32,000,000 members, but operating under more than 200 denominational units. The reported additions to the leading Protestant denominations during 1928 were 676,409, an increase of about 2 per cent. When this advance is compared with the normal increase of population, namely, 1½ per cent, the gain is negligible. Such figures are not conclusive, but it does not look like very encouraging success in winning disciples.

The power of these enormous material and personal resources which should be available for a victorious Christianity is dissipated and made fruitless by reason of futile divisions. This situation in any other line of human activity would call for immediate action to simplify and unify administration, conserve resources and produce adequate results. It is a definite process going on in the industrial and financial world of to-day, on the theory that unnecessary division in any common task is wrong in principle and wasteful in practice.

A commanding program of church unity would at once attract prominent laymen in business and professional life, many of whom are now indifferent to, if not estranged from, the church by reason of its confusing and conflicting



divisions and its failure to keep pace with the developments of modern times. These men are working in this busy world in an atmosphere well described in the report of the Committee on Recent Economic Changes, of which President Hoover was originally chairman, as follows:

"The outpouring of energy which piled up skyscrapers in scores of cities; knit the forty-eight States together with twenty thousand miles of airways; moved each year over railways and waterways more than a million and a half tons of freight; thronged the highways with twenty-five million motor cars; carried electricity to seventeen million homes; sent each year three and three-quarter million children to high school and more than one million young men and women to college; and fed, clothed, housed, and amused the one hundred and twenty million persons who occupy our twentieth of the habitable area of the earth."

Unity in Diversity

Laymen of affairs in these days are accustomed to unity in diversity. Large aggregations in the secular world are built up by the correlation and co-ordination of many varied units. Why cannot the harmony which prevails in corporate organization, in nature, in music, and in art be worked out in that highest of all fellowships, the spiritual church of Christ? In the old days it might have been held that the divisions were set up for conscience' sake representing convictions and what was presumed to be vital differences. But to-day the futility of division based on ancient forms and statements of belief is shown by the recent book by Dr. George Herbert Betts, entitled, "The Beliefs of Seven Hundred Ministers," which shows in definite statement what is generally known, that there are wider differences within the denominations than between such communions.

Professor A. S. Eddington, the noted Cambridge astronomer, in a recent address before the Quakers of London well states the attitude of the modern mind toward creeds. He says:

"The spirit of seeking which animates us refuses to regard any kind of creed as its goal. Rejection of creed is not inconsistent with being possessed by a living belief. The belief is not that all our knowledge will survive in the letter, but a sureness that we are on the road."

The foes of Christianity and the principles of their attack are becoming consolidated. The materialistic philosophy of the present day with the secularization of life in many phases, which is world wide in its scope, is the greatest single opponent of Christianity and the supremacy of a spiritual interpretation of life. This was brought out by Dr. Rufus M. Jones and others at the Jerusalem Council. Doctor Jones points out that

"The greatest rival of Christianity in the world is not Mohammedanism, or Buddhism, or Hinduism, or Con-

fucianism, but the world-wide secular way of life and interpretation of the nature of things."

Dr. Jones concludes:

"The warfare of the sects and schisms is without doubt one ground among many for the existence of large numbers of unchurched people in all Christian countries. Many of those who would naturally respond to the appeal of authority lose the force of that appeal amidst the confusion of tongues and loud voices of divided claimants."

The enemy is united and the issue is drawn. The churches must unite, and under our Master who said, "I have overcome the world," carry out victoriously its program of the evangelization of the individual and the Christianizing of society.

Gains in a United Protestantism in the United States

The gains of union can best be shown by pointing out the losses of our present divisions. There is always a loss of real values where spiritual fellowship in our religious life fails to exist because of sectarian exclusiveness and unbrotherly attitudes. This is expressed with respect to the sacraments, failure to recognize the validity of the ministerial office, creedal forms, refusal to co-operate, and in other ways. Ultimately these differences will be composed, but in the meantime denominations of similar type and spirit should come together in organic union as a demonstration and an example of the inevitable gains of a working fellowship. "Let those unite who will unite."

Many of the facts which will be used in the following sections of this paper regarding the weakness and losses of contemporary Protestantism are taken from the noteworthy book on this subject entitled, "Protestantism in the United States," by Archer B. Bass.

The evils of separation are shown by a study of the church edifices provided by the various communions. It is stated that there are 183,505 white Protestant churches to serve a membership of 23,515,000. That is an average membership of 128 persons per church. In contrast, the Roman Catholic Church provides 16,615 edifices for 18,104,800 communicants, giving an average of 1,089 members to the church. Catholic unity versus Protestant division on this point would seem to establish a ratio for efficiency of over 8 to 1. It is further declared that the Protestant Church edifices of the country provide three times as many sittings as there are members, while the Roman Catholic Church has an approximate proportion of two and a half communicants for every sitting provided, practically reversing the proportion. Even if the entire white non-Catholic population of the country were assigned to our white Protestant churches we would have an average allotment of 587, which is decidedly smaller than the average of the communicants of the Catholic churches.

Indiscriminate locations, over-churched conditions, and weak leadership were clearly brought out in a survey made by the Inter-Church World Movement in 1919, based on a study in the State of Ohio. The summary of facts shows that 55 per cent of rural churches had an average of 75 members each, and that 87 per cent of the ministers of such churches were non-resident and many giving only part-time service. A typical county with a population of 30,400 had 5,770 church members, or 19 per cent of the population, distributed in 63 churches averaging 91 members each.

The Institute of Social and Religious Research in a

study of 179 counties in 44 States, reports that they found one church to every 463 inhabitants, ranging from one church for 163 persons to one church for 11,000 people, indicating both extremes of underchurched and over-churched communities. In a further survey, in 1926, in 140 village communities of from 500 to 2,500 population, each, it was found that there were 1,400 churches. It was disclosed that 21 villages had less than two churches per thousand inhabitants, 49 villages averaged between two and three, 40 between three and four, and 30 had four and over. Some communities had as high as seventeen churches.

Ministers' Salaries

A study of ministers' salaries is illuminating, as indicating inefficiency and uneconomic conditions, both intolerable and unchristian. In certain rural sections, including town and country churches with full-time service, the average salary was about \$1,000, including rent. The average in cities of 25,000 population and upward was \$1,768. In towns having one to four churches, the average was \$1,001, and in towns having five to thirteen churches the average was \$842. An interesting comparison can be made with community churches where some form of unity has been worked out. In a study of town and country united churches in 25 counties, the following figures are given in contrast to strictly denominational churches in the same territory:

Strictly denominational church, average salary....	\$1,030
United Church (under denominational auspices)...	1,599
Federated Church.....	1,865
Interdenominational Community Churches.....	1,653

This is surely a demonstration of the economic gain of the process of unity.

Consideration of the poor buildings, lack of equipment and program which the average rural and village church affords indicates the reason for the decline of Protestantism in certain sections of our country. Such churches have been well described as "consecrated one-room barns," which by their unattractiveness drive away the young people who contrast these churches with the attractive secular facilities provided for education, recreation, and entertainment in their communities. Obsolescence and depletion of equipment is the foe of progress in any enterprise. Business takes account of this, but not so the church. The proportion of poorly equipped, antiquated, and obsolete buildings is very large. Many structures in their day were adequate and imposing, but now are not attractive nor adapted to the modern program. The accepted standard is for a three-unit structure providing for worship, for recreation and fellowship, and for education. Only a united church can face this task of reconstruction of plant and community program which is needed to command respect and win the people.

The inability of divided Protestantism to cope with changing conditions is evidenced by the church situation in our cities. Here too the only check on losses and needless duplication is consolidation, with provision for modern buildings and equipment, which must be accomplished however difficult, or the process of decline and death will continue. Dr. Paul H. Douglass, in his book, "The St. Louis Church Survey," a most complete, able, and typical study of city Protestantism, calls the city church a high hazard and points out that in St. Louis between 1899 and 1919 fifty-seven churches passed out of existence, a mortality of 25 per cent. In his findings, Doctor Douglass reports that city churches are suffering under population changes,

burdensome overhead, meager support, excessive turnover of members, and large disappearance losses." He states, "The most dependable hope for the future is the growing unity of Protestantism."

Our weakness is also shown by failure to make provision for increase of resident population in the outskirts of large cities. In the Borough of Queens, New York City, from 1920 to 1927 there was an increase of over half a million people, but only the most meager and inadequate provision has been made to serve this new group largely composed of working people and the clerking classes.

Economies in Home Mission Work

According to the United States Census Report of 1916 (later specific reports not being available), 79 home mission boards of white Protestant denominations gave \$17,263,840 to definitely home-mission work. This includes the salaries in whole or in part of 27,982 pastors and missionaries, and aid of 29,283 churches. It is known that missionary giving since 1916 has increased about 90 per cent; therefore the appropriations for strictly home-mission aid must now be well over \$30,000,000 per annum. What justification can there be for the multiplied overhead board expense, the unnecessary number of detached staff, and the evils of a competitive bureaucracy implied in such administration? More than this, is it not inevitable that home missionary funds given in the spirit of stewardship and sacrifice are being used to perpetuate if not to pauperize many competitive and weak societies in overchurched communities? What are the facts?

In two surveys involving over 21 States and many denominations it was found that from 20 per cent to 22 per cent of the churches were being helped financially. A study of 211 aided churches in 25 counties disclosed that 51 had a legitimate field, 41 were competing with other Protestant churches of different type and form of service, 78 were in direct competition with other aided churches, and 51 were competing with self-supporting and similar type of churches. That is, 60 per cent of these societies were being assisted in competitive overchurched fields. This sort of thing leads to absurd and inexcusable survival of the unfit. In 38 communities there were 45 aided and 74 self-supporting churches operating together. This represents one church for each 276 of population, and if all the aided churches were discontinued there would still be one self-supporting church for each 404 of population, against a normal ratio of one church to 1,000 people.

The Home Mission Council is of course dealing with this problem and can accomplish much in so far as it can secure co-operation, but the only permanent remedy would seem to be ultimate organic unity.

No appraisal of economics would be complete without reference to the commanding advantages of mergers in connectional agencies in the various communions. Many denominational papers are now run at a heavy loss, and are being subsidized by benevolence funds. Church schools, colleges, and seminaries are having a hard time, and consolidation would not only be an economy but place our educational institutions as our literature should be, above the accusation of sectarian propaganda and the use of unscientific standards. Publishing interests, hospitals, homes for the aged, and other philanthropies would give larger service at less cost in money and personnel if under the united auspices of general Protestantism.

The United Church of Canada is a demonstration and an exhibit of what happens when church unity is accomplished. Administrative boards have been consolidated,

church papers united, schools brought together, 560 charges reduced to half that number, home-mission charges made self-supporting, new missions opened, ministers given a man's job, and the per capita giving increased, in the short time this union has been effective.

The evangelization of the world and the Christianizing of society in every land constitute the greatest challenge of the church. A divided church, however, can accomplish neither, and the attempt to export our denominational distinctions to un-Christian lands is a reproach to our Christianity and a denial of the great commission.

The problem of unity on the foreign field is too great and the situation too critical to state the case in terms of economic gains and losses. This is implicit in the reduction of overhead, but the real essence is the saving of the whole situation. They are bound to unite whether we will or not, and the peril is that the young churches overseas in certain countries will organize national churches, which in effect will add new communions and tend to emphasize a narrow patriotism and nationalism rather than a world encircling Christianity.

Bishop Brent at Lausanne in his opening sermon said:

"What a challenge to Christendom to set its own house in order before it further infect the Eastern world with sectarianism that robs the gospel of its corporate power and gives people a stone instead of bread! The hundred missionary societies in China to-day are as suicidal for Christianity as the civil divisions are to her national peace and prosperity."

After all that can be said concerning specific cases of loss and inefficiency in our divisions, and the gains from unity, the great and sufficient demonstration of the need of a United Church is the challenge of the unfinished task, the halting advance we are making, the divisive and un-Christian attitudes still prevailing, the delayed execution of the great commission, and failure to help Christ answer his prayer,

"That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou didst send me."

Truth in a Nut-Shell

By Bishop Joseph F. Berry

—If you rest you rust.

—When you do an act of kindness, do you ask for a due bill?

—Is the modern theater becoming morally better? Look at the billboards.

—Joining the church for business reasons is about the same as robbing a bank.

—I am heartily for religious education—when you have some religion to educate.

—I, too, am opposed to the union of church and state. But I am in favor of the union of church and statesmen.

—When you go to preach in the city take your best coat. When you preach in the country take along your best sermon.

—Some people say that Big Business is responsible for the Eighteenth Amendment. Not so. Big Business did help when it got ready. But the Christian churches gave us prohibition. If they should cease their agitations for enforcement, the amendment would go to the discard pile within a year.



BENNETT COLLEGE FOR WOMEN AT GREENSBORO, N. C.

The Loyalty of Negro Citizens

By E. L. Eaton

Field Department, Board of Temperance, Prohibition, and Public Morals

THERE are nearly fifteen million Negroes in these United States, every one of whom is a native-born American citizen. A remarkable period of progress marks the history of their race during the past fifty years. At the close of the Civil War only twelve thousand Negroes owned their homes, while now the number has advanced to seven hundred thousand, and the wealth of the American Negro is estimated to be two billions of dollars. A good citizen in time of peace, a good soldier in time of war, he leaves his mark on the pages of our history; and there is a growing conviction among all thoughtful Americans that he may become a great asset to his country. Like any other human factor that enters into the making up of our cosmopolitan national group, he demonstrates varied capacities in all departments of activity. He is thrifty, prosperous, and intelligent, a good farmer, a home builder, and a banker of no mean ability. Possessed with a never-failing optimism and a proverbial good humor, he is bound to make himself a vital part of our great social order. At least he deserves a fair chance to be a good citizen, and it particularly falls upon the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church to share in the responsibility of applying the teachings of our Lord to the moral, social, civic, and economic life of this large group that composes one-tenth of the population of our United States.

During the year of 1928-29 the Board carried on a most interesting program among the American Negroes. A large number of mass meetings was arranged and conducted on an educational and inspirational basis. Oratorical and essay contests were promoted in nearly every American Negro college and university. Debates were conducted among the Negro ministers, and oratorical and essay con-

tests also. A debating society from Lincoln University met the Oxford University Debating Club before a large audience in Baltimore last November. They so completely worsted these young English friends that two of the young men appeared at Dr. Clarence True Wilson's office the next day and said that they were completely won over to the virtues of national prohibition and they would like to get books and information on the subject in order to prepare to go back to their own country and put on a program to hasten national prohibition in England.

Probably not less than twenty-five thousand young people were participating in one way or another in these contests, and whole school constituencies, including the faculties, were swept by a wave of information, education, and inspiration along the lines of American idealism. Following the contests which were arranged in popular centers, a program of total abstinence pledge signing was promoted by our Secretary of Negro Work, Dr. A. R. Howard.

That the reader may grasp the effectiveness of the mass-meeting plans, and their enthusiastic reception, let us speak of two or three that we attended in early May of this year: one of the largest Negro churches in Atlanta was filled with a Sunday afternoon audience. Young men traveled for twenty-eight miles for this service. One district superintendent covered a hundred miles with his car to attend. Upwards of fifteen Negro congregations were represented. Greetings from various groups, vocal selections, readings, instrumental music, and orations were combined in the program. The climax of the afternoon came when one of the prize winners in the oratorical contest conducted by the Board of Temperance at Clark University gave her oration. For over two hours the interest rose, and these

colored folk not only testified, signed the total abstinence pledge, but closed the meeting with a large offering for a prohibition program among their own people.

Quoting from the prize oration given that afternoon by a college junior, we have these words: "Civilization can be founded only upon the yielding of what some claim as personal liberty for the benefit of the community. Even when one is convinced that he can indulge in strong drink without ill effects upon his own physical and mental energy, the exercise of that liberty is still limited to the effects on those around him. Robinson Crusoe alone on the desert island had a perfect individual right to shoot his bullets in all directions, but when Friday came, it was Robinson Crusoe's duty to locate that colored man before firing."

Outlook for Future Leadership

We visited twelve colleges and universities on this itinerary in May and were delighted with the fine class of teachers and students whom we met. Bennett College for women, at Greensboro, North Carolina, presented a most encouraging outlook for future leadership. After a refreshing chapel service, where nearly every one of those two hundred young women took a stand for Christ, they arranged for a picture in front of the chapel, and here you may see them voting enthusiastically to stand by the eighteenth amendment, and personally to abstain from the use of spirituous liquors and to discourage their use by others.

Equally effective and inspiring were the gatherings held at Morris College, Claflin College, Browning Home, Clark University, Morristown Institute, and several other schools. Personal and experimental religion is the basis of all true reform. Bring these young people to Christ; and who can estimate the value of their contribution to the uplift and prosperity of their race for the next twenty-five years?

Not all of the forty-three thousand Negroes who signed a pledge for Doctor Howard last year lived on college campuses. He visited hundreds of Negro homes, sometimes walking long distances. One day he stopped by the roadside to speak to a chain gang. While doing this, many of the men in stripes broke down and wept and pledged themselves to a life of good citizenship and Christian living if they were given another chance. No finer tribute can be paid

to any well-educated and highly cultured Christian gentleman than to say that he throws himself into the solution of the problems confronting his own race and shares the hardships and sacrifices to make possible the betterment of that race.

A few miles out of Sumter, South Carolina, we stopped to attend church with an humble Negro congregation. It was a weather-beaten shack of a building. But the shrine of the Negro Christian is not an elaborate cut stone edifice with expensive and exquisite appointments, but a place where he may meet his God and pour out his devotion to Him. Any preaching message that has in it the heart and virtues of a great truth soon captivates these worshipers and leads them on to higher and better experiences and attainments.

Doctor Stanton, a district superintendent of Georgia Annual Conference, received twenty-eight hundred dollars in World Service checks. One check was from a Negro layman who gives two hundred dollars annually to the benevolences of our church. Another was for one hundred and fourteen dollars, raised among his people by a young Negro pastor who himself has had only a hundred dollars on his salary this year. He insisted, however, that he get his World Service apportionment taken care of before his own needs were to be considered. This district superintendent already has World Service giving on his district one thousand dollars ahead of what it was last year at this time.

If we did the same kind of sacrificing represented here, we should come up to our Annual Conferences with heartening reports. Dr. John Henry Jowett said an immortal thing: "It is not what we can give, but can't give, and yet give it, that has in it the principle of reconciliation." The money given that gains for the Kingdom is sacrifice money—money that has some of yourself in it.

The American Negro takes the message of prohibition and temperance religiously and is ready to do his part as an American citizen to uphold the Constitution. This program of education, instruction, and inspiration goes forward until to-day fifty thousand of them have signed the Total Abstinence pledge and have vowed to uphold the Constitution.

Abraham Lincoln had a vision of a world without a slave or a drunkard in it. The inauguration day of national prohibition was the Negro's second emancipation, and an emancipation that the Negro values with growing appreciation. Let us all help to make Lincoln's dream come true.



Dr. Howard Speaking and Preaching in Front of a Wayside Negro Cabin

Quotas for the Self-Support Campaign

Finishing Date January 1, 1930—Bishops Urging Superintendents and Pastors to Creditable Endeavor

SWELLING the number of the bishops of our Southwestern territory who are showing fine interest in Southwestern circulation are Bishops McDowell and Smith. As did Bishops Jones, Clair, and Keeney, Bishops Smith and McDowell have both sent us most encouraging letters of approval of our intensive campaign now in progress for self-support of the Southwestern Christian Advocate by January 1, 1930.

Each of the bishops has taken the pains to address to his men a special note of emphasis on the importance of the task, enclosing for each district, quotas for his territory. In addition, we are publishing herewith a complete exhibition of quotas for the entire field that our constituency by Conferences, districts, and local charges may be apprised of the task and may proceed intelligently toward its performance. The list follows:

ATLANTA AREA

FREDERICK T. KEENEY, Resident Bishop

Atlanta Conference

District	Quota
Atlanta	191
Gainesville	108
Griffin	180
Rome	112

Total for Conference..... 591

Florida Conference

Gainesville	78
Jacksonville	96
Ocala	43

Total for Conference..... 217

Savannah Conference

LaGrange	65
Savannah	72
Waycross	44
Waynesboro	105

Total for Conference..... 286

South Carolina Conference

Beaufort	216
Bennettsville	194
Charleston	235
Greenville	169
Florence	295
Orangeburg	235
Spartanburg	159
Sumter	307

Total for Conference..... 1,810

South Florida Conference

Atlantic	87
Gulf	90

Total for Conference..... 177

Total for Area..... 3,081

CHATTANOOGA AREA

H. LESTER SMITH, Resident Bishop

East Tennessee Conference

District	Quota
Bluefield	58
Chattanooga	55
Knoxville	51
Pulaski	69

Total for Conference..... 233

North Carolina Conference

Greensboro	133
Western	119
Wilmington	136
Winston	148

Total for Conference..... 536

Total for Area..... 769

COVINGTON AREA

MATTHEW W. CLAIR, Resident Bishop

Central West Conference

District	Quota
Kansas City	92
Omaha	28
Sedalia	74
St. Louis	201
Topeka	107

Total for Conference..... 502

Lexington Conference

Chicago-Indianapolis	412
Cleveland-Columbus	264
Evansville-Louisville	147
Lexington-Cincinnati	211

Total for Conference..... 1,034

South West Conference

Fort Smith	80
Hot Springs	73
Little Rock	87
Oklahoma	86

Total for Conference..... 326

Tennessee Conference

Memphis	121
Murfreesboro	91
Nashville	104

Total for Conference..... 316

Total for Area..... 2,178

NEW ORLEANS AREA

ROBERT E. JONES, Resident Bishop

Central Alabama Conference

District	Quota
Birmingham	136
Huntsville	70
Montgomery	72
Opelika	144
Tuscaloosa	83

Total for Conference..... 505

Louisiana Conference

Alexandria	95
Baton Rouge	109
Lake Charles	78
LaTeche	70
Monroe	41
New Orleans	167
Shreveport	115

Total for Conference..... 675

Mississippi Conference

Brookhaven	124
Gulfside	85
Hattiesburg	142
Jackson	144
Meridian	135
Vicksburg	69

Total for Conference..... 699

Texas Conference

Beaumont	109
Houston	216
Marshall	158
Navasota	91
Palestine	88
Paris	40

Total for Conference..... 702

Upper Mississippi

Clarksdale	65
Durant	125

Greenwood	87
Holly Springs	108
Starkville	124
Tupelo	95

Total for Conference..... 604

West Texas Conference

Austin	89
Corpus Christi	36
Dallas	129
San Angelo	49
San Antonio	113
Victoria	83
Waco	130

Total for Conference..... 629

Total for Area .. 3,814

PHILADELPHIA AREA

ERNEST G. RICHARDSON, Resident Bishop

Delaware Conference

District	Quota
Easton	221
New York	85
Philadelphia	420
Salisbury	317
Wilmington	209

Total for Conference..... 1,252

Total for Area..... 1,252

WASHINGTON AREA

WM. F. McDOWELL, Resident Bishop

Washington Conference

District	Quota
Alexandria	216
Charleston	169
North Baltimore	348
South Baltimore	319
Washington	336

Total for Conference..... 1,388

Total for Area..... 1,388

The Claflin Summer School of Ministerial Training

FOR the ninth consecutive year the Claflin Summer School of Ministerial Training convened in Claflin College, Orangeburg, S. C., June 11-21, 1929.

The school through these years has been one of the three outstanding among the colored Conferences of our Methodism. From many points of view the school this summer was the best yet conducted at Claflin for the undergraduates of the six Conferences served.

The interest on the part of the undergraduates was keen and sustained. Through the entire ten days, beginning at 8 o'clock in the morning, and closing at 4.30 in the afternoon, with special lecture courses presented at the noon hour each day, and at 7.30 each evening, these students, assembled from the six Conferences, and met,

as it were, in the School of the Prophets, showed no signs of weariness nor lack of attention and co-operation. Comment was made by many of the visitors stopping in to see the school that the interest and attention to every class and to the lecture periods was much pronounced.

There was also in evidence an increasing interest on the part of the Conferences served. The North Carolina, the South Carolina, the Atlanta, the Savannah, the Florida, and the South Florida Conferences were each represented by undergraduates in the Conference course of study. And back of these undergraduates there seemed a renewed interest in their securing the best preparation for their chosen work. The district superintendents and Boards of Ministerial Training of the various Confer-

ences seemed unusually anxious that these men might be supported in their effort to better prepare themselves for the work and that means might be had to make this preparation possible.

It was also said by the local constituency of the college and of the church and community that the work of the school was growing in their own thinking, and that its influence was being felt in the city of Orangeburg and its environs in an ever-increasing circle.

That an effort to bring to this school as instructors the best prepared men both from point of training and from sympathetic approach to the task had been conscientiously made was evidenced both by results in the classroom and by the confidence expressed by the students in the ability and sympathy of their instructors. The association between instructors and students was cordial and mutually helpful—helpful to the instructor in that he was able to see a crystallization of his training into a bigger and better grip on life's problem; helpful to the student in that he saw lived out in person the sermon, the lecture, and the lesson presented from classroom and lecture platform theoretically.

The Committee on Findings expressed an abiding confidence in the enthusiasm and capable directorship of the dean of the school, the Rev. D. H. Stanton, of the Atlanta Conference. His heart was evidently in the work, and in similar manner was there evidence of his brains in it. His grip on the problem at hand, and his method of going at this problem directly without fear or favor, stood out in his contacts with faculty and supervision of the work of students.

The Commission on Conference Courses of Study, headed by the able visioner, Dr. Allan MacRossie, also came in for its share of commendations in the report of the Committee on Findings unanimously adopted by the entire school. It not only recorded itself as in hearty accord with the plan and program of the commission, but also requested that the special lecture course for graduate ministers presented in five installments by some outstanding scholar be continued, with the exception that instead of one course of lectures for five days, that two courses of five days each be presented, using the ten days of the summer school session.

The Rev. George H. Trever, former president of Gammon Theological Seminary, was never happier in his presentation of lecture courses than at the Claflin school. His exposition of Paul's epistle to the Ephesians, under the subject, "*With the Seer on the Mountain Top*," was presented with its usual evidence of ripe scholarship, and with a sympathy and enthusiasm seldom shown in lectures of that sort. Listening to his lectures were many of his former students in the seminary, and their unanimous comment was that Dr. Trever was at his best in his five lectures presented at that time.

The faculty was well distributed among the Conferences represented. N. W. Green, A. H. Hayes, C. C. Reynolds, and S. M. McCallum, of the South Carolina Conference; Jas. A. Baxter and G. Haven Caldwell, of the North Carolina Conference; D. H. Stanton, N. J. Crolley, W. A. Holmes, and C. L. Johnson, of the Atlanta Conference and Savannah Conference, with A. G. Townsend and C. C. Clark coming in for special activities composed the faculty.

The summer session of 1929 closed with a reception for faculty, students, and friends in the spacious Y. M. C. A. rooms of the boys' dormitory. The students pre-

sented complimentary resolutions, members of the faculty made suitable expressions, friends of the colleges, both Claflin and the State, and representatives of the city, made remarks expressing their confidence in the school and their desire to have it continue.

The Claflin Summer School of Ministerial Training closed its ninth session with the expressed hope that a larger co-operation may be had among the three schools of its kind held at Baltimore, Md.; Waveland, Miss., and Orangeburg, S. C., and that these schools each succeeding year may be more largely attended and more enthusiastically supported.

A Project in Community and Racial Co-operation

Mt. Zion Methodist Episcopal Church, Walnut Hills, Cincinnati, Ohio, Saved

By the Rev. L. E. Jordan

District Superintendent

ON FRIDAY night, July 5, the members and friends of Mt. Zion Methodist Episcopal Church met on a thanksgiving occasion in recognition and appreciation of the saving of their church from being sold for a mortgage debt which was carried over from their building program.

Some months ago the creditor who had a mortgage of \$51,000 began to threaten the church with foreclosure proceedings if they did not meet the interest in full and pay the notes which were due. The congregation seemed unable to do this, and so at Annual Conference time the crisis came when Robert E. Hicks, of South Whitley, Ind., the holder of the principal mortgage, placed his papers in the hand of his lawyers of Cincinnati, and instructed them to proceed to collect his money. They filed suit to get judgment from the courts to proceed with the sale in order to collect their client's money.

What was Mt. Zion to do? She seemed like the children of Israel at the Red Sea—all avenues of deliverance appeared closed. The members seemingly had exhausted their resources to raise money. All their credit had been used.

At this critical moment God raised up a friend and deliverer in the person of an influential Presbyterian lawyer of Cincinnati, whose name is Carl E. Basler. What he did for this struggling people is rarely ever duplicated. From the beginning their plight enlisted his wholehearted sympathy. When the case was laid before him he took hold not only with the enthusiasm of a faithful lawyer, but as a Christian man who was conscious that the interest of a struggling people and the kingdom of God were at stake, and that he must stay the hand on the power that threatened to crush them. He was the moving spirit in a most unique financial campaign. So thorough was it gone about that it has resulted not only in financial values to Mt. Zion, but it had social and spiritual value for all of Cincinnati.

The campaign was begun by organizing a campaign committee, with Judge Thomas Darby, of Cincinnati, as chairman, associated with a group of Cincinnati's most influential citizens. Then a publicity committee was formed, with Mr. Basler in charge, who put on first a publicity campaign. The Cincinnati press put their col-

umns to the disposal of the committee in such a way that no other colored church in all of the history of Cincinnati has received the publicity which Mt. Zion has had.

This campaign opened the way for Mt. Zion to receive favorable consideration not only from the churches irrespective of denomination or race, but from all the good people of the entire city. Announcements were even heard about the Mt. Zion Church over the radio in cities many miles away. All denominations took part in saving this church.

Mr. Basler and some other influential professional friends began the campaign for finances, so that Roman Catholic, Jew, and Protestant contributed to the extent of \$55,000 in cash to save Mt. Zion. It is reported that several of the leading white churches of Cincinnati—Presbyterian, Baptist, Lutheran, Christian, Methodist, and Congregationalists—made their contributions of five and six hundred dollars to save this church, while individuals of the Catholic and Jewish faith and business concerns gave their checks for five and six hundred dollars. A real estate firm appropriated \$2,000. The mayor of Cincinnati gave his check for \$100.

The Mt. Zion congregation raised \$3,500 for the debt during the campaign, while the Lexington Conference donated a piece of property in a suburb of Cincinnati, which was sold for \$5,500. This was applied on the debt.

In all, this movement has paid and adjusted a debt for Mt. Zion amounting to \$85,000; \$55,000 was actually raised in cash, so that the congregation has only to carry now two mortgage notes—one for \$26,000, executed in a Cincinnati bank, upon the influence of Mr. Basler the friend, who had his official friends in the bank underwrite the mortgage so as to get it through. The other \$9,000, covering a period of fifteen years, is with the Board of Home Missions and Church Extension.

Mr. Basler, who not only led in the campaign for raising funds and securing the loan, but gave of his valuable time unstintingly and went into the market and secured a cash buyer for the property which the Conference gave, when asked toward the close of the campaign what the church owed him for all he had done, said: "You do not owe me any money. I make that as my contribution to the cause. Stand on your feet and make good and justify the community's confidence."

Thus has Mt. Zion Church been saved to serve the community with a wonderful opportunity for social, recreational, and spiritual development. May she never forget the friends who came to her rescue in a crisis, and may she justify their gifts and labors by serving faithfully the community in all that is noble and good.

Hon. Edward W. Barnes Crosses the Bar

By C. H. Oden

THE Hon. Edward W. Barnes passed from earth to his reward Friday, June 15, 1929, at 3 o'clock A. M. He was one of the most outstanding members of Asbury Methodist Episcopal Church of Canton, Miss., as well as one of the outstanding men of the State and nation. He loved his church and served it faithfully. He was a member of the steward and trustee board, and at the time of his passing was chairman of the trustee board. He had been in ill health for eight months.

In his death the church has lost one of its strongest

forces, and the community one of its strongest men. The estimate of his life was exemplified at his funeral. His many friends were present from all parts of the State, the funeral being one of the largest ever witnessed in our community.

The Rev. L. E. Johnson, pastor, conducted the funeral services. The sermon was preached by the Rev. N. W. Ross, of Summit, his former pastor and friend. Tributes to his life were paid by the Masons, Eastern Star, Woodmen, and Afro-Americans, of all of which he was an honored member. His remains were laid to rest with Masonic honors.

CANTON, MISS.

Tabulation

Of Annual and Lay Electoral Conference Votes on Proposed Constitutional Amendments

(Reported to the Secretary of the General Conference to Date of July 1, 1929)

I. ANNUAL CONFERENCES

	1. Empowering Central Conferences, etc.		2. Admission of Laymen, etc.		3. Corrected Amendment, Readmission	
	For	Against	For	Against	For	Against
Baltimore	176	0	..	..	112	0
Central Missouri	49	8	0	59	0	59
Central Pennsylvania	190	1	180	8	84	0
Chile	22	0	23	0	..	..
Delaware	129	1	123	0	117	0
East German	30	1	0	31	27	1
Eastern Swedish	28	0	0	24	23	0
Finland	16	0	0	17	16	0
Florida	55	0	0	54	54	0
Kansas	174	0	0	178	..	..
Liberia	24	0	23	1	..	..
Maine	91	0	0	91	91	0
Mexico	28	0	0	28	28	0
Newark	144	0	0	147	126	23
New England	156	0	0	149	..	..
New England Southern	59	0	0	44	58	2
New Hampshire	59	0	0	63	45	12
New Jersey	156	0	122	1	123	1
New York	109	4	..	..	101	9
New York East	193	0	0	181	184	5
North Africa	18	0	0	18	18	0
North Indiana	164	0	0	158	..	..
Northern New York	93	0	0	99	96	0
Philadelphia	186	0	179	0	181	0
Philippine Islands	66	1	55	7	..	..
St. Johns River	43	0	0	41	35	4
South Florida	33	0	0	33	83	0
Troy	140	0	0	141	47	85
Vermont	45	0	0	45	40	0
Washington	20	141	117	0	117	0
Wilmington	111	2	24	100	72	45
Wyoming	124	0	0	126	..	..
Total	2,931	159	846	1,839	1,828	246

II. LAY ELECTORAL CONFERENCES

	1. Empowering Central Conferences, etc.		2. Admission of Laymen, etc.		3. Corrected Amendment, Readmission	
	For	Against	For	Against	For	Against
Baltimore	119	0	..	..	92	22
Central Missouri	18	29	48	0	48	0
Central Pennsylvania	112	0	116	0	114	2
Chile	23	0	10	6	..	..
Delaware	146	0	146	0	146	0
East German	27	0	0	27	19	6
Eastern Swedish	22	0	0	22	21	0
Finland	11	0	0	11	11	0
Florida	27	0	0	27	27	0
Kansas	127	0	11	74	2	0
Liberia	18	3	18	8	..	0
Maine	59	0	0	61	61	0
Mexico	17	0	0	17	16	0
Newark	92	0	1	71	86	16
New England	187	4	28	90	114	3
New England Southern .....	..	..	..	..	..	..
New Hampshire	55	0	0	55	52	1
New Jersey	106	0	0	101	97	10
New York	66	0	0	61	59	0
New York East	189	1	0	184	140	2
North Africa	7	0	0	7	7	0
North Indiana	151	0	0	155	185	14
Northern New York	52	1	52	1	..	..
Philadelphia	159	0	188	0	188	0
Philippine Islands	84	1	81	1	..	..
Saint Johns River	29	0	0	81	84	0
South Florida	16	0	0	16	16	0
Troy	77	0	1	77	80	0
Vermont .....	..	..	..	..	..	..
Washington	98	3	..	..	128	0
Wilmington	128	0	88	20	98	20
Wyoming	116	0	0	109	96	16
Total	2,281	42	788	1,177	1,877	181

Conference sessions mentioned below divided Central Conference proposal, the vote on the first division resulting as follows:

Baltimore Annual	170	6
New England Annual	156	0
New England Lay	119	8
New England Southern Annual	88	0
New Hampshire Annual	56	0
New Hampshire Lay	55	0
Washington Lay	68	88
Total	687	42

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

BELSHAZZAR'S FEAST

THIRD QUARTER. LESSON V. AUGUST 4

Scripture Lesson—Dan. 5. 1-31.

The Handwriting On the Wall. We have one specific case of the handwriting on the wall in the Old Testament, and one in the New Testament. The New Testament account, however, is a parable. It is told by Jesus in Luke 12. 16-21. As the parable implies, this man's ideal in life was economic security against the future—the abundance of material goods rather than the abundance of goodness of character. For him the only salvation that was worth striving for was salvation from worry or anxiety about the economic needs of the future. And the way into this salvation was the accumulation of so much of these goods as would not only take the howl out of the wolf, but as would also provide for the most extravagant indulgence in luxury. He felt that when that security had been obtained, no matter what service God may have rendered him in the past, a man could condescendingly escort God to the door of his life, and with a few pats on his shoulders bid Him "Good-bye! Come again!" The Master stood for salvation from anxiety concerning the economic future also. But His salvation was to come through simple faith in God to supply daily needs rather than in the possession of such an abundance of economic goods as will lead to the feeling of self-sufficiency without God. Well, as the parable runs, when the man had reached the place where he was economically safe against the needs of the future, and when his heart had reached the heights of elation over his salvation, in that very moment his soul, for whose salvation no provision had been made, was called into eternity. God wrote on the wall of this man's house, and He wrote in such language as the man himself could read and interpret.

The specific case in the Old Testament is our lesson story. It is given more of a historical background by being related of two historical characters, Belshazzar and Daniel. As the story runs, on the very night on which Babylon fell to the Persians, led by Cyrus (incorrectly said to have been Darius), Belshazzar (said to have been king, but was in fact son of the king) made a great feast, and exceeded all limits of ordinary decency in the desecration of things consecrated to God, thereby advertising his inordinate feeling of self-sufficiency against the future without the need of supernatural aid. Then as the pride of his intemperate heart had transgressed all reasonable bounds, there appeared a mysterious hand which wrote on the wall some mysterious words, which only Daniel could interpret. The words announced doom upon the king and destruction upon his kingdom. From the standpoint of secular history there seem to be some historical discrepancies in the story; but they are only of historical significance, and do not effect the lesson of the story at all. This lesson would be the same even if the story were a parable as Jesus used to teach a similar lesson—only the historical aspect would probably make it more impressive.

The lesson is this: God has set a limit beyond which He will no longer tolerate the pride of a man's heart in ignoring Him. The limit is not reached all at once, but progressively through cumulative affronts. It is reached in the moment when one feels that his triumph is the most secure—when he feels the greatest self-sufficiency and safety against the future without His aid. When the limit is reached, God calls the third strike on the batter which, too late for amends to be made, apprises him to his utter confusion of his absolute helplessness in contrast with his present mood and attitude. Whenever the mysterious hand writes, it never writes a restraining warning, but always a definite and irrevocable decision. Whatever the language is, the writing always is to be interpreted

O-U-T—out. Therefore whether there should be an interpreter or not, makes no appreciable difference. Daniel was made the interpreter in our lesson simply as further evidence of his reputedly incomparable wisdom, which came as the result of his earnest loyalty to God.

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the wall of the German Kaiser a few years ago also; but the interpreter was lacking. And the hand wrote on the wall of the Titanic on the memorable evening of that fatal disaster. Everybody saw the hand and understood the writing. But, as always happens when that hand writes on the wall, it was not a warning, but an announcement, and came too late for apologies to be even considered. So it may be in the life of each one of us. But the wise man will heed the restraining warning before the mysterious hand begins to write.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 4, 1929

"Thou art weighed in the balance"

(By D. D. Martin, D.D.)

God's estimate of man's responsibility is determined by the moral standards suited to each individual case, and the scale of weights and measures are of infinite accuracy. Daniel is again the interpreter of a dream. He spurned offers of gold and power. He was too large to consider either. It was his fullest joy and richest reward to voice the truths of God. To be God's mouthpiece is the greatest power man can know.

Daniel moved in a higher sphere than did the king. The intemperance and sensuality about the king's court, and practiced by the king himself, belonged to the lower stratum in social living, and Daniel must keep himself free to speak the whole truth in the fear of God. The writing on the wall in letters of fire, to the brain crazed with drink were quickly understood by the calm spirit and alert mind of a man who never tasted wine or strong drink.

This heathen king needed just what the Hebrew captive, as a real missionary, could give him—a message from the true God of heaven. Belshazzar had not lived up to the light he had through the revelation made to his father, and could not plead, as may be possible with many in heathen lands, innocence in his heathen debauchery. The handwriting interpreted by Daniel made it clear that he had been weighed in the balance of eternal justice and found wanting.

Will the heathen be saved? God's balances alone can tell. Will the pleasure-seeking people of Christian lands be saved? Let us not judge by any prejudice of our thought. There is a handwriting on the wall. God is in His holy temple and will make known His mind and will to those who are able to interpret; and there will be written on the wall to many in the home and foreign fields, "Thou art weighed and found wanting."

GAMMON SEMINARY.

Epworth League Topic

AUGUST 4

By the Rev. J. W. Haywood, D.D.

THE RELIGIOUS VALUE OF MUSIC

Music is a vital part of the worship of all religions. I sometimes think that in our churches, especially our non-liturgical churches, we are forgetting the supreme value of music as a mode of religious expression and as a mode of religious appeal. I think something ought to be done to promote and conserve the singing of really worshipful music in our churches. Let me venture two suggestions to this end.

All preachers ought to be required to know music. I mean they ought to know how to read notes, and be able to sing and to play some sort of musical instrument. So many of our preachers are wholly and densely ignorant of music. Every preacher ought to be able to discover for his congregation the real values in the hymns that have come down the ages. Most preachers can't even read these hymns intelligently. Our Methodist Hymnal is full of hymns that are like very manna to the soul. There is not one of our preachers in fifty that uses as many as fifty differ-

ent hymns in the course of a year. The repertoire of most of the brethren consists of "O, for a Thousand Tongues," "Saviour, More Than Life," "Sweet Hour of Prayer," and one or two more of the old "stand-bys." I wish I could travel as fast as radio. Do you know what I would do? I'd visit all the churches among our people at the 11 o'clock hour next Sunday. I bet a dime I would find seventy-five per cent of them opening with "O, for a Thousand Tongues." I have heard that hymn so much that every time I hear it sung at an opening service I wish for a thousand clubs to beat the pastor into silence. Persons looking forward to the ministry ought, in high school, college, or the seminary, to have a good course in music appreciation, and ought to learn to sing and to lead group singing.

Choir leaders ought to be people who know music, and ought to have religion. The first part of the statement above seems gratuitous. It isn't. There is a good deal of difference

umns to the disposal of the committee in such a way that no other colored church in all of the history of Cincinnati has received the publicity which Mt. Zion has had.

This campaign opened the way for Mt. Zion to receive favorable consideration not only from the churches irrespective of denomination or race, but from all the good people of the entire city. Announcements were even heard about the Mt. Zion Church over the radio in cities many miles away. All denominations took part in saving this church.

Mr. Basler and some other influential professional friends began the campaign for finances, so that Roman Catholic, Jew, and Protestant contributed to the extent of \$55,000 in cash to save Mt. Zion. It is reported that several of the leading white churches of Cincinnati—Presbyterian, Baptist, Lutheran, Christian, Methodist, and Congregationalists—made their contributions of five and six hundred dollars to save this church, while individuals of the Catholic and Jewish faith and business concerns gave their checks for five and six hundred dollars. A real estate firm appropriated \$2,000. The mayor of Cincinnati gave his check for \$100.

The Mt. Zion congregation raised \$3,500 for the debt during the campaign, while the Lexington Conference donated a piece of property in a suburb of Cincinnati, which was sold for \$5,500. This was applied on the debt.

In all, this movement has paid and adjusted a debt for Mt. Zion amounting to \$85,000; \$55,000 was actually raised in cash, so that the congregation has only to carry now two mortgage notes—one for \$26,000, executed in a Cincinnati bank, upon the influence of Mr. Basler the friend, who had his official friends in the bank underwrite the mortgage so as to get it through. The other \$9,000, covering a period of fifteen years, is with the Board of Home Missions and Church Extension.

Mr. Basler, who not only led in the campaign for raising funds and securing the loan, but gave of his valuable time unstintingly and went into the market and secured a cash buyer for the property which the Conference gave, when asked toward the close of the campaign what the church owed him for all he had done, said: "You do not owe me any money. I make that as my contribution to the cause. Stand on your feet and make good and justify the community's confidence."

Thus has Mt. Zion Church been saved to serve the community with a wonderful opportunity for social, recreational, and spiritual development. May she never forget the friends who came to her rescue in a crisis, and may she justify their gifts and labors by serving faithfully the community in all that is noble and good.

Hon. Edward W. Barnes Crosses the Bar

By C. H. Oden

THE Hon. Edward W. Barnes passed from earth to his reward Friday, June 15, 1929, at 3 o'clock A. M. He was one of the most outstanding members of Asbury Methodist Episcopal Church of Canton, Miss., as well as one of the outstanding men of the State and nation. He loved his church and served it faithfully. He was a member of the steward and trustee board, and at the time of his passing was chairman of the trustee board. He had been in ill health for eight months.

In his death the church has lost one of its strongest

forces, and the community one of its strongest men. The estimate of his life was exemplified at his funeral. His many friends were present from all parts of the State, the funeral being one of the largest ever witnessed in our community.

The Rev. L. E. Johnson, pastor, conducted the funeral services. The sermon was preached by the Rev. N. W. Ross, of Summit, his former pastor and friend. Tributes to his life were paid by the Masons, Eastern Star, Woodmen, and Afro-Americans, of all of which he was an honored member. His remains were laid to rest with Masonic honors.

CANTON, MISS.

Tabulation

Of Annual and Lay Electoral Conference Votes on Proposed Constitutional Amendments

(Reported to the Secretary of the General Conference to Date of July 1, 1929)

I. ANNUAL CONFERENCES

	1. Empowering Central Con- ferences, etc.		2. Admission of Laymen, etc.		3. Corrected Amendment, Readmission	
	For	Against	For	Against	For	Against
Baltimore	176	0	..	..	112	0
Central Missouri	49	8	0	59	0	59
Central Pennsylvania	190	1	130	8	84	0
Chile	22	0	23	0	..	..
Delaware	129	1	123	0	117	0
East German	30	1	0	31	27	1
Eastern Swedish	28	0	0	24	23	0
Finland	16	0	0	17	16	0
Florida	55	0	0	54	54	0
Kansas	174	0	0	173	..	..
Liberia	24	0	23	1	..	..
Maine	91	0	0	91	91	0
Mexico	28	0	0	28	28	0
Newark	144	0	0	147	126	23
New England	156	0	0	149	..	..
New England Southern	59	0	0	44	58	2
New Hampshire	59	0	0	63	45	12
New Jersey	156	0	122	1	123	1
New York	109	4	..	..	101	9
New York East	193	0	0	131	134	5
North Africa	18	0	0	18	13	0
North Indiana	164	0	0	153	..	..
Northern New York	93	0	0	99	96	0
Philadelphia	136	0	179	0	181	0
Philippine Islands	66	1	55	7	..	..
St. Johns River	43	0	0	41	35	4
South Florida	33	0	0	33	33	0
Troy	140	0	0	141	47	85
Vermont	45	0	0	45	40	0
Washington	20	141	117	0	117	0
Wilmington	111	2	24	100	72	45
Wyoming	124	0	0	126	..	..
Total	2,931	159	346	1,839	1,828	246

II. LAY ELECTORAL CONFERENCES

	1. Empowering Central Con- ferences, etc.		2. Admission of Laymen, etc.		3. Corrected Amendment, Readmission	
	For	Against	For	Against	For	Against
Baltimore	119	0	..	..	92	22
Central Missouri	18	29	48	0	48	0
Central Pennsylvania	112	0	116	0	114	2
Chile	23	0	10	6	..	..
Delaware	146	0	146	0	146	0
East German	27	0	0	27	19	6
Eastern Swedish	22	0	0	22	21	0
Finland	11	0	0	11	11	0
Florida	27	0	0	27	27	0
Kansas	127	0	11	74	2	0
Liberia	13	3	18	3	..	0
Maine	59	0	0	61	61	0
Mexico	17	0	0	17	16	0
Newark	92	0	1	71	36	16
New England	137	4	23	90	114	3
New England Southern	..	..	..	..	..	..
New Hampshire	56	0	0	55	52	1
New Jersey	106	0	0	101	97	10
New York	66	0	0	61	59	0
New York East	139	1	0	134	140	2
North Africa	7	0	0	7	7	0
North Indiana	151	0	0	155	135	14
Northern New York	52	1	52	1	..	..
Philadelphia	159	0	133	0	133	0
Philippine Islands	34	1	31	1	..	..
Saint Johns River	29	0	0	31	34	0
South Florida	16	0	0	16	16	0
Troy	77	0	1	77	80	0
Vermont	..	..	..	..	..	..
Washington	93	3	..	..	123	0
Wilmington	126	0	33	20	93	20
Wyoming	116	0	0	109	96	16
Total	2,231	42	788	1,177	1,877	181

Conference sessions mentioned below divided Central Conference proposal, the vote on the first division resulting as follows:

Baltimore Annual	170	6
New England Annual	156	0
New England Lay	119	8
New England Southern Annual	63	0
New Hampshire Annual	56	0
New Hampshire Lay	55	0
Washington Lay	63	38
Total	687	42

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

BELSHAZZAR'S FEAST

THIRD QUARTER. LESSON V. AUGUST 4

Scripture Lesson—Dan. 5. 1-31.

The Handwriting On the Wall. We have one specific case of the handwriting on the wall in the Old Testament, and one in the New Testament. The New Testament account, however, is a parable. It is told by Jesus in Luke 12. 16-21. As the parable implies, this man's ideal in life was economic security against the future—the abundance of material goods rather than the abundance of goodness of character. For him the only salvation that was worth striving for was salvation from worry or anxiety about the economic needs of the future. And the way into this salvation was the accumulation of so much of these goods as would not only take the howl out of the wolf, but as would also provide for the most extravagant indulgence in luxury. He felt that when that security had been obtained, no matter what service God may have rendered him in the past, a man could condescendingly escort God to the door of his life, and with a few pats on his shoulders bid Him "Good-bye! Come again!" The Master stood for salvation from anxiety concerning the economic future also. But His salvation was to come through simple faith in God to supply daily needs rather than in the possession of such an abundance of economic goods as will lead to the feeling of self-sufficiency without God. Well, as the parable runs, when the man had reached the place where he was economically safe against the needs of the future, and when his heart had reached the heights of elation over his salvation, in that very moment his soul, for whose salvation no provision had been made, was called into eternity. God wrote on the wall of this man's house, and He wrote in such language as the man himself could read and interpret.

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The lesson is this: God has set a limit beyond which He will no longer tolerate the pride of a man's heart in ignoring Him. The limit is not reached all at once, but progressively through cumulative affronts. It is reached in the moment when one feels that his triumph is the most secure—when he feels the greatest self-sufficiency and safety against the future without His aid. When the limit is reached, God calls the third strike on the batter which, too late for amends to be made, apprises him to his utter confusion of his absolute helplessness in contrast with his present mood and attitude. Whenever the mysterious hand writes, it never writes a restraining warning, but always a definite and irrevocable decision. Whatever the language is, the writing always is to be interpreted

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SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 4, 1929

"Thou art weighed in the balance"

(By D. D. Martin, D.D.)

God's estimate of man's responsibility is determined by the moral standards suited to each individual case, and the scale of weights and measures are of infinite accuracy. Daniel is again the interpreter of a dream. He spurned offers of gold and power. He was too large to consider either. It was his fullest joy and richest reward to voice the truths of God. To be God's mouthpiece is the greatest power man can know.

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This heathen king needed just what the Hebrew captive, as a real missionary, could give him—a message from the true God of heaven. Belshazzar had not lived up to the light he had through the revelation made to his father, and could not plead, as may be possible with many in heathen lands, innocence in his heathen debauchery. The handwriting interpreted by Daniel made it clear that he had been weighed in the balance of eternal justice and found wanting.

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OAMMON SEMINARY.

Epworth League Topic

AUGUST 4

By the Rev. J. W. Haywood, D.D.

THE RELIGIOUS VALUE OF MUSIC

Music is a vital part of the worship of all religions. I sometimes think that in our churches, especially our non-liturgical churches, we are forgetting the supreme value of music as a mode of religious expression and as a mode of religious appeal. I think something ought to be done to promote and conserve the singing of really worshipful music in our churches. Let me venture two suggestions to this end.

All preachers ought to be required to know music. I mean they ought to know how to read notes, and be able to sing and to play some sort of musical instrument. So many of our preachers are wholly and densely ignorant of music. Every preacher ought to be able to discover for his congregation the real values in the hymns that have come down the ages. Most preachers can't even read these hymns intelligently. Our Methodist Hymnal is full of hymns that are like very manna to the soul. There is not one of our preachers in fifty that uses as many as fifty differ-

ent hymns in the course of a year. The repertoire of most of the brethren consists of "O, for a Thousand Tongues," "Saviour, More Than Life," "Sweet Hour of Prayer," and one or two more of the old "stand-bys." I wish I could travel as fast as radio. Do you know what I would do? I'd visit all the churches among our people at the 11 o'clock hour next Sunday. I bet a dime I would find seventy-five per cent of them opening with "O, for a Thousand Tongues." I have heard that hymn so much that every time I hear it sung at an opening service I wish for a thousand clubs to beat the pastor into silence. Persons looking forward to the ministry ought, in high school, college, or the seminary, to have a good course in music appreciation, and ought to learn to sing and to lead group singing.

Choir leaders ought to be people who know music, and ought to have religion. The first part of the statement above seems gratuitous. It isn't. There is a good deal of difference

between knowing about music and knowing music. A good many of these choir leaders that I know are folks who know about music. They can talk about the fuge, the opus, the point and the counterpoint and all that "apple sauce." I'm talking about knowing and valuing the sort of music that "strikes the heart and clings," as Dunbar phrases. I mean the choir leader ought to know that a piece is not necessarily good music because it's called anthem. Most of the choir leaders think that no music is worth singing but an anthem, with a quack here and a squawk there. They don't see any music in the great hymns, and they don't think the congregation ought to have any chance and participation in the worship of song. There is no music for them but solos and anthems.

Now I am suggesting that choir leaders ought to have religion because I think they ought to feel that the purpose of church music is not to give the choir a chance to show off, but to help the sermon carry the gospel message home to people's hearts. When I

was pastor at Ebenezer, in Marshall, Texas, there was a young woman in the choir, the leading soprano, who sensed what I am now talking about. When she was to sing a solo, the moment the organ struck up the prelude, one could see a sort of a radiance come into her face. I shall never forget one morning I preached on that passage where Jesus told Peter that Satan desired to sift him, etc. At the close of the sermon this young woman rose and began to sing:

"Somebody knows, somebody knows
When I am tempted and tried by my foes;
He is the One who will keep me,
Somebody knows, 'tis Jesus."

As she sang, tears stole down her cheeks and dropped on the pages of her book. The church blazed that morning with the cloven tongues that sat on the worshippers at Pentecost. Patti Nelson went home a few years ago. I know she is to-day singing with that multitude that swells the hallelujahs of redemption.
MORAN COLLEGE.

tor, Rev. J. E. A. Keeler, preached a noble sermon. We are always glad to hear our pastor, for he is a man of God, and we are proud of him.—Damos Dell, Reporter.

Pittsburgh, Pa.—Warren Church: Our pastor, the Rev. W. H. Deam, is sustaining his church-wide reputation as a wise financier. Coming to us at the close of Conference, March 24, he pitched a sixty-day rally, with these results as reported by the captains and amounts shown below: Sarah McClanahan, \$60; Margaret Robinson, \$115; Fannie White, \$160; Eliza Dean, \$200; Mary A. Griffin, \$25; Emma Woodrit, \$22; W. C. McCloud, \$55; Ruth Payne, \$75; John Hopewell, \$90; Mary Williams, \$25; Eva Mason, \$30; Wm. H. Dean, \$315; Isaac Fossett, \$100; Edgar Bradley, \$70; Mattie Lewis, \$30; Sarah Jones, \$20; James Boone, \$100; Cordella Marshall, \$18; Nellie Clemens, \$100; Joseph Wilmore, \$75; Edith Simmons, \$15; Elsie Page, \$38; Malinda Rutherford, \$50; Ladies' Aid No. 2, \$40; total, \$1,808.—Reporter.

Savannah, Ga.—Palen Methodist Episcopal Church has been bringing about good results, due to the fact that Rev. J. S. Stripling, the pastor, has been about his work in that faithful way of his. The church is spiritually alive, and has drawn a large number into its folds. Thirty-six conversions and accessions have been brought about. A successful revival was held just before Easter. The Rev. P. R. Dubose, of Jesup, Ga., preached during the meeting, and twenty-six declared their loyalty to Christ. Forty-five dollars of our World Service assessment was reported at the Chicago office, and we are still collecting. Our first Quarterly Conference was held in February, which proved to be a success and delight to the church. Every interest was looked into by our painstaking district superintendent. Our pastor had things well in hand. A storm arose in the eastern section of the city and centered around the parsonage, and when its fury had passed, many pounds of groceries were left, to the delight of the pastor and his family. The movement was led by Sisters Olive Green, L. Lovell, F. V. Clark, Carrie Lunnion, and a band of junior and senior members. Thus the work moves on.—J. A. Eubanks, Reporter.

Connersville, Ind.—Sunday, July 7, closed our first effort to secure funds for paying off the indebtedness of the church. The effort was very successful, and was handled very nicely by the board of trustees, stewards, Ladies' Aid, and Willing Workers. One of the closing features of the rally was the services on Sunday, June 30. The Rev. J. N. Seules preached to the delight of all present. A fine spirit of co-operation seems to exist between the two branches of Methodism in this city. Friday, July 5, Dr. L. H. King delivered an address on "A New Negro, the Need for the New Day." The address was instructive and impressive. Dr. King inspired in the hearts of the people to stand true to the church and Kingdom interests. His visit has been so helpful to us. Sunday, July 7, we had a very good sermon and basket dinner at the beautiful Roberts Park. The Rev. L. W. E. Watson, pastor of our church at Rushville, Ind., preached for us. His sermon inspired all who heard it. The Marion Symphony Quartet sang several numbers, including Negro spirituals. Monday night, July 8, our officials met, voiced their appreciation of the results, extended thanks to all who helped, paid off some pressing debts, and accepted the pastor's program and appeal for a good report at the District Conference this August at Newcastle, Ind.—The Rev. J. A. Walker, Reporter.

Little Stories of Achievement

What the Churches Are Doing

Palestine, Ark.—Children's Day was a high day at Union Grove Methodist Episcopal Church, Palestine, Ark. Our pastor, the Rev. W. M. Speed, at the 11 o'clock hour, preached from Matt. 22. 12. A program was rendered at 8 P. M. Collection, \$16.74.—Anna Speed, Reporter.

Old Town, Fla.—The Rev. J. R. Rutledge was with us on the first Sunday and rendered good service. The church is spiritually alive. Dr. J. H. B. Madison is helpful to us in the League and Sunday school. The Rev. D. J. Watts is the man for this charge.—A. Cambridge, Reporter.

Williston, Fla.—Our membership is small, but we are Methodists. Our district superintendent, Dr. D. S. Selmore, preached a great sermon on the first Sunday. Collection amounted to \$12.40. The Rev. J. L. Harrington, our pastor, is a good man and is loved by all.—M. Rhofle, Reporter.

Sandhill, Fla.—A new day has dawned in New Home Methodist Episcopal Church. The church, choir, League, and Sunday school are the best we have had for a number of years. The Rev. J. C. Certain, the pastor, is the man we have been looking for. Dr. D. S. Selmore was with us the first Sunday night and preached a splendid sermon. He was paid in full.—Jessie Miller, Reporter.

Leesville, Fla.—We are thankful that at last we have an Epworth League. Dr. Selmore organized it for us and now we are going over the top. Dr. Selmore preached a strong sermon for us and three men and two girls were converted. We are going to do more for the church now than ever. The Rev. K. W. Moses is the pastor and is loved by all. Raised this quarter, \$140. Claims were all paid in full.—Phyllis McCray, Reporter.

Vaiden Circuit, Miss.—The rally at Midway Methodist Episcopal Church, on the Vaiden circuit, June 30, was a success. At 11 o'clock the Rev. E. H. Holmes preached a wonderful sermon, after which some remarks were made by Bro. P. H. Blackman, master of ceremonies. We are thankful to the good people of Friendship Baptist Church and other friends for assisting us in making the rally a success. After the benediction was announced, a delicious dinner was served. Total collection, \$56.06.—W. D. Reid, Pastor; P. H. Blackman, Reporter.

Auvergne, Ark.—The members of Adams Chapel Methodist Episcopal Church, Auvergne, Ark., have been striving hard for the building of a new church, and now we thank God that we have nearly completed the church, and we are all working hard toward the end. We haven't words to ex-

press our appreciation of the kindness and good work our pastor, the Rev. J. E. Adams, has done for us. We are hoping for him a long and successful life, and that he will ever stay with us.—Mrs. M. D. Tolerson, Reporter.

Mt. Olive, Miss.—July 13 and 14 were two great days and will long be remembered by the people of Mt. Olive. On the 13th a grand picnic was given at St. James Methodist Episcopal Church by the Sunday school. A large crowd was present. On Sunday, the 14th, an excellent Children's Day program was rendered, under the leadership of the Sunday-school superintendent. The Revs. R. T. Gray, Willie Donald, and E. Magee, of the Baptist Church, were present and took an active part in the program. Amount raised, \$10.10. Our school is alive and at work.—Lessie Donald, Reporter.

Detroit, Mich.—Recently the entire body of Methodists in the city of Detroit fostered a campaign known as "The All-Detroit Forward Methodist Movement." Pledges were taken, payable in three years. Most of the pledges made by our people were \$15, the first payment to be made in July. Our local church, Scott Methodist Episcopal Church, is also in a \$10,000 rally, to culminate in September. One of our Christian young men, a church lover, and one who could well be called a silent worker—Mr. Charles Denton—has already placed into the hands of our pastor, the Rev. B. F. Smith, the whole amount of his pledge, \$15, for the Methodist forward movement, and \$100 for the local church rally. Such young men as these we are proud to write about.—Maridell E. Busch, Reporter.

Starke, Fla.—Sunday, July 14, was a great day at Mt. Moriah Methodist Episcopal Church. Sunday school was conducted by the superintendent, Bro. S. F. McCoy, and at 11 o'clock love feast was conducted by Bros. C. H. Thomas and F. Hall. The Lord was with us in this meeting and our hearts were full of the Holy Spirit. At 8 P. M. the pastor was at his post of duty and preached a wonderful sermon. We were made to feel glad as he talked to us. At the close of the sermon the Lord's Supper was administered to a large number. Epworth League was conducted at 6.30 P. M. At 8 P. M. the pas-

District Activities

District Rounds

MONTGOMERY DISTRICT

Fourth Round—Tensaw Ct., August 10, 11; St. John, Prichard, 14-18; Wesley, Mobile, 15-18; Warren, Mobile, 16-18; Theodore, 17, 18; St. Paul, Pensacola, 23-25; Evergreen, St. Paul, 30; Sparta, 31 (8 P. M.), September

1 (11 A. M.); Evergreen, St. Paul, 1 (8 P. M.); Montgomery, St. Paul, 5; Troy, Joyce, 6; Walden, Aberfoill, 7 (11 A. M.); Montgomery, 8 (11 A. M.); Troy, 8 (8 P. M.); Booth Ct., Locust Bluff, 18 (8 P. M.), 15 (11 A. M.); St. Clair, 21 (11 A. M.), 23 (11 A. M.); St. Paul, Union Springs, 28, 29; Lomax, October 5, 6; Wetumpka Ct., New Style, 12, 18; Eclectic Ct., 19, 20; Brewton, 26, 27.

Brethren: We must make our Southwestern Christian Advocate self-supporting this year of our Lord. Let us round out the year with a full, round report.—P. P. Wright, District Superintendent.

VICTORIA DISTRICT

Fourth Round—Alleyton Ct., August 3, 4; Columbus Ct., 10, 11; Columbus, 17, 18; Weimar Ct., 17, 18; Schulenburg Ct., 24, 25; Oakland Ct., 31 to September 1; Garwood Ct., 31 to September 1; Hallettsville, 7, 8; Sweet Home Ct., 7, 8; Sublime Ct., 14, 15; Wharton Ct., 21, 22; Yoakum Ct., 28, 29; Edna Ct., October 5, 6; Cologne Ct., 12, 13; Victoria, 19, 20.

Brethren: From the very splendid showing you have already made, I will be very surprised if you were to fail to make a complete report at the Annual Conference of all requirements. Remember Pensions and Relief, Episcopal Fund, and General Conference expense. With these cared for, you will have finished your task creditably. Do your very best, and with God as your partner, you will maintain the record already made.—W. M. Ellison, District Superintendent.

Quarterly Conferences

ADAMSVILLE, FLA.

One of the best Quarterly Conferences that have been held in this charge was the one held Saturday night, July 18. Dr. D. S. Selmore was with us. We have been in the dark, but now we are in the light, and we are going to read the Southwestern Christian Advocate. The Rev. K. W. Moses is the faithful pastor, and under his leadership Adamsville will go forward.—C. W. Wiggins, Reporter.

MT. BROOK, FLA.

Rain prevented us from having services on Sunday, the 7th, but our quarter was a success. Dr. Selmore held the business meeting

in our home and was paid in full. The Rev. Henry Perry is truly the man for this church. We are on the main line now.—M. E. Edwards, Reporter.

NEW EDINBURG, ARK.

The second Quarterly Conference convened at St. Francis Methodist Episcopal Church, June 8 and 9, 1929, with the Rev. W. C. Rivers, district superintendent, presiding. All officers were present with good reports. The district superintendent gave us a wonderful talk on World Service, and several pledges for World Service were given. Sunday school and devotional exercises were conducted by the Rev. J. H. Oliver. Mrs. J. H. Oliver rendered a musical number. Miss Pearl Barnett made the welcome address. The 11 o'clock sermon was delivered by the Rev. W. C. Rivers, and all who listened could not help but say that his sermon was a spiritual feast. The doors of the church were opened, and four persons joined the church. At 3.30, the sermon was preached by Rev. D. A. Harden, pastor of the African Methodist Episcopal Church. After the devotional exercises, led by Miss Lola Green, the sermon at 8 o'clock was delivered by the district superintendent. He seemed to be at his best, and when the doors of the church were opened, two more joined. Collection for the quarter was \$61.55.—The Rev. J. H. Oliver, Pastor; Mrs. M. L. Dupree, Reporter.

RULEVILLE, MISS.

Our third Quarterly Conference was held at Mallalieu Chapel Methodist Episcopal Church, June 29, 30, with the district superintendent presiding. A large number of the officers were present with good reports. On Sunday the district superintendent, Rev. C. W. Butler, preached a strong sermon. We were all glad to have him with us. After the sermon the Lord's Supper was administered to fifty-two people. Total raised for the quarter, \$83.—Nola Thigpen, Reporter.

THE BEAUMONT DISTRICT CHURCH SCHOOL AND EPWORTH LEAGUE INSTITUTE

The Beaumont District Church School and Epworth League Institute convened at Conroe, Texas, July 1-6, the Rev. N. W. White, pastor. There were about seventy who registered. Dr. F. H. Butler was elected dean by the commission. Dean Butler showed good business principles in arranging the recitation periods so that the institute work went along without any hitch. The Rev. R. R. Bailey ably conducted the class in Bible study; the Rev. W. D. Lewis, evangelism; the Rev. F. D. Mayes, study of missions; the Rev. T. M. Jackson, stewardship; and Dr. Butler taught classes in general church work. The Revs. B. S. Jackson and N. W. Sawyer very creditably led the morning watch, which was largely attended. The Rev. E. A. Baptiste had charge of the recreational feature, and the entire institute joined in with Bro. Baptiste in making this the attraction of the session. Monday night was get acquainted session. Dr. Butler delivered a most enthusiastic as well as educational address. Wednesday night, the Rev. T. M. Jackson brought a gospel message full of vision for the youthful life of the church. Thursday night was stunt night. Willis carried off the laurels in this feature. The closing message for the week was brought by the Rev. W. D. Lewis from the theme, "The Vision and the Man," on Friday night. Miss Ida Goodwin served as institute pianist with grace and dignity. The Rev. F. D. Mayes led the institute in singing. Miss O. N. Jones is due credit for the splendid service she rendered in acting as registrar. The Rev. N. W. White and his good members, the principal of our school, and the school board deserve special mention for the courtesies and for the use of the spacious school building for class work. Dr. Butler brought a message of good news to the anxious gathering Sunday morning. Our district superintendent, Dr. C. H. Pemilton, has our hearty support as he leads his forces on to certain victory. Dr. I. Garland Penn and the Wiley quartet were present in the interest of Wiley endowment, and the institute subscribed more than \$500. Bigger and better grows the Beaumont District Institute.—W. D. Lewis, Reporter.

Reports of District Conferences

PULASKI DISTRICT CONFERENCE

The twenty-ninth session of the Pulaski District Conference of the East Tennessee Conference convened in New Hope Methodist Episcopal Church, New River, Va., July 3-7. Wednesday night, July 3, was "Get Acquainted Night." The sermon was preached by Rev. W. H. Bewley, who in his discourse taught us how to become acquainted with Jesus as well as with our fellow men. Thursday, July 4, at 8.30 A. M., the Lord's Supper was administered by our district superintendent, Dr. Anderson Davis, assisted by the Revs. E. L. Wright and F. D. Thomas. The organization of the Conference followed. The Rev. L. P. Whitten was elected secretary; the Rev. E. L. Wright, assistant. The Rev. F. D. Thomas, treasurer; the Rev. H. L. Johnson, statistical secretary. The welcome addresses were as follows: On behalf of the white churches, Rev. C. A. Bangle, of the Methodist Episcopal Church, South; on behalf of the Baptist churches, the Rev. J. D. Buckner; on behalf of the ministry, the Rev. W. H. Mitchell; on behalf of the entertaining church, Miss Emma L. Travis. Response for the ministry, Rev. F. D. Thomas; for the laymen, Mr. L. W. Roberson. Thursday, at 2.30, was church school hour. "The Christian School" was discussed by the Rev. J. T. Wilson. "Missionary Education in the Church School" was discussed by Mrs. Seals and the Rev. J. W. Lester. The Ladies' Aid work was then taken up. "What Can We Do To Make the Ladies' Aid a Greater Power in the Church?" was discussed by Mrs. Seals, Miss Sennle Page, the Revs. E. L. Wright, H. L. Johnson, and Mrs. A. L. Saunders.

At 8 P. M., the Rev. L. P. Whitten delivered a soul-stirring sermon from the subject, "Builders for God." He had the congregation at his command. July 5, devotions were led by the Rev. H. G. Harrison. "The Epworth League, Its Origin, Aims, and Possibilities," was discussed by the Rev. E. L. Wright. At 11 A. M., Dr. E. H. Forrest delivered the missionary sermon. The Woman's

Home Missionary Society hour was at 2.30 P. M. Mrs. A. L. Saunders presided. The society, and the work it undertakes to do, was eloquently discussed by Mrs. L. V. Green. At 3.30, the work of the Laymen's Association was presided over by Mr. Geo. Burks. The subject, "What Shall the Attitude of the Layman Be Towards the Forward Movement of the Church?" was discussed by the Revs. W. B. Hardy and Thomas Jones. "If a Man Is Not Loyal to the Christ and His Teachings, Can He Be a Christian?" by Messrs. W. T. Morgan and George Burks. At 8 P. M., was education hour. "Our College At Morristown, Its Aims and Possibilities," by Prof. M. W. Boyd. "The Need of an Adequate Endowment," by President Judson Hill.

July 6, 9 A. M. Completion of business and good literature hour. Many helpful talks were made by ministers and delegates. The district superintendent represented the Southwestern Christian Advocate, and secured several subscriptions. The Conference unanimously agreed to raise their full quota, which is ninety-six, by October 1. Our superintendent spoke of the new currency, and all members agreed to dedicate the first new bill to World Service.

Sunday, July 7, was a high day. Love feast, the Revs. W. B. Hardy and Dave Johnson. At 11 A. M., sermon by Dr. A. Davis. At 3 P. M., sermon by the Rev. E. L. Wright. At 8 P. M., sermon by the Rev. F. D. Thomas. During the Conference the spiritual tide was high, and the people spent an enjoyable time. In many instances this closes the greatest Conference in many years. Every service was largely attended. Reports showed an increase in World Service of \$800 over the previous year. We attribute this to the keen interest of our district superintendent in co-operating with each pastor, and the well-arranged program for the District Conference. Too much praise cannot be given the Rev. A. S. Mitchell and his generous people for their hospitality shown while entertaining the Conference.—The Rev. F. D. Thomas, Reporter.

TOPEKA DISTRICT WORLD SERVICE COUNCIL

The District World Service Council of the Topeka District, Central West Conference was held with Mason Memorial Church, Kansas City, Kans., July 10, 11.

District Superintendent A. Talbert presided. The council was organized as follows: Secretary and reporter, H. G. Kirkpatrick; steward, C. W. Conwell; corresponding secretary, J. B. Walker.

The district superintendent outlined his program for the district, and after favorable comment by the pastors present, who also assured the district superintendent of their full co-operation, the program was adopted.

The World Service as it relates to Kingdom building was discussed from the following viewpoints: Evangelism, T. B. Oville; education, H. G. Kirkpatrick; "The Layman's Task in World Service Program," W. C. Conwell; "The Pastor's Task," C. P. Thompson and F. Sanders.

Bishop M. W. Clair was present and outlined in detail the condition of the church as it relates to the Covington Area. The council voted its appreciation of the presence of the bishop and pledged itself 100 per cent loyal.

At noon Thursday the following motored to Streets Hotel for luncheon: Bishop M. W. Clair, District Superintendent A. Talbert; also E. W. Hannah, of the Kansas City District; Pastors W. C. Conwell, H. G. Kirkpatrick, J. B. Walker, E. J. Moore, T. B. Oville, G. T. Saxton, G. S. Sawyer, J. W. Thomas, L. R. Grant, and A. A. Tolson. Visiting pastors of the Kansas City District in the company were L. Woolrich and M. L. Mackay.

Each local church auxiliary is asked to report a cash offering for World Service at the District Conference to be held in Mt. Olive Church, Topeka. A substantial increase was apportioned to the charges of the district

on the district superintendent's claim. The writer preached on Wednesday night.

The reception by Kansas City Methodism for District Superintendent Talbert and by Mason Memorial Church in honor of its pastor, L. R. Grant, and family was the closing event of the council. Bishop Clair and Mason Memorial's high-school graduates were special guests of honor.

District Superintendent Talbert has a vision and zeal which, if duplicated by the pastors and laymen, bids fair to put the Topeka District in the forefront of the districts in the Conference.—H. G. Kirkpatrick.

Obituaries

CRAMPFIELD—Sister Marie Crampfield, a faithful member of St. John Methodist Episcopal Church, Anniston, Ala., departed this life July 12, at the age of seventy-four. She was converted in early childhood and held to the faith until her death. She was well thought of by the entire membership and community and attended regularly all of the church services. She leaves to mourn her passing two daughters, one son-in-law, ten grandchildren, seven great-grandchildren, and a host of relatives and friends. Her funeral was largely attended. Her pastor, the Rev. H. J. McLin, officiated, assisted by the Rev. J. A. Knox. Miss Annie Greer rendered a solo.—Lula Cartwright, Reporter.

HALL—Bro. Jeff Hall, a member of Rock Hill circuit, died June 11, 1929. He was a faithful member to his church, and died in full triumph of faith. A great man has fallen in Israel. He is at rest with God.—The Rev. J. J. Johnson, Pastor.

HAMILTON—Lauvenia Hamilton died May 1, 1929. She was a faithful member of Rock Hill church, West Point, Miss. She is safe in the arms of Jesus.—The Rev. J. J. Johnson, Pastor.

HARRIS—Bro. Seab Harris, a member of Palin's Chapel and district steward of the Rock Hill circuit, died February 4, 1929, in full triumph of faith. He is gone, but not forgotten.—The Rev. J. J. Johnson, Pastor.

HILL—Sister Ellen Hill, a faithful member of the Rock Hill circuit, died May 22, 1929, in full triumph of faith. She is at rest with her God.—The Rev. J. J. Johnson, Pastor.

JORDAN—Sister Lillie Jordan, a member of Rock Hill church, West Point, Miss., completed her work here on earth in January, 1929. She is now at rest with her God.—The Rev. J. J. Johnson, Pastor.

JOHNSON—Beatrice Johnson, a faithful member, and loving wife of Bro. David Johnson, died January 25, 1929. She left three children, a mother, sisters, and brothers to mourn her passing. She was a member of Plains Chapel for many years.—The Rev. J. J. Johnson, Reporter.

JOHNSON—West Johnson, a member of the Rock Hill circuit charge, passed from labor to reward on January 18, 1929, in full triumph of faith. He is at rest with the Master.—The Rev. J. J. Johnson, Reporter.

McDOWELL—Sister May Ada McDowell, a member of Rock Hill church, West Point, Miss., died June 23, 1929, in full triumph of faith. We mourn her passing.—The Rev. J. J. Johnson, Pastor.

MORRISON—The death angel visited the membership of Hartzell Memorial Methodist Episcopal Church, Hickory, N. C., July 10, 1929, and took from us one of the oldest and most highly respected citizens of our city in the person of Bro. Rufus Reld Morrison. Mr. Morrison was born in Alexander County in 1842, and was eighty-seven years old at the time of his death. He was the father of twelve children, three of whom have already passed into the vast unknown. He leaves to mourn his passing a widow, Mrs. Sarah Morrison; five daughters, four sons, thirty grandchildren, nine great-grandchildren, and a host of other relatives and friends.—Reporter.

MURRAY—Sunday, June 16, 1929, Sister L. F. Murray, Los Angeles, Calif., told us all good-night here to say good-morning up there to her Saviour. Sister Murray was formerly of New Orleans, La., and a member of Trinity Church. She came to California some years ago, joined Wesley Church, and was an active member until her death. She leaves to mourn her passing a mother, one sister, two sons, three daughters, and a host of friends and other relatives.—E. M., Reporter.

NASH—Mrs. Martha Nash was born in Frankfort, Ky., many years ago, and departed this life June 25, 1929, at her home on Bluff Street, Lexington, Mo., at the age of 103. She professed religion and joined St. John's Methodist Episcopal Church under the pastorate of Rev. Louis Heywood, and was baptized by the Rev. Abernathy. She lived in the church a constant Christian for a period of fifty-three years. She served as stewardess for over twenty years. To know her was to love her. She was a patient sufferer until death claimed her. Before she died, she said: "I've given up to the Lord, and I submit myself to His will. There's nothing between me and my Saviour. I'm going home." She is survived by one son, three daughters, seven grandchildren, two great-grandchildren, and a host of relatives and friends.—Reporter.

PETTIBONE—Sister Marie Ivory Pettibone, a loyal member of Haven Memorial Methodist Episcopal Church, Clarksdale, Miss., passed away July 6, 1929, at the age of forty-eight. Sister Pettibone was a member of Haven Memorial for more than twenty years, and was its financial strength during crises. As her body was wheeled into the church, the hymn, "Nearer, My God, to Thee," was chanted. Several beautiful selections were rendered, but one of special note was "Transformed," by Mrs. A. Cleman, Ruth Williams, and Theresa Journing. The funeral address was delivered by our pastor, the Rev. M. J. Stalling. She leaves quite a few friends to mourn her passing. Peace be to her ashes.—Mrs. Mary Lou Cole, Reporter.

SHUMAN—The Rev. A. D. Shuman, a member of the Upper Mississippi Conference, died February 10, 1929. He has laid down his cross and taken up his crown, and is now at rest with his God. He was a member of the Rock Hill Circuit charge.—The Rev. J. J. Johnson, Reporter.

WALKER—Sister Laura Walker, a member of New Home Methodist Episcopal Church, Batesville, Miss., passed from labor to reward, July 6, 1929. She died in full triumph of faith after an illness of six months. She leaves to mourn her departure, a husband, mother, two brothers, four sisters, two small children. The funeral was conducted by her pastor, the Rev. W. H. Moody.

Card of Thanks

The Rev. and Mrs. R. L. Howard take this method to thank the good people of Moorhead and members of the Haywood Chapel Methodist Episcopal Church for the storm on July 8. Winfield Hagan came with a basket of groceries. Others followed. Those who contributed: Emma Hagan, Claud Jones, Julia Jones, Burnel Johnson, Eliza Johnson, Rachel Woolfolk, Hannah Bolton, Cella Smith, Isabella Goode, Louisa Jones Diggs, Sophie Lewis, Carlee Hall, Lillie E. Woolfolk, and Rhodie Johnson. Thank you; come again. I am always ready to serve you.—The Rev. and Mrs. R. L. Howard.

Marriages

BOLTON—BEECHAM. Mr. Arthur Bolton and Miss Verda Mae Beecham were joined in holy wedlock at the home of Rev. W. H. Golden, Tupelo, Miss., Sunday, July 7, 1929. The bride is a member of McDonough Methodist Episcopal Church, Pontotoc, Miss., assistant secretary of the Sunday school, and general secretary of the Foreign Missionary Society. The groom is a member of the Missionary Baptist Church, Pontotoc, Miss. We wish for them much joy. The Rev. W. H. Golden officiated.—Reporter.

TANKSLEY—MONTGOMERY. On June 8, Mr. Joseph Tanksley and Miss Josie Montgomery were united in holy wedlock at the home of Mrs. Hill, grandmother of Mrs. Tanksley, Oxford, Miss. Mr. Tanksley is the son of Mr. and Mrs. Tanksley, of Oxford, and Mrs. Tanksley is the daughter of Mr. and Mrs. Montgomery, of Winborn, Miss. We wish for them a happy sail on life's sea.—Lucile Street, Reporter.

Woman's Column

The following is the financial report for three quarters for The Woman's Foreign Missionary Society of the Central West Conference: Union Memorial, \$118.55; Fredericktown, \$1.25; Kinloch, \$5.50; Samaritan, \$20.90; Asbury, \$13.60; East St. Louis, \$11.18; Springfield, Ill., \$5; Troy, \$13.40; Fulton, \$7.70; Wright City, \$2.10; Hannibal, \$15; Fayette, \$1; Montgomery City, \$1.10; Mexico, \$7; Leeds, \$22.60; Centennial, \$21.80; Armstrong, \$4.20; Independence, \$4; Lexington, \$5; Clark's Chapel, \$12.25; Slater, \$2; Otterville, \$2.10; Rolla, 70 cents; Warrensburg, \$2; Sweet Springs, \$3; Joplin, \$9; Springfield, Mo., \$18.15; Versailles, \$2; Greenfield, \$1.25; California, \$1.40; Sedalia, \$4.50. Dear Sisters: This will remind you that September 15 will close our year's work. If you have not raised your pledge, be sure to do so, and get it in on time. Let us make our Conference one hundred per cent.—Mrs. M. L. Jackson, Conference Treasurer.

Liberty, Tenn.—The Ladies' Aid No. 3 met with Sister Ella Turner, our president, Mrs. Lula Everett presiding. Many of the members of No. 1 were present. The meeting was opened with singing by Mrs. Bessie Northcott. Scripture lesson was read by Mrs. Amanda Maulden. Mrs. Kate Stark led in prayer. Business of the meeting was then taken up. Each member made some interesting remarks. We are planning to give a church picnic. Mrs. L. Hayes, Mrs. Cora Stark, and Miss Geneva Stark, of the African Methodist Episcopal Church, were present and each gave us an interesting talk. Those present from Ladies' Aid No. 1 were: Mrs. Bessie Northcott, Mrs. Kate Stark, Mrs. Eunice Griffin, Mrs. Elizabeth Sellers, Mrs. Elma Cameron, Mrs. Frances Grooms, Miss Pauline Cameron, and Mrs. Amanda Maulden. A delicious course was served. Pray for our success.—The Rev. J. A. W. Moore, Pastor; Mrs. C. Hunter, Reporter.

The annual convention of The Woman's Home Missionary Society of the Atlanta Conference met in Fort Street Methodist Episcopal Church, Atlanta, Ga., June 19, with the majority of the officers present. Each one present was imbued with the enthusiasm and inspiration which prevailed throughout the meeting, and all seemed more determined than ever to carry out the program in this particular field of service. Our slogan this year is, "An auxiliary in every church. The Woman's Home Missionary paper and the Southwestern Christian Advocate in every home." We hope to have a representative at each District Conference, and we are asking the co-operation of every minister in this Conference to help us in this work. One important object of our convention was the sponsoring of a plan to give a scholarship to a worthy student in Thayer Home. We are trusting that this new and benevolent project will be cheerfully carried out. Let us not forget the great "jubilee celebration" which takes place next year. We have so much to thank the Master for. Your humble servant takes this message to thank the Conference for the beautiful basket of flowers presented. God grant that this token of your affection and loyalty will mean as much to you as it has meant to me.—Mrs. M. E. Travis, President.

The Woman's Home Missionary Society of the Mississippi Conference held its twenty-seventh annual session, June 19-21, in Pratt Chapel Memorial Church, Jackson, Miss., the Rev. A. B. Keeling, pastor. On Wednesday night, devotions were conducted by Mrs. S. K. Trigg, Conference treasurer. The annual sermon was delivered by the Rev. A. B. Keeling.

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Corpus Christi	Corpus Christi, Tex.	July 23-28	C. W. Franklin
Vicksburg	Fayette, Miss.	July 24-28	J. R. Ross
Navasota	Brenham, Texas	July 24-28	T. S. Pryor
Greenville	Greenville, S. C.	July 24-28	J. E. C. Jenkins
Baton Rouge	Clinton, La.	July 24-28	Chas. Anderson
Evansville-Louisville	Versailles, Ky.	July 24-28	G. W. Tindall
Atlantic	Sandford, Fla.	July 24-28	D. W. Demps
Murfreesboro (Stone's River)	Murfreesboro, Tenn.	July 24-28	J. T. Patillo
Spartanburg	Greer, S. C.	July 24-28	L. W. Williams
Sumter	Mechanicsville, S. C.	July 24-28	B. F. Bradford
Wilmington	Goldboro, N. C.	July 24-28	G. M. Phelps
Bennettsville	Bennettsville, S. C.	July 24-28	J. D. Whitaker
Wilmington	Goldboro, N. C.	July 24-28	G. M. Phelps
Jackson	Canton (Ct.), Miss.	July 25-28	J. S. Williams
Western	Newton, N. C.	July 25-28	N. J. Pass
Waycross (No. End)	Barnesville, Ga.	July 26-28	D. R. Cooper
Greenwood	Carrollton, Miss.	July 30-Aug. 4	J. H. Wealey
Tuscaloosa	Clinton, Ala.	July 30-Aug. 4	F. W. Williams
Griffin	College Park, Ga.	July 31-Aug. 4	W. B. Wood
Tuscaloosa	Clinton, Ala.	July 31-Aug. 4	F. W. Williams
Houston	Houston, Texas	July 31-Aug. 4	J. S. Scott
Kansas City	Glasgow, Mo.	July 31-Aug. 4	E. W. Hannah
Montgomery	Brewton, Ala.	July 31-Aug. 4	P. P. Wright
Birmingham	Hobson City, Ala.	July 31-Aug. 4	J. W. Thomas
Beaufort	Walterboro, S. C.	July 31-Aug. 4	N. T. Bowen, Jr.
Memphis (1st section)	Cedar Grove, Tenn.	Aug. 1-4	L. A. Armstrong
Orangeburg	Jamison, S. C.	Aug. 1-4	J. B. Taylor
Durant	Sturgis, Miss.	Aug. 6-11	C. V. Heffner
Charleston	Pittsburgh, Pa.	Aug. 6-11	E. A. Haynes
Monroe	Sterlington, La.	Aug. 6-11	C. Spears
South Baltimore	Lusby, Md.	Aug. 6-11	F. King
Tupelo	Athens, Miss.	Aug. 6-11	B. W. Wynn
Omaha	Marshalltown, Iowa	Aug. 7-11	Spencer Ray
Savannah	Jesup, Ga.	Aug. 7-11	S. D. Bankston
Beaumont	Livingston, Texas	Aug. 7-11	C. H. Penilton
Gainesville	Pineville, Fla.	Aug. 7-11	D. S. Selmore
Cincinnati-Lexington	Falmouth, Ky.	Aug. 7-11	L. E. Jordan
Atlanta	Atlanta, Ga.	Aug. 7-11	D. H. Stanton
Hattiesburg	Stonewall, Miss.	Aug. 7-11	E. A. Wilson
Fort Smith	Conway, Ark.	Aug. 7-11	J. L. Bryan
Huntsville	Triana, Ala.	Aug. 7-12	J. W. Whitfield
Opelika	Dadeville, Ala.	Aug. 8-11	J. C. Chuman
LaGrange	LaGrange, Ga.	Aug. 8-11	J. B. Maddux
Cleveland-Columbus	Akron, Ohio	Aug. 14-18	I. Garland Penn, Jr.
Waynesboro	Statesboro, Ga.	Aug. 14-18	W. H. Odum
Memphis (2d section)	Dyersburg, Tenn.	Aug. 14-18	L. A. Armstrong
Gainesville	Gainesville, Ga.	Aug. 14-18	N. J. Crolley
Hot Springs	Paraloma, Ark.	Aug. 14-18	W. C. Rivers
Alexandria	Winchester, Va.	Aug. 14-18	J. U. King
Sedalia	Joplin, Mo.	Aug. 14-18	E. F. Pate
Holly Springs	Ripley, Miss.	Aug. 20-23	A. G. Cole
North Baltimore	Baltimore, Md.	Aug. 20-25	Geo. E. Curry
Starkville	Tibbee, Miss.	Aug. 20-25	D. Green
Paris	Paris, Texas	Aug. 20-25	W. L. McDonald
Clarksdale	Drew, Miss.	Aug. 20-25	C. W. Butler
North Baltimore	Baltimore, Md.	Aug. 20-25	Geo. S. Curry
Meridian	Philadelphia (Ct.), Miss.	Aug. 21-25	D. L. Morgan
St. Louis	St. Louis, Mo.	Aug. 21-25	G. D. Hancock
Rome	Carrollton, Ga.	Aug. 21-25	C. L. Johnson
Florence	Marion, S. C.	Aug. 21-25	R. F. Harrington
Ocala	Hawthorne, Fla.	Aug. 22-25	F. E. Welch
Washington	Upper Marlboro, Md.	Aug. 28-Sept. 1	R. F. Coates
Topeka	Topeka, Kan.	Aug. 28-Sept. 1	A. Talbert
Little Rock	Clarendon, Ark.	Aug. 28-Sept. 1	W. S. Sherrill
Philadelphia	Bridgeton, N. J.	Oct. 1-3	W. C. Thompson
Wilmington	Dover, Del.	Oct. 15-17	D. H. Hargis
Easton	Ridgeley, Md.	Oct. 22-24	Wm. J. Helm

Among the outstanding features of the meeting was the introduction by the president of Miss Cartez Swartz, national field secretary, who gave greetings from the field. Each afternoon Miss Swartz, with dignity and her striking personality, conducted the method hour. She gripped the convention, and we sat at her feet and reconsecrated ourselves anew to the work of the society.

Mrs. A. Davis Foust conducted memorial service for national and Conference members who had passed during the year. Miss Cartez Swartz offered prayer.

The evening session was given to pageantry. Mrs. M. A. Stewart and Miss E. B. Wallace presented the "Ninety and Nine" and a Queen Esther pageant, which was very beautifully rendered.

Miss Swartz conducted a membership party, securing fourteen Jewel life members and thirty Home Guards.

We were glad to welcome a number of ladies from the Wilmington Conference.

There was a note of sadness all through our meeting because our beloved president, Mrs. Hargis, who had served the Conference organization faithfully for thirteen years, was retiring from the presidency. We were very proud of the honor which had come to her necessitating her retirement from the presidency, having been appointed as a national officer of the Friendship Homes. With well-chosen words, Mrs. A. Davis Foust made a presentation speech, and on behalf of the society presented Mrs. Hargis a wrist watch set with diamonds. Mrs. Hargis made a very appropriate and feeling response to the presentation.

Our meeting closed with a big family party, and our new president, Mrs. L. B. Jewett, Montclair, N. J., announced our next place of meeting at Elzion, Wilmington, Del., 1930.—J. E. Dickerson, Conference Secretary.

STATE CONVENTION

The twenty-fifth annual meeting of The Woman's Home Missionary Society of the North Carolina Conference convened at St. Paul Methodist Episcopal Church, Winston, N. C., June 20-23, 1929, inclusive, with Miss I. R. Jones, president, presiding.

The delegation was given a hearty welcome by the local talent. Response by Mrs. L. M. Winchester. A very interesting feature of the evening was the presentation of the members who attended the first State meeting.

Dr. G. M. Phelps, district superintendent of the Wilmington District, told in a very interesting way what The Woman's Home Missionary Society had meant to his district. Dr. R. S. Abernathy and Dr. W. R. Winchester gave timely remarks.

The methods hour was conducted in a very practical and helpful way each day by Mrs. E. E. Luce. Mrs. D. D. Jones, of Bennett College for Women, conducted the noontide prayer in a very impressive way on Friday.

The Conference was graced with the presence of Dr. D. D. Jones, president of Bennett College for Women, who made an address, to the delight of all present.

Friday afternoon, Dr. Jones used for a subject, "The Necessities of a Good Organization." The Queen Esther girls had charge of the preliminaries, after which Mrs. C. A. Peeler gave a brief historical sketch of the twenty-five years, which was interesting to all present. She also displayed some of the early photos of the Conference.

Saturday was used for unfinished business. The Rev. W. M. Wells, pastor of St. Paul, preached a soul-stirring sermon Sunday morning at 11 o'clock. The service at 8 o'clock was conducted by the juniors, under the supervision of Mrs. W. E. Johnson, after which Mrs. R. S. Abernathy made a temperance talk, with ninety-eight per cent of the people present signing temperance pledges.

The preliminary service was conducted by Mrs. J. C. Waddy, Sunday, at 8 P. M. Mrs. Luce' closing address was built around the project picture, which was quite timely. The pastor, with the local church, endeavored to make the stay of the delegates a pleasure from every angle, which was highly appreciated by all. The installation of the officers, with an address from the president, marked the close of the session.—Mrs. R. S. Abernathy, Reporter.

He preached from the book of Titus, having for his theme, "Go forth and show thyself a pattern of good works." We could only say after hearing him that it was good to be in the house of the Lord. Thursday, the morning watch was conducted by Mrs. Houston, Conference evangelistic secretary. At the close of the morning watch the Holy Communion was administered by the Rev. A. B. Keeling, after which Mrs. R. N. Jones, Conference president, delivered the annual message, which thrilled the entire Conference. The noon-tide prayer was conducted by the Rev. Keeling. Our hearts were filled with joy. Friday morning watch was conducted by the secretary of evangelism. Her theme was, "A Witness for Jesus." All officers were present with good reports. Our national delegate was prevented from being present on account of illness. The Bible hour was conducted by the Rev. L. E. Johnson, of Canton, Miss. His subject was, "The Woman At the Well." We were grateful to Dr. J. S. Williams, district superintendent, for his word of cheer. We were also grateful to Mrs. W. P. Morrison for the excellent program rendered by some of the best young talent of the city. Too much praise cannot be given the Rev. and Mrs. A. B. Keeling and their good people for the royal way in which they entertained us. The following officers were elected and installed by the Rev. A. B. Keeling: Mrs. R. N. Jones, president; Mrs. M. V. Hale, first vice-president; Mrs. Hattie Jones, second vice-president; Mrs. S. A. Dukes, fourth vice-president; Mrs. L. G. Coleman, recording secretary; Mrs. W. P. C. Morrison, corresponding secretary; Mrs. S. K. Trigg, treasurer; Mrs. A. L. Smith, secretary of young

people; Mrs. G. W. Hawkins, secretary of junior work; Mrs. Lena Bialock, mite box secretary; Mrs. M. E. Wilbum, secretary of missionary education; Mrs. Millie Jordan, secretary of temperance; Mrs. W. M. Huff, secretary of Christian stewardship; Mrs. Catherine Johnson, secretary of thankoffering; Mrs. M. E. Stepney, Lenten secretary; Mrs. D. A. Houston, secretary of evangelism; Mrs. M. L. Williams, supply secretary; Mrs. Hattie Williams, membership secretary; Mrs. Lula Rasly, secretary of perpetual members; Mrs. Nancy Brimes, jubilee secretary. Yours for Christ and in His name.—Mrs. D. A. Houston, Reporter.

ANNUAL MEETING W. H. M. S.

The twenty-ninth annual meeting of the Delaware Conference Woman's Home Missionary Society was held in John Wesley Methodist Episcopal Church, Salisbury, Md., June 25-27, 1929.

On Tuesday morning the officers and delegates came from all parts of the Conference territory, and were given a cordial greeting by Mrs. M. A. Stewart, hostess and president of the Salisbury District organization, and her local committee.

After assignment of delegates, the convention went into executive session, where each problem confronting the convention was thoroughly discussed.

After the welcome address and response, the Lord's Supper was celebrated. It was conducted by Dr. D. W. Henry, assisted by the pastor, Rev. D. G. Waters, and other ministers.

The morning sessions were devoted to business, each department reporting the work done during the year.

Special Notice

The Epworth League Institute of the Pulaski District, East Tennessee Conference, will be held at Pulaski, Va., August 18-26, 1929.—Anderson Davis, District Superintendent.

Inquiry

I wish to inquire for my brother, George Johnson. He left home eleven years ago for Longville, La. He was transferred from Longville to Weed, Calif. When last heard of, he was at Weed, working for the Long Bell Lumber Company. Any information concerning his whereabouts will be very much appreciated. Send to the Rev. J. W. Jones, Bude, Miss., or Mr. Henry Jones, Box 188, Bude, Miss.

Why Teach Christ in Japan?

If you are ever troubled by the thought that we are presumptuous to seek to teach the love of Christ in Japan, ask those who know. Last night our maid said to me, "Buddhism" (scornfully)—"I was brought up in a fervent Buddhist home, and its oh, so cold. Everyone is discontented and complaining. I never believed there could be such a thing as this Christian love till I came to this home."

Just a few days ago I dropped into the office of Mr. Toyofuji, head teacher in our girls' school. He told me of the man who had just gone out—a strong Buddhist layman. His daughter stood third in grades in the third-year class of our school—a junior in high school. When the Fifteenth Bank failed, it swept away the family funds, and the father took his daughter out of our school to sell her as a prostitute. Fortunately Mr. Toyofuji intervened, and got her a place in a Christian home. But when you think of the thousands of girls who are not saved from that fate, and the countless other evidences of the lack of love in the society about us, the love of Christ simply constrains you to tell of Him. Loving the Japanese people as I do, I could not offer them less. And how eager they are for it—students, the sick, the educationalists; wide open doors.—The Rev. Robert S. Spencer, Fukuoka, Japan.

A Department of Education Proposed and Opposed

(Continued from page 586)

There has been a majority in Congress ready to support the bill—this is admitted by the opposition—but that majority has been deprived of the opportunity to vote.

METHODS OF OPERATION

The operation of a Department of Education would be similar to that of the present Departments of Agriculture, Commerce, and Labor. Research study and investigation as to needs and best methods of education would be carried on and the results made available to all. There are wider differences in educational conditions in various States and communities than there formerly were in methods of agriculture and processes of building roads. The Federal Government has aided in unifying and improving methods in these fields. In a similar manner, the best methods of teaching and the most constructive lines of education would be encouraged. The best in the type of education prevailing in one part of the nation would be made available to all parts.

The establishment of a Department of Education is favored by the outstanding educational and welfare organizations of this country. Over forty such great groups of citizens have favored it. Here are some of the organizations and bodies which have petitioned for such a department: National Congress of Parents and Teachers; National Education Association; General Federation of Women's Clubs; International Council of Religious Education; Federal Council of the Churches; Young Women's Christian Association; American Federation of Labor; General Conference of the Methodist Episcopal Church; National Council of Jewish Women; and various national organizations of the Protestant churches.

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DAVID D. JONES, President.

Some of the reasons for opposition given by those who do not favor a Department of Education are as follows: It would interfere with local and State regulation of education. It would create an educational bureaucracy in Washington. It would standardize education. It would increase the cost of education. The present educational system is good enough. These are the principal objections used. If one reflects upon them, they at once appear to be invalid in view of the facts and the needs of 80,000,000 youths in a Republic. Each one of these objections is fully answered in the Congressional Record of February 26, 1929, by Congressman Robison.

"WHO ARE THE OPPONENTS?"

In answering the closing query of our Minnesota correspondent, it is possible to state the principal opposition in brief space. Everyone who has followed the efforts for a Federal Department of Education knows that such a department would have been established long ago had it not been for the opposition of the Roman Catholic hierarchy of the United States. This fact is admitted even by the Romanist authorities.

The Smith-Towner Bill, which was before Congress in 1921, would have passed and the department would be functioning now had it not been for the interference of the Roman Catholic priests, who threaten to deprive their people of the benefits of the sacraments if they send their children to the public school in preference to the parochial school. Two quotations from the official reports of members of the Roman Catholic hierarchy clearly show who defeated the education bill: "Perhaps the heaviest obligation resting upon the Executive Department during the past year was the mandate issued by you as the National Catholic Welfare Council that the Smith-Towner Bill should be opposed and defeated. It has been defeated . . . but in order to defeat it, the Executive Department had to call to its aid every other department of the council." Bishop Joseph Schrembs, as head of the Department of Lay Organizations, reported to the council in 1921 as follows: "The Smith-Towner Bill would have passed in the last Congress had it not been for the opposition directed against it by the National Catholic Welfare Council."

There you have the answer as to who blocks such a department. The methods used to thwart the normal operation of Congress in respect to this bill were undemocratic, un-American, and unethical.

Two recent events give hope of some definite action along federal lines in behalf of education. In June, President Hoover appointed a commission of forty-seven leading educators who are requested to make a study of educational conditions and to propose a program for recommendations to Congress which will permit the Federal Government to render the greatest possible degree of service in the field of education. The National Education Association, in its annual convention this month, voted to cooperate in every way with the President's commission and, declaring its abiding faith in the schools and pledging its efforts on behalf of a fair start in life for every boy and girl, passed this resolution as its purpose respecting federal legislation: "The establishment of a Department of Education with a Secretary in the President's Cabinet, and the efficient integration of the educational activities of the Federal Government in this department."

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The program is forming for a decision during the Seventy-first Congress upon the question of what are to be the educational advantages of the children of the United States. The friends of the American public school system are still in the majority. "Will they assert themselves so as to let Congress know their will in the matter?" is a question which many are asking. The cause merits the interest of all friends of free government.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 1, 1929

FOUND IN THIS ISSUE

Canada Barbers Her Good Name

Is the Southern White Man the
Negroes' Best Friend?

Education of the Right Kind

The Power of a Great American

Henry Lewis Stimson

The Union and Hampton Min-
isterial Conferences Meet

Aliens and Negroes Under the
Census Reapportionment

Canada Barter Her Good Name

United States Meets Bootlegger Invasion

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

"THE United States will protect herself against the attack upon her laws by those who use Canada as a base for illegal traffic in liquor, no matter what the cost," was the statement of a prominent Government official when interviewed concerning the liquor running now going on from the Dominion. If Canada were a true child of Great Britain, she would not permit her ports to be used as the rendezvous of smugglers and enemies of a sister nation. The English government has always been opposed to allowing any of her territory to be used as a base for unlawful operations against a friendly nation. However, at the present time, she has no control over Canada in these matters. Furthermore, the present government of the Dominion of Canada is not English in its expression, but is controlled largely by Quebec, which is predominantly French, and therefore, from both the racial and church standpoints, does not favor prohibition.

CANADA'S FAIR NAME

For generations Canada had a notable reputation for law observance. Especially was that the case concerning central and western Canada. There had grown up in the United States among informed people an opinion that the Canadians on the whole could be depended upon to support the law and encourage its observance. The citizens of the United States regarded the Canadians as neighbors in the fullest sense of that term. But the good opinion once held of the Canadians is being rapidly changed.

The adoption of prohibition by the people of the United States created a profitable market for those who cared to cater to an illicit trade. Canada, not only being one of the nearest neighbors to the United States, but having a border co-extensive with our own, had the opportunity either to prove herself a friendly colleague in overthrowing the greatest social enemy since the abolition of slavery, or to yield to a greed for material gain. Her political leaders yielded to the call of easy profits rather than of friendship. The liquor interests contributed to the political campaigns and pointed out to the government the large revenues which might be secured by co-operating with the traffickers in intoxicants. The result is that the fair name of Canada is being destroyed through her harboring of criminals who war against the laws of the United States, and her people are becoming increasingly the victims of the liquor habit and of the profiteers in this struggle of the forces of social advance versus alcoholism. Canadian government statistics give proof that increased liquor consumption is going hand in hand with the increased revenues from the traffic in liquor, which means the deterioration of her spirit as well as her manhood. Liquor among Anglo-Saxons turns homes into hovels and society into slums. Evidences of this fact are the New York Bowery of pre-prohibition days and the slums of London, to-day. The liquor traffic may fatten a government's treasury and put money into the pockets of corrupt politicians, but it will degrade and impoverish those citizens who most need the protection of organized society.

If the United States had harbored the enemies of Canada's cause in the World War, or had allowed our ports to be used as bases for carrying on warfare against Canadian troop and cargo ships, would our spirit have been greatly different from that now shown by the Canadian government? There are millions of upright Canadians who feel keenly the injustice to which their government is a party, and some day the whole Dominion will be aroused sufficiently to overthrow those public servants who bow the knee to King Alcohol.

During the past few months the Administration at Washington has been carrying on

an aggressive fight against the running of liquor from Canada across the border in the neighborhood of Detroit. When the prohibition officials had curtailed the supply very decidedly, the gangsters of New York and Chicago who were interested in the traffic took a personal hand in the transportation in an effort to continue the flow of their supplies for distribution in these wet cities. The Government then increased its protective forces along the border, with the result that the volume of intoxicants which came across the Canadian line during June was only one fourth of that for the same period a year ago. The Washington officials are determined to protect our border against the smugglers and bootleggers. They have requested Canada to cease giving harbor and shipping facilities to those who are known to be in conspiracy to break the laws of this country. If Canada would only show a spirit in this matter such as should be readily manifest between friendly nations, the task would be greatly lightened and a heavy expense to the taxpayers of the United States would be canceled. However, our officials do not intend to have our nation defied by a criminal class, and they will enforce the law, whatever may be the attitude of Canada; whether she co-operates with us or with the smugglers. In this determination our officials will be upheld by an overwhelming majority of American citizens.

NEWSPAPERS MISREPRESENT ENFORCEMENT

Restraining the impulse to use a "shorter and uglier" adjective to describe the newspapers which deceive the public concerning prohibition, it may be said that many papers to-day are misleading rather than informing the people concerning the real facts. There is a deliberate effort to cause the public to believe that prohibition officials are reckless in enforcing the law, and that a great toll of life is taken in apprehending bootleggers. The papers misstate the facts. Those citizens who have followed the history of law enforcement know that at no time, even in pre-prohibition days, has the effort of the Government to enforce the law against the activities of bootleggers and moonshiners been free from fatalities. Nearly all of those who have been fatally wounded by Government officers have been not only prohibition criminals, but generally hardened characters, including murderers, and most often the officers have shot in self-defense. Those officials whom the newspapers condemn are, in nearly every case, exonerated by juries of local citizens who listen to the evidence.

Since prohibition went into effect in 1920, the number killed by prohibition enforcement officers has averaged less than fifteen a year for the whole nation. The number of young men saved from death by alcoholism in a single city each year, has been ten times that number. During this same decade of prohibition, there have been fifty-five prohibition and narcotic officers killed in carrying out the law. Many of the newspapers, in their proneness to defend the criminal and create prejudice against the law, have failed to praise these brave officers who have given their lives in behalf of their country as truly as ever did any soldier in battle.

In mid-July, many dailies carried headlines telling of the crime of prohibition officials in killing a youth in Tennessee who would not stop when so ordered. The fact is, the victim was shot by a local constable, and not by a prohibition official. The constable was complying with the laws of his State in regard to firing when an individual disobeys an arresting officer and attempts to escape. To illustrate how the newspapers misrepresent such occurrences, here is the official Government report of the shooting of a murderer by a prohibition officer who was aiding

peace officers; still the wet newspapers charged the death to prohibition. The following is from the Government records: "On February 8, 1929, Agent Charles F. Peterson was deputized by Sheriff Edwin A. Bally, of Laramie, Wyoming, to assist in capturing Joseph O. McGuire, who had committed a murder and was resisting arrest. Armed with tear gas bombs and guns, the party proceeded to 168 North Railroad Street, Laramie, Wyoming, which was the place where the murder took place. In the action which followed, Agent Peterson shot through a door which McGuire slammed in his face, and the bullet struck McGuire, inflicting a wound from which he later died. (A quantity of liquor was found at this place, which also had a reputation as a gambling resort.)

"Disposition of the case: At the coroner's inquest, February 6, 1929, Agent Peterson was absolved from all blame. A verdict was rendered to the effect that Agent Peterson was acting in the discharge of his official duties and was protecting his own life when he fired the shot which resulted in the death of McGuire."

THE NEW LAW ENFORCEMENT COMMISSION

The National Commission on Law Observance and Enforcement which President Hoover recently appointed to study law infractions, has been doing much harm through an indiscretion of its chairman, the Honorable George W. Wickersham. Prompted by a request from Governor Roosevelt, of New York, to issue a statement for use before the Conference of Governors, Mr. Wickersham evidently permitted his personal prejudices to lead him into a partisan declaration even before the commission had fairly entered upon its investigation. Unfortunately, the words of the chairman were so lacking in explicitness as to enable the wet newspapers to run headlines implying that Wickersham had declared the prohibition law a failure. Press reports made the case appear much worse than the context of the statement justified. Mr. Wickersham did not say prohibition was a failure or that the law was weak. What he really urged is that the State administrations give more active assistance in enforcing the law. It is plainly their duty to do so, and for years the Federal prohibition officials have been urging such co-operation.

If Mr. Wickersham's statement is being used to carry on propaganda for a modification of the prohibition laws, those so using it are doomed to disappointment. The wets are fighting for a change in the law which would

(Concluded on page 624)

Personal and General

—Our church at 14th and Campbell Streets, of which the Rev. LeRoy Woolrich is pastor, has been officially named Saint Andrew Methodist Episcopal Church.

SOUTHWESTERN CHRISTIAN ADVOCATE

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L. H. KIRK, Editor

DORA DICKENDON, Contributing Editor

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THE METHODIST BOOK CONCERN

Is the Southern White Man the Negroes' Best Friend?

SUCH a general expression as "the Southern white man is the Negroes' best friend, and the South is the Negro's place," can never be accepted by Negro leaders or by other thoughtful members of the Negro race, as long as the South and its white shapers of public opinion give hospitable habitation to such monstrous organizations and agencies of evil as the Ku Klux Klan.

Back to Atlanta where it was incubated years ago, in its genial atmosphere in the South, the Klan has recently beat its retreat. The reasons given for this precipitate trek southward are that it enjoys greater efficiency in the South than elsewhere and that their campaign against Negro social equality as represented in the Smith candidacy for President is now no longer necessary. Then, too, there is contemplated an immediate intensive drive for membership covering the entire territory of eighteen Southern States.

Expectation runs high that in the South there will be the most ardent, widespread response to the appeal for membership. Such facts are significant as to the state of public opinion and attitude of the South regarding those ideals for which the Klan stands. The Klan evidently knows its South, where, in the final stand and bid it makes for popular support, it expects to find succor. For a long time, to be sure, and before its cloven foot was disclosed, its inner motives laid bare, the Klan fooled the North. But even in Southernized Washington, healthy, public opinion focussing itself around the White House, now revolts from the idea of harboring such an impossible social evil as the Klan; frowns upon it; makes the surrounding atmosphere too frigid; and sends it skulking back to the South.

If the South receives this monstrous social evil with open arms, and fosters its objectives, then must the South cease to talk about being the Negroes' place and Southerners cease that stage-talk of being our best friends. What constitutes friendship anyway? 'Tis well-wishing, 'tis good will. The heart of it is to be found in the concept of that One who calls us not Servants but Friends. The South and Southerners regard the Negro as a servant; Jesus regards us as friends. In the concept of servant, labor is primary as an end. In the concept of friend, personality is primary as an end.

The South therefore uses the term "friend" regarding the Negro only in an accommodated sense, trying by terms merely to satisfy the demands of a divinely implanted moral consciousness. What the South is toward us speaks so loud we cannot hear what it says concerning its friendly virtues. Effort is made to obviate this contradiction of term and fact by the hoary hoax, asserting that, "The Negro himself does not want so and so." They say, "All the right-thinking Negroes are satisfied with what we give them; they are complacent with the *status quo*." Of course,

the right-thinking white Southerner knows that no such thing is true of the right-thinking Negro.

The right-thinking Negro wants everything that belongs to him by virtue of his membership in the human group. He wants no less than every other member of human society. He wants every social, civic, and political right which is thus his, and which is vouchsafed him by the laws of society as regulated by generally accepted standards of civilization. If standards of a given province or group clash with these generally accepted moves, the Negro rightly expects the local customs to be subordinated, not in his interest, but of society in the large, to the larger interests of mankind.

If the Southern white man is the best friend of the Negro he will be a well-wisher of the Negro and will bring his influence to bear in effecting for the Negro the largest opportunity for enjoyment of his rightful privilege for growth and development. Does this sound like the voice of friendship: A white citizen of Atlanta presumes to utter Southern sentiment toward the Negro as follows: "The well-balanced Southerner hopes that lynching of Negroes will increase rather than decrease, that Cracker fiendishness and cruelty . . . will never diminish, that persecution, prosecution of and fury against the Negro will prevail until their numbers are eliminated or substantially reduced, and preferably exterminated." This writer goes on to urge Congressional legislation against the Negro and declares that "down here we don't care if all the Negroes are lynched, or even burned or slit open with knives."

Of course, this is not the attitude and sentiment of thousands of Southern whites, among whom are to be found many of the most fraternal-minded folk of modern society. Many individual Southern whites are real friends to the Negro. But the bane of the situation is not in individual attitudes but in the bent and purpose and structure of Southern civilization. Not even separateness and segregation is its real and ultimate purpose, but segregation is this civilization's method of permanent subordination of the whole Negro group on the basis of color rather than character.

As long as that type of civilization is continually fostered by Southerners and its spirit evident to every sensible Negro, we cannot for one minute entertain the thought that our Southern white propagandist would have us repeat parrot-like in public press and on the platform: Not until the South establishes a civilization which respects and conserves, rather than insults and exploits our self-respect and racial integrity, not until in the South we can be permitted to share on a just and equitable basis all the civic and social rights due the demands of human nature and the laws of general society, and to which our fitness entitles us, can we hold to the view that the Southern white man is our best friend.

Education of the Right Kind

JUST what will be the standard educational process in the next generation, would be difficult to forecast now. Vast changes in the present educational enterprise are in course of emerging both as to the content of our educational ideal and the method of making that ideal effective in society.

Education at the present time stresses the knowledge aspect—the acquisition of a body of facts, and skill in the use of those facts chiefly in a vocational way. The process in vogue has equipped humanity with the most extensive array of facts, and with subtlest skill in application of facts that man has ever possessed. It is amazing to contemplate the large body of knowledge now in the possession of men.

Yet there seems to remain some defect in the modern educational process which hinders it from functioning most satisfactorily in realizing our highest type of idealism in personal life and social relationships. It does not give to us, apparently, right motives and proper attitudes. The tragedy of their lives, with too many educated folk, is that their education has failed to give to their lives an adequate motivation; has failed to relate them properly to their fellows; has failed to make them social and fraternal in their attitudes in society. Consequently society thereby sustains a loss, social progress is not enhanced, and the individual himself misses life's noblest goal—the perfection of selfhood.

Going a long way in the direction of correcting this defect in present education is the proposed new movement for an Abraham Lincoln Educational Foundation. Its purpose is to create "Lincoln-mindedness" throughout the world. It will have as its objective the cultivation of those qualities possessed in such fine form by the great American whose name it bears. It proceeds on the basis that what society needs for its well-being is not so much the factual aspects of education as it does to be reinforced in those primary human virtues of courage, tolerance, faith in humanity, and cultivated capacity for leadership. On these things hang humanity's hopes for the future progress and peace of the world.

To carry this educational ideal over into the working relationships of society, the Abraham Lincoln Educational Foundation is projecting an international university to be endowed with \$66,000,000 dedicated to the promotion of world peace through education. Its students will be gathered from all nations, races, and creeds. The foundation will be directed by such guiding geniuses as Professors John Dewey and Michael Pupin, of Columbia University; and David Starr Jordan, of Leland Stanford; and Mary Wooley, of Mount Holyoke. Of the fifteen hundred students to be accommodated, eighty will come from the several States of our own country and one hundred and twenty from other countries, making the two hundred who will compose the entering class. Six years will be required for completion of the course in "Lincoln-mindedness." An initial faculty of twenty-five will be selected on the basis of their ability to qualify in "Lincoln-mindedness" and sympathy with the ideals of the movement. Branches of the main university in the State of New York will be operated in Washington, D. C., in Springfield, Ill., and Hodgenville, Ky., where Abraham Lincoln occasionally resided.

Scholarships to the number of twelve or fifteen hundred

will be provided in memory of some great man or woman. The \$50,000 required to endow each scholarship unit will make up the total required endowment of \$66,000,000. It is expected that "Once the Abraham Lincoln University is established and successful, the founders will encourage the building of similar universities in foreign countries, with which there will be the closest co-operation. It is felt that international sympathy and mutual respect can only be accomplished through education. The foundation has chosen as a symbol Lincoln's words, "There needs but one thing, the hearts of a people."

"They believe that once the affairs of the world are in the hands of men and women who think as Abraham Lincoln did that such questions as war debts, reparations, boundaries, and treaties will be solved unselfishly and without animosity.

"They estimate that in a single decade there will be at least two thousand youths, many of whom will have already reached positions of leadership either in world or local affairs, who will be consecrated to the ideals of world brotherhood and permanent peace. They will act as missionaries throughout the world in impregnating society with the ideas and spirit which they gained at the Abraham Lincoln University."

Is there anything new in the ideal thus set forth of tolerance, courage, faith of man in his fellows, which has not been emphasized by Christianity from the beginning as essential for that righteous social order which Jesus called the "Kingdom of God"? "Lincoln-mindedness" as herein set forth, reflects the mind of the Master and eventually must become the working psychology of human society if we are to get anywhere on the road to mutual respect, brotherhood, and permanent peace. It is a sad pity that organized Christianity has so lost caste in certain circles as to cause men therein to avoid its terms and seek others. But whatever the terms, the content is imperative; for whether by the novelty of some method of secular education or by the normal processes of religious education of the churches, society must be impregnated with the mind and spirit of Jesus of Nazareth before, and in order to, our realization of social peace and harmony among the clashing factions of human society.

City Workers' Conference at Waveland

A CONFERENCE of city workers, under the auspices of the Bureau of Negro Work of the Board of Home Missions and Church Extension, will be held at Waveland, Miss., September 3-11. This conference is held annually under the direction of the Bureau of Negro Work, of which the Rev. W. A. C. Hughes, D.D., is director. It brings together about 100 ministers and social workers from outstanding city churches, and the conference is really an institute with provision for regular classroom work.

The conference this year will be held immediately following the meeting of the New Orleans Area Council, under the direction of Bishop Robert E. Jones. Arrangements are being made for social clinics in the city of New Orleans. A course in evangelism and worship

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The Contributing Editor's Page

Peace—The Law of Nations

THE KELLOGG PACT, having been ratified by the necessary number of nations, is internationally operative. It is the law of the lands that have adopted it.

The enemies of the pact for whatever reason, the patriots whose trust is in guns, submarines, and poison gas, all disbelievers in moral progress, never lose the opportunity of asserting that peace cannot be created by law.

That kind of talk is familiar. It is urged against any and every attempt to provide the legislative framework within which some wide reform in social practice is to be worked out.

The Pact is the expression of the overwhelming conviction of the civilized world that war and all its instruments must be relegated to the scrap heap. As a legal method of adjusting international differences it is recognized as society's colossal failure, therefore its renunciation.

As the law of nations, the pact will not of itself produce world-wide peace, but the men and women of all the ratifying nations whose loftiest moral convictions are expressed in and by the pact are able to accomplish this. The treaty thus becomes the most advanced declaration of the enlightened purpose of millions of the most patriotic citizens of the leading nations of the world to purge humanity of an immemorial plague.

THE average citizen is asking where he may take hold and help translate the new law into national character and settled habit of action.

There are two duties just at hand. The first is to help the youth of the United States understand just what has happened, and just what the implications for the future are.

Let us not repeat the mistake so recently made in connection with the Eighteenth Amendment. Conditions would be very different to-day if all the agencies that helped to form and consolidate the public opinion that demanded the ratification of the Amendment had continued just as actively to keep that body of opinion fully informed and vigorously operative in support of the advanced moral position taken by the people of this country. The church must acknowledge shortcoming in this respect. The mistake must not be repeated with regard to the new law of peace among the nations of the earth.

The young are chiefly affected by it. They will have to carry a major responsibility for its far-reaching effectiveness. Let them be fully informed as to its incomparable importance in relation to the whole enterprise of advancing Christian civilization.

This work must not be left to agencies and institutions. It must in large part be performed by those who have access to the youth of our time, quite apart from anything and everything official and institutional. Nothing comes closer to the homes of all the people than the purpose embodied in the Kellogg Pact.

THIS also. Anything done to improve relations among ourselves, especially among groups whose interests frequently clash, will help to establish a way of looking at things, a way of doing things harmonious with the world-wide aim so to set up fair-play and justice in all human dealings as to give nothing but the will to peace a chance

to do its creative work. The men who mold our industrial and other social relations have a responsibility resting upon them, a responsibility which requires of them the noblest type of patriotism. But no one who signs his own name to the Kellogg Pact can be excused from sharing this responsibility.

New Money

BEFORE these words reach the reader the new money will be widely circulated.

It is reported that some of the bank tellers do not like it, but most of us are willing to handle all that legitimately comes within our reach.

It is our privilege to dedicate to Christian World Service the first of these new bills to come into our possession. If the second should be larger than the first it might readily be substituted or added.

Thousands of loyal givers have undoubtedly already done this. But because it will take a long time for the new currency to cover the entire country, many other thousands have not yet had the opportunity.

Think for a moment of some of the things the new money is going to be required to do. In many instances the patriots whose likenesses the notes bear would protest, if they could.

Some of it will buy bootleg whisky. Some will purchase debauchery and gross amusement. Some will promote class wars and racial hatreds.

Much of it will go to help build the new kingdom of happiness and well-being under the Lordship of Jesus Christ.

It all depends upon those who possess and control it.

"Behold, I make all things new" is one of the ringing words of the New Testament. It revives hope, widens vision, and puts new strength into lagging enthusiasms.

How much the New Testament has to say about new things. The book itself was something new in the world. It still is. But those of us who are familiar with it think we hear its deepest note when it speaks in an ever new language about the new birth, the new creature in the new creation, the new song, new heavens and a new earth, new hearts of love, new aims, hopes, visions. The message never fails to sound one great truth. The old is in process of passing as the new spiritual order progressively arrives.

We are not so far away from the new money. Many of those new things, immensely desirable as they are to us and to all men, are tied up most closely with what those who have little or much money decide to do with it. The new money will perform a great service if it sharpens our sense of responsibility and opens anew the doors of opportunity for sacrificial Christian giving.

With one of those new bills in your possession, a bill generously consecrated to the service of humanity for the sake of Christ, you may take your place beside Him and say, "With this I, too, will help to make all things new."

You may do many lesser things with that new bill. You cannot do a greater.

If you stop and think a moment when it first comes into your hands you are likely to be reminded that the kingdom of Jesus Christ has first claim upon it.

It is going to be a little difficult to use it any other way.

D. D.



American Colony, Jerusalem

A CAMEL TRAIN PASSING OVER THE MOUNT OF OLIVES

The Power of a Great Attraction

By Bishop Adna W. Leonard

WHEN the good ship "Franconia" sailed out of New York harbor at noon on January the fifteenth, she carried three hundred and forty-eight passengers and a crew of four hundred and eighty-six. The weather was clear, although the thermometer registered seven degrees below zero.

The farewells of relatives and friends, and the numerous steamer letters, telegrams, and gifts, were definite reminders of the fact that we were actually embarking upon a world cruise, with all the joys and uncertainties involved in such an undertaking.

A cruise of such proportions as this has a purpose behind it which is not very difficult to discover. While the benefits of such a voyage, both to body and mind, are unquestioned, the reason for all this expenditure of time, money, and labor is not to be explained on a purely commercial basis. We are reliably informed by those who have organized this cruise, that back of it all is an educational ideal, and our contacts with the directors and lecturers support this view.

After eight days, the first landing is made at Madeira, one of the most picturesque islands of which any sea can boast. Its hills and mountains, once thickly wooded, have lost neither their charm nor beauty, and their brilliant verdure gives a rare coloring to the landscape.

The history of Madeira is as romantic as its scenery is picturesque.

Christopher Columbus followed Menina Perestrello all the way from Portugal to this, her island home, where in 1475 they were married. It was from her father that Columbus secured his first knowledge of a mariner's life. The day before the cruise party arrived at Funchal it was rumored that a very important document relating to Columbus' early life had been discovered which might possibly correct, as well as settle, certain disputed records dealing with the birth and early years of the great discoverer.

Napoleon, of whom it has been said, "He raised himself by the use and ruined himself by the abuse of super-human faculties," was brought to this island in 1815 be-

fore he was taken to St. Helena. For many years it has been an important cable base.

The climate of Madeira is equable, though somewhat enervating, and the people are lighthearted and quite industrious. Unfortunately, the percentage of illiteracy is very great, and the people are exceedingly superstitious.

Automobiles compete with bullock sledges and "toboggans down the mountain side" as means of locomotion. There is a noticeable mixture of the ancient with the modern, and the motion-picture camera works overtime in a vain endeavor to permit nothing to escape in the constantly changing panorama. Interest does not lag in a place like Madeira.

A Rock-Ribbed Battlement

Then Gibraltar looms up in the distance resembling a mammoth crouching lion or a human corpse laid out in shroud. The Phœnicians, Romans, Goths, Vandals, Moors, and Spaniards were successively in control of this rock-ribbed battlement until 1704, when Sir George Rooke, an English admiral, wrenched it from Spain. Since that time it has been a British stronghold, notwithstanding the bombardments of 1727 and 1779. It represents in a very gruesome way the arts of modern scientific warfare, and it is very probable that no other fortification in the world is as well prepared to deal out death and destruction as is this giant fortress.

After Gibraltar comes Algiers, a French possession, which reminds one, from the decks of the steamer, of "a diamond set in an emerald frame." Its dazzling white terraces, balconies, and arcades give it a decidedly Frenchy appearance.

The old Arab section where exquisitely beautiful rugs are made by little children, whose ages range from six to nine years, and whose wages amount to the enormous sum of thirty-five cents a week, is one of the show-places of the city. In these same factories women work for a dollar a day in making "imported Turkish" rugs, and know no other life but this.

On we sail to the principality of Monaco—(Monte

Carlo)—and the French Riviera. The one a place of weird attractiveness and tragedy—the other a place of dreams and of sunlight and song.

The next port is the city of Naples, entered by the surpassingly beautiful bay of that name. Off in the distance stands Vesuvius, keeping watch like a great Gibraltar over bay and city. The city of Naples was once the residence of Roman nobles; a favorite haunt of the Emperor Augustus; the dream city that inspired Virgil to write some of his noblest poems; a city whose people refused to submit to the tyrannous rule of the Eastern Empire; a city chosen by Charles the First of Anjou as the capital of the kingdom, and later made a part of the Kingdom of Italy. It has figured in some of the most important crises of the old world. To-day it kindles the imagination of the student and lover of Roman history and archæology as few cities can do, for through its incomparable museum the history of a remote past is revealed, and the unearthed cities of Pompeii and Herculaneum tell their weird and wondrous tales.

Approaching the Holy Land

Such days are well-nigh intoxicating with interest. New and ever-changing sights and scenes are first stimulating and then fatiguing.

As the gallant ship continues on her world cruise, and the sky-line of ancient and modern Naples fades away in the distance, a new and unusual interest is discernible among the passengers. It is an interest unlike that which has been manifested heretofore. We shall soon arrive at the Holy Land, and it is no exaggeration to say that notwithstanding the eager anticipation of seeing Egypt, Babylon, and Assyria, there is manifest a still greater interest in Palestine and in what that land holds in store for eager souls.

Some are not prepared to visit the Holy Land. A young lady in one of the groups remarked upon arriving at Capernaum, "Why did they bring us to such a place as this? What is there here that is of any interest?" Many others are just as ill-prepared to visit the sacred sites of this marvelous country. They are utterly unfamiliar with the history of the past, and are woefully lacking in any knowledge of the Bible.

Nothing is left undone that can possibly be of any real assistance to the cruise party, and no expense is spared in aiding the passengers in securing such information as will be of immediate help to them. But even then it is not possible to provide the absolutely essential qualification for a trip like this, and that is some knowledge of the history of the past, including the Holy Scriptures. To be sure, there are those who are prepared, and to them the Holy Land reveals the secret of its greatness. But on the whole, no other place on this cruise causes as many questions to be asked or creates as universal an interest. Even those who have no historical

preparation manifest an increasing interest, especially as we anchor off Haifa and are informed we shall soon be in the Holy Land. Where in all the world is there a land with such drawing power as that of Palestine? People the world over have become more or less familiar with this land and its sacred places, but it is safe to say that no other country on earth holds the interest of the world to the extent that this does. Instead of diminishing with the growing years, the interest taken in Palestine is on the increase.

What is it that makes this country so attractive? Why do people find their way here from the four corners of the earth? Do they come to see the hills and valleys dotted with an almost countless number of ruins? There are more than two thousand varieties of flowers in Palestine. Does the flora attract the multitudes? Undoubtedly some come to see the flowers; but after all, they are comparatively few.

There is a river in this land, the name of which is probably better known than that of any other. This river, called the Jordan, is born out of the melting snows of Hermon and Lebanon, is less than one hundred miles long, and in its downward rush finds its way through the Sea of Galilee, and at thirteen hundred feet below the sea level empties into the Dead Sea. No trip to the Holy Land is complete that omits this river, and neither tourist nor pilgrim is satisfied

until his eyes behold the waters of the Jordan. But why are people so generally interested in seeing this little river?

The "Delight of Jehovah"

And there is the Sea of Galilee. A rabbi once said: "Jehovah hath created seven seas, but the Sea of Genesaret is His delight." No brush of artist or pen of poet can overdraw or exaggerate the sheer beauty of this far-famed body of water. Historians assure us that it was even more beautiful two thousand years ago. It is thirteen miles long—less than half the length of Lake Chautauqua, New York. In its widest parts it measures approximately eight miles. To-day there are a few straggling villages on its shores, of which Tiberias is of chief importance, although its glory has long since departed. The Tiberias of to-day is "a poor, fevered place of less than five thousand inhabitants." Nevertheless, there are streams of people from various nations of the world who are pressing their way to the Holy Land that they may see "Blue Galilee." From far and near come scholars, pilgrims, students, writers, and tourists. Why do they come? Is it to visit some sacred shrine, to discover some lost city, to locate the ruins of some ancient building, or perchance to find some lost highway, road, or path? They come to see the little towns of Bethlehem and Nazareth. They come to see the "Wilderness of Judea," the



BULLOCK CART FOR PASSENGERS, MADEIRA

well of Sychar, and the Mount of Olives, which mount bears Bethany "like a toy town upon its shoulder."

They come to see Jerusalem, the Brook Kidron, the Garden of Gethsemane, and the Hill of Calvary. But why do they press with eager feet to see these places? How explain the mysterious drawing power of this little land? This land of tradition and superstition, of hatreds, jealousies, and strifes. Why do people come here in such large numbers, and why do they keep coming? Is it because this is a land of intricate and heaped-up history? Is it because it is a sacred city of the Jews? To this day the orthodox Jews offer their prayers for the restoration of Jerusalem at the Western Wall, which is called the "Wailing Place," and is situated close to the stones of Solomon's Temple. But this is not a sufficient or satisfactory answer to the question.

The Moslems also regard this country as sacred, and Jerusalem is especially dear to the followers of that faith. It is now a matter of history that the letter which surrendered Jerusalem to the British distinctly and emphatically stated that the withdrawal of the Turkish troops was because of the danger to which holy places would be subjected under British fire. The fact that Moslems have such sacred regard for Jerusalem does not account for the world-wide interest that is taken in this wonderful city.

Why the Holy Land Draws Us

What, then, is the secret of the drawing power of the Holy Land? There can be but one answer. This is the land from which have gushed forth streams of *living* waters, which have been for "the healing of the nations." It is a region separate and apart from any other in the world, because it has been the source of the soul's brightest hopes and the origin of a world-embracing faith.

Two thousand years ago there was born in Bethlehem of Judea a Saviour, who is Christ the Lord. In Him the truth and love of God found their highest expression. He was educated according to the customs of His day. He was no stranger to the strong political forces that vied with one another for the mastery of gain and the gain of mastery. He gathered up within Himself the significance of His nation's history. With Him ancient history came to an end and modern history had its beginning. Here He performed His wonderful work. Here He was tempted as we are, "yet without sin." Here He proclaimed His gospel of personal salvation from sin through faith in Him. From here went forth His gospel of social justice and of the brotherhood of man through the Fatherhood of God. Here He was crucified, and His dead body placed in a tomb, from which He came forth on the third day, the conqueror over death, the risen Lord, and Saviour of men. He who said, "I, if I be lifted up from the earth, will draw all men unto me," is the secret of the Holy Land's drawing power.

In his charming little book, entitled, "The Education of Christ," the author, Sir William M. Ramsay, of Aberdeen, who spent many years in Palestine, makes the following statement: "The conclusion to which all our lines of thought point is that the belief in a Divine Will ruling in and directing the evolution of history, logically and inevitably involves the belief that the historical Jesus is the Eternal Christ."

Other lands are larger; their mountains and their valleys, their rivers and their lakes are vastly greater, but no other country "down the ringing grooves of time" has played the part in human affairs that the Holy Land has, and from no other country "has the music sounded so far, or so pleasantly, across the world."

Henry Lewis Stimson

Secretary of State

By Uthai Vincent Wilcox

Washington Correspondent and Special Writer

THE Secretary of State must be close to the President. The individual occupying that office sits at the right of the Chief Executive during cabinet sessions. He is America's prime minister. In our political scheme of things, foreign relations, and all that the term implies, must be carried on by the Secretary of State, who is directly responsible to the President, who in turn must answer to the sentiment of the nation at large.

Henry Lewis Stimson is President Hoover's choice for this difficult rôle. This tall man, almost gaunt in the ranginess of his frame, with steely blue eyes, austere, close-cropped mustache, is as nearly opposite in popular characteristics to his chief as two men can be. He is of another world in his educational background and early efforts to establish himself. Yet there is certainly a bond of unity and understanding between Colonel Stimson and President Hoover that makes for smooth operation of the nation's diplomatic machinery.

Herbert Hoover is the Westerner, the Iowa boy who went to Oregon and then to California, where he worked his way through Stanford University doing odd jobs. Then he went to China, and knocked about the dark cor-

ners of the earth. His ancestors were Quakers—farmers who worked with their hands, but who had a deep respect for intellectual ability.

Henry L. Stimson has a notable ancestry, thoroughly American. His ancestors are from the stern, rock-ribbed stock of the New England Abigails and Rebeccas, Atteburys and Appletons. A relative of Stimson was an officer in the Revolutionary War, who placed his fortune at the disposal of George Washington. In his blood runs a strong vein of the French Huguenot strain. Although a stickler for duty, he still has the fire of adventuring in new fields as a dominating motive, with its courage for study and understanding of new problems.

Although his education was obtained in Yale University, he has served as a prosecuting lawyer, a soldier, a statesman, and a diplomat. He has accepted commissions under four Presidents, and he is now working closely with a fifth.

He was a young man when President Roosevelt, riding through Rock Creek Park and along the banks of the stream, espied him. Turning to Secretary of War Elihu Root, he asked about young Stimson.

"There's a first-class man for you," Mr. Root said, and called to the younger man to "come on over."

In crossing the stream, Stimson's horse stumbled and nearly fell in the rushing water, but the youthful rider stuck to his saddle, and instead of seeking to save himself from possible injury, he urged his horse on. So well did he do this, and so skillfully, that horse and rider came through successfully, to the admiration of the great Rough Rider. He began his first great public task for President Roosevelt, and made a national reputation in his prosecution of the "Sugar Trust."

Service Overseas

At the time of the World War Mr. Stimson was in private life, but the call for service was in his blood. Oral fighting was his first contribution, but the making of speeches hardly satisfied him. Then he tried to enlist, but his age was against him. He was passed up. The best he could get was a swivel-chair job with the rank of major, acting as judge-advocate.

Regardless of his age, Stimson sought more ardent service. He preferred a silver leaf at the front to silver stars at home. He went to Plattsburg, where he undertook active training and the hard life of the army camp. He applied himself to the discipline and battle-effectiveness of his regiment as he had applied himself to legal matters, with great pains and patience, mixing in a human quality which belied the "icicle" charge that many had leveled against him.

During the training period at Camp Upton and Camp Souge, he worked, and worked hard, and finally went overseas with the 305th Field Artillery of the Seventy-seventh Division. At Pexonne and Neuf-Maison, and in the pup tents of the Boise de Haie Labarre, his regiment's first shots were fired, and he showed that he could be a leader of men as well as a leader of thought and legal procedure.

Colonel Stimson—for such was his hard-earned title—found many opportunities to serve the public ideal after the war. President Coolidge asked him to go to Central America and bring together the opposing factions of Nicaragua. He accomplished his mission, and President Hoover had the opportunity of observing at close hand the results of his effort when making his good will trip to the Southern Hemisphere.

As a close and intimate friend of General Leonard Wood, he studied the life of the Philippine Islands. As a guest he made a long tour among the peoples. Their history, ethnology, and habits of life interested him. When the death of his friend called him to take the Governor-Generalship, he was unusually fitted to serve, and the kindness and understanding that he showed in this difficult office won him the loyalty of the islanders.

The Secretary of State is not an old-school diplomat. He believes in candor and straight-forward dealings. He cares not for the spectacular, but for steady progress, however prosaic. The fact of the matter is that Colonel Stimson thinks that one of his assets as a diplomat is his lack of the "poker face," supposedly a part of the office. When his classmates gave him a dinner on his eve of departure for Manila, Colonel Stimson remarked that he was about to plunge into the vortex of Oriental politics hopelessly devoid of the physiognomy supposed to be essential in that field.

Once in the Far East he used the American method—all cards on the table, and nothing reserved. His candor appealed to the leaders of native thought, and he was met in kind; consequently there was no trouble, also there was a total lack of distrust and concealment.

A Firm Hand on the Helm

Colonel Stimson, sitting in his great office filled with historic furniture, its windows looking toward the Washington Monument and the waters of the Potomac, prefers to listen rather than talk. He has no flair for publicity. He is unexcitable. Yet he is genial and friendly. Being a Yankee of that hardbred type, he is willing to stick to his opinion once he is convinced that he is right. He is susceptible neither to cajolery nor to bulldozing.

As the Secretary of State, he knows how to be truly diplomatic as the occasion may demand. During the social tempest in a teapot as concerns social precedence, and when the sinking of the "I'm

Alone" was threatening friendly relations with other powers, he met the newspaper correspondents with a cordiality that amazed them. There was no nervousness, yet he had just taken the oath of office. There was quiet confidence.

When queries as to Government policy became too pointed, Colonel Stimson reminded his questioners that he wanted to tell them about his parrot that was being sent from his Manila home to Washington. There was a friendly smile as he evaded questions that even the newspaper men appreciated he could not properly answer.

Without worry or fretting, he would smile, saying: "But you're spoiling a good story that I want to tell you." The impression was eloquent of confidence, tact, and evidence of a steady hand in the State Department.

It appears certain that America has at the helm—that President Hoover has at his right hand—an individual who still orders his life by the oft ridiculed sentiments of duty, of patriotism, of service for God and country. Coupled with such ideals there is operating a proved intellect and wide human experience in many walks of life.



HENRY LEWIS STIMSON

THE MINISTERS' CONFERENCE

The Union and Hampton

By Robert M. Williams, *Pastor Leigh Street*

THE Union and Hampton Ministerial Conferences are now history and very inspiring and interesting history. It has not been my privilege to attend Conferences of this nature that radiated more inspiration and helpfulness. One meeting at Union Theological Seminary, New York, and the other at Hampton, Va. On the faculties of these two Conferences were some of the outstanding scholars and religious leaders of this country and Europe.

We shall review first the Union Conference. The lecturers and their themes are as follows: Bishop Frances J. McConnell, "The Voices of the Times"; Lawson G. Lowery, M.D., Director of the Institute for Child Guidance, New York City, on "Behavior Problems of Children: Some Points in Origin and Treatment"; President Henry Sloane Coffin, on "The Conduct of Public Worship"; Dr. Ralph W. Sockman, on "The Church, Meeting Urban Needs"; Dr. George Stewart, pastor of the First Presbyterian Church, Stamford, Conn., on "The Pastoral Problems"; Lewis B. Hill, M.D., Assistant to the Commission, Massachusetts Department of Mental Diseases, on "Observations of Individual Religious Attitudes" (case studies); Dr. Harry F. Ward, Union Theological Seminary, on "The Prospect for An Ethical Religion"; "The Sermon on the Mount," by Dr. Thomas W. Graham, dean and professor of Homiletics, Graduate School of Theology, Oberlin, Ohio; Dr. Henry N. Wieman, Professor of Christian Theology, University of Chicago, "The Psychology of Religious Power"; "Problems of Preaching," by Dr. J. R. P. Sclater, pastor of Old St. Andrew's Church, Toronto. There were special group studies. Each one of the students was assigned to one of the following groups: (1) "The Work of the Minister in Dealing with Individuals"; this group was led by Dr. Howard D. French, pastor of the Church of the Pilgrims, Brooklyn, N. Y.; and Dr. Anton T. Boisen, chaplain, Worcester (Mass.) State Hospital. (2) "What the Pastor Should Know About Social Work and the Social Resources of the Community"; this group was led by Dr. Charles C. Webber, assistant director of Field Work, Union Theological Seminary;

and group (3) led by Dr. H. Shelton Smith, Department of Religious Education, Teachers College, Columbia University, discussed "How to Build Character."


One of the most interesting and informative features of this Conference was the observation trips. These were made to Negro Harlem, the labor organizations, Spanish-America Colony in the city, the American Museum of Natural History, where was witnessed the showing of the film, "How Life Begins"; the West End Presbyterian Church, which is doing a remarkable piece of social work, and the Church of All Nations, one of our own Methodist institutions.

On Monday night, June 24, the seminary gave its annual dinner to the students in the beautiful refectory, after which Dr. J. Harry Miller, moderator of the United Free Church of Scotland, delivered the annual sermon.

There were two hundred in attendance upon this Conference, among whom were Drs. Fletcher, Thompson, Gibson, of the Delaware Conference; and Coates, English, Brown, Love, and Williams, of the Washington Conference.

We have been a member of five Hampton Conferences for ministers but not any of the former Conferences were superior to the sixteenth, which closed the last of June, in faculty, interesting student body, nor entertainment. Executive Secretary Laurence Fenninger prepared one of the best programs in the history of these Conferences.

The program was as follows: Dr. Walter H. Brooks, pastor of Nineteenth Street Baptist Church, Washington, D. C., preached the opening sermon. Our own Dr. L. H. King, able editor of this paper, started morning lectures with a series on "The Social Message of Jesus." In the early lectures of this series Doctor King gave some social views regarding the message of Jesus which were too progressive for most of the men and there swept across the campus an anti-King sentiment. The same thing had happened at Union by the more conservative group regarding some of the lectures of Bishop McConnell, but whose later lectures changed the sentiment to pro-McConnell, as Doctor King did in his closing lectures. The men did



TON INSTITUTE, HAMPTON, VA.

Ministerial Conferences Meet

Methodist Episcopal Church, Richmond, Virginia

not idle on the campus playing at croquet during Doctor King's hour, but crowded the chapel and sat with breathless attention. I have read of preachers of yesteryear preaching with such remarkable power that some of their listeners unconsciously would stand in their seats in breathless awe, but had not seen such a feat until Doctor King gave his last lecture on "The Considerations of Motives in the Development of the Christian Social Ideal." Men stood breathless, clapping their hands and waving their handkerchiefs. It was the most remarkable piece of oratory I have witnessed and every man, at the conclusion of this message, acclaimed our able editor as the foremost social prophet of the race.

Prof. Julius A. Bewer, professor of Old Testament, Union Theological Seminary, gave four able lectures on the prophets: Amos, Hosea, Isaiah, and Micah. The men highly enjoyed these most instructive lectures which made these prophets live with fresh moral power for this modern age.

That able mystic, Dr. Floyd W. Tompkins, rector of the Church of the Holy Trinity, Philadelphia, conducted the devotional hour. Doctor Tompkins has won an abiding place in the hearts of the members of this Conference.

The men were told how to preach in a series of sermons on "The Fine Art of Preaching," by Prof. Alexander C. Purdy, professor of Practical Theology, Hartford, Conn. This was the first time Doctor Purdy has been with the Conference, and the men extended him a cordial invitation to come again.

Dr. A. Clayton Powell, pastor of Abyssinian Baptist Church, New York City, was the second Negro lecturer. Doctor Powell's lectures were: "The Minister's Pulpit Ideal," "The Progressive Minister," "A Model Church," and "How One Minister Made An Institutional Church." These lectures came from the life experience of one of the ablest Negro pastors of America. Doctor Powell's church is an object of study by religious and social service workers of this country. He was one of the most popular speakers at the Conference.

Each year this Conference is held in connection with the Summer School for Teachers, and Union meetings are held in beautiful Ogden Hall. Dr. Will W. Alexander, director of Commission on Interracial Co-operation, gave an address on "The Late John J. Eagan," and Dr. Robert R. Moton and Mrs. Alice Dunbar Nelson also addressed one of these Union meetings.

Dr. E. L. Baskervill, archdeacon of the Episcopal diocese of Charleston, S. C., was elected president of the Conference to succeed Dr. L. L. Downing, of Roanoke.

The total registrations were approximately 450, as follows: sixteen States were represented—Virginia, 207; North Carolina, 122; Maryland, 29; District of Columbia, 17; New Jersey, 12; New York, 11; Pennsylvania, 10; Delaware, 7; Tennessee, 4; South Carolina, 3; Georgia, 2; Alabama, 1; Connecticut, 1; Louisiana, 1; Texas, 1; West Virginia, 1.

Sixteen denominations as follows: Baptist, 250; Methodist Episcopal, 51; African Methodist Episcopal, 35; African Methodist Episcopal, Zion, 22; Presbyterian, 20; Protestant Episcopal, 15; Christian, 14; Congregational, 6; Reformed Union Zion Apostolic, 4; Colored Methodist Episcopal, 3; United Presbyterian, 3; Holiness Church, 2; Friends, 1; Lutheran, 1; Seventh Day Adventists, 1; United Holy Church of America, 1. There were 108 new members.

The members of the Methodist Episcopal Church who attended are as follows: L. D. Beechan, J. J. Benjamin, L. L. Berry, J. R. Brown, B. B. Carson, W. W. Clark, F. W. Cooper, F. J. Coulbourn, J. N. C. Davis, J. H. Dredde, George F. Folly, B. L. Gleaves, J. O. Griffin, D. S. Hargis, W. H. Hayman, Daniel W. Hays, W. J. Helm, D. W. Henry, S. J. Horsey, J. H. Hubbard, R. C. Hughes, J. W. Jewett, J. A. C. Johns, Caleb Johnson, L. H. King, C. W. Long, L. H. McArthur, A. A. McDowell, W. R. Mulley, E. M. Neals, J. L. Nichols, Milbourne O'Connell, W. R. A. Palmer, N. J. Pass, W. B. Perry, I. D. Pitts, M. Rasin, E. E. Rogers, R. B. Smith, W. T. Spellman, O. H. Spencer, C. S. Sprigg, James Stevenson, John L. Taylor, Moses A. Thompson, R. B. Thompson,



THE EXHIBIT ROOM

R. W. Wallace, N. V. Waters, R. M. Williams, and Mrs. Minnie Howell Champe.

It is with keen regret that the members of the Conference have received announcement of the resignation of Dr. Laurence Fenninger, chaplain and executive secretary of the Conference, and who built up the membership from 23, sixteen years ago, to 500. Doctor Fenninger's resig-

nation comes close upon that of Dr. James E. Gregg, principal of Hampton, and thirty other white members of the faculty. The members of the Conference are raising a purse to send Doctor Fenninger to Europe for a much-needed rest. May these two Conferences continue to radiate their cheerfulness and helpfulness as the summers come and go.

Aliens and Negroes Under the Census Reapportionment

By John H. Reed, D.D.

THE measure just passed by the House of Representatives of the United States, touching the reapportionment of congressional districts throughout the various States of the Union, involved in its discussion by members of that body two most important and vital amendments to the Senate bill, the one eliminating aliens from the count in census taking, the other excluding Negroes, disfranchised in the South, from the census enumeration in these States. Such proposed amendments to the Census Bill involved the whole political status of these two groups, constituting the sum total of our present American population, especially the American Negro.

The matter of enumerating the foreign-born population in the reapportionment of the census is one affecting the whole foreign population residing within the jurisdiction of American immigration laws, and should find its real import as such in relation to citizenship rights by naturalization. The Negro occupies an altogether different status. He is an American citizen to the manor born, and therefore entitled to all the rights and prerogatives

of that citizenship as guaranteed by the Constitution. The question of what is popularly termed national origins, finds its deepest meaning in the units of foreign-born immigrations expressed in the numerical quotas under our immigration laws.

It is at this time a very significant fact that this stream of foreign immigration finds its source from two great centers of European population, namely, northern Europe, comprising England, Scotland, Wales, and North Ireland. This northwestern stream flows in a greater volume than the second, or that of southeastern Europe. The regular annual quotas would indicate that there is much significance attached to the difference in the percentage of these two quotas, the one approximating perhaps sixteen per cent (southeastern Europe), the other forty-five per cent (northwestern Europe) under the American immigration regulation of these annual allowances for European peoples coming upon the bosom of this stream. It takes a political phase, and makes up a determining factor in the electorate of the nation. As a political measure, this constant increase of foreign-born

population and the naturalization of the same into American citizenship, gives indeed a Nordic caste to American civilization, hence the national importance of the whole situation under reapportionment in the census enumeration.

Considered in the light of the political status of the Negro, the quotas herein discussed mean a political disadvantage to the southern section of the American commonwealth by its representation reduced upon the basis of its disfranchised Negro population; on the other hand, increased in the northern section through naturalization of foreign immigrants. Southern representatives, seeing this situation, quickly adopted a two-edged sword for census pruning—eliminate unnaturalized foreigners from census reapportionment, and exclude disfranchised Negroes in the South from the census enumeration. Such is the act of sectional desperation expressing itself in racial discrimination, in a mighty death grapple to maintain its equal basis of representation in the House of Representatives at the expense of the foreigner as a naturalized citizen, and worse still, the political death of the Negro as an American citizen.

When compared in the light of their racial status, the alien and the Negro at once assume the following relation: the former an unnaturalized foreigner, holding allegiance to a foreign flag, standing at the door of our republican institutions, awaiting to be and to become a naturalized citizen; the latter fixed firmly within the citizenship of the American Republic under the Constitutional provisions of the Fourteenth and Fifteenth Amendments to national Constitution; the former an alien by birth, a stranger within our gates; the latter an American citizen, entitled to all the rights and privileges of that citizenship, holding allegiance to the flag in every national crisis and conflict; the former, conditioned and limited in its relation to the body politic, while the latter wears that citizenship as a badge of authority in the fullest and most complete meaning of that term.

The ratio of Congressional representation has been fixed by the Constitution for the various States of the Federal Union, and no single State nor group of States should exercise the right to abrogate the Constitutional provision for such representation. In the growth and expansion of our population, the nation now is brought face to face with the duty of fixing a new reapportionment in its census. This would entail no political difficulty but for the fact that two racial groups—alien and Negro—find their places within the social and political structure of the American Republic, and therefore must be reckoned with in the enumeration of our polyglot and complex population.

The crux of the matter as affecting these two groups is by no means in the question of unnaturalized aliens, for these are not supposed to be enumerated as citizens in the census reapportionment. But rather it is within the deep consciousness of Southern representatives to use this as a smoke screen, behind which they hide to evade the guilt for the disfranchisement of the Negro within certain Southern States. It is indeed the irony of political fate that these Southern States should disfranchise the Negro citizen in complete contravention of the Constitution, abrogate every right of that citizen, and, through the representatives of those States in Congress assembled, assume to call upon the national legislature to sanction this unconstitutional act by an amendment to "exclude" him from census enumeration. Such indeed would be add-

ing legislative insult to racial injury. The elimination of the above two amendments from the Senate bill vindicated the right of citizenship under the national flag.

Apart from all that has been said, and the actions of these Representatives, now made a record of our national Congress, the question still presses itself upon the hearts of the black citizens as well as far-seeing statesmen of the present era—Should the ratio of representation of these Southern States be reduced under the census reapportionment in proportion to the number of disfranchised Negroes in the South? If so, how should it be done? The very mention of this proposition brings up all the scenes of the late Civil War, with all the subsequent events of that conflict coming down through the years as effects of that national tragedy. And yet back of it all now stands in the dark background as it then stood, the *emancipation and citizenship rights of the Negro*. National justice answers *yes*. For such disfranchisement is unconstitutional. Conservative statesmanship, with the Civil War in their orb of political vision, answers, Tread with cautious steps for the sake of human expediency over against citizenship rights, lest we kindle anew the flame that smoulders under the ashes of the Southern rebellion, and the Negro, in the midst of his most unfortunate political situation, be made the victim of a more intolerable persecution than that of the denial of his franchise at the hands of the South. The national Government stands by and looks on with knitted brow, and cringes under the open defiance and disregard for the Federal Constitution, while Republicans and Democrats put soft pedals upon the great organ of American nationalism as they sing to the tune of Least Resistance—as may be observed in the Senate Bill of Census Reapportionment when that instrument uses the term "persons" instead of that bolder term, "citizen," in the discussion of census enumeration.

Thus the sword of reduction of Southern representation in Congress, on the basis of the number of disfranchised Negroes in the South, becomes a two-edged sword, which must be wielded in a manner to safeguard the body politic from committing national self-suicide, and save the Southern disfranchised Negro from enraged passions of hate and racial destruction, should the nation enforce the Fourteenth and Fifteenth Amendments *via armis*. The Constitution provides that these amendments shall be enforced by the proper legislative enactments. The reconstruction period was a national attempt, and every student of American history knows too well the sequel. This is not by any means palliation of the South for its utter disregard of the Federal Constitution, nor for its unconstitutional encroachments upon the social, civil, and citizenship rights of the Negro. It is rather the statement of a fact, the discussion of a principle underlying the whole fabric of our governmental structure. Under existing conditions these amendments sustain no more force upon our national life than the tales of the Arabian Nights; they are the mere historic records of bygone legislative enactments, dead as the cerements wrapped in an Egyptian mummy.

What, then, should be the basis of such reduction in representation on part of these States for the disfranchised Negro citizens? Certainly not exclusion from the census enumeration in the census reapportionment, for such would be but the act of undermining the whole fabric of constitutional government, and making constitutions mere "scraps of paper" upon which are written the thoughts of weaklings and the deeds of fanatics, thus be-

traying the utter weakness and inefficiency of a great representative democracy, thereby destroying the very spirit and genius of popular government. Truly, if the nation could not live part free and part slave, most assuredly it cannot long endure under a reign of popular belief that human rights must be defiantly disregarded, and constitutions trampled under foot in the midst of forces that place the State above the Federal Union. This is national anarchy.

This is a situation over which the disfranchised group holds no control, and should not be made the victim of a false system of political ethics. The solution of the problem becomes the work of patriotic statesmen, and not the ambition and passion of demagogues and national assassins, falsely styled representatives. There must come the creation of a national consciousness for the supremacy of law, in order that the principles of popular government shall be maintained. Let the States in question remake and revise their State constitutions to harmonize with the Federal Constitution, and America will then truly become a "new nation, conceived in liberty and dedicated to the proposition that all men are created equal." Then government of the people, by the people, and for the people, shall not perish.

"Let Not Africa Be Given Up"

PROF. SIBLEY DIES IN LIBERIA

THE death of Professor James L. Sibley, educational adviser to the Liberian government, Friday, June 28, adds one more name to the list of American missionaries and educators who have given their lives to promote the welfare of their Negro brethren in this African republic.

Prof. Sibley was, during the past four years, the educational representative of the Methodist Episcopal Church, the Protestant Episcopal Church, the Lutheran Church, the Phelps-Stokes Fund, and the American, New York, and Massachusetts colonization societies in the development of the school system of the Republic of Liberia. At the invitation of President King, he was also adviser to the government.

In 1925, following a visit of Associate-Secretary Thomas S. Donohugh, of the Methodist Board of Foreign Missions, and Dr. Thomas Jesse Jones, of the Phelps-Stokes Fund, to Africa, an advisory committee for education in Liberia was formed by the agencies mentioned above. Prof. Sibley was chosen as the representative of this committee in Africa. He was then associated with the State Department of Education in Alabama, and had been a professor in the University of Georgia and in the Alabama Polytechnic Institute. He had also spent three years in the Philippine Islands developing agricultural schools, and had studied social sciences at Harvard and Columbia Universities. During the World War Prof. Sibley had charge of the rehabilitation of disabled soldiers in Alabama, Mississippi, and Louisiana. His broad experience made him an ideal leader for educational pioneering in Africa.

Going to Africa in 1925, Prof. Sibley made an exhaustive study of the educational work being carried on by missionary and other agencies, and made recommendations to the agencies which have resulted in greatly increasing the value of missionary schools throughout Liberia. Largely as a result of Prof. Sibley's survey, Presi-

dent King has been able to induce the legislature of that country to increase the annual educational budget from \$2,000 to \$60,000.

A contribution to Liberia, and to all Africa, that will live for many years in its influence, has been the creation by Prof. Sibley and the publication this year of a basic series of textbooks, with aids to teachers, in reading, geography, arithmetic, and nature study. These are especially adapted to the needs of African boys and girls, using African scenes and experiences. Prof. Sibley secured the aid of Columbia University in the preparation of these texts, and of Ginn and Company in their publication. They are declared by educators to be the best series of textbooks produced on any mission field. Prof. Sibley also founded and published a magazine called "The Liberia Educational Outlook."

Another important contribution made by Prof. Sibley to education in Liberia is the development of the Booker T. Washington Agricultural and Industrial Institute, for the establishment of which Miss Olivia Phelps-Stokes renewed her offer of \$25,000 to the Board of Foreign Missions of the Methodist Episcopal Church, at the suggestion of Prof. Sibley. He also chose its site at Kakatown, fifty miles inland in Liberia, and President King gave the institution a charter, a grant of one thousand acres of land, and promised \$5,000 per year for maintenance. This institution will be operated interdenominationally, and with the aid of the government. The site had been formally dedicated before Prof. Sibley's death. His last request was that he be buried at Kakatown, and the government has granted his wish. Prof. Sibley was born in Juniper, Ga., forty-six years ago. He was unmarried.

Town and Rural Pastors' School

HELD AT GAMMON THEOLOGICAL SEMINARY

By B. H. Hull

THE town and rural pastors' school held at Gammon Theological Seminary under the auspices of the Board of Home Missions and Church Extension, and the personal direction of Dr. W. A. C. Hughes, was without doubt the most successful and helpful ever held in this section. Dr. Hughes brought to this school about forty selected pastors from the Savannah and Atlanta Conferences, who spent two weeks of intensive study under our leading religious educators. The writer has had occasion to go about a great deal since this school closed, and has heard only the highest praise of the Board of Home Missions and Dr. Hughes because of the opportunity given them to improve themselves in the services of the Master. Especially were the pastors enthusiastic about their classes in homiletics under Dr. W. Y. Bell, head of the department of New Testament; and pastoral problems under Dr. R. N. Brooks, registrar of the seminary.

In attempting a short résumé of this school, one is apt to overlook many of the good points, but the point of emphasis need be placed upon the eagerness with which the pastors responded to the efforts of the school's faculty and their sincere desire to see the school continued and enlarged.

The Rev. R. G. Morris brought to the school the results of his close study of the problem of church finance, and made his classroom a laboratory for the financial

difficulties of the churches represented. The actual working out of suggested budgets and other definite helps for the solution of financial problems which the men faced, made Professor Morris' classroom a much-sought-for place. The Rev. M. W. Clair, Jr., instructor in evangelism, was able to keep the school on a high spiritual level, with the spirit from his classroom permeating the whole life of the school, giving the men that feeling of closeness with the Man of Galilee whom they seek to emulate and serve. No account of the work of this school would be complete without mention being made of the splendid inspirational addresses by President F. H. Clapp, Bishop F. T. Keeney, and Dr. A. R. Howard. The special lectures by Miss Katie Mae Davis and Mr. D. S. Yarbrough, of the Atlanta School of Social Work, and Dr. H. E. Archer, of Clark University, were both timely and helpful. It is a common thing now to see the men following up the suggestions given them on health and remedying bad community conditions.

A splendid spirit of co-operation was very much in evidence among the Gammon officials, the district superintendents, and pastors in attendance. Many visitors attended the school, and went away with the feeling that here a much-needed piece of work was being done.

The Rev. D. H. Stanton, Atlanta District superintendent, acted as dean of the school, and proved a very helpful assistant to Dr. Hughes. In a series of resolutions adopted at the final session, special commendation and thanks were extended to the Board of Home Missions and Dr. W. A. C. Hughes for making the school possible. A few more such schools, conducted not less than once a year, will have telling effect on the work of the more backward stations, and will be reflected in greater support being given to the general church program. Let us have more of them, and oftener.

Consecrated Leadership the Need of the Hour

By the Rev. J. W. Winbush

THE above test of leadership of the forces of our divine Christ has never been more clearly seen than now. Somehow the church has lost its grip upon the young life for which it is responsible. This is seen more and more from the fact that the young men are turning their attentions to lucrative professions and not the appalling spiritual needs of mankind. Those whom God has called to leadership in His church should feel that their salvation depends upon their interest in the salvation of those to whom they minister.

Paul cried out with all emphasis (of his soul), "What wilt thou have me to do?" Acts 9. 6. Paul's conviction of the divine call was indicated by the fact that he gave his life unreservedly to the divine cause. He preached Christ in the synagogues at Damascus (Acts 9. 20), made a brief visit to the mother church at Jerusalem, then to Caesarea, after which he was "sent forth to Tarsus." He tarried at Tarsus a brief period of a year, preparing for his life's work, after which he was called into service. Going to Antioch, in company with Barnabas, he was busy there a whole year with the church. Paul's superior learning was consecrated to the divine cause; his manner of approach was simple. The epistolary addressed to Timothy (1 Tim. 1. 2), "My own son in the faith," had its effect upon the ministerial life of Timothy.

And his epistle to Titus (Titus 1-4), "To Titus, my own son after the common faith," had its desired effect. The wonderful achievements of these consecrated servants of God have come down through the ages, for which the church is thankful.

I am reminded of the sainted (white) men who came as missionaries to our Conference in the dark days following the emancipation: Drs. A. C. McDonald (from Iowa), McClocklin and Bedford and others, who encouraged the boys and girls of our race group, "Just keep out of slavery," by coming into the humble homes of our parents, who still had the broken shackles of slavery about them. I am praying that the spirit of H. R. Revels, J. W. Dunn, D. A. Williams, G. W. Barney, S. A. Cowan, J. B. Griffin, J. M. Shumpert, and scores of others who waited upon the Lord to call them to places of trust and responsibility in the church and ministry, may come with power upon our ministry to-day. One of the most alarming tragedies to-day is that a large percent of the church group have lost respect for the office which in former years commanded the highest respect of all the people. Bishop Brown, who held the last session of the Upper Mississippi Conference, gave out a mighty truth when he said that "suffering enriched the church."

Finally, only consecrated men are willing to suffer, because of which they will see the forces of evil fail, and the forces of righteousness triumph.

"Holy Ghost, come as the light,
To us reveal our sinfulness and woe;
And lead us in those paths of life
Where all the righteous go.
Give tongues of fire and hearts of love
To preach the reconciling Word;
When'er the joyful sound is heard."

City Workers' Conference at Waveland

(Continued from page 608)

will be directed by the Rev. Ernest Wareing, D.D., of Cincinnati, Ohio, editor of the Western Christian Advocate; lectures on social problems will be delivered by Dr. Mordecai Johnson, president of Howard University, Washington, D. C., and Dr. O. R. Miller, superintendent of the Civic Reform League of the State of New York. Other members of the faculty are: Dr. Fred B. Newell, secretary of the New York City Missionary Society; Dr. Charles C. Webber, assistant secretary of field work, Union Theological Seminary, New York City; Miss Mary E. Samson, director of woman's work of the Board of Home Missions and Church Extension, Philadelphia; Dr. Forrester B. Washington, of the Atlanta School of Social Service, Georgia, and Dr. Hughes. The course of study will cover general pastoral problems and social service, with the church as the center, and will be directed in the light of the changes and trends in modern religious and secular thought which must eventually affect the church.

The place of meeting is significant, for Waveland is becoming one of the great Negro resort centers of the South. It is equipped with a spacious hotel and ample classroom facilities. It is about forty miles east of New Orleans, on the Mississippi Sound, just off the Gulf of Mexico.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

DANIEL AMONG THE LIONS

THIRD QUARTER. LESSON VI. AUGUST 11

Scripture Lesson—Daniel 6. 1-28.

Daniel Among the Human Lions. When Daniel was taken to the Babylonian palace he was placed in a den of lions. Especially was this so after he had won his place of preferment in the good graces of the king. We would expect nothing else but that the men who surrounded to flatter the king would become more and more envious of Daniel the more favor he gained in the presence of the king. In the first place, he was a foreigner. No people looks with pleasure on a foreigner's rising into a place of superior influence with the national administrator. All peoples usually feel that such places are by all means to be reserved for the citizens. If the foreigner has superior ability, they feel that he should not be permitted to exercise it. If by any means he does exercise it, they feel that everything possible should be done to cast reflection on his success. If his success cannot by any means be questioned, then they feel that every means, fair or foul, should be exhausted to cast reflection on him as a man.

As for Daniel, the enemy did not attack his racial identity, though that was the real ground of opposition to his influence. Such an attack would have been foolish, since they were all white men of the same Semitic race. But they attacked him on the thing in which he differed the most markedly from them—on his religion. Let no one suppose that they desired to make him a Babylonian in his religion. Had Daniel renounced the faith of his fathers and accepted that of the Babylonians, that would not have silenced his enemies except for such a time as would be necessary for them to devise some other scheme to effect his downfall. But they attacked his religion because they believed that he would not be disloyal to it for any reason whatsoever. Whether Daniel was wise enough to see this or not, we do not know. But he was wise enough to pursue the wisest course—that of loyalty to his conviction and former training. As far as his enemies were concerned, he would have been destroyed either if he did or he did not embrace the Babylonian religion. But with God, he would have been destroyed if he did, but saved if he didn't.

But the king was not greatly concerned about a man's religion. Service was what he wanted. And that is usually the innermost attitude of administrators. There have been numerous cases in history in which a king has posed as a "champion of the faith," and cases in which he has demanded for himself the worship of his people. But in nine cases out of ten he has simply been playing what he considered the wisest politics—adopting a policy by which he thought he could the more successfully lead the people in an undertaking, or the more firmly cement their loyalty to himself. It is doubtful if any king has actually believed himself to be a god. The Persian king was no exception to the rule. He allowed Daniel's enemies to use the religious issue against him (Daniel) because to have opposed it openly would have been to appear disloyal to the religion of his people. This would have tended to weaken their loyalty to him at a time when international conditions demanded one hundred per cent loyalty of all his subjects. But his heart was not in the religious persecution. He kept hoping and praying (if he knew how to pray) that somehow Daniel would triumph. Observe what is said of him in the latter part of verse 16, verses 18-20, 23 of chapter 6. But we need not assume that he believed in Daniel's God any more than he believed in his own gods. He would have hoped the same things, and would have encouraged Daniel to hope for the best, no matter what may have been Daniel's religion. He somehow arose to the audacity of believing that the right would triumph, even though he had unwillingly

signed its death warrant. In his better moments every man believes in the triumph of right, or when his heartfelt interests are at stake he hopes for the triumph of right, no matter what supernatural agent is supposed to be the referee.

Lesson from the Real Lion Story. The foregoing are facts which are true to human nature. And they are facts which underlie the story of Daniel and the lions. Our initial statement was that Daniel was placed in a den of lions when he was taken to the Babylonian palace; and especially was this so after he had won his place of preferment in the good graces of the king. But he would not leave the impression that this was all the author meant by a den of lions. He doubtless meant a veritable den of veritable lions, though it may have been a literary (but not figurative) den of literary lions. The lesson is the same whichever way one looks at the story. What is the lesson?

The story represents the climax of attempts to induce Daniel to renounce his religion. And the lesson is that one should be loyal to God, no matter what dangers may threaten on account of such loyalty; that God cannot only overpower man and take the humanity out of him if he uses it against him (Daniel 4. 33), that He cannot only take the burn out of fire (Daniel 3. 19-27), but that He can also take the ferocity out of the brute to defend the faithful. In other words, He can rise to any emergency to save from the utmost extremity. And He will rise to such an emergency for such a salvation if we are brought into such extremities through or because of our loyalty to Him.

And we do not see how the author could have got his lesson over more forcibly to a more or less simple and naïve people than he did by the method which he chose. If the preacher to-day is in doubt about this, let him try it out on the average Christian audience. Let him try to preach the lesson as we have outlined it; then let him preach it as the author has told it, and see what method will have the more telling effect. But we have another appeal to-day: even if the lion should devour our body, still his jaws are eternally locked against the real self that we are—the

soul—the spirit. This self God will always save forever if we be loyal to Him.
SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 11, 1929

"God hath sent his angel and hath shut the lion's mouths"

(By D. D. Martin, D.D.)

Daniel, by superior wisdom and ability, had risen to distinction in Babylon. His fellows in statecraft had become jealous and sought some way to entangle Daniel and bring him in disrepute with the king. They flattered the king by the theory that the chief god of the empire had taken possession of Darius the king. This was consistent with the conception of human duties and that he only should be worshipped. A decree was issued to the effect that any who should worship other gods should be cast in the den of lions.

This did not change the practice of Daniel, the hero-prophet and missionary. It was so arranged to his joy that his windows opened toward Jerusalem, and before them he regularly knelt and prayed to the God of the Hebrews and the God and Father of all men. With him, as with every true missionary, prayer was vital, and its fountain of supply to his spiritual nature must be kept open. It was his daily life. Close this channel, and his strength would wither. Daniel was no coward, and he prayed openly, so that anyone listening could hear.

Every representative of God in every land should have prayer so built into his life that nothing could interfere with praying and letting all know when prayer is being offered. The king's decree comes in various forms of worldly claims, and lions of fierce opposition to a praying life are oft growling, but there is a calmness in that spirit where prayer is its ultimate note of triumph whatever may oppose. Thus Daniel prayed, and was undisturbed by the clamor of the rabble against him. The path of duty often leads to the den of lions.

An almost countless host of God's servants have come to the den of lions. Thus did Morrison in China and John Williams in the South Seas. Bishop Hannington and MacKay in Africa. Sometimes the lions are in sheep's clothing, though not unlike ravening wolves. Daniel was delivered, and thus is God ever with His own in every land. He is in every den of lions where His own may be to give them protection, rest, and comfort. God can overrule in every crisis to the victory of His own. His kingdom will at last prevail in all the world.

GAMMON SEMINARY.

Epworth League Topic

AUGUST 11

By the Rev. J. W. Haywood, D.D.

GOOD TASTE IN THE MOVIES

A. WHAT WE MEAN BY GOOD TASTE

A word of explanation is, perhaps, needed touching our subject. Our general theme for the rest of this month is "Good Taste in the Movies"; our first sub-topic under this general topic is, "What We Mean By Good Taste."

Taste, we must remember, is acquired, not inborn. It is the result of education, using education in the broad sense. I was in one of the city markets with my wife not long ago. She was buying some fruit from an Italian that kept one of the stalls in the market. I stood whistling one of the airs from one of the great Italian operas. The Italian stopped waiting on his customer and turned to me with a broad, ecstatic smile on his face and called the name of the opera. In his native country he was just a peasant, but he knew and loved the masterpieces of music of his race. These people hear and sing these great musical works from the cradle.

It is extremely unfortunate that there is so much in the movies to cultivate bad taste in the folks who see them. So many of the movies, if not openly so, are by all their atmosphere of suggestion, sordid and salacious. Supposed you were asked to criticize the movies in your town and make suggestions for their improvement. What would be your criticism? Mine, too much kissing and killing. I haven't the slightest doubt that much of the increase in crime among adolescents is due to the influence of the movies. And I am sure that much of the moral looseness that afflicts old and young in our time is due to the exploitation of sex by the movies.

The movie promoters say that is the only thing that will sell. They lie. King of Kings, a story of the Christ, was recently here. It came to stay one week; it stayed two, and the crowds got bigger and bigger each night. The same picture stayed in sordid New York for months. The night I saw it here, the vast

crowd was held by it as if by a spell of enchantment. When the great climaxes were reached, men and women alike sat unabashed and wiped the tears from their eyes. I believe that is what the world really wants. They take the other stuff because it is always

accessible; they really want something that reaches their heart hunger.

At this meeting of the League, let the crowd list their criticisms and suggestions concerning movies.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Bellville, Texas.—Members of the Epworth League of Jackson Chapel Methodist Episcopal Church gave a "Hot and Cold Party" on the lawn and served hot coffee, sandwiches, iced tea, and other refreshments. We had a large attendance. Amount raised was \$14.90. Pray for our success.—The Rev. A. D. Phelps, Pastor; Mrs. I. B. Mathis, President; Miss A. V. Hilliard, Secretary.

Winona, Miss.—Mrs. Idella Ike, the daughter of District Superintendent J. H. Wesley, has returned to her home in Philadelphia, Pa., after having spent several months in our midst. She is a great lover of the young people, and took much interest in them here. As a token of respect, the Sunday school gave a reception in her honor. She was teacher of Class No. 6, and was very active in the life of the young people and church in general. We hope she will come again soon.—Callie Mae Winbush, Reporter.

Fayetteville, Ark.—Fourth of July was a big day on the Fayetteville charge. The stewards gave a picnic, which netted \$42.06. This effort was given in order to bring up some of the back debts which have been neglected during the first and second quarters. We hope to overcome with the help of our Lord and pastor, the Rev. A. R. Ray. The Rev. Ray preached a wonderful sermon Sunday night, July 7, and gave us a new inspiration to press onward and do more for our church, town, and Kingdom building. May God bless our pastor and his wife, and pray for us that our work may go onward and upward.—Miss G. N. Garrison, Reporter.

Franklinton, La.—On Saturday evening, June 20, the Rev. S. J. Jackson, while looking over his car, preparing for his work at Hackley church, which was destroyed by fire on June 6, was extended an invitation to come to Bro. N. T. Barker's home, where he met a large gathering of his members. A large table contained 150 pounds of groceries. Prayer was offered by the pastor, and refreshments were served. The party was led by Mrs. Orine Broomfield, Sister M. Barker, and others. We thank the many white friends and all of our members who participated; also the wife of Judge Carter. The pastor wishes you to come again.—Carrie Blacknell, Reporter.

Crystal Springs, Miss.—Little Rock Methodist Episcopal Church: On July 14, Sunday school was held at the usual hour, with the superintendent present. On Sunday night a musical concert was given by the school, with the writer as mistress of ceremony. The program was rendered to the delight of all present. Amount raised, \$6.45; total for the day, \$10.45. After the program, a storm struck the parsonage, led by Mrs. Seronla Norwood and others. A number of pounds of choice groceries were laid on the table for our pastor and wife, the Rev. and Mrs. B. J. Cooper. Pray for our continued success under the efficient leadership of the superintendent, Mr. H. W. Frank.—Mrs. S. E. Rice, Reporter.

Bristol, Va.—The congregation of the John Wesley Methodist Episcopal Church enjoyed a delightful sermon Sunday morning at 11 o'clock, delivered by Dr. L. H. King, editor of the Southwestern Christian Advocate. In connection with the program on Sunday night, a special address was delivered by Dr. King on "The Fundamental Principles of Life." Special music was rendered Sunday morning by the junior choir; Sunday night by the senior choir. We were proud to have Dr. King with us. We are now making arrange-

ments for the Annual Conference and for the fiftieth anniversary of the Conference. Mrs. Jones, of Chattanooga, Tenn., was present Sunday morning.—Reporter.

Forest, Miss.—Marshall Methodist Episcopal Church feels highly honored and is grateful to Bishop Jones and his cabinet for sending us our good pastor again, the Rev. G. W. Adams, who is one of the outstanding ministers of the Jackson District. He preached a soul-stirring sermon to us the second Sunday in June. The entire church caught a new vision, and by the help of God we are going to raise, as far as we are able, all our claims under the leadership of Rev. Adams. A splendid program was rendered on Children's Day, conducted by little Miss Essie May Broadfoot, after which the little Willing Workers' Club reported. These children did fine, and raised as follows: Joseph Horton, 65 cents; Althea Rand, 75 cents; Ada Harper, 85 cents; Myrtle Thomas, \$2; J. N. Currie, \$4.41; Harry Broadfoot, \$4.47; Roberta Windon, \$5.80; C. A. Summers, \$5.75; visitors, \$1.59; total for the day, \$54.82. May God bless our pastor and this small body of members.—Mrs. Nettie Rand, Reporter.

Gary, Ind.—Trinity Church and John Stewart Settlement House have taken on new life during this year. The Rev. Frank S. Delaney, the pastor and superintendent, is in his eleventh year, and is next to the oldest pastor in Gary in point of service. The Rev. Charles H. Hawkins, pastor of the First Bap-

tist Church, preceded him by just a few months. The playgrounds have been improved, more trees planted, and the premises beautified in general. The women of the church held a very successful rally on July 21 for the purpose of repainting the main building. The new district superintendent, Rev. W. T. Davis, held his second Quarterly Conference on Monday evening, and preached a wonderful sermon on Sunday evening. He spent considerable time going over the situation in this city, and expressed himself as being well pleased with the general outlook. Trinity is the only Methodist Episcopal congregation composed of colored members in northern Indiana, hence it must draw upon the surrounding towns as well as Gary itself.—D. A. Bcthea, M.D., Reporter.

Butler, Mo.—Our basket dinner, held on July 14, was a great success. Large crowds were present from Pleasanton, Kan.; Clington, Mo.; Appleton City, Mo.; Harrisonville, Mo.; and Nevada, Mo. Devotions were led by Sister Henrietta Hawkins. At 11 A. M., our pastor, the Rev. C. C. Reynolds, preached a fine sermon, which was enjoyed by all. At 1.30, dinner was served. At 2.30 P. M., devotions were again led by Sister Hawkins and others, after which the Rev. Graves, of Appleton City, preached a wonderful sermon. At night we had another fine sermon by our pastor, the Rev. Reynolds. Sister Hawkins reported in cash, \$29.15. Total raised in the rally, \$83.25. We are now looking forward to our District Conference, which will be held in Joplin, Mo., August 14. Our Home Missionary Society is progressing under the leadership of Sister Henrietta Hawkins as president, and she is planning to render a good report at Conference. All departments are planning to do more this year than ever before. Sister Belle Crouch is the month, Sister Ardra Hawkins is the year. The Sunday school had a social in Sister Rosa Ford's year on Friday night, and the same was a success.—Isabell Kenoly, Reporter.

District Activities

District Rounds

BROOKHAVEN DISTRICT

Fourth Round—Crystal Springs, September 14, 15; Bridgeville, 21, 22; Wesson, 28, 29; Hazelhurst, October 5, 6; Columbia, 18; Hub, 19, 20; McComb, 25; Summit, 26, 27; New Bethel, November 1; Tylertown, 2, 3; Riles-Omo, 7; Foxworth, 8; Lampton, 9, 10; Florence, 14; Crystal Springs Ct., 16, 17; Kenola, 20; Brookhaven Ct., 22; Brookhaven-Carlos, 23, 24. The convention will be held at Lampton, Miss., October 10-13.—G. W. Coleman, District Superintendent.

GAINESVILLE DISTRICT

Third Round—Liberty Hill and Arredondo, August 4; District Conference, 7-11; Jonesville and Newberry, 18; Cedar Key, 25; Pinesville and Archer, September 1; Otter Creek, 2; Gulf Hammock, 8; Alachua, Noblehill, and High Springs, 8; Gainesville, 13-15; Texann, 16; Union Berthell, 18; Williston, Mt. Brook, and Sandhill, 22; Mikesville, 29; Washington, 30; Adamville and Leveyville, October 6; Old Town, 7; Fanning, 8; Burnett Lake and Hainesworth, 13; Shamrock, 14; Nebo and Bennington, 20; Ft. White, 21; Side Camp, 22; Meridith, 23; Grenton, 24.

Dear Brethren: You will note that the Annual Conference is called for January 16, and our reports must be one hundred per cent. I am to meet the Area Council at Waycross, Ga., August 28, and it is expected of me to report all of the World Service asking for this year. I am calling on every man to do his whole duty by August 26. Remember the one dollar per member for the Bethune-Cookman College, and one copy of the Southwestern Christian Advocate in every family. Let us stop crying about the hard time. Jesus Christ is the same to-day, and will be forever. The church is more important than old "booze." He is still living and doing well, then why not the church do the same? See no Alps, but success, through the leadership

of Jesus Christ. Begin your revivals now, and gather in souls to help put the program over. Organize your church against the evils of this present time, and you be the leader, and you will see that the task is easy. Tell the people what the church has done, and what it is doing now, and what it will do if they will only stand by its program. Christianity is the only solution to the world's problems; and it, and it alone, can solve them. Let us prove to our dear bishop that the Gainesville District is the best in the Atlanta Area.—D. S. Selmore, District Superintendent.

NEW ORLEANS DISTRICT

Fourth Round—Haven, August 11-13; Grace, 11; Hartzell, 18, 19; Gretna, 18-20; First Street, 25; St. Matthew, 25-27; Asbury, 28; Franklinton, September 1, 2; Thompson, 1-3; Mt. Zion, 8, 9; Peck Memorial, 8-11; First Street, 12; Angie, 14, 15; Bogalusa, 15, 16; Trinity, 17; Philip Memorial, 22, 23; Williams, 22-24; LaHarpe, 29, 30; Wesley, 29 to October 1; St. Phillip, 3.

My Dear Brethren: We are coming to the close of the year's work. Let us come up to the Annual Conference with round reports. See that the following quotas are brought up in full: Conference Claimants, World Service, Episcopal Fund, Southwestern Christian Advocate, New Orleans College, and \$1 per member for Flint-Goodridge Hospital. Don't fail in these.—Jesse D. David, District Superintendent.

SHREVEPORT DISTRICT

Fourth Round—Bonchest, August 3, 4; Mansfield, 4-6; Grand Cane, 5; Frierson, 7; Daniel-Round Grove, 11-13; Jewella-Flournoy, 18-20; Keithville-Fairview, 24, 25; Thomas-Mt. Carmel, 31 to September 1; Vanceville, 8; Belcher, 8; Dixie, 9; Curtis, 14, 15; St. James, 15-17; St. Paul, 22-24; Hayes-Cedar Grove, 22; Grand Bayou, 28, 29; Lake End Ct., 29, 30; Bayou La Chute, October 1; Arcadia, 3; Longstreet, 5, 6; Logansport Ct., 6.

Dear Brethren: We had a great District Conference. Congratulations to one and all. Please go in to make the fourth Quarterly Conference the best one of the year. The Young People's Conference is to be held at St. James Church, Shreveport, La., August 16-18. Every Epworth League and Sunday school is asked to send representatives. Demonstrations in all branches of young people's work are to be conducted. The Flint-Goodridge Hospital drive is to be conducted on the district during the week of August 18-25. Every pastor, church, and community is asked to raise the full quota assigned to the church. Literature covering the drive will be sent you. The reports are to be made at the St. Paul Church, Shreveport, La., August 28, 10 A. M.; public meeting at 8 P. M. The Louisiana Annual Conference is to be held at New Orleans, La., October 9-18. You are asked to use your standing committees, auxiliaries, class leaders, and stewards in helping to make a round report on Episcopal Fund, Conference Claimants, General Conference Expenses, New Orleans College, Gulfside Association, World Service, and Southwestern Christian Advocate. "Go over the top if you got the grit and influence." May the Lord bless your labors with abundant success. May many souls be added to the Kingdom.—J. C. Calvin, District Superintendent, 1836 Hotchkiss Street, Shreveport, La.

ST. LOUIS DISTRICT

Second Round—Peoria, August 8, 4; Springfield, 10, 11; Louisiana, 10; Foristell, 17, 18; Truesdale, 18; Jacksonville, 17, 18; District Conference (Asbury), 21-25; Union Memorial, September 1-3; Samaritan, 8, 9; Lovejoy, 11; Festus, 14, 15; Poplar Bluff, 17; Bernie, 18; Malden, 19; Netherlands, 20; Farmington, 21, 22; Fredericktown, 22, 23; Kinlock Park, 29, 30; La Salle, 29 to October 1; Fort Madison, 4; Hannibal, 6, 7; Prospect Hill, 10.

Dear Brethren: Recently I sent you several appeals, asking every charge to send in area budget and \$2 for the Epworth League institute. Up until now I have only heard from a few. Is your charge in the list of those who are letting the district program drag? It is very imperative that you raise the area budget at once and report the same on the first day of the District Conference, August 21. We are expecting your World Service quota to be reached in full by "Good Literature Day," but better still, by the District Conference. Stress evangelism, World Service, Episcopal Fund, and Pensions and Relief. They best succeed in the ministry who care for all the interests of the church and support the program.—G. D. Hancock, District Superintendent.

Quarterly Conferences

BURNETT LAKE, FLA.

Our church is on the top. The Rev. H. M. Trapp is the man for this place. Dr. D. S. Selmore, district superintendent, was present on the third Sunday at 8 P. M. There was no preaching, but he was paid in full for the quarter. Paid pastor this quarter, \$54.—T. Welcome, Reporter.

ELLENWOOD, GA.

The third Quarterly Conference was held at County Line Methodist Episcopal Church, July 18 and 14. Our district superintendent, the Rev. W. B. Wood, was ill, and could not be with us. The Rev. C. C. Seabrooks presided, assisted by our pastor, the Rev. L. W. Strickland. We had a great quarter. The district superintendent was paid in full. The session was well attended, and an abundance of food was served. All reports were good, and our pastor was overjoyed at the progress his churches are making. County Line circuit is paying up its pastor and superintendent as she goes along. New life seems to be in every one. The Rev. Strickland is a young man of great qualities, and is the man we need for this charge. He has organized a junior church and Epworth League, and has put life into our Sunday school and Boys' Club. Sunday morning, at 10:30 o'clock, the Rev. Strickland preached a fine sermon to the junior church. At 11 A. M., the Rev. C. C.

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Greenwood	Carrollton, Miss.	July 30-Aug. 4	J. H. Wesley
Tuscaloosa	Clinton, Ala.	July 30-Aug. 4	F. W. Williams
Griffin	College Park, Ga.	July 31-Aug. 4	W. B. Wood
Tuscaloosa	Clinton, Ala.	July 31-Aug. 4	F. W. Williams
Houston	Houston, Texas	July 31-Aug. 4	J. S. Scott
Kansas City	Glasgow, Mo.	July 31-Aug. 4	E. W. Hannah
Montgomery	Brewton, Ala.	July 31-Aug. 4	P. P. Wright
Birmingham	Hobson City, Ala.	July 31-Aug. 4	J. W. Thomas
Beaufort	Walterboro, S. C.	July 31-Aug. 4	N. T. Bowen, Jr.
Memphis (1st section)	Cedar Grove, Tenn.	Aug. 1-4	L. A. Armstrong
Orangeburg	Jamison, S. C.	Aug. 1-4	J. B. Taylor
Durant	Sturgis, Miss.	Aug. 6-11	C. V. Heffner
Charleston	Pittsburgh, Pa.	Aug. 6-11	E. A. Haynes
Monroe	Sterlington, La.	Aug. 6-11	C. Spears
South Baltimore	Lusby, Md.	Aug. 6-11	F. F. King
Tupelo	Athens, Miss.	Aug. 6-11	B. W. Wynn
Chicago-Detroit-Indianapolis	Newcastle, Ind.	Aug. 7-9	W. T. Davis
Omaha	Marshalltown, Iowa	Aug. 7-11	Spencer Ray
Savannah	Jesup, Ga.	Aug. 7-11	S. D. Bankston
Beaumont	Livingston, Texas	Aug. 7-11	C. H. Penilton
Gainesville	Pineville, Fla.	Aug. 7-11	D. S. Selmore
Atlanta	Atlanta, Ga.	Aug. 7-11	D. H. Stanton
Hattiesburg	Stonewall, Miss.	Aug. 7-11	E. A. Wilson
Fort Smith	Conway, Ark.	Aug. 7-11	J. L. Bryan
Huntsville	Triana, Ala.	Aug. 7-12	J. W. Whitfield
Opelika	Dadeville, Ala.	Aug. 8-11	J. C. Chuman
LaGrange	LaGrange, Ga.	Aug. 8-11	J. B. Maddux
Cleveland-Columbus	Akron, Ohio	Aug. 14-16	I. Garland Penn, Jr.
Waynesboro	Statesboro, Ga.	Aug. 14-18	W. H. Odum
Memphis (2d section)	Birmingham (Memphis), Tenn.	Aug. 14-18	L. A. Armstrong
Gainesville	Gainesville, Ga.	Aug. 14-18	N. J. Crolley
Hot Springs	Paraloma, Ark.	Aug. 14-18	W. C. Rivers
Alexandria	Winchester, Va.	Aug. 14-18	J. U. King
Sedalia	Joplin, Mo.	Aug. 14-18	E. F. Pate
Holly Springs	Ripley, Miss.	Aug. 20-23	A. G. Cole
North Baltimore	Baltimore, Md.	Aug. 20-25	Geo. E. Curry
Starkville	Tibbee, Miss.	Aug. 20-25	D. Green
Paris	Paris, Texas	Aug. 20-25	W. L. McDonald
Clarksdale	Drew, Miss.	Aug. 20-25	C. W. Butler
North Baltimore	Baltimore, Md.	Aug. 20-25	Geo. S. Curry
Meridian	Philadelphia (Gt.), Miss.	Aug. 21-25	D. L. Morgan
St. Louis	St. Louis, Mo.	Aug. 21-25	G. D. Hancock
Rome	Carrollton, Ga.	Aug. 21-25	C. L. Johnson
Florence	Marion, S. C.	Aug. 21-25	R. F. Harrington
Ocala	Hawthorne, Fla.	Aug. 22-25	F. E. Welch
Washington	Upper Marlboro, Md.	Aug. 28-Sept. 1	R. F. Coates
Topeka	Topeka, Kan.	Aug. 28-Sept. 1	A. Talbert
Little Rock	Clarendon, Ark.	Aug. 28-Sept. 1	W. S. Sherrill
Cincinnati-Lexington	Winchester, Ky.	Aug. 28-Sept. 1	L. E. Jordan
Philadelphia	Bridgeton, N. J.	Oct. 1-8	W. C. Thompson
Wilmington	Dover, Del.	Oct. 15-17	D. H. Hargis
Easton	Ridgeley, Md.	Oct. 22-24	Wm. J. Helm

Seabrooks preached a wonderful sermon, which was enjoyed by all present. Total money raised during this Conference was \$60. After the Conference the Revs. Strickland and Seabrooks visited the homes of several members, where they were served delicious refreshments.—P. P. Jones, Reporter.

HAINESWORTH, FLA.

Old Bethlehem is yet on the Rock. Dr. Selmore preached a sermon on Sunday night that will ever live in the memory of those who heard him. The Revs. S. L. Brown, W. M. Franklin, G. Brockington, and L. Pouser assisted in the service. Amount raised, \$14.—The Rev. H. S. Green, Pastor; S. Brown, Reporter.

HANDBORO, MISS.

The third Quarterly Conference was held Saturday and Sunday, July 18 and 14. The business session was held in Riley Chapel at 7 P. M. by the district superintendent, with a large attendance. The superintendent found the work in good shape. On Sunday he delivered three messages, one to the Sunday school, at the 11 o'clock service, and at night. We are proud to say we closed an excellent Conference.—Edward Smith, Reporter.

TEXANN, FLA.

Our district superintendent, Dr. D. S. Selmore, was with us on July 21, at 11 A. M., and replanted our minds in the church. There were only nine members here, and we were about to leave and join another church, but now we are here to stay. The superintendent preached from Psalm 87: 1-12.—The Rev. W. M. Murray, Pastor; Jas. Bucannon, Reporter.

WASHINGTON, LA.

The third Quarterly Conference was held July 6 at St. Mark Methodist Episcopal Church, the Rev. W. J. Hampton, district superintendent, presiding. Nearly all of the officers were on hand and had good reports, which showed progress along all lines of church work. The superintendent was paid \$11; World Service, \$10; pastor, \$100, and on piano, \$37. Every department of the church is being looked after by the Rev. McCain. Mrs. McCain worked hard towards buying a piano for St. Mark. She raised \$7.60. Five persons have joined the church this quarter, two from the Sunday school. The Rev. McCain is a good preacher and knows how to put the program over.—Hammond Hicks, Reporter.

WEST PALM BEACH, FLA.

The Rev. D. W. Demps, district superintendent Atlantic District, held his second Quarterly Conference at our church on Friday, July 12, which was very successful. The reports from all departments were favorable, and our superintendent was well pleased with the work the pastor, Rev. T. A. Huger, is doing. On Sunday, July 14, the Rev. Demps took an active part in all the exercises of the church. Collection for the day was over \$60. On Monday we were treated to a splendid entertainment, which was held for the benefit of the Epworth League, by Mrs. G. R. L. Edwards and Mrs. Lonnie Johnson. The various persons who participated in the entertainment played well their parts. Everything is pleasant at Trinity, and we hope to continue the good work.—Joseph Sealey, Reporter.

Reports of District Conferences

LAKE CHARLES

The Lake Charles District Conference convened at Mallalieu Methodist Episcopal Church, Jennings, La., June 26-30. The session was opened by the district superintendent, Rev. W. J. Hampton. The Revs. J. L. Kirvin and H. L. Clark conducted the devo-

tions. The holy communion was administered by the district superintendent, assisted by several of the elders. At the close of this service the roll was called, followed by organization of the Conference. The following were elected officers: J. A. Williams, secretary; Frank Aldridge, assistant; H. L. Clark,

statistician; P. M. Jones, treasurer; J. E. Rolax, reporter; P. M. Jones, postmaster.

Several subjects were discussed, including: "The Best Methods of Holding the Young Folks in the Church," led by the Rev. T. A. Bailey. "Would a Central Conference of the Methodist Episcopal Church in the United States Help or Hinder Our Group?" led by the Rev. J. A. Williams. At the night session, the welcome address in behalf of the Baptist churches was delivered by the Rev. W. C. Channey; Methodist Episcopal Church, the Rev. P. M. Jones; for the fraternities, Mr. Philip Chachone. On behalf of the Conference, Rev. J. A. Williams very acceptably responded to the above addresses. Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate, addressed the Conference. The introductory sermon was delivered by the Rev. T. A. Bailey. He carried us to a mount of vision. Dr. E. M. Jones, representing the Board of Pensions and Relief, spoke on "When the Preacher Comes to Town." The Rev. B. R. Jackson delivered the morning message, and the discussions, "Will the Admission of the Laymen into the Annual Conferences Be a Forward Movement?" "Methods of Success in the Pastorate," and "Gulfside, An Educational, Social, and Recreational Mart," were led by the Revs. G. Robinson, J. E. Rolax, and H. L. Clark, respectively. The Southwestern Christian Advocate hour at night was led by the Rev. B. R. Jackson, and the missionary sermon was delivered by the Rev. W. M. Caldwell. Miss Carrie Augustus led in the discussion of "The Best Methods By Which We Can Impress Our Young Folks With the Value of the Epworth League." The afternoon of Thursday was given over to the program by The Woman's Home Missionary Society and election of officers. At night the educational sermon was delivered by the Rev. J. A. Williams. He spoke from Ezek. 22. 30.

The morning message on the fourth day was brought to us by the Rev. J. E. Rolax. Discussion: "What Is the Outlook of Our Methodism for This Quadrennium?" by the Rev. W. M. Caldwell. Prof. Roshell, of the Baptist Church, with his proficient choir, added much to the spiritual fervor at all of our sessions. The Revs. Gaderson and W. C. Channey were welcome visitors at all of our services. The Rev. B. R. Jackson delivered the doctrinal sermon. The Sunday school was conducted by the Rev. J. A. Williams, and love feast was conducted by the Revs. J. D. Wilson and J. D. McCane. The annual sermon was delivered by Rev. W. J. Hampton, district superintendent, from the text, Solomon 6. 10. In his usual manner he lifted us to spiritual heights. His sermon will be long remembered by those who heard him. Dr. Kriege, president of New Orleans College, addressed the Conference from Eph. 4. 13. He brought to us bundles of information, and left our hearts burning within. Memorial services were held at 2 P. M. Sermons by Bro. James Howard, the Revs. J. L. Clark and G. Robinson. The closing sermon was delivered by the Rev. J. E. Rolax. More than \$2,000 had been raised for World Service. An increase was shown in conversions and accessions in the district. Thus closed one of the best Conferences of the Lake Charles District.—J. E. Rolax, Reporter.

WACO

The fifty-fourth session of the Waco District Conference and Convention opened on Tuesday morning, July 2, at Maysfield, Texas. The devotional address was delivered by the Rev. M. B. Burkley, followed by the administration of the Lord's Supper by the superintendent, assisted by the elders. This service was blessed by the visitation of the Holy Spirit. The Rev. J. W. Downs, district superintendent, made brief remarks, and the organization of the Conference followed. In the afternoon pastors and class leaders made their reports. We are proud to announce that a much larger sum was reported for World Service this year than at this time last year. A local program was rendered on Tuesday night, with the Rev. R. L. Palmer, pastor, master of ceremonies. Mr. H. L. Adkins, white, delivered the welcome address in behalf of the citizens, in which he stated that we were considered guests of the entire

community, and all would join in an effort to see that all comforts would be supplied. This promise was fulfilled. W. W. Baker made the response. This Conference was outstanding in its thought-provoking moments and its deep spiritual and Christian devotion to those matters that tend towards the upbuilding of the kingdom of Christ. Bro. A. C. Wilson was in the chair Thursday morning, making thirty years of unbroken service as superintendent of the Sunday schools of the Waco District. He asked for continued loyalty in their field, and that we enter the campaign for Samuel Huston College in earnest. He asked that each school represent with \$1. When the reports were called, and without any previous notice, this was done, not only in the Sunday schools, but in all the rest of the societies and auxiliaries. Bro. Wilson was given a surprise nickle shower.

The Junior League program was conducted by Mrs. C. T. Young. Mrs. Jennie Steward, president of The Woman's Home Missionary Society, presided over that auxiliary on Friday. The Foreign Missionary Society was called to order by the acting president, Mrs. P. R. Wade. She promised the ladies that the district would have her attention and that she would expect the small quota asked by the Conference at the Marlin meeting in August. The Ladies Aid, under Mrs. M. M. Sanford, made one of the most beautiful displays of its art work. St. James won the banner, having raised more money per member. Twenty-six members raised \$311 this year. The recreational program was hindered by rains. Prof. J. S. Henry is active in this field, and we are proud of him. The Brotherhood at Marlin reported \$300 raised. Bro.

Ed. Young is president, while Bro. S. D. Curtis, Jr., is president of the Junior Council. The Southwestern's interests were presented, and an assistant appointed, by consent of the pastors, to see that every new quota is met. We are glad to note that a plan had been perfected by which the Southwestern may be made self-supporting. Mrs. W. Perkins made her first report on Saturday morning for the Waveland Club, which was very creditable. Delegates elected to the Area Council were the Rev. F. D. Young, ministerial; Mr. John Bates, layman. On Friday night, Prof. L. J. Wheatley presented the cause of Samuel Huston College; \$150 was raised for the school. Those taking part in the services daily were the Revs. M. B. Burkley, S. A. Keese, S. Graham, E. Smith, H. E. Kuykendall, Jno. Coe, J. A. Thomas, N. J. Moore, J. B. Randolph, J. B. Brown, C. S. Williams, S. N. Harvey, A. Evans. Six persons were received into the churches. The visiting friends were the Rev. A. Jackson, Prof. L. J. Wheatley, Mr. A. M. Martin, and others. The next session of the Waco District will be held in Calvert, Texas.—Reporter.

WAYCROSS (SOUTH END)

The Waycross District, Savannah Annual Conference, held its twenty-ninth session with the Vaidosta Methodist Episcopal Church, June 27-30, the Rev. D. R. Cooper, district superintendent, presiding. The introductory sermon was preached by the Rev. F. D. Freeman, and was a demonstration of both his preparedness and his making contact with the Holy Spirit. The business session was opened with the administration of the holy communion by the district superintendent and



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pastors. Reports of the district superintendent and pastors showed marks of progress. Mrs. Juliette Bell and Mrs. Minnie Smith gave interesting lectures in the interest of the missionary work of the district. A very helpful demonstration was given, conducted by Mrs. D. R. Cooper. Prof. H. J. Cooper was present and brought to the Conference a very helpful lecture. The district superintendent gave a very instructive lecture on "The American Dollar." Those who preached during the sessions were the Revs. F. D. Freeman, A. H. Jamerson, G. C. Johnson, and the district superintendent. The pastor, Rev. H. W. Kimball, had things well planned, and the Conference was enjoyed by both delegates and hostesses. Words of welcome were extended by various churches, and the response was given by Rev. A. H. Jamerson.

Visitors to the Conference were Dr. Dell, pastor of the Methodist Episcopal Church, South, who spoke very helpfully on "Touching the Lives of Others"; Mr. W. H. McIntyre, the mayor, gave an interesting lecture and donated \$5 to the local church; Dr. J. S. Down, D. Gay, C. W. Brooks, and T. J. Horn. All of these brought helpful messages. The Conference closed Sunday evening with one addition, and goes into history as one of the best in the history of the Waycross (South End) District.—Reporter.

Crescent City Note

Williams Methodist Episcopal Church.—A sacred cantata, "The Heavenly Light," with a chorus of thirty voices, was given by Miss Elsie C. Charles, under the direction of Mrs. B. Stewart Davis, on Monday, June 24, 1929. We had a packed church. Some of the best local talent appeared on the program. Vocal solos were rendered by Mr. W. J. Huntley, Joseph Stewart, Miss Cecile Carter, Mrs. M. Sorrell. Violin solo by Prof. Geo. Carrere. Present in the audience was Prof. Armand Arena, of the New England Conservatory of Music, Boston, Mass. He spoke very highly of the program, which was indeed a grand affair. Receipts amounted to \$65.—The Rev. J. Wesley Turner, Pastor.

Obituaries

BARNES—Mrs. Lou Ida Barnes, beloved wife of Mr. E. M. Barnes, of Handsboro, Miss., died recently at her home here. She was born June 9, 1874, in Lettsworth, La., Point Coupee parish. Moving to the Gulf Coast about twenty years ago, she was married to Mr. E. M. Barnes on March 18, 1922, with whom she lived a true and devoted wife and companion until called by Almighty God to live with Him. The funeral was conducted by the Revs. A. H. Lathan, E. B. Young, and Wm. J. Carter.—Edward Smith, Reporter.

DAMOUS—On July 15, 1929, the Rev. S. L. Damous answered the roll call on high. He first saw light in Elmore County, near Wetumpka, Ala., seventy years ago. Early in life he joined New Style Methodist Episcopal Church. He was granted a license to preach while yet in his teens. Found proficient, passing through four years of study, having been duly recommended, passed the four years' study course for traveling preacher, was admitted a full member in the Central Alabama Conference in 1906. He lived a consistent Christian minister, and died as he lived. He served the following charges: Benson, Sunny Level, Eclectic, Booth and Lomax, Wetumpka Ct. He became noticeable by always bringing up all claims to the Annual Conferences. He had commanding power over men. Many of us did a deal of pastoral labor, but Bro. Damous laid out his plans, gave orders that it be done, and when he returned it was done. He was acceptable wherever he served. The Revs. J. C. Carson, E. Frasier, G. W. McCorkle, Ben Williams, his pastor, and the Rev. Mercason took part in the funeral. Many laymen, high in the fraternal orders, paid their respects. The Rev. P. P. Wright made the principal oration.—P. P. Wright, Reporter.

DORSEY—Bro. William Dorsey, a member of St. James Methodist Episcopal Church, Hahnville, La., for thirty-five years, died May 11, 1929. At his death he was a class leader, trustee, and steward of the church. He died in the faith as a good soldier of Christ.—N. Kyles, Reporter.

SIMPSON—Mrs. Julia E. Simpson, wife of the Rev. J. W. Simpson, pastor of Mt. Pleasant Methodist Episcopal Church, Winston-Salem, N. C., passed into the great beyond on Tuesday night, July 9, 1929. She had been suffering from heart trouble for twelve weeks. Recently she appeared much improved, but complications set in and she passed away quickly. Mrs. Simpson was an ardent Christian, a beloved wife and tender mother, a neighbor unexcelled. She was married to the Rev. J. W. Simpson thirty-three years ago. They worked together faithfully in building up several churches in the Methodist Episcopal connection. They reared a family of ten children, with four now living in New York City, one in Washington, D. C., one in Greensboro, N. C., and four of this city. The floral designs were many, in keeping with the beautiful life and high esteem for this character. The Rev. W. M. Wells, of St. Paul Methodist Episcopal Church, was in charge of the funeral services. A number of the ministers of the city and those throughout the State, were present. Those to speak were District Superintendent J. A. Baxter, the Rev. P. J. Cook, Dr. J. A. Bonner, of Grace Presbyterian Church, and the Rev. W. M. Wells. Burial was made at the Odd Fellows' Cemetery.—Mrs. H. A. Spencer, Reporter.

WATE—Sister Rebecca Wate, a member of St. Mark Methodist Episcopal Church, Washington, La., died during the month of June, 1929, at the age of twenty-two years. She leaves three small children, husband, mother, and two sisters to mourn her passing. The funeral was conducted by the Rev. J. D. McCain, pastor.—H. Hicks, Reporter.

Cards of Thanks

The Rev. and Mrs. J. D. McCain, of St. Mark Methodist Episcopal Church, Washington, La., thank the members and friends for seventy-five pounds of choice groceries and a purse. The party was led by Mrs. V. Alford and Mrs. Mary Nash. Others participating were: Sisters H. Butler, P. Batiste, L. A. Brooks, A. F. Hicks, and others. The Rev. McCain was in bed ill at the time of the surprise. Sister McCain spoke words of thanks and invited them to come again.

We take this method of thanking the members and friends of St. Paul Methodist Episcopal Church, Kildare, Texas, for the very heavy storm party that struck the parsonage Saturday evening, July 20. Those participating were: Sisters L. Miles, A. Bridgett, G. Smith, S. George, A. Grant, L. Crawford, R. Patton, Mr. and Mrs. G. Brown, the Rev. and Mrs. Younger, Mr. and Mrs. W. Dordie. The storm consisted of several pounds of choice groceries and a cash purse. Words of praise and thanks were tendered to these and all who shared in the surprise by the pastor. You are welcome to come again.—The Rev. and Mrs. H. J. Reeves.

Canada Barbers Her Good Name

(Continued from page 606)

destroy the purpose of the electorate as expressed in the Eighteenth Amendment, but the people of this nation who know the large benefits which are being reaped as a result of prohibition will not permit modification. The best people of this nation, and they are in the large majority, are demanding enforcement, and they are ready to back the Administration in using the defensive forces of this country—just as President Washington did in the Whiskey Rebellion—in order to uphold the law of the land. A most constructive step at the present time would be for all citizens interested in prohibition to write their

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governors, urging greater activity in suppressing the liquor traffic within the State.

The anti-prohibitionists are using every available force to discredit prohibition, and many of the newspapers are lending themselves to a campaign of unfair and misleading propaganda. The moral leaders of the nation and people, who will not be stampeded by misrepresentations, must exert themselves to keep up the morale of the masses in this fight. The prohibition officials state that they expect this campaign of wet newspaper propaganda to be intensified. "It will become worse before it gets better," is the statement of one official. The Christian citizens will best serve the cause of their country and their fellow men not only by standing firm in this crisis, but also by helping others to see the light above the smoke of battle. The cause is just; the benefits for mankind which are involved justify all that the prohibition cause has cost and will cost in money and effort. A just cause cannot fail if the people hold up their courage, and this is best done by keeping actively in the fight for social justice.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 8, 1929

In Such An Age!

To be alive in such an age!
With every year a lightning page
Turned in the world's great wonder-book
Whereon the leaning nations look,
Where men speak strong for brotherhood,
For peace and universal good;
When miracles are everywhere,
And every inch of common air
Throbs a tremendous prophecy
Of greater marvels yet to be.
O, Thrilling Age!
O, Willing Age!
When steel and stone and rail and rod
Welcome the utterance of God,
A trump to shout His wonder through,
Proclaiming all that man can do.

To be alive in such an age!
To live in it!
To give in it!
Rise, soul, from thy despairing knees,
What if thy lips have drunk the lees?
The passion of a larger claim
Will put thy puny grief to shame.
Fling forth thy sorrow to the wind,
And link thy hope with humankind:
Breathe the world-thought, do the world-deed,
Think highly of thy brother's need.
Give thanks with all thy flaming heart,
Crave but to have in it a part—
Give thanks and clasp thy heritage—
To be alive in such an age!

—ANGELA MORGAN.

War is Solemnly Renounced

The World About Peace Table in White House

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE diplomatic representatives of the world—ambassadors, ministers, and *chargés d'affaires* of the nations from Afghanistan to Iceland, and from Japan to Cuba—were seated about the council table in the White House at Washington when President Hoover proclaimed to all mankind that war was renounced by the nations of the world. Said the Chief Executive of the United States:

"Whereas, a treaty between the President of the United States of America, the President of the German Reich, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland, and the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, and the President of the Czechoslovak Republic, providing for the renunciation of war as an instrument of national policy, and that the solution of disputes among parties shall never be sought except by pacific means, was concluded and signed by their respective plenipotentiaries at Paris on August 27, 1928;

"And, whereas, it is stipulated in the said treaty that it shall take effect as between the high contracting parties as soon as all the several instruments of ratification shall have been deposited at Washington;

"And, whereas, the said treaty has been duly ratified on the parts of all the high contracting parties and their several instruments of ratification have been deposited with the Government of the United States of America, the last on July 24, 1929;

"Now, therefore, be it known that I, Herbert Hoover, President of the United States of America, have caused the said treaty to be made public to the end that the same and every article and clause thereof may be observed and fulfilled with good faith by the United States and the citizens thereof."

THE NATIONS ARE LEARNING PEACE

No greater announcement in the world's history has been proclaimed from the White House than that for which the plenipotentiaries of the nations were called together on July 24. It marked the dividing line in the history of international relationships. Looking backward through the centuries of organized society from the tribe up through the consummation of democratic nations, there is a dark record of force written in human blood. Looking forward into the years of hope which human hearts and minds have written into the General Pact for the Renunciation of War, there is promise of peace and the closer fellowship of mankind. Surely, on this day when the Peace Pact became effective, there echoed through the halls of the White House the call first made to the world by the Prince of Peace from the hills of Galilee, "Blessed are the peacemakers, for they shall be called the children of God."

That small group of fifteen great nations whose representatives met in the Hall of the Clock at the French Foreign Office in Paris on August 27, 1928, has grown to fifty-one nations whose parliamentary bodies have officially ratified the pact. All the other nations of the world, with the exception of Argentina and Brazil, have signified their intention of adhering to the pact. Argentina has been in a mood of nonco-operation with the proposals of the United States ever since the Pan-American Conference held at Havana in January and February, 1928. At that time the Argentine delegates left the conference when the United States objected to turning over to an international commission the question of fixing tariffs between nations. Argentina is a heavy producer of dairy products, beef, and hides, and wishes these commodities to enter the ports of the United States tariff free.

The last of the fifteen signatory nations to ratify the pact was the empire of Japan. On June 26, "the emperor, upon the advice of the privy council," ratified. As the treaty itself called for the deposit in Washington of all instruments of ratification, immediately the formal declaration was dispatched to this city. It arrived so as to be deposited by the Japanese ambassador with the Secretary of State on July 24. This was the act which occasioned President Hoover's proclamation as to the effectiveness of the pact.

AT PARIS AND WASHINGTON

To one who was present at both the ceremonies in Paris and Washington, many features of the occasions stood in contrast. The date for the initial signing of the pact was a day much heralded in Paris. The whole French nation felt the spirit of the coming hour. In the days just before the official assembly, the representatives of the nations were arriving. Great was the stir as the delegate from Japan reached Paris; the streets about the railway station were packed by enthusiastic crowds come to see the German foreign minister, the first officially received by France in over fifty years, as he alighted from his train; the visit of Secretary Kellogg and his party was made a festive occasion from the time of his landing at Cherbourg to his arrival at the American embassy, where social affairs were many and official callers followed one after another.

The city was decorated with the colors of various nations; the most thrilling display was the flying of the flags of all the nations from the roof of the French Foreign Office. The streets were crowded. The various nationals in Paris made such a demand for tickets as to give great anxiety to ambassadors, for only about two hundred could be accommodated in the famous hall where the pact was to be signed. Finally, amid the display of much pomp and ceremony, the delegates were ushered in. Well do we recall how the gathering was thrilled as the eloquent foreign minister, Aristide Briand, with earnest gesticulation, delivered his address, declaring, "To-day's event marks a new date in the history of mankind."

Such was the inaugural day of the Kellogg Pact. Its formal proclamation was quite different. The White House was in its usual outward attire. The famous East Room had been furnished with a great "horseshoe" table, on which were placed cards, each bearing the name of one of the forty-six nations represented. The only extra decorations were large clusters of ferns and phlox. For the official representatives there were chairs; others stood. The rear of the room was much cluttered with the cables and paraphernalia of the motion picture and camera men and the radio announcers.

COOLIDGE AND KELLOGG PRESENT

Ex-President Coolidge and former Secretary Kellogg were honored guests of the occasion. The President had invited them because of their active and important part in initiating and promoting the pact. Senator Borah, chairman of the Foreign Relations Committee of the Senate, whose leadership in that body was instrumental in bringing about early ratification by the United States, occupied a seat to the President's left and slightly in the rear, while Secretary Stimson was at his right and to the rear. Immediately at the right and left of the Chief Executive were seated, respectively, Messrs. Coolidge and Kellogg.

After the President had formally received each of the official representatives of the nations as they entered the East Room and they had taken their seats, the members of the Cabinet entered and stood beyond the "horseshoe" table facing the President, as did the only other guests, the representatives of the

press. One of the Government officials stated that the public was not admitted, but the accredited representatives of the press were present in order that they might be eyes and ears for the people of the United States. Just outside the doorway, in the main corridor of the White House, stood Allan Hoover, an interested witness to his father's significant public service on this occasion.

(Concluded on page 640)

Personal and General

—Dr. E. A. White, treasurer of the Lexington Conference, and recently appointed pastor of Fulton Street Methodist Episcopal Church, Chicago, Ill., may now be addressed at 120 North California Avenue, Chicago, Ill.

—The Rev. Alexander Talbert, former pastor of Tulsa, Okla., now district superintendent of the Topeka District, Central West Conference, desires all correspondence addressed to 829 Cleveland Avenue, Wichita, Kan., instead of 611 East Easton Street, Tulsa, Okla.

—Mrs. Mamie P. Thomas, corresponding secretary of the Washington Conference Woman's Home Missionary Society, was a member of the faculty at Camp Hiawatha, Lake Carey, Pa., Wyoming Conference Woman's Home Missionary Society, during the week of July 6-13.

—Mrs. Mary J. Camphor, for thirteen years treasurer for the Washington Conference Woman's Home Missionary Society, at her earnest request was not re-elected to that office. She has rendered faithful and willing service, for which the Conference is very grateful.

—The Rev. J. D. David, district superintendent of the New Orleans District, Louisiana Conference, is now visiting friends and relatives in Georgia and South Carolina. It is reliably reported that the Rev. David will be married to Miss Sadie M. Haile, of Sumter, S. C., on August 12, returning to New Orleans about August 17.

—Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions; Mrs. Thomas Nicholson, president of The Woman's Foreign Missionary Society; and Bishop Francis J. McConnell, president of the Board of Foreign Missions, were the representatives of the Methodist Episcopal Church at the Conference of the International Missionary Council held in Williamstown, Mass., July 11-21. This group represented twenty-five nations and every continent of the world. Twenty-three national missionary organizations, including the Foreign Missions Conference of North America, and the Christian councils of Asia, Africa, and Latin America, were represented. Dr. John R. Mott presided. The conference carried forward many of the plans and programs growing out of the meeting of a year ago in the city of Jerusalem.

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The Minister Who Praises Himself

TALKING with a minister the other day, we were very much abashed at the amount of egotism which cropped out in his conversation. From beginning to end, his remarks were punctured throughout with profuse statements of what he had "done for the church," and, in consequence, what "the church owes him in return." That minister was not an exceptional case by any means. It is possible frequently to run across that type of minister. Usually his conversation consists of a tale of woe in which are enumerated innumerable injustices inflicted on him by some higher authority; usually the Conference "ring," or the district superintendent, or the Bishop.

In every Conference can be found one or more of his type. He doesn't get far; in fact, he doesn't get along well at all. His very sense of injustice done him, nurtured in his own breast, becomes his undoing, because it prevents his putting into his task willingly whatever of reserve strength he may possess so as to overcome the handicaps, real or imaginary, which he encounters. Not only do his superior officers know his shortcomings, but the people whom he serves are aware of his woeful lack of the power of efficiency in the task which he perhaps thinks he is performing with efficiency; but which, by reason of his blindness with the sense of injustice, he is doing in a blundering way. Most men do not sense and are not aware of their own shortcomings, but the public is always alert and ever conscious of the defects in character and the blunders in conduct of these very men. It is this boastful, blind, egotistic type of minister, always big in his own sight and small in the eyes of others, that the bishops find it difficult to place when making Conference appointments.

Besides being in exceeding bad taste, it is bad psychology for any minister to be given to pompous expressions of what he has done for the church and what the church owes him. Such indulgence in self-adulation should invariably be preceded by sober reflection on what the church has done for the would-be boaster. Any impartial consideration of obligation as between the church and any given minister would most likely show the church on the credit, and the minister on the debit side of the ledger.

Does not the church's contribution to society constitute the major factor in the social environment out of which the minister emerges as leader in spiritual things? Christian culture has been the one constant factor, the sustained influence which society has found that only the church could impart. Nurture in the home, the church school, the young people's societies, etc., is responsible for the existence of the Christian minister. Exercise in and through these is what has fashioned and fitted the minister for his specialized work in society. It was at the altars of the church that he was spiritually begotten and born into the high office which he occupies. For through the instrumentality of the church was effected his conversion, that basic experience without which his ministry would have not one whit of saving efficacy. For these—the home, the Christian school, the penitent's

altar, his conversion and enlarged religious experience, the minister is indebted to the church. And confronted by this circumstance, it would be far more true to fact and more appropriate for the minister to be constantly reminding himself humbly of what the church has done for him rather than of the church's debt to him.

Aside from this background of advantage furnished him by the church, the minister must reckon likewise as an asset the fact that the church pays him well with a wealth of prestige and finest of social contacts. Frequently, and in the nature of the case, these are peculiar to the ministry only. The minister is thrown into circles of influence and respectability which no other profession or business is called upon to enter in the prosecution of their task. In such a circumstance are to be found many rare and reciprocal advantages for which the minister is indebted to society. He should remember, too, that the church and society provide him with a job, more or less permanent, and a respectable future. The opportunity is assured him for a most successful career. No man in society has the minister's opportunity for unselfish service to humanity. If he utilizes his opportunity wisely, he may be esteemed as society's greatest benefactor, because he becomes the medium of its spiritual good. He has directly to do with directing and stimulating the spiritual energies of mankind, and if true to his function in society, performing rightly his task, he will look upon his job not in the spirit of braggadocio and boastfulness, but of becoming humility, giving himself without stint in that task which is only his reasonable service. For his task, too, the minister, through the organized church, is assured of an organized response to his honest efforts as are very few other leaders of men. The religious urge is one of humanity's strongest; the religious tradition is one of society's most cherished; religious values offer society its most permanent rewards; religious achievements are among the most monumental in human history; and religious controls have demonstrated themselves as the most effective for social discipline and progress. Such facts as these, acknowledged and demonstrated in human experience and history, reveal the minister as occupying the most authoritative and commanding place of social leadership in society.

And society exhibits a fine and equitable sense of evaluation of the worth of its ministry. It is proverbial that the people are hospitable, sympathetic, and highly respectful toward the ministry. Hardly any class of public benefactors are shown such uniform courtesy as are they. The truth is, we are constrained to believe that, as things now are, most ministers get about as much as their worth can command on the market of public opinion. This, we think, is true whether the currency be in terms of monetary value or of the more intangible coin of just appraisal, loyal support, or verbal laudation. Society is not totally void of the sense of values and not lacking in disposition or ability to pay for what it regards as deserving of the price. When a minister cannot bring his price on the ecclesiastical market, let

him look scrutinizingly and scrupulously at himself and the quality of his wares.

Not once, but many times we have observed the circumstances and facts of a given situation, and have been driven to the conclusion that in quite a few known cases the people were paying in every way far more than the value received. It is easily obvious that people have to tolerate much in some ministers. And many of such ministers are those who are wont to complain that they are not getting a "square deal." Whether it be in terms of money or social prestige, or what not, the acquisitive spirit is all too evident in the thinking and efforts of

many ministers of our times. Such a spirit makes for restlessness in the ranks and affords favorable ground for suspicion that wrong is being done when such a minister is not able to realize his ambitions to acquire fortune or favor or fame.

If a minister has done something praiseworthy for the church, let him be humble about it, grateful that God has counted him worthy to be called into the highest service of which man is capable. Any man with this spirit will easily fall upon the reflection that he has done very little for humanity and for the church, for which, in a thousand ways, he has been more than amply repaid.

The Working Man and World Peace

IN MANY respects the recent elections in England are most encouraging for the forces of social and political righteousness as well in America as in England. The king's speech to the new Parliament revealed the legislative program of the new labor government, headed by Ramsay McDonald.

Here are the objectives sought: Anglo-American conversations; Rhineland evacuation; resumption of diplomatic relations with Russia; ratification of the Washington eight-hour convention; unemployment schemes with the creation of an unemployment board and development; a shorter working day for miners; bills on pensions and to amend the factory acts; a royal commission on liquor licensing. Roughly, these objects fall into a grouping of three sets of public interests. One of these has to do with the big question of peace within the commonwealth and in relation to the entire family of nations. Particularly noteworthy is the proposal for considering renewed diplomatic relations with Russia. In the past half dozen years much has been said in the world's literature derogatory to Russia; and there can be little doubt that much of that said is true. Equally certain, much of it has been an exaggeration on the part of interests.

The public mind is still very much divided as to the Russian experiment. Many observers look with favor upon Russia's new adventure. And the recognition of the government of Russia by resuming diplomatic relations with her on the part of England will be epochal in the modern economic and political world. At any rate, those very nations not giving Russia formal diplomatic recognition are forced by economic laws, under which the whole world lives, to accord her trade and industrial relations, as is attested by the volume of exports and imports to and from Russia.

Occupation of the Rhineland by foreign troops is becoming more and more distasteful to the enlightened and social-minded people of the world, who are looking with augmented disfavor upon every vestige of machinery and spirit of the war industry. Speedy evacuation of the Rhineland will hasten realization of the ideal of peace in Europe, and will stimulate the spirit of will-to-peace in every quarter of the globe.

We are not so certain of the value of the much talked of Anglo-American conversations. These may or may not make for world peace, in proportion as their purpose may be to perpetuate a racial or sectional grouping of the peoples of the world into particularistic societies or segments. If closer accord among Anglo-Americans becomes a shrewd device to the end of seeking a racial advantage of these over peoples of other racial

strains, the very conversations will prove an apple of discord and prevent realization of that truly international mind which is the only basis of enduring peace.

Peace has its economic roots as well as political. Healthy economic conditions dispose the nation's attitude abroad as well as its character at home. Herein lies the wisdom of a domestic policy that looks toward a stable and progressive industrial policy. Looking after the unemployed and working element of the population is a major objective in the platform of England's labor policy. The eight-hour day, shorter working day for miners, unemployment boards, pensions for workers, etc., have to do with domestic and world peace. They make for a contented working class, increased good will, and thus stabilize social relationships. As long as the accumulation and distribution of wealth remains the major economic problem of society, and as long as labor is so indispensable a factor in that process, so long will it be necessary for governments to give large consideration to the question of the welfare of its working classes.

No more desirable legislation could be enacted by the new Parliament than that which would regulate adequately the public morals of the nation regarding strong drink. If Anglo-American conversations should result happily in joint efforts between the two nations to adequately control public morals in these two nations by completely destroying the liquor traffic, it would be the greatest victory for domestic peace ever recorded in any nation.

In harmony with these observations, President Greene, of the American Federation of Labor, openly, the other day in New York, committed himself against the unpatriotic policy of discrimination on the basis of race within that organization. Thus modern emphasis at home and in the powerful English-speaking nation across the seas, looks toward more general emancipation and progress of the working man. Wealth centralized and selfishly used will ever be a barrier to social progress; will contribute to the causes of discontent, ill-will, restiveness. It will obstruct the channels of creative and constructive energy in society.

Despite all the reactionaries in modern society with all their selfishness and indifference to the well-being of the masses; despite the provincial and egotistic nationalism of political groups; despite the attitude of detachment which some groups seek to maintain toward our common world life and its problems, there is encouragement in the fact that more broadly than ever, it seems, legislation is tending toward progress in building peace, consideration, understanding, sympathy, and co-operation into the fabric of human relationships of every kind.

The Contributing Editor's Page

The Bread of God and the Hunger of Men

THE spiritual hunger of mankind is just as real as physical hunger, although it may more easily be ignored. But at some time or other every normal person knows what it means to hunger for the bread of life.

It is something more than a figure of speech to say that men hunger for truth, beauty, righteousness, love, God. JOHAN BOJER vividly sets out this basic fact of human experience in "The Great Hunger," a book of life and power written with unerring understanding of the deepest emotions of the human heart.

Man is essentially a seeker. Adventures, perils, failures, conflicts are as nothing to him when they are incidental to his search for that which will satisfy the deepest yearnings of his inmost nature.

Is it possible for men to find satisfaction for the hunger of their spirits? By their way of living, many are to-day answering, No. Whether they find this answer in their self-centered experience, or take it second-hand from some of the literature and science, falsely so called, with which we are deluged, matters not greatly. Discontent with life and pessimism concerning its value are the result.

Perhaps never before were so many intelligent persons trying to live on one side of their natures. They are well fed, well clothed, well housed. They exude material prosperity. They live for amusement, which they "measure by pulse-beats." But very often they are trying to silence the deepest voices of their own souls. They are attempting to outdistance the "pursuing God."

If we listen to the unforced confession of any one of their spokesmen as the truth forces itself through his lips in the words of disillusionment and despair, we learn that life has not yielded a large dividend of contentment, harmony, joy.

Jesus Christ offers Himself to us as the Bread of God sent down from heaven for the life of the hungry world.

This symbolism conveys to our minds the imperishable truth that He came into our world and is a Living Presence among us to-day that He may satisfy these urgent hungers of our spiritual nature.

Our Christian religion has a very homely, everyday sort of purpose: to make strong and sturdy a side of our nature which otherwise will be dwarfed and starved.

Do we ordinarily think of the truth of Jesus Christ as being offered to us for the purpose of creating and sustaining a new life of hope and high purpose within us? As we look upon the beauty of His character, does it occur to us that His perfection is intended to reveal to us the higher possibilities of personal development toward which we may actually struggle day by day? And does not Jesus impart to every one of us the secret of an unbroken fellowship with God the Father?

In following the ideals of His kingdom to be set up in the earth we become enabled to crucify our selfishness and presently we discover that our otherwise repressed, unused powers are set free for a service which even in the case of many an ordinary, prosaic life takes on something of divine courage and radiant beauty.

E. STANLEY JONES tells us of a Hindu who accepted the religion of Jesus and believed he could possess its secret if he memorized the Sermon on the Mount. He was having a hard time of it, until one day he decided that he

would take from the message of Jesus some plain truth which he could put into practice every day as he lived his life among his brethren on a lowly human level. Then he began to discover how marvelously the bread of God sent down from heaven ministered to and sustained the deepest life of his own spirit.

"The bread of God . . . gives life to the world."

Sermons

PREACHERS and preaching have been the target of much criticism in recent years. Some of the criticism has been frankly hostile in spirit and purpose. Some has been friendly and constructive. The former we may disregard. The latter is worthy of serious consideration.

The more deeply we believe in the value of preaching, the more intently are we likely to listen to those who try to tell us why some of it is so hopelessly ineffective and a different kind filled with life and power.

That preaching of the right sort has been of immeasurable value, and that it still is, can hardly be denied by anyone who looks at the facts of human experience. Individual character has been changed, good causes have been promoted, comfort and cheer have been imparted, sinners converted, and saints edified.

The preacher is engaged in a task of supreme importance to society, whether or not the fact is universally acknowledged. Very generally preachers receive "the large blame and the little praise enjoyed by all whose doings are public."

What is the kind of preaching needed to-day? Almost anyone can answer that question without a moment's thought. But can he? Answers that come too quickly and fluently are likely to fail to go to the core of the matter. Ready-made replies that leap to the lips need to be thoughtfully tested and measured over against present-day human experience before they are given. The importance of the subject demands the re-thinking of time-honored ideas that they may be set forth in such a way as to prove their adaptation to real issues and needs in the daily lives of men and women. The man who speaks with the quick assumption of pontifical authority in this field is quite as likely to be mistaken as not. Great humility of spirit is demanded of those who would understand and minister to soul-needs to-day.

A religious periodical in a recent comment upon the work of a popular preacher stated that he was constantly "preaching to large congregations of delighted hearers." Think back, and consider how these words fit the preaching of Jesus. Were JOHN WESLEY's congregations composed of "delighted hearers"? The suggestion conveyed does not seem exactly to set us on the right line of inquiry.

Many who read these lines have listened to preaching for years. In countless experiences it has been the means of permanent profit to the hearers; and its good effects have flowed out into the common life.

Some may recall a sermon that marked a turning point in life. Others, a message that came just in time to revive a waning faith in God. Still others will recall sermons that were as vision and strength to fainting souls.

Have you been helped by preaching? If so, how? What kind of sermons are most vital in your experience to-day?

D. D.



BENARÉS

Showing the Sacred Cows and a Holy Man in Left Corner

India— Some Observations of An Interested Tourist

By Bishop Adna W. Leonard

ONE fifth of the world's population is to be found in India. In 1872 the population of India was 206,000,000. In 1921 the population was 318,000,000, or an increase of fifty-four per cent in fifty years. Whatever may be the criticism of the policy of Great Britain in India, the increase in the population speaks volumes for the improved conditions under British rule.

The most recent government census reveals 2,300 caste divisions, based on differences of blood, occupation, religion, and social tradition, while "The Linguistic Survey of India" has classified 179 languages and 544 dialects. These facts are illuminating and should be kept in mind, especially in any attempt to make known the real situation in India. Whoever he may be—missionary, political agitator, social reformer, teacher, professional or business man—in any effort he may make to change the face of India, he will inevitably find himself enmeshed in problems growing out of the masses of population, the numerous languages and dialects, and the appalling ignorance and superstitions of the people.

At the very outset we desire to have it distinctly understood that our admiration for the British government, as well as our regard for the British people, is very great. One needs only to take a trip around the world and visit the nations of earth to thank God again and again that Britannia still rules the waves, and that her protecting hand is discovered in so many places. This sincere and friendly attitude must not hinder us, however, in an effort to note some observations made possible by a rather extensive trip recently from Bombay to Calcutta. The British government is severely criticized by many enlightened and well-educated Indians for not doing more to improve agricultural methods in order to secure a corresponding rise in the production of food and raw material. In this connection it should be remembered that seventy per cent of India's total population are engaged in some form of agricultural pursuits. Notwithstanding this fact, the average yield of wheat per acre in India is only twelve bushels. Compare this with an average of thirty-two bushels per acre in Britain and twenty-six in Egypt.

But here again, the vast population and the ignorance and poverty of the people have much to do with impeding

agricultural development. Among the many impeding causes we mention three. The social and religious customs that force marriage and motherhood on India's women. It is regarded as a disgraceful thing for a daughter of the house to be unmarried at the age of fourteen years. The scale of dowry and wedding festivities is fixed by the unwritten but rigorous laws of custom. It is not an uncommon thing for a villager to borrow a sum of money for his daughter's wedding which represents the net income of the family for many years. That which makes the situation all the worse is that at such times the money is usually borrowed from professional money lenders, who charge not less than thirty per cent interest, and often exact a still higher rate. This, of course, works a great hardship on the entire family, and frequently for a long period of years.

One of our Christian families in India contracted a marriage loan before they became Christians. The loan was ten rupees, and it took the entire family ten years to free themselves of the debt. They reported at a recent conference that their joy was full because the Lord had helped them make the final payment on the loan, which at the end of the ten-year period was 250 rupees. The natural result of the general practice of child marriage is enfeebled mothers, frail and sickly infants, and a perfectly appalling child mortality.

Another impeding cause is the unspeakable poverty and moral conditions of the sixty million outcastes, who are denied the commonest human rights, and whose caste dooms them to a heartless degradation.

There is still a third impeding cause, and that is an adamant wall of caste which prevents the introduction of modern agriculture. This is the caste that restrains the handling of animal and bone manure except by the outcastes.

It is quite generally agreed by those who have seriously studied this question that there are three ways by which the agricultural conditions in India can be improved. The first is the creation of alternative industries; second, the exclusion of foreign cotton, which is Mr. Gandhi's demand; and third an immense increase of agricultural productivity through improved methods. This would also involve the bringing into use of the forty per cent of cultivable land which the government esti-

mates to be still unused. The poverty of the people would be the greatest obstacle in the way of carrying out the third suggestion.

Religion, illiteracy, and poverty are the trinity of powerful influences in India which must be taken into consideration at every turn.

The sacred water tanks in the villages furnish the main water supply, which to us would be utterly intolerable. They serve as reservoirs, and are filled often to overflowing during the rains of the monsoon from June to September. They are rectangular in shape, and a gradual decline on one side, sometimes steps, makes the approach to the tank comparatively easy. For a limited number of hours each day the women may use the tank exclusively. Sacred bulls and the village buffalo wallow along the edge, stirring up the mud and filth; women beat the clothes on stones in a vain endeavor to get them clean, and then rub and rinse them in the foul, green water; the brass and copper bowls are rubbed and scoured with the mud and sand on the shore, and then washed in the thick water of the stagnant pool. It is needless to say that all these village pools or tanks breed mosquitoes throughout the twenty-four hours of the day. Toward the close of the dry season the conditions which obtain in or near these tanks are so unsanitary, one wonders that it is possible for human beings to live in such close proximity to them.

Indians a Religious People

If there is any country in the world where religion is given first consideration, it is India. Here people have time for religion. The Hindu religion, introduced by the Aryan invaders, is not so much a faith as a system of manners and conduct, but it holds within its grasp and gives direction to the life of 220,000,000 of human beings.

Of all the great religions, Buddhism alone had its origin in India. The place where Buddha started upon his very remarkable career is not far from the city of Benares, and is to-day visited chiefly by tourists. Hinduism has absorbed and crowded out Buddhism in India so completely that there is scarcely a vestige of it left. Mohammedanism in India claims 70,000,000 of followers, and constitutes by far the largest body of Mohammedan believers to be found in any country of the world.

The Christian religion, though numbering but five millions, is becoming increasingly influential, and is making a profound impression on all phases of Indian life.

The dominating religions of India are so vast in their proportions and so intricate in their organizations, that any attempt to define or to explain them would require more space than could possibly be given to them in this connection. India to-day is the battleground of religious conservatism on the one hand, and the forces that make for modern progress on the other.

Hinduism is a method of absorption and a system of inclusions. An eminent scholar, who has spent many years in India, has said: "A man to-day may be a monotheist, a polytheist, a pantheist, or an atheist, and still be an orthodox Hindu. Hinduism is more a medley than a blend. There is in it so much of good, and so much also of evil. Here lies the weakness. It waits for a fan that will separate the wheat from the chaff." Pessimism is a canker eating at the heart of Hinduism, for the latter declares and insists that existence is so bad that the only thing to do is to get rid of it. Here is to be dis-

covered the secret of India's exaltation of the spiritual, and until this is understood, it is not possible to comprehend India, especially from the standpoint of Hinduism. Out of this conception of the material universe grows the Hindu doctrine of Karma and rebirth. "Release comes when you have recognized the unreality of the material universe. Only spirit (Brahma) really exists."

The Idolatry of Hinduism

There is nothing more repulsive than the idolatry of Hinduism. Whatever defense may be made of it on the ground of helpful imagery or symbolism, it can have nothing but the most degrading effect upon those who worship at the shrines. The very shapes and forms of the gods are hideous, and many of the teachings regarding them are suggestive of the basest and vilest human passions. Govinda Das, a Hindu reformer, in writing on the orgies of a large sect in Bengal, says: "Nothing but nervous breakdowns and bestiality of character can result from such foul depravity masquerading as religion."

The sad fact is, you must visit the temples in order to see not the best, but the worst side of Hinduism. It is in the temples that sensuality reaches its deepest depths. There one sees temple prostitutes dedicated in their infancy to a life of shame. All this, and more, in the name of religion.

It is frequently said, and I have heard it more than once on this trip, that the very sins which abound in India are to be found in Christian England and America. In answer to this indictment it may be said that where these sins are practiced in Christian countries, they exist in spite of and in opposition to the religion of the country, and in violation of the laws of the land.

The British in India

The story of the British government in India is a long and interesting one. More than once on this cruise around the world I have been reminded of the service Great Britain is rendering to the world through her dominion and colonial policies. As a result of this world cruise my admiration for the British government has increased. It would be a tragedy unspeakable if there should ever arise any serious misunderstanding between the United States of America and Great Britain. It is impossible to enumerate the gains that have accrued to India as the direct result of British occupation. Mention can be made of only a few of these benefits.

Law and order have been established; internal peace has been secured; judicial procedure is now required in the settlement of disputes between sect and sect and the rich and the poor; through a common language and the centralizing of government administration the uniting of India as one people and nation is being accomplished; the building of railroads, the organization of postal and telegraph systems; the redeeming of millions of acres of agricultural land by building forty thousand miles of irrigation canals; and the encouragement given to modern education are some of the benefits regarded as fundamentally essential in the civilization which Great Britain has made possible to India.

In calling attention to the other side, the writer fully realizes the delicacy of such an attempt, and how easily one exposes himself to the charge of prejudice or ignorance, or both.

England is committed to the policy of gradual real-

ization of self-government for India. The problem is unquestionably a very difficult one, and the brief experience of the United States of America in the Philippines is but an illustration of the larger task which England has assumed in India. The charge that is made against the British government, and one which we often heard, was that the government is constantly putting obstacles in the way of progressive legislation for the good of India. Many Indians have lost confidence in England because of what they believe are unfulfilled promises which England made to India during the uncertain days of the great war.

Child labor under seven years of age was not abolished until 1881. Not until 1891 were the working hours for women limited to eleven per day, and as late as 1922 legislation was passed establishing for women's labor the hours of daylight and one rest day per week.

We also heard it said repeatedly that the English official members combined with the ultra-orthodox Hindu wing that killed the bill in March, 1925, raising the "age of consent" from twelve to fourteen years. We are glad to record that since then a bill was passed, supported by the English officials, raising the "age of consent" to thirteen years in marriage, and fourteen outside of marriage.

Richest Colonial Possession

It is frequently stated that England is "scuttling" India to her own financial advantage, inasmuch as India is her richest colonial possession.

The statement by Sir W. Joynson-Hicks, Home Secretary, as quoted in "The India Social Reformer" for November 28, 1925, sticks in the minds of educated and patriotic Indians. He said: "We did not conquer India for the benefit of the Indians. I know it is said at missionary meetings that we conquered India to raise the level of the Indians. That is cant. We conquered India as the outlet for the goods of Great Britain. We conquered India by the sword, and by the sword we should hold it."

While it may be said that such an utterance does not represent the best English mind to-day, nevertheless such an expression by a British cabinet minister is very significant, and the people of India will not forget. We can but mention the Amritsar tragedy concerning which it has been said, "If India be indeed a lost dominion, it was lost at Amritsar," and the fact that a resolution was passed by a large majority in the session of the legislative assembly at Delhi in the face of a very stubborn official opposition, "asking government to accept as its ultimate policy total prohibition of the manufacture, import, and sale of alcoholic liquors, except for medicinal and scientific purposes," does not tend to make the educated Indian more loyal to Great Britain.

England is also responsible for the increasing opium evil in India.

The production, distribution, and sale of opium are under the direct control of the British government, and it goes without saying that the revenue derived from the consumption of the drug is very great. There are more than six thousand retail opium shops in British India. One writer states that twenty-three hundred men and women were counted entering one of Calcutta's opium shops in one day. One anna (two cents) buys six and three-quarter grains of opium. It is a common practice for mothers to drug their babies before going to work, and it is a notorious fact that little babies carried in the

arms of beggars on the streets remain quiet and seldom cry because they have been drugged with opium.

These are a few of the more serious charges that are brought against England by educated and patriotic Indians, and from the standpoint of an outsider they would seem to be very serious.

If in these days of a rising assertiveness on the part of the Indian people, England should continue to lose her moral prestige in India, it is not impossible to conceive of a day approaching, and possibly sooner than some dream, when India will be in fact "a lost dominion."

The Breaking Day

The Christian movement in India is making greater gains than ever before. A survey of all the Christian bodies reveals the interesting fact that Christianity has gained within the past decade approximately twenty-two per cent. This is a greater gain in percentage than that of any of the other faiths of India.

Although it is difficult to discover any enthusiasm over European Christianity, there is a positive enthusiasm over the life and teachings of Jesus.

A very prominent member of the Provincial Council, residing in Calcutta, said to me, "Forty years ago India was anti-Christ—to-day India is pro-Christ." Of course, this gentleman did not mean to convey the idea that there is in India to-day a general turning of the people to Jesus Christ as Lord and Saviour. He did refer, however, to the irresistible appeal Jesus is making to the educated as well as to the uneducated people. The matchless character of Jesus is a new challenge to awaking India, and in such an hour the Christian church at home must not falter. It is no time for a message of compromise. Caste is showing signs of crumbling, and as never before, Jesus, the Divine Son of God and Saviour of men, must be presented to India's teeming millions. Tagore, India's great educational leader and modern Shakespeare, permits no idolatry to be practiced within the grounds or buildings of his university. Christian teachers are numbered among the faculties of Tagore's remarkable school of learning. The poet is friendly to Christianity, although he is emphatic in stating that he is not a Christian.

Gandhi has been definitely influenced by Christianity. He once said, "There was a time when I was wavering between Hinduism and Christianity." His favorite hymn is "Lead, Kindly Light." He has made it easier for Christianity in India. He is without doubt the idol of the people.

But let it be borne in mind that Gandhi is a Hindu, although in some respects an unorthodox Hindu. He prefers the Bhagavad Gita to the New Testament. He calls himself a Sanatan Hindu because he believes in the Vedas and Hindu Scriptures, avatara (incarnation), and rebirth. He believes in and advocates caste, although he is opposed to the caste of the untouchables. He believes in the protection of the cow, and like Tagore, is strictly opposed to idol worship. In the face of all this, how can he be called a Christian? It is one thing for a person to admire the life and character of Jesus, and quite another to fall at His feet and cry out, "My Lord and my God!"

It is most unfortunate that statements have been made on certain platforms in America conveying the idea that Gandhi is a Christian. We all wish he were, but the fact remains he is not a Christian.

It has been my privilege to meet personally and to have fellowship with many missionaries throughout the world. Although I have always had very high regard for all those noble souls who, because of their love for Christ, have given themselves in service for Him in countries outside the United States, my recent experiences in the various nations of the world where I have seen the work of the Christian church have deepened my admiration for them and increased my faith in the cause of world evangelism. The Christian missionaries and the cause they represent are worthy of the prayers, interest, and financial support of the church in America. In some

instances I have been privileged to come close to the breaking hearts of the missionaries. I feel as though I am better acquainted with their problems. This is no time for the church of Christ to become static in her interest in the growing church in foreign lands. Opportunities which will never come again are confronting the church in these lands. Let the church at home hold the line, and not waver. The greatest spiritual victories of the centuries are possible to that church whose faith in the eternal Christ is not permitted to wane.

"Oh! Church of God, awake! Put on thy strength, O Zion!"

"Nimrod" Mitchell, Attorney General

By Uthai Vincent Wilcox
Correspondent and Special Writer

A COMPARATIVELY young man sits as Attorney-General of the United States—youthful in physique, in appearance, in his love of sports and the out-of-doors—with a mind capable of digging down into legal problems to find the facts and quickly bringing them to the surface for accurate appraising.

This is "Billy" Mitchell, so known and loved by his intimates, the possessor of a judicial sense that has won the admiration of the veteran members of the Supreme Court of the United States. They even went out of their way publicly to commend him.

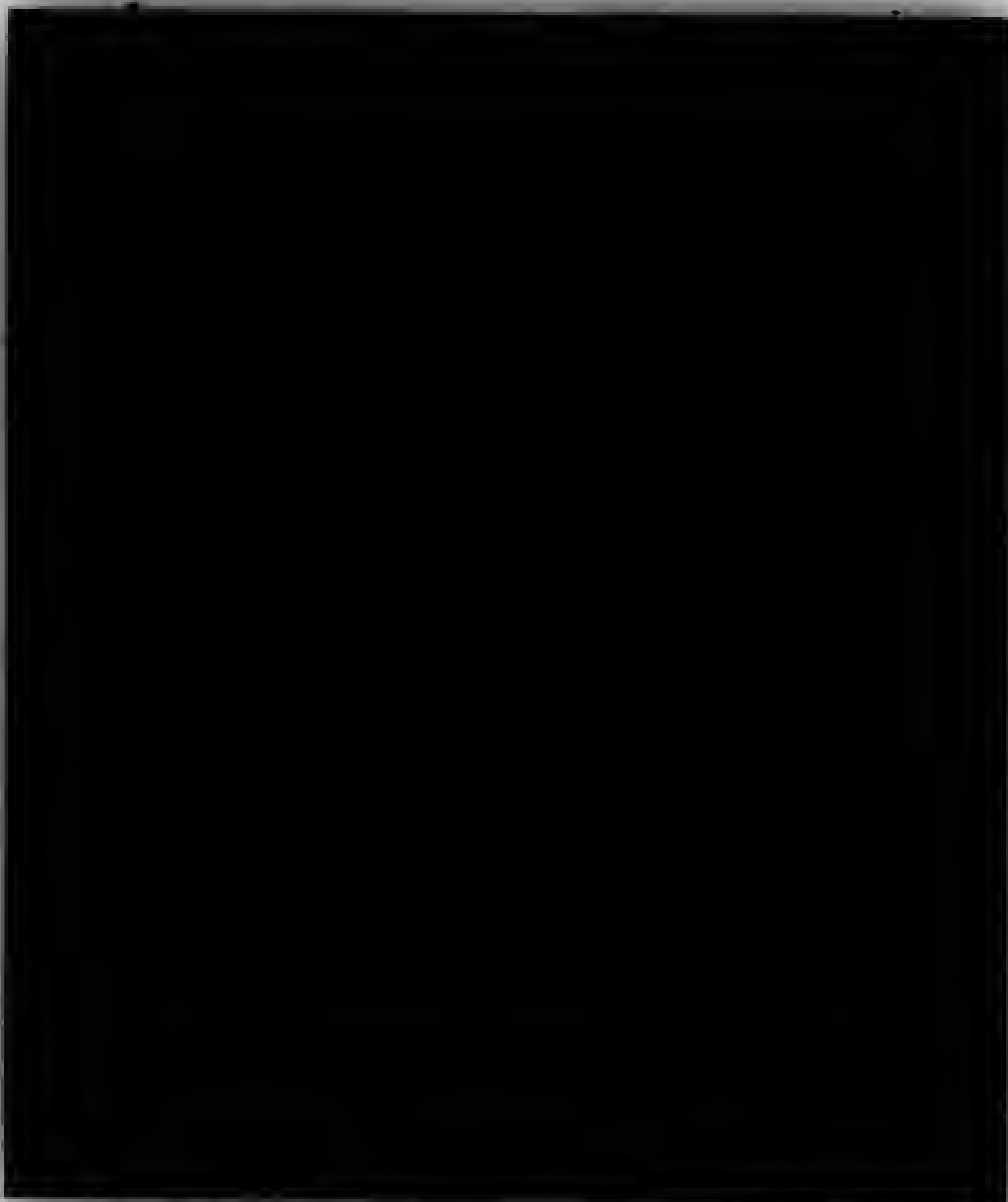
Strangely as it sounds, the present Attorney-General at one time rather scorned the efforts of the legal profession.

Although his father had made for himself a specially creditable reputation as a jurist, young Mitchell was not much impressed with the idea of taking a law course.

It was in Minnesota that "Billy" remarked to his father one day: "I can't see much use in being a lawyer. I've been thinking about it, but I never knew a lawyer who ever amounted to much."

His father, Judge Mitchell, had just told his son that he could not afford to set him up in business, but if he wished to take up law, "he would see him through." Today this soft-spoken, young-looking man, with brown eyes, high forehead, genial but reserved bearing, admits that his interest at that time was largely in engineering. The linemen with their spurs climbing up the high poles symbolized daring, excitement, struggling with unseen power, and the boy was thrilled with a desire to become an electrical engineer. It is the same thrill that comes on the wings of the airplane beckoning to youth.

This desire to become an engineer became so firmly planted in the youthful Mitchell's mind that he set his educational sails accordingly, and enrolled in the Sheffield



Keystone View Company

Scientific School of Yale University. The remembrance of the power lines held him for two years before he decided that engineering was not for him.

At this time the sterling effort of his father in legal lines brought many lawyers and judges to the Mitchell home. The influence of law exerted itself. In the autumn of 1893, after a summer in Colorado, young Mitchell enrolled in the academic course of the University of Minnesota, and with his Yale credits and extra work at night, was admitted to the bar in 1896 with his LL.B., at twenty-one years of age.

All of which is but one side of the life of the present Attorney-General. But this is insufficient properly to under-

stand him. He inherits an exceptionally fine legal mind, with a natural ability to see through a mass of technicalities, and the skill quickly to grasp the most intricate problem. William DeWitt Mitchell is not a cold-thinking machine. Far from it.

The human "Billy" Mitchell is the lover of the out-of-doors. He is the hunter, with physical courage, skill, and daring; a musician of some ability, and a father with an appreciation of tennis.

The Attorney-General has a trained trigger finger every bit as good as his mental ability. The problem of prohibition, of law enforcement, of crime, finds in Mitchell a man who is able to hunt skillfully, as he has hunted for mountain lions or big bear.

Sitting in his corner room in the Department of Justice Building, with the battery of windows behind him and a great desk before him, he appears too slight and too youthful, too shy and too reserved, for the typical Nimrod. Yet he has one of the finest collections of trophies to be found anywhere in the United States. In Minnesota he stores them in a warehouse. It is typical

of the man that he says nothing about them. Although he was tracking big game in the Rockies before Roosevelt went there, the country has never been told.

William Mitchell is the true sportsman. These trips are for recreation, for health. Having learned to use his rifle effectively, he now uses a camera. With a regulation motion picture outfit he stalks the mountain goat or the wild cat.

"I find it much more exciting now to go hunting with a movie camera," he explained.

"My camera trophies are not hidden away in a warehouse, and I can easily bring them out to revive interesting memories and provide entertainment on a dull evening.

"With a rifle you can get close to your quarry before you are discovered; but when you have to handle a heavy motion picture camera it's a difficult feat to approach within lens' range."

On these jaunts he frequently takes his family along. Mrs. Mitchell and the two boys find pleasure and companionship on these roughing trips in the mountains.

As Attorney-General and previously as Solicitor-General, Mr. Mitchell appears before the Supreme Court. It was here that he attracted national recognition. The country at large will have an opportunity to note his manner and method of work. There is nothing of the

orator or political gesture, but rather the dispassionate weighing of evidence, coupled with the ability to sum up briefly, clearly, and logically.

This ability was recently demonstrated in a case before this eminent court. The opposition was formidable. The lawyers talked at some length and with much reference to technicalities. The representatives of the various Government departments were present, for in this instance they were vitally concerned in the decision. They were very anxious as to the plea of Solicitor Mitchell.

When the time came for the Government to speak, Mr. Mitchell was disappointing in his brevity. He arose and talked for but thirteen minutes, and then sat down. This caused considerable trepidation. With court adjourned for decision, one of the chiefs of a Government bureau protested that Mr. Mitchell should have taken more time and dwelt on the various questions involved. But while this protest was being made, the court had already decided the matter in his favor. He was publicly commended for his demonstrated ability to marshal facts. Thirteen minutes were long enough.

It is this keenness of insight, a logical mind that illuminates the most obscure problems, that will be needed in the office of Attorney-General, and that is the secret of the present success and elevation to that rôle that has been called "the conscience of the nation."

On Clouds or Angels

By F. C. Hoggarth

WE HAVE read an interesting thing about a famous picture, Raphael's Sistine Madonna. For many years, it is said, the masterpiece hung in its gallery uncleaned until, covered with dirt, the apparent clouds in the background of the picture looked dark and forbidding. Then someone cleaned the picture and discovered that what had seemed to be clouds were really multitudes of angel faces luminously massed together. The intention of the artist had been very different from the impression given. Because of dirt and the consequent imperfect vision, it had been misconceived, and radiance had been seen as gloom.

Nor has the misconception been confined to a picture. Man has often mistaken angels for clouds, and his heart has been weighed down with fear when it should have been lifted up in praise. For anything we know to the contrary, the dark and threatening things may in the end prove to have been infinitely better than our fears, and what threatened the worst may at last prove best.

That is the central thought in some lines of William Cowper, which have been described as the greatest hymn on Providence ever written:

"God moves in a mysterious way
His wonders to perform."

Cowper was deeply experienced in these mysterious ways of God. Behind that hymn of his are the poignant experiences of his sore beset life. It is hardly possible to read the strange and pitiful story of Cowper without tears. He wrote under the shadow of temporary insanity. "All his life," says one, "he made a brave fight for a healthy mind in a healthy body, and was defeated." Yet instead of crying out with bitter unbelief, he sets down

those deep, strong words which have brought comfort and reassurance to countless numbers of sorely troubled pilgrims:

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy."

In that way does the poet rebuke our fears, bidding us face life with strong confidence and brave heart. It is an attitude full of wisdom. For life is robbed of peace and power when our hearts are filled with anxious fears.

Experience so often shows that we distressed ourselves in vain and the issue proved better than all our fears.

Occasionally most of us have made the happy discovery that some of the supposed clouds were angels.

AN OUNCE of fact is worth a ton of hypothesis, if the latter be based on incorrect information or on none. The anti-prohibitionists have been saying for years that the drug evil was increasing in the United States at a terrific rate because those who couldn't get alcohol turned to cocaine and morphine. This theory has now been exploded entirely as the result of an investigation by the Foreign Policy Association of New York. This association took the trouble to write to all the leading authorities on narcotic addiction in the country—federal and local officials, physicians, prison directors, etc. Without exception, these report that prohibition has had no effect on the use of drugs. Police reports show not more than one drug addict in a thousand who acquired the habit because of being deprived of alcohol. Hospital records, more exact and more scientific in character, show an even smaller proportion.—*The New Republic*.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE RETURN FROM CAPTIVITY

THIRD QUARTER. LESSON VII. AUGUST 18

Scripture Lesson—Jer. 29. 10-14; Ezra 1. 1-11; Psa. 126. 1-6.

More than fifty years have passed since the Jews were dragged into captivity. They have been years of suffering, of course. But perhaps the mental was greater than the physical suffering. Their mental suffering was due in part to the loss of their country, but especially to their being brought into a situation in which they could not worship as formerly. Whether they had been accustomed to worship God aright or not, they were a religion-centered people. Of course, as a new generation grew into manhood and responsibility—a generation which, in the very nature of the case, had no very sacred recollection of former days in Judea—the religious aspect of the suffering became less and less pronounced. But for the very heroic work of the great prophets of the exile, notably Ezekiel and Deutero-Isaiah, many of the Jews would have drifted into the Babylonian or some other religion, if not into atheism. Too much praise cannot be given those prophets for the noble work which they accomplished in preserving the loyalty of their people to the religion of their fathers while surrounded by a victorious and, to all outward aspects, superior people—especially since the success and failure of a people in those days were generally attributed to the success and failure of the deity whom they worshipped. With due respect to the other great pre-exilic prophets in what they tried to accomplish and in the great contributions which they made to the religious thought of mankind, those exilic prophets were the most successful and, in a sense, most important of all the Hebrew prophets. But the pre-exilic prophets contributed in a large measure to the success of the exilic ones. This they did by having predicted the disaster in the name of God, and by having prophesied a glorious future for the Hebrew race after the disaster. The doom came mercilessly true. To-day we have the beginning of a partial fulfillment of the prophecy.

In this age the existence of the great nations of the world is more or less permanent. There may be great changes in the forms of government; and there may be waning and increasing in the international influence of this or that nation; but the existence of the nation as such is quite substantial. It was otherwise in ancient times. Then one nation rose into world domination in a day, and retired at night, only to awake in the morning to find itself overthrown or subjected to a new world power, which in turn repeated the same drama *ad infinitum*. It was of this age that Tennyson wrote:

"Our little systems have their day,
They have their day and cease to be..."

In the East, north of the Mediterranean, Babylon first reigned supreme; then Assyria displaced Babylon; later Babylon conspired with Media and overthrew Assyria; and then Persia united with Media and overthrew Babylon. In these international mix-ups the smaller peoples did well or ill in so far as they rooted for the successful or the unsuccessful competitor for world domination. The wisdom of the pre-exilic prophets was especially shown in this, namely, whenever they advised allegiance to a foreign power (and their heart was always against allegiance to any earthly power), they always advised allegiance to the power which later turned out to be the successful one. Had their advice been heeded, Judah probably would not have been overthrown.

When war between Babylon and Medo-Persia became imminent, no power would have been in doubt concerning whom the rank and file of the Jewish people of Babylon were rooting for secretly, if not openly. Whether or not they would be benefited by Babylon's

fall and Persia's rise into world domination, it was but natural that they should greatly desire to see the change, if for no other reason than the fact that Babylon had overthrown their nation. But they confidently expected some great good to themselves from Babylon's overthrow. If it is true, as it is generally believed by most modern Biblical scholars, that some of Deutero-Isaiah's sermons were delivered after Cyrus had entered upon the warpath westward, then this great Jewish preacher and leader openly and joyfully predicted Cyrus' victory, and proclaimed him the servant whom Jehovah was using to execute His will among the nations and peoples, especially to release Israel from captivity (see especially Isa. 44. 24 to 45. 7). If this be true, it is hardly possible that the Jewish leaders were at all bashful and slow in pressing their case before Cyrus after his success was accomplished. Cyrus was human. And even though he did not accept Jehovah as his God, it would not have required an impossible argument to persuade him that he was being used by a supernatural power with which the Jews had identified their God. In the name of Jehovah had not Jewish prophets predicted the fall of Samaria, of Judah, of Assyria, and, among other nations, of Babylon? Had their predictions not come literally true? Had not these prophets also predicted that their people would return to their country after a period? And had not one prophet, speaking in the name of the same God, predicted that the return would be made possible through Cyrus? Why, then, would Cyrus not be induced to issue some such decree as is reported in the book of Ezra (Ezra 1. 1-4)?

So when Cyrus had come into complete control of Babylon he willingly complied with the prayerful wishes of his Jewish subjects to be permitted to return to their country and to rebuild it. For serving in the rôle of a savior and redeemer to them he had no good reason to fear that their gratitude would not keep them loyal to him henceforth. Accordingly it would not be a bad thing to have this buffer state between his empire and Egypt restored. Thus the second exodus began. But this time it was not an exodus of slaves nervously fleeing from bondage, but of an expatriated people confidently and joyfully returning to their fatherland. There was no hiding in the woods to escape the notice of a pursuing avenger; but under the light of the noonday sun and with the joyful noise of the triumphant they trod the broad

highway of the nations which but a half century ago was sprinkled by the tears of their fathers. What tears fell from their eyes now were tears of joy, and not of sorrow. They had no jewelry to be molded into a calf of worship along the way; but they had much gold and silver to be dedicated to Jehovah in His house which they were to rebuild on His holy mount in Jerusalem. They had sown in tears; but now are they reaping in joy!

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 18, 1929

"They that sow in tears shall reap in joy"

(By D. D. Martin, D.D.)

This lesson brings hope to Israel. God has not forgotten them. He has raised up a prince and king who has championed their cause and whose decree brings the name of God before every nation in all the world. All the scattered ones of Israel are to be brought home to the Jerusalem of Judah. A new era is opened to Israel and a new day to the exiled Jews. This is God's message to every wandering son and daughter of His in all the world, and it is to carry this message that every missionary is sent.

God had heard the cry of His people. Something must be done. When God wants something done He can find someone to represent Him. Every worker for Him has been thus chosen—each to be His voice or to run His errands. Cyrus had caught this vision and was not disobedient, but filled his part in the great drama of the redemption of Israel. God chose this man from a heathen nation to do the work which his position in the world fitted him to do. The native worker in any land can often effect most.

Cyrus took on himself the cause of Israel and was a true brother. Some of the truest friendships on earth have been formed between men of different races or groups when each has been inspired for a common cause in the service of a common Lord. Livingstone, with devoted natives in Africa, is a good example. One of the greatest joys of a servant of God is when he finds among those for whom he has labored those who come to the larger service of leadership and helpfulness. Thus Cyrus was a product of the faith and prayers of the Hebrews in exile.

The selecting process was carried out in the decree of Cyrus. All workers must be carefully chosen or selected. God wants picked men for His special work. All others may share, as did the Hebrews, in their gifts and encouragement, but it requires real builders to erect anew the temple of God in the alienated kingdoms of earth. The Jews, as was their custom, broke into the song of glad acclaim with which our lesson closes and in which we find the assurance, "They that sow in tears shall reap in joy."

GAMMON SEMINARY.

Epworth League Topic

AUGUST 18

By the Rev. J. W. Haywood, D.D.

"HOW OUR MOVIES SQUARE WITH OUR TASTES"

I suggested at the close of the discussion of the last topic that you have the League folks list their criticisms and suggestions concerning the movies in the community. If that were done, you ought to have something that is valuable and suggestive. I feel certain that in all communities where this sort of thing is done it will be found that there is more to condemn than to praise. Of course, tastes differ and, therefore, what one will consider praiseworthy another will think blameworthy. If this chances to be the case, it will be all the better for the group. Discussion will lead to the discovery of some general criteria of good and worth-while movies. Now, suppose we do arrive at something like a working group of criteria, what can we do in our communities to see that our movies square with these criteria?

Constructive Program.—There are, it seems to me, some very definite, practical things we can do to improve the situation. First, I want to tell you what it is not. It is not preaching longer and louder sermons against movies; it is not turning the people out of church who attend movies.

1. Church committee on community movies. It seems to me that the churches ought to organize definitely and practically to secure better movies. There ought to be in each community a committee representative of all the churches. This committee ought to discuss frankly with the movie management the character of the pictures that are shown in the town. Moving picture people say very glibly that good, clean pictures don't pay. How many of them have honestly tried the thing? The American white people have a way of

proving that the Negro is incapable of doing a thing by never giving him a chance to do it. They have a way of proving that his standard of living is lower than the white man's by paying the Negro a lower wage or salary, as the case may be, and making it necessary for him to live by a lower standard.

I am afraid there is an analogy to this in this movie matter. I guess many of my readers will think I ought to be excommunicated from the church when I make the suggestion I am now going to make. I think the churches ought to co-operate with the movies to get people to patronize worth-while pictures. I feel very strongly that any preacher who deserved to lead a congregation would not only see himself, but would urge all his people to see, Ben Hur or King of Kings. I wish I felt that, as a pastor, I could, even once a month, hold a service that

would draw, hold, grip, thrill, and melt crowds like King of Kings will.

2. The churches ought to tie up with the organizations that are at work for better movies.

Some of these are The Church and Drama Association, 105 East 22d Street, New York; The Federal Motion Picture Council in America, 481 Bedford Avenue, Brooklyn, N. Y.; The Motion Picture Producers and Distributors of America, Inc., 469 Fifth Avenue, New York. This latter organization tends for the most part to justify the status quo in movies, but it nevertheless publishes some helpful moving picture literature. The one great trouble has been that there has been no organized effort on the part of anything or anybody to improve a situation which almost everybody has deplored.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Nebo, Fla.—Sunday, July 28, was a high day here. Dr. D. S. Selmore preached as never before. Our church is finished and we are now able to seat three hundred people comfortably. The Rev. H. M. Trapp is the man for Nebo Church. Collection, \$172.—John Doby, Reporter.

Washington, D. C.—Linden and St. Mark charge: This is a new charge, formed at the last session of the Washington Annual Conference, to which the Rev. Rufus S. Ried was assigned as pastor. During the last four months the interior of the parsonage has been renovated at the cost of \$985. This indebtedness has been arranged so that it may be taken care of by monthly payments. About \$200 worth of furniture has been purchased and paid for in full. Through a successful rally in each church, \$475 were raised during the month of July.—Reporter.

Pineville, Fla.—Sunday will long be remembered at Pineville Methodist Episcopal Church. Our Sunday school was the best we have had in a number of years, under the new superintendent, Bro. J. G. Grant. The attendance was good. A collection of \$1.50 was taken. We now have four classes in the Sunday school. At 8 P. M. a rally for the trustees was conducted and the amount raised was \$14.55. The Rev. J. L. Jordan, of St. Paul, preached a wonderful sermon, and our pastor, the Rev. R. S. Tyer, preached at St. Paul at 8 P. M. to a packed house. His subject was "Looking for Jesus," taken from Matt. 2. 2.—H. S. Wilkison, Reporter.

Clinton, Mo.—The third Sunday in July was a great day at St. James Methodist Episcopal Church. It was the close of the rally. Club No. 1, D. J. Mitchell, captain, brought in the largest amount of money; Club No. 2, Sister M. A. Mitchell, captain, also made a wonderful report for her club. Total receipts amounted to \$248.78. This money was raised for the purpose of repairing our church. The work has already begun. Sister Margaret Watson and others on Club No. 1 labored hard to win. Many out-of-town folk joined us on Sunday at an old-fashioned basket dinner. Everyone had a wonderful time, not only financially, but spiritually.—Julia Swindell, Reporter.

Detroit, Mich.—Our Epworth League is doing great work. On Sunday morning, July 28, at 6 o'clock, we had a sunrise prayer service in one of our city's beautiful parks on the water's edge. It was a very striking scene. The birds in the trees and the ducks in the water seemed to catch the spirit of the sacredness of the occasion. The people sat around the banks of the water, and it made one think of the song, "By the Waters of Babylon." Such methods as these we are using to keep our young people in touch with the Epworth League work during the summer season. Our very efficient pastor, Dr. B. F. Smith, who is called the "young people's preacher," is fostering a wonderful program, with which our

young people are falling in line splendidly.—Maridelle E. Busch, Reporter.

Brooklyn, N. Y.—The John Wesley Methodist Episcopal Church was privileged to have the Rev. Carnegie speak to us on Sunday, July 21. His subject was "Jesus the Light of Men." In the evening Mrs. H. McFall's club, of North Carolina, made a special effort to help us raise funds towards the next payment on our new organ. Most of the members of the club who are new residing in Brooklyn have expressed a desire to unite with us. The McFalls are active church workers, and we are very grateful for their assistance. In spite of the present economic crisis, we are glad to report that our members are bravely pressing forward and doing their best to defray the expense caused by the installing of the organ and recent repairs in the church. We desire your prayers for God's blessings on our work.—The Rev. W. A. Hubbard, Pastor; E. Sealy, Reporter.

Donovan, Miss.—Cowan's Chapel Methodist Episcopal Church witnessed another spiritual feast Sunday, July 28. Devotional services were conducted Sunday morning by Bro. James Bryant, which were blessed with the presence of the Holy Spirit. The pastor, Rev. J. A. Tatum, brought us a burning message from John 8. 14; text, "As Moses lifted up the serpent in the wilderness," etc; theme, "Lift up Jesus." Collection, \$5.67. After dismissal for a short while, we were reassembled for the evening service. Bro. J. A. Bryant conducted devotions, after which the pastor brought us another splendid message from the subject, "Get ready for the marriage." On account of the heavy rains, our congregation was somewhat small. Total collection for the day was \$6.85. We are planning a big trustee rally for the fourth Sunday in September and are asking all that can to "Come over into Macedonia and help us." Watch the paper for our report.—A. L. Mosely Reporter.

Midway, Texas.—The members of Midway Chapel gave the pastor a very pleasing surprise on July 18. When they met at the church for their regular board meeting, they had an ice-cream feast on the lawn, and when the pastor had enjoyed the feast and entered the church to hold the meeting, there came a sweet choir of voices singing "Showers of Blessing," and a number of men and women filed in and placed on the table a box of choice groceries and a purse of \$2.25 in cash. Mrs. Lucinda Tarrow called on Mrs. A. L. Washington to present the gift to the pastor, which was done in a very pleasing manner. "This surprise was just to remind you," said Mrs. Washington, "that we appreciate the noble service that is being rendered by you for Midway Chapel and the entire community." The pastor, Rev. J. L. Blue, responded to this address and offered prayer upon the givers. This is only the beginning of great things that are to come.—The Rev. J. L. Blue, Pastor; Mrs. Mary Grace, Reporter.

East St. Louis, Ill.—July 21 was a high day for Wesley Tabernacle Methodist Episcopal Church. A rally was given for the bene-

fit of building a new church. We wish to thank the neighboring churches for their aid: TrueLight Baptist Church, of the city, and Union Memorial, St. Charles, and Samaritan, of St. Louis. At the 11 o'clock hour the service was graced with our beloved Bishop Matthew W. Clair, of the Covington Area, who gave an inspiring sermon; text, Num. 13. 81, after which a liberal collection was raised for building and pastoral support. At 8 P. M. the special service began. Our district superintendent, the Rev. G. D. Hancock, was master of ceremonies. Samaritan Methodist Episcopal Church choir sang; invocation by Dr. Hartman, pastor of the First Methodist Episcopal Church of the city; Scripture lesson by Dr. A. L. Reynolds, pastor of Samaritan Methodist Episcopal Church; address on behalf of the local church by Miss Clementine Reeves; response, Dr. B. F. Abbott, pastor of Union Memorial Church. A sum of \$845.82 was raised for building; \$18.95 for pastoral support.—The Rev. J. C. Jackson, Pastor; J. Edwards, Reporter.

Starkville, Miss.—Griffin Chapel Methodist Episcopal Church has enjoyed a wonderful prosperity since the assignment of the present pastor to this charge, the Rev. E. A. May. Things have taken on new life in this church, and the loyal members are standing by him and helping him put over the great program. The pastor was greeted with a pleasant surprise storm that struck the parsonage a few weeks ago, at which time many pounds of choice groceries were laid on the table. This was a token of our appreciation of the wonderful service rendered by our faithful pastor and family. All the auxiliaries are at work trying to raise their quota for the District Conference. The Rev. May also organized the Daughters of Wesley. This organization has pledged itself to pay for the new piano which has been recently purchased. Very recently they put on the "Bird Play," and the amount raised was \$140. On the 11th of July the organization rendered a splendid program at Rock Hill, at which time \$20 was realized. The popularity contest between our church and Second Baptist Church was a success. Mrs. Agnes Bishop, who represented our church, raised the highest amount of money, which was \$162, and was crowned as "Miss Starkville." Pray for our continued success.—Mrs. Sena Hardy, Reporter.

Shellmound, Miss.—July 14 was a high day with the pastor, members, and our many friends on entering new St. Paul Methodist Episcopal Church. The Rev. Dr. J. W. Golden, of Holly Springs, Miss., area evangelist of the New Orleans Area, was with us and preached a strong, intellectual, and yet spiritual sermon, to the delight of all who heard him. Every man, woman, and child paid a small fee at the door in thanks to God for the new edifice, and \$44 was taken up at the door. Other givings on the inside netted us \$59 to be paid on indebtedness. This church cost us \$2,040.60. We want to extend our heartfelt thanks through the columns of this paper to the Board of Home Missions and Church Extension for the \$500 aid granted to our project. We would have been clear of debt had it not been for the fact that some of our subscriptions were not paid as promised. Notwithstanding, we only owe a balance of \$870, which will be cleared up early in September. Our pastor, in the person of the Rev. D. D. Shelly, was our contractor. We must say for him that he is a finished mechanic, strong preacher, and a Christian gentleman. He will suit for any position in the church. He has raised this year \$100 on World Service, \$13 for Rust, \$1,157 on building, \$120 for district superintendent, \$50 on old indebtedness, \$50 on sexton, lights, etc., \$10 for sick; total, \$1,500, and received twenty-three members. We are determined to complete this church debt and raise the balance of our World Service and educational money before the Annual Conference. Pray for us.—W. S. Jones, Secretary.

Nashville, Tenn.—On the fourth Sunday in June it was our pleasure to have the Rev. Easley, from New Hope Baptist Church, to preach for us. His subject was "God Wants Men." We were inspired to do more work

A Mother's Prayer

ALICE CROWELL HOFFMAN

DEAR FATHER, grant that I may fill
My wee one's mind so full of thee,
In precious years that he is mine,
So that, when he is far from me,
The thoughts I started long ago,
Of thee, may so fill up his mind
There'll be no room for baser ones
Which in the world he's sure to find.

FIRST STEPS in Christian Nurture

is a valuable magazine for
parents, and workers with
little children. It gives

them practical help as they seek to fill the "wee one's
mind" with those thoughts which lead to Christian living.

Your church school will render a real service to parents of children under
9 years of age by supplying them with a copy of FIRST STEPS.

The price is but 17c. a quarter, 60c. a year. In clubs (two or more sub-
scriptions to one address) it costs but 50c. a year. Send a 2c. stamp for
a sample copy. Address

THE METHODIST BOOK CONCERN

(Founded 1789)

CINCINNATI

NEW YORK

CHICAGO

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Order from the nearest Address

for the Master. This sermon was in behalf
of the Purple Design Club, a club that is
doing a great work in our city. And under
the leadership of Mr. J. W. Knight, they
hope to be better known throughout the city.
The collection taken amounted to \$15, and
was given to the various departments of the
church. On the third Sunday in July we
were pleased to have the Rev. E. N. Owen
with us, who brought us a wonderful message
from St. Luke 13: 14, "The Veil and Its Mis-
sion." It is our pleasure to say that Gordon
Memorial highly appreciates the spirit of
unity and brotherhood the Rev. H. P. Gor-
don, our pastor, is showing toward other
churches. Visiting churches are always wel-
come, and will be more so because we are

planning for a bigger and greater Gordon
Memorial. We were proud to have Bro.
Bennie Edwards worship with us on a recent
Sunday. He gave a wonderful lecture to
the Sunday school. We were represented at
the District Conference with sixteen dele-
gates, several of them being boys and girls
of our future church. Miss Essie Lee Brooks,
organist for the senior choir, and a recent
high-school graduate, was one of our dele-
gates and was secretary for this Conference.
The Bishop Clair Club gave to the building
fund \$100. Mrs. Nannie Jordan, president,
is doing all she can to make this club just
what it should be. We humbly ask your
prayers in our struggle.—Mrs. Georgia Wil-
liams, Reporter.

District Activities

District Round

TUSCALOOSA DISTRICT

Fourth Round.—Bessemer and Readers,
August 9-11; Akron and Jackson, 16-18;
Marion, 23-25; Simpson and Selma, 24, 25;
Taxie and Lisman, 27, 28; Mt. Sterling Ct.,
30 to September 1; Mantua Ct., 6-8; Gardo,
11-14; Tuscaloosa, 15, 16; Newbern Ct., 18-20;
Oak Grove Ct., 21-23; Clinton, 27-29; Gaines-
ville and Grieger, October 4-7; St. Paul Ct.,
11-13; Eutaw Ct., 18-20.

My Dear Brethren and Co-workers in
Christ: Now that the District Conference is
over, I thank you one and all for your faith-
ful work in carrying forward the program
of the Tuscaloosa District and making the
Conference a success. And I ask you, in the
name of our Lord and Master, let us bring
up our full quota of World Service by the
first Sunday in October. Let us report all
claims in full at the Annual Conference, Oc-
tober 30. Last but not least, let each church
have a soul-winning revival. Let's go out for
souls. Remember that Jesus said, "And I,
if I be lifted up, will draw all men unto me."
—Your friend and brother, F. W. Williams,
District Superintendent.

Quarterly Conferences

ACKERMAN, MISS.

The third Quarterly Conference was held
at Mt. Herman Methodist Episcopal Church,
July 20 and 21. The district superintendent,
Rev. C. V. Heffner, made a few remarks
which filled us with inspiration. All reports
from the leaders were good. We intend to
put the program over this year, as we have
a God-sent man for our pastor, and we have
pledged to stand by him. We are proud of
our district superintendent. He is a man of
brotherly love. This was one of the best Con-
ferences held here for some time. The super-
intendent was paid in full. Amount raised
Saturday was \$29. Our pastor preached a
wonderful sermon at Rockport Methodist
Episcopal Church, on the Ackerman charge.
Amount raised for our pastor was \$65. Total
collection during the Conference was \$88.—
The Rev. J. W. Weatherly, Pastor; Bessie
Brown, Reporter.

BILOXI, MISS.

Our third Quarterly Conference was splen-
did. Because of the rain the district super-
intendent could not reach us on the first night,

but was present the second night despite the
heavy downpour of rain and preached a de-
lightful sermon and held the quarter. Mrs.
Holland stood by him all the way through,
and we were proud to have her. The reports
were fine. Paid the district superintendent in
full for the quarter, \$32; paid pastor, \$327,
which paid him up to date, July 14. The
sexton, organist, light bill, and all other
claims, including the pastor, which amounted
to \$802.20, were paid in full to the date of
the District Conference, July 17. We are
proud of our church at Biloxi, and look to
our pastor as a master manager. We also
have some loyal members. We raised \$322
in our rally July 14.—Reporter.

KOKOMO, ARK.

Brickey's Circuit: July 13 and 14 were high
days at Mt. Zion Methodist Episcopal Church.
The district superintendent, Rex Z. R. Fields,
held his second Quarterly Conference on Sun-
day at 8 P. M. All officers and members were
present with very good reports. The superin-
tendent was very pleased with what had been
accomplished, and made some encouraging re-
marks. At the close of the Conference the
Rev. Fields preached a soul-stirring sermon
and administered the Lord's Supper. We
raised for the day, \$50. Total raised during
the Conference, \$100. The Rev. R. B. Max-
well as the pastor of this circuit and he is
doing a great work here. The pastor and
his faithful few have been struggling hard
and are still struggling to meet the District
Conference. We have been working hard to
build our new church and parsonage. The
floods wrecked our homes and crops, but we
are not discouraged, and feel that we have
done a great work with the help of our friends.
We are asking the entire Little Rock Con-
ference to pray for us here at Kokomo.—
Nettie Middleton, Reporter.

LEXINGTON, TENN.

The third Quarterly Conference of the
Lexington circuit was held in Keys Chapel
Methodist Episcopal Church by our beloved
district superintendent, the Rev. L. A. Arm-
strong, July 20 and 21. On Saturday night
the business session of the Conference was
held. The reports showed an increase along
all lines of church activity, especially our
World Service program. The district super-
intendent in his address to this session of the
Conference urged upon the officers and mem-
bers present the necessity of putting the
World Service program over the top. On
Sunday morning the Rev. Armstrong was at
his best. He preached a very practical ser-
mon to a large and appreciative audience,
using as a subject, "The Qualifications That
Are Required to Make a Good Soldier." On
Sunday night the superintendent favored us
with another spiritual feast. His text was,
"Let Us Cross Over on the Other Side." Our
beloved pastor, the Rev. A. Ransom, has la-
bored hard to put this little circuit in the
limelight, and we feel safe in saying that
there is plenty of tangible evidence that he
has accomplished his purpose. Collection for
Conference, \$36.80.—R. F. Clay, M.D., Re-
porter.

McCOMB CITY, MISS.

Our third Quarterly Conference was held
at St. Paul Methodist Episcopal Church July
18-21, with our district superintendent, Rev.
G. W. Coleman, presiding. The officials were
all present with good reports. This charge
has made a wonderful progress along all lines.
Sunday was a high day. Dr. Coleman was
at his best, and preached three soul-stirring
sermons. He was paid in full. Raised during
the Conference, \$50.—A. D. Smith, Pastor.

NEWPORT, ARK.

Sunday, July 21, the district superintend-
ent, Rev. Bryan, was present at Emory
Chapel and preached a wonderful sermon at
11 A. M. to our members and visiting friends.
All who heard him enjoyed his able sermon.
The Quarterly Conference was held Monday
night with a large attendance. The reports
were good and the district superintendent
was paid up in full. After the business meet-
ing was over, the Junlor Church Club enter-
tained those who were present with a banquet
which was enjoyed by all. Mrs. A. T.
Stevens, our pastor's wife, organized the

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Durant.....	Sturgis, Miss.....	Aug. 6-11.....	C. V. Heffner
Charleston.....	Pittsburgh, Pa.....	Aug. 6-11.....	E. A. Haynes
Monroe.....	Sterlington, La.....	Aug. 6-11.....	C. Spears
South Baltimore.....	Lusby, Md.....	Aug. 6-11.....	F. F. King
Tupelo.....	Athens, Miss.....	Aug. 6-11.....	B. W. Wynn
Chicago-Detr.....	Newcastle, Ind.....	Aug. 7-9.....	W. T. Davis
Omaha.....	Marshalltown, Iowa.....	Aug. 7-11.....	Spencer Ray
Savannah.....	Jesup, Ga.....	Aug. 7-11.....	S. D. Bankston
Beaumont.....	Livingston, Texas.....	Aug. 7-11.....	C. H. Penilton
Gainesville.....	Pinesville, Fla.....	Aug. 7-11.....	D. S. Selmore
Atlanta.....	Atlanta, Ga.....	Aug. 7-11.....	D. H. Stanton
Hattiesburg.....	Stonewall, Miss.....	Aug. 7-11.....	E. A. Wilson
Fort Smith.....	Conway, Ark.....	Aug. 7-11.....	J. L. Bryan
Huntsville.....	Triana, Ala.....	Aug. 7-12.....	J. W. Whitfield
Opelika.....	Dadeville, Ala.....	Aug. 8-11.....	J. C. Chuman
LaGrange.....	LaGrange, Ga.....	Aug. 8-11.....	J. B. Maddux
Cleveland-Columbus.....	Akron, Ohio.....	Aug. 14-18.....	I. Garland Penn, Jr.
Waynesboro.....	Statesboro, Ga.....	Aug. 14-18.....	W. H. Odum
Memphis (2d section).....	Birmingham (Memphis), Tenn.....	Aug. 14-18.....	L. A. Armstrong
Gainesville.....	Gainesville, Ga.....	Aug. 14-18.....	N. J. Crolley
Hot Springs.....	Paraloma, Ark.....	Aug. 14-18.....	W. C. Rivers
Alexandria.....	Winchester, Va.....	Aug. 14-18.....	J. U. King
Sedalia.....	Joplin, Mo.....	Aug. 14-18.....	E. F. Pate
Holly Springs.....	Ripley, Miss.....	Aug. 20-23.....	A. G. Cole
North Baltimore.....	Baltimore, Md.....	Aug. 20-25.....	Geo. E. Curry
Starkville.....	Tibbee, Miss.....	Aug. 20-25.....	D. Green
Paris.....	Paris, Texas.....	Aug. 20-25.....	W. L. McDonald
Clarksdale.....	Drew, Miss.....	Aug. 20-25.....	C. W. Butler
North Baltimore.....	Baltimore, Md.....	Aug. 20-25.....	Geo. S. Curry
Meridian.....	Philadelphia (Ct.), Miss.....	Aug. 21-25.....	D. L. Morgan
St. Louis.....	St. Louis, Mo.....	Aug. 21-25.....	G. D. Hancock
Rome.....	Carrollton, Ga.....	Aug. 21-25.....	C. L. Johnson
Florence.....	Marion, S. C.....	Aug. 21-25.....	R. F. Harrington
Ocala.....	Hawthorne, Fla.....	Aug. 22-25.....	F. E. Welch
Washington.....	Upper Marlboro, Md.....	Aug. 28-Sept. 1.....	R. F. Coates
Topeka.....	Topeka, Kan.....	Aug. 28-Sept. 1.....	A. Talbert
Little Rock.....	Clarendon, Ark.....	Aug. 28-Sept. 1.....	W. S. Sherrill
Cincinnati-Lexington.....	Winchester, Ky.....	Aug. 28-Sept. 1.....	L. E. Jordan
Philadelphia.....	Bridgeton, N. J.....	Oct. 1-3.....	W. C. Thompson
Wilmington.....	Dover, Dela.....	Oct. 15-17.....	D. H. Hargis
Easton.....	Ridgeley, Md.....	Oct. 22-24.....	Wm. J. Helm

church into two clubs: the Senior and Junior. The Senior Club is made up of the older members of the church and the Junior Club is made up of the younger members of the church. The club which raises the most money entertains the other club. The Senior

Club succeeded in raising the largest amount when the reports were rendered. Each club is doing splendid work, much to the credit of their splendid presidents, Mrs. A. T. Stevens and Mrs. S. B. Pool. Pray for our continued success.—Mrs. H. A. Clark, Reporter.

Reports of District Conferences

ALEXANDRIA, LA.

The forty-second session of the Alexandria District convened at St. Mark Methodist Episcopal Church, Many, La., July 10-14, 1929. The Rev. S. S. Earles, district superintendent, presided. Devotions conducted by Dr. Earles, who also delivered the morning message. Its instructive and spiritual fervor blended into the Holy Communion service. District Superintendent S. S. Earles, S. M. Garner, W. J. M. Price, A. W. M. Obee, and J. O. Brown served at the communion table.

At the roll call the majority of pastors and a number of laymen were present. The Rev. J. A. Lindsay was elected secretary; the Rev. A. W. M. Obee, statistician. The district superintendent's report was a splendid account of the activities of the district; the pastors reported increase in membership; World Service collections equaled that of last year; splendid reports from the lay representatives.

The Conference program was a fine arrangement; the welcome addresses were incentives, made real by the splendid entertainment of the Conference and visitors. The Rev. J. A. Lindsay's response was no joke, but solid facts and information.

The literary program contained constructive ideals and the topics were discussed to great advantage. The Rev. J. A. Lindsay did not let any subject go begging; the Rev. S. M. Garner and others did their bit to make the literary program a worthy one. The Revs. Wm. Jarrel, D. L. Davison, H. D. Lewis, A. P. Robinson, J. O. Brown, W. A. Tyus, Peter Gaskins, E. S. Johnson, W. M. Emmitt, A. W. M. Obee, and Sister Peter Gaskins delivered sermons during the sessions.

Friday afternoon was devoted to The Woman's Home Missionary Society program, Mrs. S. L. Earles, district president, presiding. She reported the work of the district in fine shape. All district officers were re-elected. Dr. H. W. Knight, superintendent of Flint-Goodridge Hospital, made a splendid address on the work of The Woman's Home Missionary Society and The Woman's Foreign Missionary Society. The address will bring re-

sults. Dr. E. M. Jones, representing the Board of Pensions and Relief, presented the claim of the Conference claimants. His new theme, "What the people expect when the preacher comes to town," was filled with constructive thoughts. The roll of the charges was called and a number of the pastors cashed in. Dr. Jones went on his way rejoicing.

Dr. R. H. McAllister, business manager of the Southwestern Christian Advocate, the big brother with smiles and sunshine, presented the Southwestern. His address was convincing and will bring results.

Dr. H. W. Knight, M.D., president of Flint-Goodridge Hospital, was a full-time visitor, preaching "Flint-Goodridge" day and night. District Superintendent Earles gave him the right of way. To Dr. Knight the need of a hospital for our people in the city of New Orleans and the service it may give our people throughout Louisiana and adjoining States is an endless story.

The Asbury Church choir from Natchitoches rendered splendid music, with Mrs. L. M. Carter, organist.

Thursday morning the Rev. W. J. M. Price brought an interesting message. Friday morning the Rev. A. W. M. Obee brought a soul-stirring message. The Rev. Wm. Emmett was the able speaker on Saturday morning.

Dr. Midilton, M.D., the leading physician of Many for many years, and perhaps of the parish of Sabine, by personal and special request was visited by a committee of pastors. Sitting in a wheel chair, he conversed freely with the committee. The doctor is an ideal churchman; he chatted away on church activities, recounting his service to the church as Sunday-school superintendent and pastor's steward.

The Conference's high spirit continued throughout. The Sunday-school attendance was fine. District Superintendent S. S. Earles was in the peak of his pride. At the 11 o'clock hour he fed the congregation richly out of God's Holy Word. In the afternoon field day was observed; short sermons were in order, and pastors and local preachers made

a fine record. At 8 P. M. the Rev. S. M. Garner delivered the closing sermon and put himself on record as a great preacher.

The days of miracles are yet with us: The Rev. Zachariah Smally is a marvel. What he has accomplished during the last eighteen months with less than twenty-five members requires pluck and brawn. "The good people of Many, Bayou Sea, Fisher and Zwoile, Pine Flat and Marthaville, Pleasant Hill, and Robeline, with the help of Pastor M. C. Harrison, Wm. Emmett, and C. Hays, entertained the Conference and visitors royally.—J. O. Brown, Reporter.

BROOKHAVEN

The Brookhaven District Conference convened at China Grove Methodist Episcopal Church, July 18-21, 1929, the Rev. G. W. Coleman, district superintendent, presiding. The Conference session opened at 8.30 A. M. The Rev. D. R. Bentley, former secretary, called the roll, to which most of the pastors answered present, after which the Rev. L. T. Jones was elected secretary; the Rev. B. W. Robinson, statistical secretary, with the Rev. H. E. Morgan, assistant. The Rev. B. J. Cooper was elected treasurer for the Conference, and the Rev. J. B. Brooks was elected to look after the interest of the Southwestern Christian Advocate. The Conference having been fully organized, the district superintendent made his report, which showed that the district had still kept up its high standard.

On the night of the first day's session we were graced with the presence of Dr. Caruth, of Kokomo, Miss., who made the welcome address, which delighted the whole Conference. The Rev. J. B. Brooks, pastor of Columbia Methodist Episcopal Church, responded to this noble address. Prof. R. H. McAllister, manager of the Southwestern, was on hand to look after the interest of the paper. His address was appealing and inspiring, and nearly fifty subscriptions were taken for the paper. Dr. E. M. Jones, friend of publican and sinner, was on hand as usual. We doubt seriously if there be another in the church who could fill the place so acceptably as he does on the Board of Pensions and Relief.

The following brethren preached during the Conference: N. W. Ross, N. Scott, J. H. Smith, Riley Berry, B. J. Cooper, P. R. Stephen, J. C. Crisier, J. B. Brooks, H. E. Morgan, L. T. Jones, B. W. Robinson, and W. M. Emerson.

Too much cannot be said in behalf of the good people of China Grove, who did everything possible to care for the Conference. This was one of the best, if not the best, Conferences ever held on this district. The next session goes to Lampton and Zion Ridge.—J. B. Brooks, Reporter.

GREENVILLE, S. C.

The thirty-sixth annual session of the Greenville District, South Carolina Conference, was held at Bethlehem Methodist Episcopal Church, South Greenville charge, July 24-28, 1929. The Conference was opened by our district superintendent, Dr. J. E. C. Jenkins, Ph.D. Most of the ministers on the district were present at the opening session. The Greenville District is truly alive. The reports showed progress along all lines.

Dr. A. R. Howard, secretary of Colored Work, Board of Temperance, Prohibition, and Public Morals, spoke to us on Thursday. Dr. Howard is a forceful speaker and impressed us all with the importance of the great work that he represents. In a very effective way he pleaded with the audience for better morals and total abstinence from intoxicating drink. Dr. Howard has the co-operation of the Greenville District in his great work. Following Dr. Howard, Prof. W. R. Gregg made a stirring plea for the support of Claflin expansion. We have a special interest in our school, Claflin College. This district has pledged her support to help make and keep Claflin second to none in the South.

Dr. L. H. King, editor of the Southwestern Christian Advocate, to our great delight was with us from Friday evening until Sunday afternoon. He spoke in the interest of our great paper on Friday night. Dr. King has the unstinted support of every minister on the district to keep the Southwestern the great paper it now is. At high noon Sunday he

spoke for Christ. His sermon shall ever live in the hearts of his hearers. He is one of the leading orators and preachers of the day. Dr. W. S. Thompson, pastor of John Wesley Methodist Episcopal Church, Greenville, preached an inspiring sermon Sunday afternoon at 8.30 o'clock. Our district superintendent, Dr. J. E. C. Jenkins, gave us the message Sunday night. Our hearts did burn within us as he talked to us.

Many excellent papers were read and sermons preached by various delegates and ministers during the Conference. The Rev. T. R. Robinson, pastor-in-charge, a progressive minister in Methodism, and his good people need to be commended for the splendid way they entertained the Conference. Our last word of praise to Dr. Jenkins, our able district superintendent, who works untiringly to make this the banner district of the South Carolina Conference.—The Rev. T. B. Thomas, Reporter.

WAYCROSS (NORTH END)

The North End of the Waycross District Conference was held at Green Mountain Methodist Episcopal Church, beginning Thursday, July 25. On Thursday night the introductory sermon was preached by the Rev. David Jones. Friday morning, communion was administered by the district superintendent, Dr. D. R. Cooper, assisted by the Revs. J. H. Pinkney, T. A. South, and A. W. Reeves. At 9.30 Friday morning the business session was called to order by Dr. D. R. Cooper, district superintendent. Miss Jannie M. Bush was appointed secretary.

The anniversary sermon was preached by the Rev. T. A. South, Sunday, at 11 A. M., the Rev. J. H. Pinkney preached a great sermon, and on Sunday night the Rev. J. H. Jamerson preached the closing sermon. T. M. Bush was appointed to take care of the Southwestern Christian Advocate in the absence of Dr. L. H. King, editor. The Conference was a very timely one.—T. M. Bush, Reporter.

THE SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION, JACKSONVILLE DISTRICT

The annual meeting of the Sunday-school and Epworth League Convention, Jacksonville District, was held at St. Joseph Methodist Episcopal Church, Jacksonville, Fla., July 18-21, 1929. The session opened Wednesday night, July 18, at 8 P. M. Devotions were conducted by the Rev. J. Long, and an excellent sermon was preached by the Rev. W. A. Mitchell. The Lord's Supper was administered on Thursday morning by the district superintendent, Dr. H. W. Bartley, assisted by other ministers. The following officers served throughout the session: the Rev. H. W. Bartley, ex-officio; J. B. Williams, president; Miss L. S. Bartley, secretary; Mrs. W. A. Mitchell, assistant secretary; Miss E. Bryant, treasurer; the Rev. N. R. Armstrong, assistant treasurer; Miss Lillie May Jackson, reporter to local papers; Miss E. Russ, reporter to Southwestern; Mr. G. H. Butler, chorister; Miss A. B. Clemons, pianist; the Rev. N. J. Curinton, pastor.

A good report was received from all churches on contingent funds. The Rev. J. F. Ponder preached an interesting sermon. At 2.30 P. M., Thursday, the Rev. Armstrong conducted devotions and an interesting program was rendered. At 8.15 P. M. the Revs. A. W. Williams and F. H. Harper conducted devotions. Mrs. E. Auston was in charge of the program and she presided with grace and dignity. After devotions on Friday morning we had a very interesting talk by the Rev. Pericles Pickens, a visitor from Daytona. Our president gave us a wonderful talk on "Punctuality," after which papers were read by Misses B. Belcher, B. Davis, and Mrs. Jones. Mr. J. B. Williams introduced the fraternal delegates from the Gainesville District; they were Miss Wilhelmina Williams, of Bethune-Cookman College; Miss C. Smith, Clark University, and Mr. W. W. Sullivan. The latter gave an interesting talk. Other speakers during the session were the Rev. D. W. Demps, district superintendent Atlantic District; Mr. J. P. Patterson; the Rev. S. E. Moses; Mrs. Clark, president Young People's Home Missionary Society of Fernandina; the Revs. J. B. L. Williams and

BENNETT COLLEGE FOR WOMEN

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For further information address

DAVID D. JONES, President.

J. W. Wesley; Mr. Ernest Bartley; the Revs. Debose, Moultrie, Went, Trammel, W. J. Knight, W. A. Mitchell, and Singleton; Miss Mamie Peterson; Mr. G. J. Blackwell, corresponding secretary East Florida District Sunday-school and B. Y. P. U. Convention; the Rev. Mrs. Procter Johnson, and others. Interesting papers were read by Miss Claronell Smith, Florence Carnan, Miss Carrie Anderson, Mr. D. A. Boyd, Misses Sarah Brown, J. King, Ruth Stuart, Fleet Hart, Alma Lindsay, and Willie May Sellers.

The educational mass meeting was held for Bethune College Friday night, Dr. H. W. Bartley presiding. After reports of delegates on endowment fund for Bethune-Cookman College, Miss Jennie Roundtree rendered an instrumental solo, and Miss L. S. Bartley a reading. Both are graduates of Bethune College, 1929. In beautiful and well-chosen words Dr. Bartley introduced Mrs. Mary M. Bethune, president and founder. Her address, as usual, was very interesting and enjoyed by all.

Subscriptions were taken for the Southwestern Christian Advocate on Saturday morning by the Rev. S. F. Ponder. At 3 P. M. the convention had a lovely recreational period at Clarksville, under the supervision of the Rev. J. W. Wesley. A musical program was rendered by the district choir and talented friends at 8.15 P. M. Sunday services were interesting throughout the day. Dr. J. B. L. Williams, D.D., delivered the sermon at 11 A. M. An educational League program was conducted at the League hour. The Rev. N. R. Armstrong preached the closing sermon. Too much praise cannot be given the Rev. N. J. Curinton, pastor, for the excellent way in which he conducted the whole affair. The members of the church made it pleasant for the visitors. May God bless them. The next session goes to Hastings, Fla., 1930.—Emily A. Russ, Reporter.

Obituaries

BRANDON—At the residence of her daughter, 314 Grayson Ave., Jackson, Miss., Mrs. Frankie Brandon departed this life, Wednesday morning, July 24, 1929, aged fifty-three years. She was a member of New Zion Methodist Episcopal Church for a number of years. She leaves to mourn her passing a father, two brothers, one sister, two children, four grandchildren.—Lennel Cumberland, Reporter.

DENSON—Mr. Taylor Denson, of Montrose, Miss., passed away July 1, 1929. He was fifty-six years of age. He leaves to mourn their loss, a wife, eight children, and a host of friends. The funeral services were conducted by the Rev. R. H. Gray, of Newton, Miss. He had been a member of the church for about thirty years.—Reporter.

JORDAN—Sister Caroline Jordan died July 3, 1929, at Bay Springs, Miss. She was a member of Warren Hill Methodist Episcopal Church for fifty-five years. She died as she lived, a true and sincere Christian soldier. A devoted husband and many friends mourn her passing. The funeral was conducted by her pastor, the Rev. A. B. Britton, assisted by N. A. Jones, of Warren Hill; L. J. Moffett and A. J. Norris, of the Baptist Church.—Mrs. M. M. Britton, Reporter.

POINTER—Mrs. Estella Pointer died July 28, 1929, at the residence of her niece, Jackson, Miss., aged thirty-three years. She leaves a number of relatives to mourn their loss.—L. Cumberland, Reporter.

WATTS—At the residence of her daughter-in-law, Jackson, Miss., Sister Maria Watts departed this life in full triumph of faith. She leaves two sons and one daughter to mourn her passing.—L. Cumberland, Reporter.

Cards of Thanks

The Rev. J. J. Lewis wishes to thank the following members of Leete Hill Methodist Episcopal Church, LaGrange, Ga., for painting the interior of the church free of charge: Brother and Sister Bowie furnished the material; Brothers Thomas and Thornton did the painting, and Brother S. Smith, Sisters M. Bankston, L. Cotton, S. Beasley, and others did the cleaning. This job would have cost \$70, but these faithful members did it free and willingly. God bless them and keep them from the evil of the world.

The Rev. I. E. Badie wishes to thank the Ladies' Aid and friends for a suit for the District Conference. Mrs. E. Lewis and Mr. Albert Narcissus were the leaders. Mr. O. Murray presented a shirt, and Misses Helen and Alice Baraban a shirt. May the blessings of God ever be with these people of Crawford, La. We also wish to thank the members and friends for forty pounds of groceries which were brought to the parsonage on July 10 by Sister Elizabeth Lewis, Lola Weeks, Beulah Augusta, and Mrs. Emily Sparrow; also for the small cash purse. You are welcome to come again.—Mrs. I. E. Badie.

Crescent City Note

Peck Memorial—Our church is still moving on to success. Members are being added at almost every service. In a recent rally we raised \$179, and were able to pay the first note on our pavement with the exception of a few dollars. We have paid our World Service quota, Area Council expense, Old Folks' Home, Community Chest Fund, and district superintendent in full. Our current expenses are paid when due. Our new auxiliary, the King's Sons and Daughters, gave the pastor, Rev. Arthur Robinson, a \$35 suit of clothes for District Conference. The Steward Sisters and Ladies' Aid also gave him a gift. An ushers' board was recently organized, with Mrs. E. Lawson as president; L. Brown, secretary, and Ann Armstrong, treasurer. The board bids fair to add in every way to the church. We are now organizing our forces for the New Flint-Goodridge Hospital and our Annual Conference.—Harris Cologne, Reporter.

Marriages

COLDER—BAKER. On July 7, 1929, the Rev. R. M. Colder, of Sedalia, Mo., and Mrs. Mary E. Baker, of Texarkana, Ark., and St. Louis, Mo., surprised their many friends when they were united in the bonds of holy matrimony at Union Memorial Methodist Episcopal Church, St. Louis, Mo. The ceremony was performed directly after the 11 o'clock service, and was witnessed by several hundred persons. The bride's pastor, Rev. B. F. Abbott, officiated. The groom is a prominent pastor of Wesley Chapel, Neosho, Mo., and Holt Chapel, Newton, Mo. The bride was prominent in church circles in Texarkana, Ark., and Union Memorial Church, St. Louis. The Rev. and Mrs. Colder left Monday, July

THE SOUTHWESTERN
CHRISTIAN
ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 15, 1929

FOUND IN THIS ISSUE

President Hoover's Administra-
tion, So Far

Discredited and Disproved

Red-Letter Day

The Letters of James Smetham

Edwin Markham

"Drive a Peg" Wilbur

Is There a Youth Problem?

President Hoover's Administration, So Far

An Executive and the Politicians

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

PRESIDENT HOOVER has been in the White House less than six months, but already his administration has made a definite impress upon the nation and has achieved for itself a significant place in international programs. Usually a new administration is timid for the first few months and seeks to avoid any precipitate action which has the possibility of stirring up controversy or of giving offense to its party leaders. For that reason, in the early months of an administration no decided opinion as to its character is possible, as it is generally true that nothing of major consequence is done in that period. This has not been the case under Mr. Hoover. He came into office with great problems demanding immediate solution in the interests of the people of this nation. Realizing this, he called a special session of Congress and before he had his personal belongings arranged in the White House and his official family acquainted with each other, the legislators from all parts of the country, representing the opposition party as well as the majority, were moving into Washington. No new President can look forward with great pleasure to such an advent, for the opposition legislators are sure to use the floors of Congress to broadcast criticisms and stir up discontent before the Chief Executive has had an opportunity to make his program well known to the country.

TAKES GRIP ON GREAT ISSUES

President Hoover came into the chief executiveship with three major issues meeting him on the steps of the Capitol, where, with his answer to the oath administered by the Chief Justice, there was placed on his shoulders the invisible mantle in the folds of which resides the power to bring woes or blessings to mankind. On those steps he boldly met these issues when, in his inaugural address, he declared his purpose to set about their solution immediately.

Two of the great problems which challenged his attention are largely domestic in character, one having to do with the administration and observance of our laws, and the other concerning the economic welfare of our country as represented by the tremendous agricultural interests which involve the home life and prosperity of millions of citizens. These issues are controversial in character. Considering a most important phase of the one, there are the honest wets and the honest dries, the selfish commercialized liquor traffic and the patriotic citizenry which seeks higher levels of morals and living for the nation. The other issue is one having a great deal of sectionalism involved in it. Every section of the country is concerned with agriculture, not only because every citizen is affected by the price of basic food products which come from the farm, but also because in every State there is a large agricultural section. However, in the East great industrial communities have grown up until now there is a national consciousness which registers an "industrial East" and an "agricultural West." As soon as Mr. Hoover submitted to the special session of Congress the subject of farm relief, with the necessary tariff revision, the strife was on between agricultural and industrial interests. In order for a tariff schedule to foster the interests of the farmers, tariffs must be raised on certain articles which the farmer sells and lowered on those which he buys. But when the tariff schedule was opened, the manufacturer who had to meet foreign competition wanted tariffs raised on his products so that he might have greater protection against the foreign manufacturer. This, in many cases, meant a higher retail price for his articles. If these articles happen to be useful to the farmer, his burden is increased instead of reduced.

INDUSTRIAL EAST VS. AGRICULTURAL WEST

It is very evident that at once a contest would be on between the manufacturing interests and the agricultural producers. For months the legislative representatives of these interests have been coming to Washington in large numbers, pressing their claims before the committees charged with fixing a tariff.

(Concluded on page 656)

Personal and General

—Bishop Raymond J. Wade, of the Stockholm Area, has been elected chancellor of the Scandinavian School of Theology, at Gothenburg. Dr. J. Julén is the president. There were twenty graduates this year.

—The Rev. Robert E. Skelton, pastor of Barnes Church, Indianapolis, Ind., publishes a snappy little church bulletin, the current issue of July 28 containing an article from his pen, entitled: "Will Christianity Continue to Live or Will it Die As Other Religions of the Past Have Died?"

—On June 15, 1929, Mrs. Elizabeth Vogel, widow of the late Rev. John G. Vogel, passed to her final reward among beloved relatives and sorrowing friends. She was the mother of Mr. John G. Vogel, of San Francisco, Calif. The Southwestern shares with the family the grief they sustain in her homegoing.

—On the evening of August 21, 1929, will occur the marriage of Miss Thena Rebecca Arnold to Mr. L. W. Curlln, at the residence of the bride's grandparents, Mr. and Mrs. C. I. Johnson, at 407 W. Harvard Avenue, College Park, Ga. Miss Arnold is a popular alumna of Clark University, Atlanta, and a teacher in West Palm Beach, Fla.

—Dr. Judson S. Hill is doing yeoman service this summer visiting and speaking to District Conferences within his territory on behalf of the \$500,000 endowment fund sought for Morristown Normal and Industrial College, of which, since its founding forty-eight years ago, he has been its able administrator. No man has done in this Southland for the missionary cause such unselfish constructive service during so long a period of time as he has; and none deserves more generous gratitude and co-operation of the constituency than does Doctor Hill.

—Superintendent George B. Dean, of the Department of Evangelism of the Board of Home Missions and Church Extension, announces that a pamphlet for pastors outlining the New Testament program of evangelism and a plan for the observance of the nineteenth hundredth anniversary of Pentecost in the year 1930 has been prepared and will be mailed to pastors early in September. The material of the pamphlet has been selected and arranged with considerable care and it should be most helpful to pastors who wish to make this an outstanding year of evangelistic achievement.

—The Methodist Brotherhood, of Warren Memorial Church, Atlanta, gave a delightful banquet recently in honor of Bros. A. M. Carter and J. C. Arnold, preparatory to their departure from the city. The affair was given at the home of Bro. M. E. Williams, 33 Leach Street, S. W. Special invited guests included the Revs. W. A. C. Hughes, Matthew Clair, Jr., and D. H. Stanton. Bro. Williams acted as toastmaster. Messrs. Bradley and Bell spoke in glowing terms of the work of the men who were being feted on the occasion. The Revs. Stanton, Hughes, and Clair made very interesting talks. Messrs. Carter and Arnold responded. The

large dining room was beautifully decorated and a delightful repast was enjoyed by all. The Rev. Miller, the pastor, could not be present, due to the fact that he was delivering a commencement address on the same evening. About twenty-five members of the brotherhood were present.

—The recent report of the treasurer to the World's Service Commission reveals a good many things that are gratifying with regard to newly aroused interest in World Service giving. Under the stimulus of the Evanston Conference, held early in the year, and as a result of the new organization perfected at the last General Conference, World Service collections have increased over three hundred thousand dollars above those for last year. This not only shows a renewed enthusiasm on the part of the constituency, but in a good many instances reflects the personality of the leadership unmistakably as in the case of the New Orleans Area. The report shows an increase of nearly \$12,000, or 20.11 per cent for this area. Incidentally this is the largest percent increase of any area in the entire church—8.11 per cent more than the leading white area and 36.58 per cent more than the other colored area. The advance is attributed to the stimulus of the Area Council meeting held in New Orleans, January 16, 17, and the magnificent leadership of Bishop R. E. Jones, who is a tireless worker. This increase is not only a favorable comment upon the interest and efforts of the New Orleans membership, but in its larger significance speaks volumes for the entire race in the matter of broader outlook upon world problems.

—His numerous friends throughout Methodism were pained to learn of the death of the Rev. Dr. Joseph B. Hingeley, who passed away recently in California. Doctor Hingeley was for a long time one of the foremost figures in the Methodist world. His monumental work was done in the field of pensions and relief for retired ministers and as secretary of the General Conference. His comprehensive grasp of detail and his statesmanlike vision made him uniquely qualified for the large responsibilities which the church entrusted to him during so long a period of years. His genial disposition and brotherly spirit made him a favorite among his colored brethren whom he sought diligently to serve through the ministry of the great Board of which he was the executive secretary until the session of the last General Conference, when he retired from that office, and the church, in recognition of his Herculean service, made him secretary-consultant of the Board of Pensions and Relief. Occasionally he contributed articles to the Southwestern Christian Advocate, of which he was a constant and appreciative reader. He will ever be remembered by thousands as a conscientious servant, sincere friend, indefatigable worker, and Christian statesman in the church of Jesus Christ.

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Discredited and Disproved

WHILE it may bring chagrin to his enemies, it assuredly brings to the numerous friends of the Negro American and to the Negro himself distinct gratification that very many of the old cocksure predictions and dogmatic judgments concerning him have been discredited by the march of social progress in general, and of the Negro in particular.

Think of the deliverances of United States Chief Justice Taney just seventy years ago. Speaking for the Supreme Court of the nation, Justice Taney said: "From the beginning of our national life the Negro had been regarded as an inferior, politically and socially unfit to associate with the white race; that he had no rights which the white man was bound to respect, and that he might therefore be justly enslaved for his own benefit." That notorious utterance was made in 1857, and within scarcely more than ten years thereafter was written into the Constitution of the United States the Thirteenth Amendment, and within the next decade the Fourteenth and Fifteenth Amendments, declaring and guaranteeing to him every legal right to which every other American citizen is entitled. That the Negro was unfit for freedom has been disproved by every token of logic and fact in the political and social life of America. He is utilizing his freedom by the most scrupulous response to all the requirements and demands of free institutions. In the fulfillment of his obligations to society as a freeman there is manifest an intelligent and purposeful loyalty and devotion to all those interests which are dear to the nation.

He "cannot be educated" was likewise one of the preconceived prejudices held out against him. The statement was repeated so often as to create, in the minds of those who fostered it, actual doubt as to the educableness of their black brother. Of course, also, the wish was father to the thought. That the Negro can be educated has been proven by the fact that he is being educated as he has been being educated for the past sixty years en masse in American life. The unanswerable and indisputable evidence is in the reduction of his illiteracy from about ninety per cent immediately after the Civil War to about fifteen per cent at the present time.

The very investments made by the South in recent years to promote education among her Negro population is a refutation of the theory that the Negro cannot learn, and is likewise a self-condemnation by those who ever held such an opinion of the Negro. A volume of evidence against its own previously held opinion is afforded by the South in that within the past ten years eighteen Southern States have expended for construction purposes for Negro education some twenty-nine millions of dollars. While this amount is just about one tenth of the amount spent for the same purpose for white school education, it nevertheless argues the faith of the South in the ability of the Negro child to respond as does the white child when exposed to the educational process. Then no longer does the assertion hold good, as a matter of credence, that the Negro cannot learn.

Long ago it was said, "The Negro cannot be assimilated" into American life and civilization. Here, likewise, the "proof of the pudding is the eating." There is no Americanizing process in vogue—political, civic, industrial, educational, or cultural of any kind—where and when admitted and permitted, the Negro has not "assimilated." The fact is, barring unreasoning prejudice against him, the chief handicaps to the Negro's complete assimilation into the life of the nation are his poverty and ignorance. But these are not racial. They are accidents afflicting him from an inequitable industrial order and economic régime. Other elements of the population than the Negro are similarly handicapped, and to affirm that because of such handicaps, they were incapable of assimilation would be sheer rashness of judgment.

That the Negro's religion was of the unethical type also had to be discredited by the logic of events. And this, too, has been done. And fortunately his religion has retained enough of the mystical and emotional content to prevent its becoming merely an ethical cult theoretically while not capable of translation into all of the practical relationships of human society. Those who attempt to stigmatize the Negro's religion might well call to mind that within five years of the Centenary movement of the Methodist Episcopal Church, the 350,000 Negro members of that denomination gave into the coffers of the church for benevolent purposes alone to be expended in Christian enterprises among all peoples of the world more than one million and three quarters of a million of dollars, unequalled by any similarly situated group in the world. Add to that sum the princely giving of other Negroes in the distinctly Negro denominations and the staggering totals would convince the most skeptical of the practical ethical element which characterizes the Negro's religion. His churches are potent and indispensable social institutions where are forged those ideals which have converted the belated freedman and handicapped freeman into the Christian citizen which he now is, an asset and a credit to American civilization.

Laboriously did his enemies strive to roll upon him the stigma of shiftlessness and laziness. But that indictment likewise has had to give way before the census reports of the steadily increasing numbers of men and women in gainful pursuits in the industrial and occupational life of the nation. When he came not by choice to this country three centuries ago, the Negro came not to loaf but to labor. For three hundred years he has earned his bread and that for his brood in the sweat of his honest brow. Now 1,178,000 of us are farmers and 1,371,000 are day laborers. From the level of poverty in 1865 we have climbed to the two billion dollar rung of the ladder of financial progress. Nobody gave us this. It was acquired by hard labor and against and despite the handicap of the lowest wage scale.

And if the critics of the Negro had been as diligent in their endeavors to maintain toward him the spirit of fraternity as they have been to foster by foul means attitudes of hostility to him, for the sake of humanity and

society, it would have taken less time to throw off our handicaps and to have passed earlier these receding frontiers, sign posts of prejudice in our national life.

"There's a Divinity that shapes our ends; rough hew them how we may." Steadily God has been leading the Negro; some time by forced marches, more often by the regular pace, from one vantage point to another, until it is not now possible, in the light of our progress, for those who would be unsocial in their attitude toward us, to affirm with the slightest degree of truth, any one of the above things formerly alleged against us. Whether they willed it or not, those who discounted the Negro and thus endeavored to discourage him are forced to admit that he has advanced beyond the receding frontiers set by their prejudices, and that his progress has discredited their false affirmations and predictions concerning him.

Red-Letter Day

*At St. John Methodist Episcopal Church,
Newark, N. J.*

The Rev. A. L. Martin, Pastor

LAST Sunday four beautifully full-uniformed commanderies and staff in distinguished tread, with the cross bearing Circle of Cyrenes and other members of the Mystic Craft from Wilmington, Del.; Atlantic City, N. J.; Chester, Pa., and Newark, N. J., met



THE QUARTET OF BENNETT COLLEGE FOR WOMEN
GREENSBORO, N. C.

QUARTET representing Bennett College for Women now singing in a number of important cities throughout Ohio and Michigan. The quartet was featured at the Methodist Assembly Grounds at Lakeside, Ohio, during the week of July 31.

Members of the quartet are Misses Jessie Lee Johnson, Nannie Wright; seated, Chattie Price, L'freda Sandifer.

in the fraternal testimonial to the Rev. Martin, a thirty-second-degree Mason, and his people, in tokens of high appreciation and esteem held for able and faithful services rendered the craft. Trains, large busses, and autos poured people in, seemingly from every quarter, until the spacious church was filled long before service, led by St. John's choir. It was a beautiful sight when the gallant Mystic Craft filed into the church to the tune of "Onward, Christian Soldiers," amid float of banner, wave of plume, flash of sword, and glitter of jewel, followed by the Cyrene cross bearers, and were all seated around an artistically dressed and imposing cross sixteen feet high, beset with flickering lights not only for illumination, but meaning as well to the craft brothers. The day was enjoyed by one and all, amid greetings, glowing speeches, sermon, and song, long to be remembered. The Rev. Martin, by strong request, preached at 11 A. M., 3 P. M., and 8 P. M., and each time lifted the vast number to the shouting point. Some of the oldest members of the church declare this meeting was the best ever held in the history of the church. It was a high day in Zion.

Another great feature highly commendable for the craft with many others is, they would not let the Rev. Martin pay one cent of the trip, but turned in and helped. The assembled host laid on the table for the day nearly \$400 for trustees.

The Newark Commandery not only contributed to the free toothsome chicken dinner tendered the craft by the trustees and committee of one hundred ladies of St. John's Church, but threw open their doors and tendered the visiting craft every comfort and courtesy free of all charge. Oliver Randolph, United States Assistant Attorney-General, of Newark, and a very active member of the Rev. Martin's church, covered himself with unsolicited glory in tendering the welcome address to the craft in behalf of St. John's Church and city of Newark, and was answered by a Sir Knight in no less glowing terms. Doctor Banton's (one of Wilmington's most skilled physicians) address was a masterpiece of craft greetings and good will. Also others abounded in no less tones and subject matter. St. John's choir received much applause for their fine contribution. Madam Mason and Mr. Joseph Crocker, both of Newark, N. J., excelled themselves in appropriate songs to the delight of all present.

The Commanderies and Commanders' Staff and Craft deserve great praise for the proposed testimonial meeting service. Many thanks to one and all. Mr. Herman Anderson, with his wife and family, and others, motored from Philadelphia, Pa., and spent the day with their ex-pastor and family. The visit of the Craft has made a wonderful impression in Newark; a rich treat to all. The church has been beautified inside and out and added much to the occasion. The second Sunday is another big day, being gleaned day of the baseball rally just passed.

- Love without warmth is unattractive.
- Instant in prayer means power in prayer.
- Poking fun at a man never wins his good will.
- Self-indulgence brings only temporary happiness.
- Pack up your troubles and leave them by the wayside.
- Politics is like golf—you must have practice to become an expert.
- Bootstraps were never intended to help you pull yourself toward heaven.

The Contributing Editor's Page

The Letters of James Smetham

MANY years ago an older minister, one of the most highly honored of our church, asked a younger minister, "Do you know the letters of JAMES SMETHAM?" That question introduced the writer to a singularly sincere and outspoken explorer in the kingdom of the spirit.

James Smetham was born in Yorkshire, Sept. 9, 1821.

In writing to JOHN RUSKIN he says, "I am the son of a Methodist preacher, who spent his life in periods of two or three years in various towns of the kingdom with only one object in view."

The elder Smetham was a man of deep and independent thought, whose library opened the way into a wider world for the inquiring spirit of his richly endowed son.

In his early life James was much influenced by his eldest brother, who was also a Wesleyan preacher.

The death of this brother marked a turning point in the life of the younger man. It precipitated a spiritual crisis through which he eventually passed to become a devoutly religious man. It is said of him by WILLIAM DAVIES, from whose memoir introducing the "Letters of James Smetham"* most of these facts are taken, "Religion—the large sense of the subjection of everything else to the soul's relationship with God—was ever present to him, earnest, real, the one important molder and factor of his life."

In course of time he became a Wesleyan Class Leader.

James Smetham was an artist and writer of high repute. His work attracted the favorable attention of such men as John Ruskin and D. G. Rossetti, both of whom became his valued friends.

The dominant passion of this artist-poet was expression. "It is well for poor man to put his thinkings as quickly as possible outside of him, for when he dies, 'in that very day his thoughts perish,' and who cares what he thought? Meditate on this, and either write or draw all you think."

This passion mastered him throughout his entire life. Wherever he went, whatever he did, the purpose to draw from varying experiences the richest material for spiritual expression was never absent from his mind. With incredible pains and fidelity this material was worked over and given forth again through the avenues of creative skill that lay open to him, and always that the soul, his own and the souls of the humblest of his fellows "might be expanded, elevated, and perfected to the divine standard."

His "Letters" take us far away from the fury of present-day struggle and competition. We find ourselves in a different world; and yet if we think of human sins and passions, of the soul's quest for truth, beauty, and

God, that is, if we think of the real and unchanging world of human fears, faiths, despairs, and triumphs, it is not so different after all.

To select here and there at random is only to pass by other passages of quaint beauty and authentic insight.

"I see nothing in Carlyle that I don't see much better said in the New Testament, and with the unspeakable advantage of an infallible recipe for *doing* it."

He quotes from the letter of a friend, "The advantage of the gospel is that it enables the humblest man to do what only the hero can do without it."

These heart-spoken words sum up much of the philosophy of a life, often overhung with dark, threatening clouds. "This is what one would like, not to bargain with Providence that there shall be success, but to learn to be content to bear what so many have to bear, and do bear manfully."

"Most failures lie in not going on long enough. I heard a man in a meeting in the country long ago say that one of the most encouraging verses he knew was a verse of common meter to this effect:

"Go on, go on, go on,
go on, etc."

"Again and again when I have cried out, 'Lord, help me,' a strong hand has been stretched out, and all has been calm and still. My most precious recollections are of these storms and succeeding calms, and when I am safe landed in the ship with Christ I can see deep and far."

James Smetham and Robert Browning are agreed in thinking that "the best is yet to be." In Smetham there is no idle repining for the vanished years of youth. The future is better than the past for every person at whatever age who catches the secret of soul-growth: "The right plan to perpetuate youth and joy is to assume that you never yet knew anything, that you have all to learn. This will not actually enfeeble you, for your work will include the results of past knowledge. But the posture of mind will be far grander, because far nearer to the child, which, in the kingdom of art, as in the kingdom of heaven, is the only Prince."

The artist lived in unbroken, normal fellowship with Christ. In Jesus of Nazareth he found the "perfect sympathizer." Of Him he writes: "He takes your view of things and mentions no other. He takes the old woman's view of things by the wash tub, and has a great interest in wash powder; Sir ISAAC NEWTON's view of things, and wings among the stars with him; the artist's view and feeds among the lilies; the lawyer's and shares the justice of things. But He never plays the lawyer or the philosopher or the artist to the old woman, He is above that littleness."

D. D.

July 24, 1929

A date to be held in everlasting remembrance by every friend and follower of the Prince of Peace.

The Kellogg Treaty becomes operative.

A new era in world affairs is ushered in.

Peace becomes the law of international relationships.

The patriotism of peace becomes the obligation of every citizen.

"Now therefore be it known that I, Herbert Hoover, President of the United States of America, have caused the said treaty to be made public to the end that the same and every article and clause thereof may be observed and fulfilled with good faith by the United States and the citizens thereof."

* *Letters of James Smetham*. Edited by SARAH SMETHAM and WILLIAM DAVIES. Macmillan & Co. 1892.

Edwin Markham

Dean of Living English-Speaking Poets

By Lee Ralph Phipps
Pastor Methodist Episcopal Church

(As a matter of courtesy, the manuscript of the present article was submitted to Mr. Markham for his examination before its publication. In returning the manuscript, which met with his entire approval, he says, "Your comments are highly intelligent. You have caught the spirit and purpose of our writings.")

AMONG the poets now living, there is none greater than Edwin Markham in character and wealth of genius. His friend, Joaquin Miller, said of him: "Markham has always seemed to me the purest of the pure; the cleanest minded man of all the many great and good of his high calling I have known; and it has been my privilege to know nearly all of the great authors of Saxon lands during the last third of a century."

William Dean Howells, speaking with understanding of our living poets, says, "Edwin Markham is the first of the Americans."

Sweet of heart, with a mind full of benign light, Markham sings of the old simplicities and sanctities which lie at the basis of individual worth and social welfare.

The Man and Brother

While reporting the General Conference of the Methodist Episcopal Church at Kansas City last May for a number of denominational journals, it was our privilege to attend one of the poet's lectures. Our request, as a reporter, for an interview, was cheerfully granted, and we were invited to his rooms on the following afternoon. At the beginning of our interview we asked which he considered the most helpful of his works from a moral, social, and religious standpoint. He answered directly and spoke freely concerning this and a number of other topics of vital importance—our present economic and social order, the doctrinal controversy, and the Christian faith.

We found the poet to be vigorous, gracious, courteous, and brotherly in the highest degree—a personality radiant with thought and vibrant with emotion. His conversation was intensely interesting and animated, being accompanied with frequent gestures and with an earnestness indicative of inner certainty and reality. His a striking personality—rugged in physique, robust in appearance, the more so because of his luxuriant white hair. Benignant in expression, dignified in bearing, Edwin Markham combines the passion and vigor of Victor Hugo with the dignity, poise, and personal magnetism of Longfellow, together with the brotherly benignity and transparent goodness of Ralph Waldo Emerson.

Our interview gave us ample opportunity to sense the mental and moral elements, the spiritual magnitude and majesty of this man's character.

He has descended from a sturdy ancestry, both intellectual and moral. On his paternal side, his lineage runs back to the family of Colonel William Markham, the first

cousin and secretary of William Penn. His maternal line, through the Winchells, runs back into the best stock of New and Old England.

Edwin Markham was born in Oregon in 1852, whither his pioneer parents had moved from Michigan in 1847. His father remaining on the Oregon homestead, the mother, with Edwin and two other children, went South, buying a cattle range and wheat land in one of the remote, romantic valleys of California.

The Prophet

Edwin Markham, the supreme poet since Whitman, of the goodly, gracious gospel of brotherly love, uses poetry not as a by-play, not as a soft, sensuous sentimentality; but rather as a high and heavenly vocation, as the

fit organ for the expression of the great ideals that make us men.

It is the prophetic element that one feels in his music. He seems a man who has heard unutterable things and must speak. For him, the home of the poet is on the heights, and his mission is one of leadership—no "idle singer of an empty day," but a herald voice foretelling a mightier day. He sings after this fashion of the poet:

"Life is a mission stern as fate,
And Song a dread apostolate.
The toils of prophecy are his,
To hail the coming centuries—
To ease the steps that lift the load
Of souls that falter on the road.
He presses on before the race,
And sings out of a silent place.
And the dim path he breaks to-day
Will sometime be a trodden way."

The poet is a hushed worshipper before that high, benignant spirit that goes untarrying to the reckoning hour, defeating the injustices of men:

"O men that forge the fetter, it is vain:
There is a still hand stronger than your chain.
'Tis no avail to bargain, sneer, and nod,
And shrug the shoulder for reply to God."

"When we learn to be brotherly, men will not be used to make money, but money will be used to make men," says this poet. When we have mastered the fine art of freedom, justice, and kindly living, the weary dirge of human history will become a chant of victory. Even here in this earthly realm we have all the material needed for the social order of heaven. Here also are the tools and the divine design:

"We men of earth have here the stuff
Of Paradise—we have enough.
We need no other stones to build
The Temple of the Unfulfilled—
Here on the paths of every day,
Here on the common, human way
Is all the stuff the gods would take
To build a Heaven, to mold and make
New Edens. Ours the task sublime
To build Eternity in Time."

Alfred Russell Wallace says: "Edwin Markham is the greatest poet of the social passion that has yet appeared in the world."

His poem, "The Man With the Hoe," suggested by the painting of Millet, represents the brutalized toiler, betrayed and plundered humanity. It is a protest and an appeal in behalf of the most wretched of the millions of toilers in the abyss of labor in all lands. It pictures the millions who are bowed and blasted by the excessive, monotonous, soul-destroying drudgery of a lifetime.

A Social Battle Cry

When this poem was printed in "The San Francisco Examiner" in 1899, the prophet cry suddenly sounded into the far corners of the world. It has been translated into all the languages, and has been reproduced over twenty thousand times in the newspapers and magazines of the world. It has been hailed as "the social battle cry of the next thousand years." Professor William James says the poem "reeks with humanity and morality." It is considered by good authority as perhaps the greatest poem in literature. This courageous cry electrified the world with its music and its meaning, with its passion and its purpose, with its daring and its dream.

When yet a youth, Edwin Markham read descriptions of the prevailing poverty and social injustice, and he caught a vision of a new social and industrial order in the romances of Victor Hugo, in the social science of Charles Fourier, and especially in the holy angers echoing through the New Testament. So the poet began to dream of "a new world wherein all workers are thinkers, and all thinkers are workers." He dreamed of a world based on a union of culture and labor.

But the primal ground for this poem of Mr. Markham was laid in the experiences of his youth. He says: "As a hard-worked, sun-burned boy, I hoed and weeded the orchards and gardens from dawn to dusk on my mother's farm and cattle range in the Suisun Hills. A thousand times I have felt the ache in the back and the utter weariness of the long, unbroken day's work, with no prospect ahead but another day's work."

In our interview with Mr. Markham, we mentioned the fact that his poem, "The Man With the Hoe," suggested to us the prophecy of a possible future industrial revolution. He replied: "I am not an extreme radical, but might be classed by some as a Christian socialist. The materialistic socialist will never get far; he must find the social Christ. We need to rally around a common God, not around a common greed. Nor will the self-seeking capitalist lead us toward our paradise. What we need is a social order based on co-operation—not on competition. The brute struggle must give way to brotherhood—the wolf life to the Christ life. The blood must not be congested in one organ; this means disease. Wealth is the economic blood; this must be distributed throughout all the social organism as it is needed. We have discovered how to produce wealth; we must now discover how to distribute it."

We are using the term Christian mystic here to indicate that form of mysticism which does not mistake imaginary, objective dreams and morbid fancies for spiritual realities; but which seeks to attain an immediate, direct consciousness of God through the fixed, supernatural channels, such as the Bible, the Sacraments, and the immediate action of God upon the soul; which corrects its intuitions and inner revelations by reason and experi-

ence. Our poet turns to the mysticism which does not seek as a chief end ecstatic experiences or the escape from our daily burden by immersion in the infinite and the supernatural, but which finds beatitude and the vision of God in beneficent activity toward our fellow men. This is the mysticism which insists on the spiritual nature of Christianity, insists on a divine life in man, whose keynote is union with God and fellowship with man—a fellowship which enthrones brotherhood and bars out all hatred, all injustice.

While Edwin Markham is sound in his theology and recognizes a necessary place for correct thinking, yet he stresses the principle of service as the real test of Christian life, and he emphasizes the direct mystic source of our faith. He believes that practical religion is love in action.

In our interview with him he illustrated this point of the mystic sources of faith by reference to Matthew, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." He thus indicated that our faith in Christ has its source not in human theology, but in God. Hence he prefers the sweet and reasonable teaching of Jesus without any "theological millinery." He conceives of Christ as the Divine Man, as the One connected in some mysterious way with the forces and processes of the universe, energizing even in the flowers, the birds, and the stars.

Christian Mysticism

The mystic character of the work of Edwin Markham was illustrated in the writing of his poem, "Lincoln, the Man of the People." After twenty days of reading and meditation, he sat up all one night. At two o'clock, that mystic hour in the morning, the poem flashed upon him. He says of this event: "I shall never forget those days and nights of passion and creation, nor that last night when the whole poem flashed upon me like a sudden revelation. It was a night of exultation and humility, for in the deep, dark hours I seemed to be touched by some rushing wing from the invisible."

Concerning the true poet, Mr. Markham says: "Poetry of the high order is the daughter of God; and she rises into her immortal moments only when she is stirred by the heroic devotions of men—stirred by their divine ambitions, their lofty achievements."

A man who looks upon his poetic office as a mere instrument to give him power and glory, is an empty shell. But if he uses his genius to serve the people, to establish justice, to increase good will, to ennoble life, to create beauty, then his home becomes an altar of righteousness, a hiding place of the Almighty."

In Edwin Markham we find a rugged body, a vigorous, informed, and cultured mind, a kindly, gracious, fearless, and unselfish spirit. His poems are massive in thought, winged with beautiful imagery, clothed in stately diction, which rushes on like a mountain torrent, touched with prophetic fire, and illumined by the glow of spiritual revelation fresh from the mystic sources of Light.

Prophecies of the future sound in his stately passages, and sermons are frequently condensed into single sentences and stanzas. He moves with a momentum that is majestic. Here is the poet of the social passion, the eloquent soul of our race in its upreach toward things divine, heroic, and imperishable.

CORSICA, PA.

"Drive a Peg" Wilbur

Secretary of the Interior

By Uthai Vincent Wilcox

Washington Correspondent and Special Writer

WHEN it was "Bert" Hoover and "Rex" Wilbur, just graduated from the West's newest venture in educational institutions, they said one to the other: "Let's build houses for ourselves on the Stanford campus and live there side by side."

It was a mutual desire, and time found it carried out. They built their home "down on the Palo Alto Farm," as the sons and daughters of Stanford sing, and there they have lived. Herbert Hoover used his both as a starting point and as a haven of refuge in his world-wide excursions, and Dr. Wilbur's became a retreat for a popular and successful physician, then later the home office of the university's president as well as the residence of the head of the American Medical Association, not to mention many other prominent positions of responsibility.

This living as neighbors has become a habit for Herbert Hoover and Ray Lyman Wilbur. It just had to be continued in Washington. Their close friendship carried them through the trying days of food conservation, when Dr. Wilbur came to Washington "to do what he could to help Hoover." With no thought of personal aggrandizement he served as a sort of glorified secretary to the man whom President Wilson had called from London to look after the food reserves of the nation.

The team of Hoover and Wilbur was the nucleus of the great organization that put into effect the most remarkable food-saving campaign in history, and without sustaining laws, but by voluntary assistance. The first meeting of the two-man "Food Administration" was held in a hotel room, and then adjourned to an equally cramped room in the Interior Building.

The man who was then Hoover's intimate helper and adviser, is now Secretary of the Interior, with offices in the same building where he first took up Washington quarters, and where he went from room to room begging for the loan of clips, pencils, pens, and other articles necessary to inaugurate the new program.

The same relationship continues through the years—a sort of David and Jonathan friendship. Dr. Wilbur, the neighbor, the chum, the friend of tried standing, is secretary, and an associate upon whose sound counsel the President can rely in matters affecting the nation in numerous ways.

Secretary Wilbur is an executive of successful ac-

complishment in managing large affairs. He knows people, he likes young men and women, he understands humanity. His pungent witticisms and merry philosophy remind many of the great rail splitter, for he has that rare faculty of putting his advice forward in sugar-coated form, easy to take.

Dr. Wilbur is a giant in stature. His tall, lanky form reaches on and up for six feet and four inches. At the age of seventeen he had attained that growth, and early California friends remember him as a youth of singularly extenuated personality. Age has increased his girth, but the visitor is reminded somewhat of a human skyscraper when first the introductions are made.

It was the study of medicine that early attracted young Wilbur in college. As a physician he had no serious difficulty. Those who needed help found themselves unconsciously trusting him. He was that kind of a physician. He might have continued in his medical capacity and grown wealthy, but he had other aims.

He found pleasure in working with and for others. It was natural that university trustees should ask him to accept the presidency of Stanford. At that time he was but forty, the youngest university president in the land.

There has never been any doubt of his executive ability or of his scientific attainments. The American Medical Association testifies to both. He has, too, a love of research and a willingness to look into the future. But having all this, there is that lubricant of humanity and friendliness.

As Secretary of the Interior, he has already said that he will favor a scientific understanding of the problems which the department faces. He is far more willing to talk about science in government than about his own experiences. He remains that kind of a public servant. But he is equally adept in sticking to his own views.

Dr. Wilbur, the executive, likes to follow through. "Drive a peg," is a pet expression and also a guiding principle. This, to him, is but another way of saying, "The way to do a thing is to do it." When considering a problem, he frequently says, "Drive a peg and let the talk revolve around that." Thus he easily and quickly eliminates many unnecessary elements.

As a president of a co-educational institution, he found it useful in working with and for the students to



International Newsreel

RAY LYMAN WILBUR

have frequent conferences. The conference method, holding the matter to necessary limits, is one of Secretary Wilbur's best known methods of keeping the wheels of organization turning smoothly and without friction. President Hoover knows this method. He has confidence in it.

The Secretary of the Interior has an interesting family. There are three sons and two daughters. The youngest son is still in Stanford, the two older are physicians, one at the Mayo Institute.

This training as a physician cannot but give keen appreciation. A successful doctor knows life. Although this physician is now in politics, he never forgets the old

days. "Rex" Wilbur, as he was known in boyhood days, is still alive. Recently an old student of other days called professionally. Dr. Wilbur advised and suggested the procedure necessary to meet the demands of health.

"What's the bill, Rex?" asked the old friend.

"There isn't any bill," Wilbur replied.

"You know," he said, "when I started out I made up my mind that certain men I'd known in the university could never pay me for medical treatment, no matter how rich they became or how poor I stayed. And you're on the list."

This simple incident reveals the spirit of a fine personality. The secretary doesn't forget.

Is There a Youth Problem?

By Otto H. Houser

Pastor Fifth Avenue-State Street Methodist Episcopal Church, Troy, New York

IT MAY be well to state two conclusions before we begin our discussion. The first is that essentially youth is not one bit different to-day from what it was ten thousand years ago. Its great cry still is, "Let's do something." And where any stage is set, youth is the actor that rushes to crowd it. The other conclusion is that too much groaning has been done over youth, and in his presence. The result is that the impression has got out that every youth carries a hip flask, looks to Hollywood for his model, and wants to appear sophisticated.

There is no more impressive problem than the problem of youth. But the problem is youth's own. For as serious a battle as has ever been fought is being fought out daily by youth on the battlefield of his own soul. Youth stands amid two great battles. The first is a conflict between an inner urge and an inner restraint. Cries out the nature within him, "Do something." Yet comes back the answer of inexperience, "What shall I do—what shall I be?" And so goes on the battle in the soul of inexperienced youth. And no one looks back on that period of indecision without memories of the heat of conflict.

The second battle he has is one between an inner urge and an external restraint. For no inexperienced youth begins to follow his own initiative very far until he runs against some power outside himself. Many a family is torn from end to end by the battle pressed by the urge of youth against the authority in the family. And whether spoken or not, it is thought by youth that "the reason I do not do what I want to do is because you are stronger than I am." And so goes youth against a problem of authority.

It is easy to see what forces are at work in the growing life. There has come to the young life a consciousness of inner power. And what a magnificent asset it is! It is not in the vocabulary of youth to desist. It is not in his heart to give up. It is not in his soul to be hopeless and beaten. And if you take him by the shoulders, he grabs at yours. If you grip him by the mind, he answers back. If you grapple his soul, he responds in kind.

"So nigh is grandeur unto dust,
So nigh is God to man,
Where Duty whispers, "Lo, thou must,"
The youth replies, "I can."

Of course, geared thus, youth is bound to be radical for a little while in any event. And the more alive an uncontrolled thing is, the more unexpected things it will do. But few persons remain radical very long. Only two classes, I think. The first class is the group with a low complex. Its radicalism will land one behind the bars. The second class is the group with an idealism to suffer anything to right a wrong. Such radicalism may put one on a cross, but so will one be numbered among the world's saviors. Ordinarily radicalism quiets down under the logic of how little it pays. When the ordinary radical finds that it hurts his shins to kick against the pricks, or it hurts his business or his prospects, he quits his radicalism and becomes like most of us—domestic and rabidly conservative. This is to be civilized. And if youth starts out as a radical, the nature of things cares for him. His dream is soon balanced by reason, and his impulse by better judgment.

Beneath the Surface

But with all the instability of youth I have never seen one that I did not dare trust. That does not mean that all I have ever trusted have been true to their promises. But not one youth who has ever said he would do a given thing at a given time seriously, has not fully intended to do what he promised to do at the time he promised to do it. If he did not keep his promise it has been because an outside influence has come in to stifle his better self.

This position is taken because of what youth is. He wants to be trusted. He wants to do right. He wants to seem to be right. He wants to make good. And usually when a person befriends him, he rises to the occasion in gallant reciprocity.

To the sympathetic and friendly, youth is as pliable as clay. If he is not, then human nature is distorted in its essence. And God has made a very bad job of it. And no one who knows God and man believes He has made a bad job.

But to the suspicious and disrespectful, youth is as hard as nails. He respects himself. And he is unblameable for that. And if he does not respect those who do not respect him, he cannot be blamed for that, either. He has divine stuff in him. Under the heat of youth it is pressing like steam. One might just as well try to

put the Atlantic Ocean into Lake Erie as force a youth into quarters too small for him.

It would be a show of wisdom if people dealing with youth would learn this simple truth. Even if youth is wrong, a clubbing is not the remedy except in the hands of a hard-boiled football coach or a First Lieutenant in the militia. A lad usually knows he is wrong when he is wrong. He does not admire the person who hits him when he is down. His very eyes betray his soul. They seem to say, "Please give a beaten fellow a lift." To such as frown on this method, let the simple answer be, "Authority is a tremendous asset in the quiver of one's power, but it is a very inadequate thing to use." It probably hurts the user more in its rebound than it does the victim of the shooting. It would do well for authority users to remember their youth. It might help youth to-day if their fathers went to school to the youth of yesterday.

Impulse and Restraint

But there are some words that can be stated to youth as well. One of these words came from Paul. Paul said to Timothy, "Let no one despise thy youth." No person has a right to permit another to place his power in chains. If they lock a youth in the basement for his own good, he must climb out by the coal chute. If he is imprisoned in the house, let him take possession of that house. This does not mean that one should rise in revolt. It means only that if chains are on the body, they must

be kept off the soul. A youth has no right to allow his power to be enslaved. But this truth has a corollary. And the corollary goes, "Do not speak harshly nor act harshly toward the elders." This is also Paul's word to Timothy. For it is no more glorious to put chains on others than to allow them to be put on one's self. It is no compliment to one that he has a genius for criticism and censure. A common cur can yap and growl at a passing mongrel. But it takes a thoroughbred to win the respect of a man. Youth could profit much by this advice.

What is it that youth really needs? Let's just bluntly state it. It is self-control and balance. He needs a poise between impulse and sense. He needs balance between his spirit of doing and a proper judgment as to what to do. Right there is the youth problem. The go-ahead power needs restraint. The steering gear and the brakes have to be on the same car with the engine.

This is a wonderful world to live in. It has so much that needs to be done. It may be a glory to inherit a kingdom. But it would be infinitely finer to achieve it. And youth's great glory is not in the gifts it gathers but in the gains it makes. To win glory is what life is for. To cleave life out of what life is made of is life's wild joy. And youth faces this.

Of course, the incomparable model is Jesus of Nazareth. The unfailing Saviour is Christ of Calvary. The all-helping God is the King of kings. And if in the soul are traits waiting to be developed, the Creator of those traits is available to inspire, to aid and recreate.

The Faith of Sky and Sea

Three Singing Sunsets in a Row

By William L. Stidger

Something draws me to the earth;
Something pulls me to the sky;
I have always felt it so,
Though I cannot tell you why.

I have great desire to sprawl
Bodily upon the earth;
Stretched in limb, full-flung, and free,
Life and love, and length and girth!

Then I feel the tug of time;
Of clouds and sunsets in the sky,
Lifting me like love and light,
Where white trails of star-dust lie.

Then I am aware that I
Was moulded of the soil and sod,
While into all my earth and clay
There shot the living breath of God!

An everlasting miracle
Of earth and spirit, thus am I,
To feel the Faith of sky and sea
That none of me shall ever die!

Three singing sunsets in a row:
Rose and gold and amber-glow;
Somber days and dull, those three,
And then three miracles had we.

Behind our hills and plains the sun
Its splendid tapestry had spun;
Three evenings of woven gold,
Three splendid epic stories told.

Three days that were as commonplace
As dawn and noon and night in space;
And then three tumbling tidal-flows
Of crimson, gold, of fire and rose.

Like some great sea upheaved with might
Our skies have been—with red-rose light;
Tumultuous, tumbling, storm-toss'd forms
Of clouds like mountains in sky-storms.

It is a happy place to be,
Where one may lift his eyes and see
Across the skies in afterglow
Three singing sunsets in a row.



Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

REBUILDING THE TEMPLE

THIRD QUARTER. LESSON VIII. AUGUST 25

Scripture Lesson—Ezra 3. 1-6. 22; Psalm 84. 1-12.

When the Hebrews decided to try to be through with Egyptian bondage, they sought to get away with the king's consent. The religious plea was made. They requested of the king the permission to go a few days' journey into the wilderness to worship in such a way as they could not worship in Egypt. The king doubtless suspected them of some ulterior motive for the request; and so he did not grant it. Whether they knew it or not, the religious plea is always the most persuasive; and when it fails, hardly will any other prevail. At any rate, they tried no other, but took the bull by the horns and made their getaway without the king's permission. They told the truth: though they may have desired to go for other things, they did desire to go for worship; and the principally which they established consequent to their going was predominantly a religious one. It was established on a religious basis; and when purely political interests came to outweigh the religious ones, it ceased to be.

Similarly, when the Jews of Babylon prevailed upon Cyrus to permit their return to Palestine, the plea was again a religious one: they wanted to re-establish their religious community and rebuild the house of their God so that they might worship according to former customs and traditions. Had they asked permission to go to re-establish the monarchy, or a political commonwealth, most assuredly would this permission not have been granted. But without a doubt the more far-seeing Jewish leaders hoped and expected that the re-established religious community would sooner or later develop into an independent monarchy—even if not until their Messiah should come—the Messiah whom many of the prophets suggestively identified with David of old (Ezek. 34. 23, 24; 37. 24, 25; Jer. 30. 9; Hosea 3. 5). Among other possible things, this identification meant that the Messiah would be, as was David, a man after God's own heart, and therefore one whom God would bless as He had blessed David in re-establishing the kingdom in independence and security. But for the present they were to be only a religious community holding essentially the same political relation to the Persian empire as they would have held had they remained in Babylon.

And because it was everywhere assumed that this relation was to obtain between the re-established Jewish community and the Persian empire, it was relatively easy for the enemies of the Jews to hinder the rebuilding of the temple. Throughout the short reign of Cyrus the work on the temple would necessarily have been negligible, even had it not been for the embarrassment of these Samaritans. The country had to be built up so as to provide for the economic necessities of the people before much could be undertaken toward the erection of such a temple as they would have considered in reasonable keeping with the dignity of their religion and the glory and honor of their God. But when the Jews got ready to start building in earnest, a new king had ascended the throne. Cyrus' successor, Cambyses, was so unscrupulous that he was doubtless the king to whom the Samaritans wrote and secured permission to hinder the work of the Jews perforce. They offered to help the Jews rebuild, but their aid was refused. So they accused the Jews of some ulterior motive. The Jews fear, they reasoned, that we will be a hindrance to their bid for political independence since we are not of their race. And their accusation was not without some weight at the Persian court, where Cambyses was nervously suspicious of the security of his crown.

Now had the Jews not spurned their proffered assistance, all might have gone well for a time. They would probably have been able to erect a more imposing structure than they

did erect. But eventually this would have meant that this non-Jewish people would have had a controlling voice and hand in Jewish affairs. But the Jews meant always to remain strictly Jews, and as such to formulate their own policies and in every way handle their own affairs. They had no objection to others learning of God and making free-will offerings to God's house *through them*; but they were not willing that others should ever have any authoritative voice or hand in Jewish affairs. They had suffered much for their religion; and now, since blessings seemed sure, they were unwilling that others should come in and enjoy the fruit of their sufferings except as they themselves should serve it out to them. This may seem inexcusably narrow to us modern Christians, but I think that for those Jews to have acted otherwise would have been a rather short-sighted policy which would have permanently endangered the permanency of their religious traditions and practices.

So after an encouraging beginning the work of rebuilding the temple ceased until a new king ascended the throne. Cambyses' successor was Darius. And when he came to the throne, an empire-wide revolt threatened. But the change of administration was a signal for the Jews to begin again their building program. Information from their brethren in Babylon may have come to them concerning the sympathetic attitude of the new king; and it may be that they figured that the threatened revolt against Darius would create in him a practical disposition to friendliness. At any rate, Haggai and Zechariah took the lead in pointing out to their people the ripeness of the time to begin again the work on the temple. And the construction was rebegun apparently upon the assumption that should the Samaritans attempt again to block their program as they had successfully done under Cambyses (?), they would not be again successful. And their assumption was verified by the outcome. Darius gave his approval and encouragement. And within four years the temple was completed.

Of course, it was nothing like so fine a structure as Solomon had erected. But they did not have the means which had been at Solomon's disposal. And it did not take them one fourth so long as it took Solomon with all his conscripted labor and monies. These Jews put over a piece of work by far more heroic and voluntarily self-sacrificing than Solomon had accomplished. Out of his bounty he built, while out of their poverty they built. And during those years of watchful waiting they made all necessary preparation (a tedious

task under the situation) for the orderly administering of the temple services.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 25, 1929

"The Foundation of the house of Jehovah was laid"

(By D. D. Martin, D.D.)

When the exiles returned to Jerusalem, they found but a heap of ruins. They provided for themselves only temporary homes and places of business, and then began clearing the debris and laying the foundation for the house of the Lord. They were putting first things first. All life and all our undertakings should begin at the house of the Lord. Here is where the soul gets its poise and life its true inspiration for every worth-while undertaking. In every missionary enterprise God's altar is the first thing to establish with any people.

Neither did these Jew worshippers of Jehovah forget to worship and praise while the work was going on. They made strong the workmen with the spirit of song and sustained them with prayer. This has kept the fire burning in many hearts who would have been saddened and discouraged. Many missionaries and preachers on the front lines of Kingdom building would have fainted and surrendered but for the support of prayer and song. Seeking first the kingdom of God has added much to the lives of the burden bearers in building God's house in the waste places and neglected fields of earth.

All were not happy when the foundations were laid. Some of the older ones were comparing the former days with these and the first temple with the new one, and they wept while others shouted. It is hard to get some people to have the forward look. Some of Israel looked longingly back to Egypt. Some of the Jews had become intoxicated with the glory of Babylon. Every missionary must meet the discouragement of converts returning to their idols. Every preacher will suffer pain of heart by the unfaithfulness of those who prefer to walk with the world. But amid all these discouragements it is possible to sing and shout so triumphantly that the voice of the quitter will not be heard.

Then there was organized opposition of a more serious type. Read Chapter IV. These undertook a scheming compromise. They wanted to join by bringing in their gods to share the glory with Jehovah. When they could not effect this, then in differing ways they tried to delay the work by luring the workmen into controversy and quarrel. But these men had become absorbed in a great task, and refused to be turned from their high purpose of building again the house of God in a waste land. The work did go on, and the temple was dedicated because the people had a mind to work.

OAMMON SEMINARY.

Epworth League Topic

AUGUST 25

By the Rev. J. W. Haywood, D.D.

DEVELOPING GOOD TASTE

We come now to the last of the series of topics concerning the movies. How can good taste be developed in anything? Well, developing good taste is, in the last analysis, a problem of developing good character. Taste is determined by one's whole character. If one is essentially a pig, he will love garbage, like pigs usually do. To insure good taste in the movies, and in all other things, one must do what the old Proverbist tells us to do: "Keep thine heart with all diligence."

In the July-September Quarterly there is a list of fine criteria by which we may judge the character of our movies. The list follows, with some slight modification of words:

A good movie

1. Will present a situation which real people meet.

2. Will solve the situation in a way that is true to life.

3. Will make goodness, not badness, attractive.

4. When dealing with evil, will show how it results in broken character and life.

5. Will stimulate you to live a richer, fuller, more useful life.

I have just one criticism to offer on this list. It makes no provision for the comic picture. A comic picture has no purpose but to amuse for the sake of the amusement. It means to furnish the laugh for the sake of the laugh. I believe there is a real place for a good clean comic whose only aim is that of producing merriment. There is a real ethical and hygienic value in clean, innocent fun.

MORRIS COLLEGE.

put the Atlantic Ocean into Lake Erie as force a youth into quarters too small for him.

It would be a show of wisdom if people dealing with youth would learn this simple truth. Even if youth is wrong, a clubbing is not the remedy except in the hands of a hard-boiled football coach or a First Lieutenant in the militia. A lad usually knows he is wrong when he is wrong. He does not admire the person who hits him when he is down. His very eyes betray his soul. They seem to say, "Please give a beaten fellow a lift." To such as frown on this method, let the simple answer be, "Authority is a tremendous asset in the quiver of one's power, but it is a very inadequate thing to use." It probably hurts the user more in its rebound than it does the victim of the shooting. It would do well for authority users to remember their youth. It might help youth to-day if their fathers went to school to the youth of yesterday.

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Three evenings of woven gold,
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Three days that were as commonplace
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Like some great sea upheaved with might
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When the Hebrews decided to try to be through with Egyptian bondage, they sought to get away with the king's consent. The religious plea was made. They requested of the king the permission to go a few days' journey into the wilderness to worship in such a way as they could not worship in Egypt. The king doubtless suspected them of some ulterior motive for the request; and so he did not grant it. Whether they knew it or not, the religious plea is always the most persuasive; and when it fails, hardly will any other prevail. At any rate, they tried no other, but took the bull by the horns and made their getaway without the king's permission. They told the truth: though they may have desired to go for other things, they did desire to go for worship; and the principality which they established consequent to their going was predominantly a religious one. It was established on a religious basis; and when purely political interests came to outweigh the religious ones, it ceased to be.

Similarly, when the Jews of Babylon prevailed upon Cyrus to permit their return to Palestine, the plea was again a religious one: they wanted to re-establish their religious community and rebuild the house of their God so that they might worship according to former customs and traditions. Had they asked permission to go to re-establish the monarchy, or a political commonwealth, most assuredly would this permission not have been granted. But without a doubt the more far-seeing Jewish leaders hoped and expected that the re-established religious community would sooner or later develop into an independent monarchy—even if not until their Messiah should come—the Messiah whom many of the prophets suggestively identified with David of old (Ezek. 34. 23, 24; 37. 24, 25; Jer. 30. 9; Hosea 3. 5). Among other possible things, this identification meant that the Messiah would be, as was David, a man after God's own heart, and therefore one whom God would bless as He had blessed David in re-establishing the kingdom in independence and security. But for the present they were to be only a religious community holding essentially the same political relation to the Persian empire as they would have held had they remained in Babylon.

And because it was everywhere assumed that this relation was to obtain between the re-established Jewish community and the Persian empire, it was relatively easy for the enemies of the Jews to hinder the rebuilding of the temple. Throughout the short reign of Cyrus the work on the temple would necessarily have been negligible, even had it not been for the embarrassment of these Samaritans. The country had to be built up so as to provide for the economic necessities of the people before much could be undertaken toward the erection of such a temple as they would have considered in reasonable keeping with the dignity of their religion and the glory and honor of their God. But when the Jews got ready to start building in earnest, a new king had ascended the throne. Cyrus' successor, Cambyses, was so unscrupulous that he was doubtless the king to whom the Samaritans wrote and secured permission to hinder the work of the Jews perforce. They offered to help the Jews rebuild, but their aid was refused. So they accused the Jews of some ulterior motive. The Jews fear, they reasoned, that we will be a hindrance to their bid for political independence since we are not of their race. And their accusation was not without some weight at the Persian court, where Cambyses was nervously suspicious of the security of his crown.

Now had the Jews not spurned their proffered assistance, all might have gone well for a time. They would probably have been able to erect a more imposing structure than they

did erect. But eventually this would have meant that this non-Jewish people would have had a controlling voice and hand in Jewish affairs. But the Jews meant always to remain strictly Jews, and as such to formulate their own policies and in every way handle their own affairs. They had no objection to others learning of God and making free-will offerings to God's house *through them*; but they were not willing that others should ever have any authoritative voice or hand in Jewish affairs. They had suffered much for their religion; and now, since blessings seemed sure, they were unwilling that others should come in and enjoy the fruit of their sufferings except as they themselves should serve it out to them. This may seem inexcusably narrow to us modern Christians, but I think that for those Jews to have acted otherwise would have been a rather short-sighted policy which would have permanently endangered the permanency of their religious traditions and practices.

So after an encouraging beginning the work of rebuilding the temple ceased until a new king ascended the throne. Cambyses' successor was Darius. And when he came to the throne, an empire-wide revolt threatened. But the change of administration was a signal for the Jews to begin again their building program. Information from their brethren in Babylon may have come to them concerning the sympathetic attitude of the new king; and it may be that they figured that the threatened revolt against Darius would create in him a practical disposition to friendliness. At any rate, Haggai and Zechariah took the lead in pointing out to their people the ripeness of the time to begin again the work on the temple. And the construction was rebegun apparently upon the assumption that should the Samaritans attempt again to block their program as they had successfully done under Cambyses (?), they would not be again successful. And their assumption was verified by the outcome. Darius gave his approval and encouragement. And within four years the temple was completed.

Of course, it was nothing like so fine a structure as Solomon had erected. But they did not have the means which had been at Solomon's disposal. And it did not take them one fourth so long as it took Solomon with all his conscripted labor and monies. These Jews put over a piece of work by far more heroic and voluntarily self-sacrificing than Solomon had accomplished. Out of his bounty he built, while out of their poverty they built. And during those years of watchful waiting they made all necessary preparation (a tedious

task under the situation) for the orderly administering of the temple services.
SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 25, 1929

"The Foundation of the house of Jehovah was laid"

(By D. D. Martin, D.D.)

When the exiles returned to Jerusalem, they found but a heap of ruins. They provided for themselves only temporary homes and places of business, and then began clearing the debris and laying the foundation for the house of the Lord. They were putting first things first. All life and all our undertakings should begin at the house of the Lord. Here is where the soul gets its poise and life its true inspiration for every worth-while undertaking. In every missionary enterprise God's altar is the first thing to establish with any people.

Neither did these Jew worshippers of Jehovah forget to worship and praise while the work was going on. They made strong the workmen with the spirit of song and sustained them with prayer. This has kept the fire burning in many hearts who would have been saddened and discouraged. Many missionaries and preachers on the front lines of Kingdom building would have fainted and surrendered but for the support of prayer and song. Seeking first the kingdom of God has added much to the lives of the burden bearers in building God's house in the waste places and neglected fields of earth.

All were not happy when the foundations were laid. Some of the older ones were comparing the former days with these and the first temple with the new one, and they wept while others shouted. It is hard to get some people to have the forward look. Some of Israel looked longingly back to Egypt. Some of the Jews had become intoxicated with the glory of Babylon. Every missionary must meet the discouragement of converts returning to their idols. Every preacher will suffer pain of heart by the unfaithfulness of those who prefer to walk with the world. But amid all these discouragements it is possible to sing and shout so triumphantly that the voice of the quitter will not be heard.

Then there was organized opposition of a more serious type. Read Chapter IV. These undertook a scheming compromise. They wanted to join by bringing in their gods to share the glory with Jehovah. When they could not effect this, then in differing ways they tried to delay the work by luring the workmen into controversy and quarrel. But these men had become absorbed in a great task, and refused to be turned from their high purpose of building again the house of God in a waste land. The work did go on, and the temple was dedicated because the people had a mind to work.

GAMMON SEMINARY.

Epworth League Topic

AUGUST 25

By the Rev. J. W. Haywood, D.D.

DEVELOPING GOOD TASTE

We come now to the last of the series of topics concerning the movies. How can good taste be developed in anything? Well, developing good taste is, in the last analysis, problem of developing good character. Taste is determined by one's whole character. If one is essentially a pig, he will love garbage, like pigs usually do. To insure good taste in the movies, and in all other things, one must do what the old Proverbist tells us to do: "Keep thine heart with all diligence."

In the July-September Quarterly there is a list of fine criteria by which we may judge the character of our movies. The list follows, with some slight modification of words:

A good movie

1. Will present a situation which real people meet.

2. Will solve the situation in a way that is true to life.

3. Will make goodness, not badness, attractive.

4. When dealing with evil, will show how it results in broken character and life.

5. Will stimulate you to live a richer, fuller, more useful life.

I have just one criticism to offer on this list. It makes no provision for the comic picture. A comic picture has no purpose but to amuse for the sake of the amusement. It means to furnish the laugh for the sake of the laugh. I believe there is a real place for a good clean comic whose only aim is that of producing merriment. There is a real ethical and hygienic value in clean, innocent fun.

MORRIS COLLEGE.

IMPERFECT IN ORIGINAL

Little Stories of Achievement

What the Churches Are Doing

Crystal Springs, Miss.—Mt. Zion Church is still spiritually alive. Sunday, August 4, was a high day. Eighty-two persons partook of the Lord's Supper. The day's collection amounted to \$22.50. Our Sunday school is growing, and we hope by the close of this quarter that we will have a full attendance. The Rev. Morgan, our pastor, preached a soul-stirring sermon.—Lennel Cumberland, Reporter.

Fort White, Fla.—Mikesville charge: The League at Bethlehem Methodist Episcopal Church is improving and on Sunday night, August 4, a very fine sermon was delivered by the Rev. Smith. The attendance was good during the day, and a neat sum of money was raised for World Service. We hope that our League will continue to improve, and pray that our church will continue to improve financially and spiritually.—Reporter.

Handsboro, Miss.—A very excellent program was rendered at Riley's Chapel, Sunday night, July 28, at 8 o'clock. A welcome address was rendered by Miss Lucille Rankin in behalf of the church, and response from the society by the Rev. Guyton. Invocation by the Rev. H. M. Rankin; duet by Mrs. Rosa Boyd and Miss Eli Graves. The Scripture lesson was read by the Rev. A. H. Latham. The speaker of the evening was introduced by the master of ceremonies, Mrs. E. M. Wells. The speaker delivered an appealing message.—Edward Smith, Reporter.

Rushville, Ind.—Sunday, July 28, was Rally Day for our Wesley Methodist Episcopal Church. The Rev. J. A. Walker, of Connersville, preached a splendid sermon, and his people were with him to help us make it a great day. This rally was planned and carried out from the start by the members of the church, led by Mrs. Ada Sorrel, who worked heroically though greatly handicapped by the serious illness of her sister. It proved a great success. Captains were Mrs. Mary Scott, Mrs. Rebecca Leonard, Mrs. J. D. Tracey. Total raised, \$181.89.—L. W. E. Watson, Pastor.

North, S. C.—Children's Day was observed on July 21 at Cannon Methodist Episcopal Church. The members paid as follows: J. Sistrunk, W. M. Pearson, B. Harth, F. Bay, J. Wright, F. Jordan, J. Harrison, J. McMichael, J. S. Miller, L. Crummell, \$1 each; J. Shivers, E. W. Rumph, E. H. Shivers, H. Sistrunk, F. McMichael, L. Crummell, L. McMichael, Mr. Lacey, David Martin, fifty cents each; T. Crummell, \$1.50; A. Rumph, \$1.50; St. Mark's Church, \$3.50; St. James Church, \$2.65; total, \$23.45. Amount raised from other sources, \$16.55; grand total, \$40.—The Rev. J. S. Miller, Pastor; J. D. Treadwell, Reporter.

Bristol, Va.—John Wesley Methodist Episcopal Church has lost one of its oldest members in the person of Mrs. Rachel Seals, whose funeral was held at the family home on Broad Street. The Rev. E. H. Forrest, pastor, was in charge of the service. Just a few more days now, and we will be host to the Annual Conference, which convenes here in October. Elaborate preparation is being made to make the meeting a success. The pastor has received a number of letters from out-of-town pastors regarding the program, and E. B. Brown has received letters concerning same from the laymen. Mr. I. A. Lilly, president of the Laymen's Association, met with the committee and mapped out the program, which was turned over to E. B. Brown for publication.—Reporter.

Macon, Miss.—The annual day of New Hope Methodist Episcopal Church was observed by our newly appointed pastor on July 28. The entire circuit received him gladly. Our beloved district superintendent and Bishop Jones made no mistake when they sent to Macon circuit the Rev. A. L. Hickman, who is highly cultured and able to take care of the job. We are glad to have him in

our midst, and the work is taking on new life. He has preached at the four churches, with members from each church being present. He made his round July 28 at New Hope Methodist Episcopal Church. Nearly three hundred people were present, and the Rev. Hickman preached two masterly sermons. He preached in the morning from Matt. 28. 19, and in the evening from Psalm 1. 2. Collection, \$32.87.—M. A. Frierson, Reporter.

Brighton, Md.—On July 14, a rally was held at Centennial Methodist Episcopal Church by the pastor in charge, with music by Sharp Street choir. At 2.30 P. M., song service was held; at 3.30 P. M., the Rev. Walden brought the message, accompanied by his choir. We had quite a spiritual time. The Lord's Supper preceded the reports on the rally, and the Lord was with us in pouring out His blessing, both spiritual and financial. The captains reported as follows: G. Awkward, \$33.24; Mrs. E. E. Nugent, \$30.82; Mrs. S. Powell, \$7.95; Mrs. Katie Budd, \$22.65; Mrs. S. Williams, \$15.50; Mrs. W. Lincoln, \$11.80; Mrs. Emily Waters, \$16.04; Mr. Dennis Kosh, \$6; other sources, \$2.34; collection for the day, \$145.34. Woman's Day will be held Sunday, September 8. Manager for rally, Mrs. Lawrence Williams.—The Rev. S. H. Brown, Pastor.

Boley, Okla.—On Friday night, July 26, Dr. Boyd W. Tucker, a returned missionary from India, gave to a crowded house a burning message concerning the people of India. Many of our membership expressed a desire and promised to do more for World Service. The Rev. Dr. Tucker's message will live long in the hearts of his people. We pray earnestly for him and his field. In connection with Dr. Tucker's address Friday evening, we were fortunate to have the Rev. Prof. Kelley Jackson, a late graduate from Garrett Biblical Institute, who spoke on education, largely in the interest of Philander Smith College, which is to be his field for service this year. His splendid address cannot be forgotten because of the many facts brought home to us. The young people were very much interested in Philander, and gave him a good hearing after services were over. We hope to have Prof. Jackson back with us again soon.—E. J. H., Reporter.

North Little Rock, Ark.—We enjoyed a high day in our rally at Adams Chapel Methodist Episcopal Church, Sunday, July 28. At 11 A. M. the pastor preached an excellent sermon from Matt. 20. 7. The Rev. Forbes, of the Primitive Baptist Church, brought us a vivid and gripping message. The Rev. Huelett and the Rev. George Collins caused us to soar into those imaginary realms under their magic eloquence. Sister Eliza Powell showered us with a message of good things, as she came representing our sister church, Lee's Chapel African Methodist Episcopal Church. Sister Lizzie Hall, of Lee's Chapel, acted as captain and raised \$6.11. Total for the day, \$11.25. The ladies prepared a number of baskets and had plenty of food for everyone. Bullocks Chapel Methodist Episcopal Church, from Marche, was well represented. Master Roy McBeth sang a beautiful solo, with little Master Morris at the piano. With fitting words of gratitude by the pastor the meeting came to a close.—Mrs. Clark, Reporter.

LaGrange, Ga.—Sunday, July 28, was a very high day in LaGrange. There was held a co-operative meeting of all the churches here at St. James Colored Methodist Episcopal Church, led by Mrs. A. B. Moore, of Warren Temple Methodist Episcopal Church. The Rev. J. J. Lewis, pastor of Leete Hill Methodist Episcopal Church, was the speaker of the hour. He spoke on "Negro Problems" to a large congregation. He said in part, "If the Negro's problems are to be solved, he must solve them himself, and when the Negro gets money, education, and property in abundance, his problems will be about over." He further stated, "I advise you to take care of your health, save your money, educate your children, buy your own homes, and treat all people right regardless of creed or color." These

are only a few of the many good things he said. The Rev. Lewis is a great power in this city and he is the preacher of the gospel, a keen thinker, a hard worker, and an orator of ability, and he has won the confidence and friendship of both races.—H. B. Turner, Reporter.

Tuscaloosa, Ala.—The work of the church in all departments from the beginning of the year has been deeply spiritual and of regular and steady growth. A desire on the part of our membership has been to put over the program of the church and continue to care for every interest of our Zion. The pastor, Rev. P. N. Kelley, and his membership launched a ten-days' meeting, beginning July 14. He had the help of the Rev. E. Mixen, of Birmingham, Ala., and the Rev. G. W. Brown, of Alexander City. Both rendered efficient service. The influence and power of this meeting were very great. The people came from far and near. There were ten additions to the church. The families of the church cared for the visiting ministers in a most excellent way. On July 14 the Rev. Dr. V. D. Jenkins, a member of the Atlanta Conference, preached a great and powerful sermon to an appreciative audience. Dr. Jenkins used the text, John 8. 16. This sermon will be long remembered by those who heard it. Collection amounted to \$75.—Mrs. Laura Murphy, Reporter.

Brooker, Fla.—On August 8 a basket feast was given at Brooker Methodist Episcopal Church in the afternoon, for the benefit of the five clubs that were to report on the following Sunday. Sunday school was held at the usual hour, with all teachers present. At 11.30 A. M. the Rev. B. E. Hall administered the sacrament, and at 3.30 P. M. all clubs reported. A prize was given by the pastor for the highest amounts raised. The first prize of \$1 went to Club No. 1, Sister M. E. Hall and Miss L. M. Hill; the second prize of 50 cents went to Mrs. Mattie Lee Malone, and the third prize, 25 cents, went to Miss Rosetta Hill. At 5.30 P. M. the League was opened by the president, Bro. James Gaskins. The topic for discussion was, "What shall we do with our Sundays?" opened by Bro. A. B. Hill, followed by Bro. W. L. Hill and others. Each new officer made brief remarks, namely Mrs. Mattie L. Malone, Mr. Lee Ross, Mr. Albert Hill, Mrs. A. Roberts. This was a day of success for our church. The collection amounted to \$30.—The Rev. B. E. Hall, Pastor; L. M. Hill, Reporter.

Nashville, Tenn.—The fourth Sunday, as usual, was observed as Temperance Day in the Sunday school, with Mrs. Martha Lindsey in charge. She always has a short discussion by some speaker on temperance, and there is always some worth-while information given to the young people, especially the boys. At 11 A. M. our pastor, Rev. H. P. Gordon, delivered one of his well-prepared sermons. At 3 P. M. the American Woodmen had their annual sermon delivered at Gordon Memorial by the pastor. Their membership is greatly increasing. Two of our young preachers were present with Copper's Chapel on Monday night; they were Bros. D. M. Grisham and L. Alexander. Both are active in the work of the Master. We also have the pleasure of announcing the marriage of Miss Lillian Dixon to Mr. Ivory Johnson on November 28, 1929. Announcement and reception occurred on July 29. We are progressing nicely with our building and hope to go into our Sunday-school department on the second Sunday. We are planning a great day. All departments are doing well financially toward the building fund. We ask your prayers for our success.—Mrs. Georgia Williams, Reporter.

New Edinburg, Ark.—The month of June was a very pleasant month for the New Edinburg charge. At 11.30 A. M. the first Sunday, Rev. J. H. Oliver preached to the delight of all his hearers. Collection, \$4.60. At 7.30 P. M., he brought us another great sermon, and the collection at this hour was \$8. On the second Sunday in June we witnessed a spiritual feast. Our district superintendent, the Rev. W. C. Rivers, was at his best. Sixteen souls were added to the church. Collection, \$61.55. On the third Sunday the Rev. J. H. Oliver met his waiting congregation at Elbethel Methodist Episcopal Church. At

9.30 A. M., Sunday school was conducted by the superintendent, Bro. Mark Tolphree; at 11.30, the sermon was delivered by Rev. Oliver. The climax was reached at 7.30 P. M., when we witnessed a spiritual feast. Total collection, \$20. On June 23, all who could conveniently do so, met at Mt. Ollie church. Sunday school was conducted at 9 A. M. by the superintendent, Bro. J. Marks. The sermon at 11.30 A. M. was delivered by the Rev. Oliver. Collection for the day amounted to \$11. Total number of members who joined the church in June was seven. Total money raised, \$100.55.—Reporter.

Cincinnati, Ohio.—Calvary Methodist Episcopal Church has finally arrived at the practical closing of her most difficult business affairs. The bringing in of all her mortgage notes, holdings from the sale of her old church, Carlisle and Cutter, and the site for her new church on Eighth and Cutter, all of which were in the hands of a private individual with power of attorney, in which case the board of trustees was considerably handicapped for the past two and one half years in the performance of the duties which devolve mainly upon them. The rearrangement of the program so as to bring all the work of the Methodist Episcopal Church in the West End in a group of buildings adjacent to the church, together with the housing of the minister's family, all of which involved the sale of the former Esther Home to The Woman's Home Missionary Society as a friendship home for colored girls, and the transfer of the day nursery from Fourth Street to the Mothers' Memorial Club Building on Seventh Street, and now the disposition of the Fourth Street property, formerly the Friendship Home, carried the administrative department of the church into very trying and intricate problems. After approximately thirty months of careful and painstaking efforts, the holdings of the congregation are properly vested in a trust fund, established as per the Discipline of the Methodist Episcopal Church. All misunderstandings and apprehensions have been allayed. The program of repairs upon the church building, calling for the expenditure of something like \$1,500; the conduct of a summer vacation Bible school all completed; the debts of the church paid up to date; the benevolences in advance of any previous year; the official board granted the pastor, Rev. Dr. D. D. Turpeau, a well-deserved vacation of one month, beginning after the first Sunday in August, and lasting until the first Sunday in September.—Reporter.

Cleveland, Ohio.—St. Paul Methodist Episcopal Church: The Rev. and Mrs. A. L. Holland were agreeably surprised on Wednesday night, July 10, when a large crowd of the parishioners stood on the front porch and suddenly began to sing in the darkness, "There Shall Be Showers of Blessings." The Rev. Holland walked timidly to the door and, upon opening it, a large crowd of members and friends walked in and, singing as they marched, placed twenty-five dollars' worth of choice groceries on the dining-room table, and several dollars in cash. The pastor then responded by singing, "Praise God, from Whom All Blessings Flow." There was a truly enjoyable evening spent at the parsonage. And still more surprising to the Rev. Holland and wife was a similar happening, only two weeks later, Friday night, July 26, when the members and friends brought in even more cash and more groceries than the first surprise. It is truly a good thing to be a Methodist preacher. The following children were baptized after the program on Children's Day night: Burtume Davis, Regan Powell, Elmer Ivey, Leona Leafie Holland, William Henry Ivey, Vincent Hill Holland, Bernard Davis, Thelma Davis, Harold Davis, Ruth Elizabeth Holland, Laura Allen Anthony, and Herman Clarence Holland. Mrs. Blanche Upton and Mrs. Sadie Dortch assisted in the baptism. Sunday, August 4, was Woman's Day. There were three services, all of which were conducted by the women of our church. Mrs. Edna Lee, of Mt. Pleasant, preached at 11 A. M.; Mrs. Irene G. Morrow, of St. John's African Methodist Episcopal Church, preached at 3 o'clock. Vocal solos were sung by Evangelists Mrs. Ruth Bond and Mrs. Frances Hampton, all of the St. John's Church. Mrs. Hampton preached at 7.30 P. M. One soul

remained to pray, and a neat sum of \$80 was realized. Helpful addresses were delivered by Mrs. Sanford Davis, of New London, Ohio, and Mrs. J. V. Goodman. Mrs. Edna Lee,

master of ceremonies; Mrs. Wm. Simmons, commander-in-chief; Mrs. Sarah Dark, Mrs. Beattie Ivey, Mrs. Eva Everett, committee.—Reporter.

District Activities

District Rounds

SAVANNAH DISTRICT

Fourth Round.—Hagan, August 24-25; White Oak-Jefferson, August 31-September 1; St. Marys, Woodbine, 7-8; Reldsville, 14-15; Mt. Vernon, Ailey, 21-22; Vidalia, 28-29, at Cobbs Creek; Waynesville, Sterling, October 5-6, 11 A. M. at Clay Hole, 8 P. M. at Brookman; Baxley, 12-13; Palen, 19-20; Jesup, 26-27; Mt. Zion, November 3-4; Brunswick, Grace, 10-11; Arco, 10, 3 P. M.; Speedwell, 17-18; Asbury, 24-25.

Dear Brethren: We are nearing the close of our Conference year. Please check up on your World Service, Education, Conference Claimant, Episcopal Funds, General Conference Expenses, Minute Money, and Southwesterns, and you will see what little has been done and what remains yet to be done. We owe it to ourselves as well as to our bishop to see to it that each charge brings up its entire quota. I plead with you to begin now and don't let up until the work is done. Every pastor is expected to come to the Annual Conference, at Greenville, Ga., Dec. 5, with all claims in full.—S. D. Bankston, District Superintendent, 628 W. 39th St., Savannah, Ga.

WAYCROSS DISTRICT

Fourth Round.—Forsythe, August 31 and September 1; Barnesville Circuit, 7-8; Unionville Circuit, 14-15; Macon, 18-19; Waycross, 20-22; Blackshear, October 4-6; Patterson Circuit, 12-13; Waycross Circuit, 19-20; Folkston, 26-27; Astoria, November 2-3; Valdosta, 8-10; Cordele, 16-17; Maynor, 28-29.

Brethren: If you have worked hard and planned well it will be evidenced by your reports. So meet us at the Conference with a round report, push every interest, use well these remaining weeks.—D. R. Cooper, District Superintendent, 1301 Wadley St., Waycross, Ga.

Quarterly Conferences

McCOMB CITY, MISS.

July 27 and 28 were high days at St. Paul Methodist Episcopal Church. The third Quarterly Conference was held, with the district superintendent presiding. A large number of

officers was present. On Sunday morning, at 9.30 o'clock, Sunday school was conducted by Dr. G. W. Coleman. Three strong sermons were delivered by the superintendent. We raised during this Quarterly Conference \$26.12, and paid the superintendent in full.—D. Huston, Reporter.

PONTOTOC, MISS.

Our third Quarterly Conference was held July 27, 28 at Usa Valley Methodist Episcopal Church, with the Rev. A. G. Cole, district superintendent, in the chair. The general condition of the work was reviewed and reports received. We were pleased to have with us Prof. Adolph Bell, who came as a representative of Rust College. As a result of his visit several of our young people pledged to attend that institution the next school year. The district superintendent preached two inspiring sermons which were enjoyed by all present. The collections were as follows: Usa Vally, \$7; Toccopola, \$10.25; McDonald, \$22.62. Total for Pontotoc charge, \$39.87.—John L. Glenn, Pastor.

WEST ENTERPRISE, MISS.

The third Quarterly Conference was held at Mt. Jordan Methodist Episcopal Church, July 10, 1929. After a delightful dinner, served by the ladies of the church out in the grove, at 2.30 P. M. we assembled in the church and, after a lively devotion, remarks were made by the pastor, and the district superintendent, Dr. E. A. Wilson, took the chair. We were all delighted and grateful over the presence of our superintendent, who had been absent for some time on account of illness. The business of the Conference was dispatched in a splendid way. A large number of officers was present and rendered written reports. The pastor's report showed an increase along all lines, and the district superintendent was paid in full. Total raised, \$42. Dr. Wilson being unable to preach, the pastor delivered a wonderful sermon; subject, "Come out from among the stuff." The district superintendent, assisted by the pastor, administered the Holy Communion to seventy-five persons. This was indeed a glorious Quarterly Conference. Bro. C. F. Jackson was recommended for license to preach.—The Rev. C. M. Webb, Pastor; Mrs. D. A. Houston, Reporter.

Reports of District Conferences

ATLANTIC DISTRICT

The ninth annual session of the Atlantic District Conference, Sunday-school and Epworth League Convention, South Florida Conference, convened with Trinity Methodist Episcopal Church, Sanford, Fla., July 24-28, 1929, with the Rev. D. W. Demps, district superintendent, in the chair, and the Rev. Wm. Brown as pastor. Promptly at 8 P. M., Wednesday, the Conference was called to order by the superintendent, who conducted a part of the devotional services, the message being brought by Dr. J. A. Simpson, the ex-district superintendent. The Lord's Supper was administered by the superintendent, assisted by Dr. J. A. Simpson, the Revs. W. T. Collier, W. Pericles Pickens, and the pastor. A large number of ministers and laymen partook of the supper.

Organization: The following officers were elected: The Rev. T. A. Huger, secretary; Mrs. G. W. Alexander, assistant; Dr. J. E. Emanuel, treasurer; Miss Estella Martin, assistant; the Rev. George W. Alexander, statistician; the Rev. C. B. Higga, assistant. Reporters: to the State papers, Mrs. G. W. Alexander; local papers, the Rev. A. J. Coulter; Southwestern Christian Advocate, the Rev. W. P. Pickens.

The welcome program was rendered on

Wednesday evening by the local church, Prof. P. W. Spears acting as master of ceremonies. A brilliant speaker himself and finely trained in some of the best colleges of the South, he brought life and light to the occasion. Dr. C. Brewer spoke for the city churches, and Dr. E. D. Strickland for the local church. The fine choir, under Mrs. E. D. Strickland as pianist, rendered excellent music. A sermon followed. Dr. J. A. Simpson, twenty years in Africa, brought two very illuminating Bible talks to the Conference. He is a walking encyclopedia on the Bible.

Notwithstanding the depressed conditions of South Florida, followed by the sickening "fruit fly," and the alarming conditions brought on by the closing of banks all over this section, the reports from pastors, Sunday-school superintendents, presidents of Epworth Leagues, and all departments of the church, showed that they were not a whit behind last year's reports. The district superintendent made his initial report for the six months' work, which showed that he was not an infant but a giant in the work. It portrayed a careful survey of the district had been made and the work was well in hand. This report called forth much applause and encouraging remarks. The World Service, endowment, and other Conference reports measured up in a

fine way. Bethune-Cookman College endowment led any previous year for the first six months. The pastors and laymen are taking hold as at no time in the Conference's history.

The addresses measured up to any year previously. Dr. H. W. Bartley, district superintendent of Jacksonville District, Florida Conference, delivered two very informing and inspiring addresses to the Conference. As a gifted orator, he electrified the whole audience. On Friday night, as Educational Night, Miss Josie W. Roberts, field agent for Bethune-Cookman College, spoke very informingly and inspiringly on the work of the college. "The Challenge of Bethune-Cookman College to the South Florida Conference," was the subject of an illuminating address delivered by the Rev. W. Pericles Pickens. Dr. Z. J. Jerry spoke very ably on "The Evils of Segregation." Fine sermons were delivered by the following ministers: Wednesday night, the Rev. C. B. Higgs; Thursday night, the Rev. G. T. Tyer; Friday night, Dr. H. W. Bartley; Saturday night, the Rev. Albert Stone. At 11 A. M., Sunday, Dr. Demps preached a great sermon. At 8 P. M., Dr. Simpson preached wonderfully. At 8 P. M., the closing sermon was preached by the writer. Many well-prepared papers were read before the convention, among which was "Is Crime On the Increase? If So, How Can We Check It?" by Mrs. O. M. Strickland. This was a masterpiece.

The Woman's Home Missionary Society, led on by Sisters Z. J. Jerry, S. E. Thompson, G. T. Tyer, et al, met on Friday afternoon and rendered an excellent program, made some collections, and elected district officers. Mrs. Wolf, talented wife of Mr. Wolf, the Y. M. C. A. secretary (white), demonstrated on the resurrection of Christ.

In the basement of Trinity Church is where the Conference was entertained. Nowhere have we been better cared for. The meals were finely prepared and served. The pastor; the Rev. Brown, and good people spared no pains in caring for us. Memorial services were held in memory of the Rev. Dr. W. R. Stephens on Sunday; Dr. Coulter presided. A new stone parsonage was erected during these six months of the pastor's stay. It has modern conveniences. Dr. Demps has made a great district superintendent for this district. The next session goes to Stewart Memorial, Daytona Beach.—W. Pericles Pickens, Reporter.

BLUEFIELD

The Bluefield District Conference met at John Stewart Methodist Episcopal Church, Bluefield, W. Va., July 17-21, with the district superintendent, Dr. B. J. Martin, in the chair. The holy communion was given by the district superintendent, assisted by the Revs. I. R. Hill and Thomas G. Howard.

The Conference was then organized. The Rev. W. R. Burges was elected secretary; the Rev. Thompson Hendricks, reporter to the Southwestern; the Rev. H. Wesley Manning, reporter to the Daily News; the Rev. W. L. Sanders, acting agent for the Southwestern Christian Advocate; R. D. Washington, statistician.

The Rev. Thomas G. Howard, entertaining pastor, with his fine membership, took pleasure in making it pleasant and comfortable for those who attended the Conference.—Thompson Hendricks, Reporter.

CORPUS CHRISTI DISTRICT

The third annual session of the Sunday-school and Epworth League convention in connection with the District Conference of the Corpus Christi District, convened at St. Paul Methodist Episcopal Church, July 28-28, 1929. Devotions were conducted at 9.30 A. M. by the Rev. C. W. Franklin, district superintendent, who also administered the Lord's Supper, assisted by the elders, after which organization took place. The business session of the Conference was entered into with much enthusiasm. It was the consensus of opinion that it was one of the grandest openings that was ever held in the Corpus Christi District. During the following sessions the same amount of interest was manifested as in the beginning.

On Wednesday morning, long before the hour of opening, delegates could be seen wending their way to the seat of the Conference. The Rev. W. M. White, pastor-in-charge,

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Cleveland-Columbus.....	Akron, Ohio.....	Aug. 14-16.....	I. Garland Penn, Jr.
Waynesboro.....	Statesboro, Ga.....	Aug. 14-18.....	W. H. Odum
Memphis (2d section).....	Memphis (Memphis), Tenn.....	Aug. 14-18.....	L. A. Armstrong
Gainesville.....	Gainesville, Ga.....	Aug. 14-18.....	N. J. Crolley
Hot Springs.....	Paraloma, Ark.....	Aug. 14-18.....	W. C. Rivers
Alexandria.....	Winchester, Va.....	Aug. 14-18.....	J. U. King
Sedalia.....	Joplin, Mo.....	Aug. 14-18.....	E. F. Pate
Holly Springs.....	Ripley, Miss.....	Aug. 20-23.....	A. G. Cole
North Baltimore.....	Baltimore, Md.....	Aug. 20-25.....	Geo. E. Curry
Starkville.....	Tibbee, Miss.....	Aug. 20-25.....	D. Green
Paris.....	Paris, Texas.....	Aug. 20-25.....	W. L. McDonald
Clarksdale.....	Drew, Miss.....	Aug. 20-25.....	C. W. Butler
North Baltimore.....	Baltimore, Md.....	Aug. 20-25.....	Geo. S. Curry
Meridian.....	Philadelphia (Gt.), Miss.....	Aug. 21-25.....	D. L. Morgan
St. Louis.....	St. Louis, Mo.....	Aug. 21-25.....	G. D. Hancock
Rome.....	Carrollton, Ga.....	Aug. 21-25.....	C. L. Johnson
Florence.....	Marion, S. C.....	Aug. 21-25.....	R. F. Harrington
Ocala.....	Hawthorne, Fla.....	Aug. 22-25.....	F. E. Welch
Washington.....	Upper Marlboro, Md.....	Aug. 22-Sept. 1.....	R. F. Coates
Topeka.....	Topeka, Kan.....	Aug. 22-Sept. 1.....	A. Talbert
Little Rock.....	Clarendon, Ark.....	Aug. 22-Sept. 1.....	W. S. Sherrill
Cincinnati-Lexington.....	Winchester, Ky.....	Aug. 22-Sept. 1.....	L. E. Jordan
Philadelphia.....	Bridgeton, N. J.....	Oct. 1-3.....	W. C. Thompson
Wilmington.....	Dover, Dela.....	Oct. 15-17.....	D. H. Hargis
Easton.....	Ridgeley, Md.....	Oct. 22-24.....	Wm. J. Helm

spared no pains in making it pleasant for all present. The following persons were elected reporters to the press: Mrs. Larrimore, City Tribune; J. B. Whitby, the Southwestern Christian Advocate. The district superintendent, Rev. J. W. Franklin, spared no pains in admonishing the Conference as to what was expected of them as a new district. The spirit of the Conference ran high and continued to increase during the various sessions.

There were excellent remarks made by the pastors of other denominations. We had welcome addresses from St. Paul Methodist Episcopal Church, the Free Mission Baptist Church, and the Missionary Baptist Church. On Friday night Prof. Wheatley, of Samuel Huston College, delivered an able address to an appreciative audience. Amount raised for the college was \$57. The subject "Leadership" was ably discussed by Prof. W. A. Whitby, of Gollad.

Sunday was a high day with us. The district superintendent preached at 11 A. M.; the Rev. H. O. McCutchin, of Kingsville, at 3.30 P. M., and the Rev. R. W. Allen, of Gollad, at 8.30 P. M. Each one left with us a great message.

We wish to thank the district musician and the local choir for the beautiful music rendered throughout the Conference. This District Conference made history, as it was one of the best we have ever had.—Reporter.

KNOXVILLE

The forty-ninth session of the Knoxville District Conference was held at Tate Chapel, Greenville, Tenn., July 10-14, the Rev. F. D. Johnson, district superintendent, presiding. The Rev. J. E. Harris delivered the opening sermon. Communion was administered by the superintendent, assisted by the Revs. J. C. Sherrill, J. A. Pickett, James Tinner, and the Rev. Mrs. Brice. Most of the Conference members were present and a large number of local members participated in this important feast. Miss Hannah Harmon was again chosen secretary; Mrs. Cordella Kyle, assistant; the Rev. L. N. Hamilton, statistician. Reporters and various committees were appointed. Thus began the work of one among the greatest Conferences of the Knoxville District. Reports from each charge showed great improvement had been made since the Annual Conference. Rev. F. D. Shockley preached the morning sermon and at night the welcome address was delivered by the mayor, the Hon. D. P. Mason; in behalf of the city churches, the Rev. J. H. Fort; for the citizens, Miss Viola Palmer; local church, Mr. James Sanderback; response the Rev. L. N. Hamilton.

After the welcome addresses and response, Mr. M. W. Boyd, of Morristown College, thrilled the Conference with a great message as to the great work being done at that school. We were made to see and know as never before our duty to that great beacon light of our Conference. In this masterly address of Mr. Boyd's we were permitted to stand at the center of the system and see the waning way of the life of this great man, Dr. J. S. Hill, who for nearly fifty years has sacrificed himself, so that we may have this

great beacon light on a hill in Morristown in the bounds of our Conference. Each one of the Conference members pledged anew our support to this great institution of learning. Dr. Hill on his return from the Pulaski District Conference, gave the Conference a great address.

The Conference literary program Friday night, made up of Conference delegates and local talent, was a grand affair. Many thanks to Mrs. H. S. R. Dykes and Mrs. Cordelia Kyle, the directors of the program. A delightful banquet was tendered the Conference by the local church. We were grateful to have the privilege of meeting once more at this historic church, where fifty years ago the East Tennessee Conference was organized at Greenville, Tenn. At the roll call our hearts were saddened when the Rev. W. A. Webber, who was ill, did not answer. He with his own hands made it possible that Greenville Church was rebuilt. Prayer was offered by the Conference for this great man and for his recovery.

Among the visitors was our own Dr. L. H. King, editor of the Southwestern, who thrilled us with a great message. Under the leadership of our district superintendent, the Rev. F. D. Johnson, the Knoxville District has made splendid progress. We thank the Rev. and Mrs. S. A. Downs and good members for their great entertainment of the Conference. The Rev. J. A. Pickett preached on Sunday morning; the Rev. McBrossie preached at 3 P. M., and the writer brought the closing message at night.—H. S. R. Dykes, Reporter.

OKLAHOMA DISTRICT

The Oklahoma District Conference held its third session at Guthrie, Okla., July 16-21, 1929. A large majority of the delegates were present at the opening session. Tuesday evening, devotions were led by the Revs. Dudley Smith and J. D. Gibson, after which the local church at Guthrie gave to the Conference a splendid program. We received a hearty welcome from the churches of the city to the homes of the community and city. The keys were presented by Judge Anderson, who represented the mayor. The Rev. W. H. G. Rowe, of Anadarko, gave a hearty response in behalf of the Conference.

Wednesday morning, as every morning thereafter our devotions were led by Dr. B. W. Tucker, and along with it a masterly sermon by Dr. J. B. McDivitt, pastor of the Methodist Episcopal Church of Guthrie (white), and Dr. Tucker, a missionary from India, representing the Board of Foreign Missions of the Methodist Episcopal Church. At 9.30 A. M. the business session began with the district superintendent, Dr. J. H. Ellis, presiding. R. M. Hardiman was elected secretary; W. H. G. Rowe, statistician; the Rev. Paul Prewett, treasurer. Following the organization, the reports from pastors, unit leaders, and district stewards were made. Dr. Ellis, with his careful direction and earnest labor, had brought all reports down to a concrete form. Wednesday afternoon there were many helpful discussions on evangelism, stewardship as an aid to evangelism, the local World Service Council, the World Service roll call and its help to the local church. Wednes-

day evening was given over to Philander Smith College. Dr. O. B. Chassell and the Rev. Prof. Jackson brought to us a new Philander, made possible by our immediate aid.

Thursday morning the session began with renewed strength and vigor, which continued throughout the day. The general theme of the morning was "A Well-Organized Church," "Evangelism," and "World Service," brought to us by the Rev. Leroy Fields, the Rev. M. S. Johnson, and Dr. B. W. Tucker. Dr. J. D. Nelson, M.D., of Oklahoma City, gave a masterly lecture on "Foods and Their Relative Values to the Body." The afternoon was given over to the women's work. Mrs. E. J. Hardiman and Mrs. P. Ecton led the devotions. At 2:30 the meeting opened for business with Mrs. L. J. Howard presiding. The president's report for The Woman's Home Missionary Society was encouraging. The president of The Woman's Foreign Missionary Society, Mrs. J. H. Ellis, heard reports from her group, following Mrs. M. E. Scott, president of the Ladies' Aid Society. A play, "The Slave Girl," sponsored by Mrs. J. H. Ellis, was rendered on Thursday evening to the delight of all present. Friday morning the church school, under leadership of Mrs. Blanche McFall, and the Epworth League, under Miss Clara Johnson, had good reports. The display of charts was very inspiring. The oratorical contest was held Friday evening (subject, "Prohibition"), sponsored by Mrs. Blanche McFalls. Splendid music was rendered by the Epworth League, Miss Clara Johnson, leader. Mr. T. G. Franklin, of Tulsa, won the oratorical contest prize for himself and the church.

Business of the Conference was concluded on Saturday morning with the presentation of the district parsonage and the giving away of a Ford car by Dr. I. W. Young and Mrs. Blanche McFalls. With this plan we hope to put the district parsonage over the top.

Sunday was a high day in Zion. Dr. J. B. McDivitt gave us another soul-stirring message. The Conference closed with greater zeal and more vim for more effective work. The Rev. Jackson, the pastor of our church at Guthrie, did his best to give us a royal entertainment. The people of Guthrie made it so pleasant in their homes for us that we desire to return again.—R. M. Hardiman, Reporter.

WILMINGTON

The Wilmington District Conference of the North Carolina Conference convened in the Methodist Episcopal church, Goldsboro, N. C., July 24-26, 1929. District Superintendent Phelps called the Conference to order at 11:30. The Rev. T. C. Frazier was presented and delivered a very fitting message from God's Word, found in John 4: 23, 24. Bro. Frazier set a very high standard, which was maintained throughout the sessions of the Conference. Dr. J. S. N. Tross, of the African Methodist Episcopal Zion Church, made a splendid welcome address to the Conference. The speaker made his address of welcome in the afternoon instead, because he had to leave Goldsboro on the first train out on account of his recent appointment at Pittsburgh, Pa. Dr. L. H. King, editor of the Southwestern Christian Advocate, ran in only for a short period, but everyone was richly paid for the two inspirational addresses delivered by him. Bringing the Southwestern Christian Advocate to the point of self-support is not a mere fad with Dr. King. Our hearts were thrilled with the earnestness of his message; so much so that the Wilmington District set apart August 25 for an accounting of new subscriptions for the paper.

Strong sermons were preached each day by the following ministers: S. F. B. Peach, J. C. Rush, C. L. Gidney, and Prof. Robert N. Brooks, of Gammon Theological Seminary. Visiting ministers of Goldsboro were as follows: M. M. Patrick, of the African Methodist Episcopal Church; J. W. Jones, of the African Methodist Episcopal Zion Church; the Rev. Flanagan, of the Christian Disciples Church, and the Rev. Joiner, of the Baptist Church. Dr. R. W. Winchester, a member of the World Service Commission, addressed the Conference on World Service. The Rev. D. L. Thomas took care of the subject "Evangelism" in a nice way. Prof. R. N. Brooks, of Gammon Theological Seminary, gave a very profitable address to the supply pastors.

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INFORMATION—Address Edward N. Wilson, Registrar, Morgan College, Baltimore, Md.

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DAVID D. JONES, *President*.

The Rev. J. L. Alford, the entertaining pastor, and the good people of Goldsboro gave the entire delegation as fine entertainment as could have been given anywhere. The growth of our work in Goldsboro is very perceptible. The choir, under the leadership of the organist, is very attractive indeed. If such leadership can be kept in Goldsboro, we will have a strong church there in the near future.—A. G. Jenkins.

NEW YORK DISTRICT EPWORTH LEAGUE AND CHURCH SCHOOL CONVENTION

The Epworth League and church school convention of the New York District, Delaware Conference, was held in St. Mark Methodist Episcopal Church, Montclair, N. J., July 2 and 3, with the president, Mr. C. G. Taite, in the chair. After the usual procedure of organization, appointment of committees, and roll call, the president delivered the annual address. The welcome addresses on behalf of the church, by Mr. G. Green; on behalf of the local church, by Attorney W. P. Allen, and on behalf of the city of Montclair, by Mayor C. G. Phillips, as well as the response by Mrs. M. A. R. Camphor, were ably given. The devotional addresses, given by the Revs. J. N. Bollen, A. L. Martin, J. A. T. Foust, B. A. Arnold, were truly inspirational as well as provocative of thought. The leaders of the devotional exercises were the Revs. C. S. Sprigg and H. T. Johnson, and Mr. Hiram Pennwell.

The following subjects were discussed during the convention: "The Debt of Age to Youth," by the Rev. M. A. Thompson, district superintendent; "The Function of the Church School in Preparation for Christian Leadership," by Mr. J. N. Williams; "The Church As a Greater Stimulation to the Church

School," by Miss Rebecca Williams; "League Problems and Possibilities," (a) Intermediate, Mrs. Alice McDonald, (b) Junior, Mrs. Addie Berry.

The address of Dr. A. J. Mitchell, on Wednesday evening, was well received by an appreciative audience. Fraternal greetings were brought by the Rev. R. W. Cheers and the Rev. W. A. T. Miles, representing respectively the Salisbury and Wilmington Districts. The Rev. W. A. Hubbard, of the New York District, gave the response. The music of the convention was looked after by the convention chorister, the Rev. C. E. Kincade; convention pianist, Mrs. Alice McDonald, and the young people's choir of St. Mark's Church.

Wednesday afternoon the convention had a delightful outing at Eagle Rock, N. J. St. Mark, as host, the Rev. J. W. Jewett, pastor, lived up to its reputation in taking care of the convention. Next year this convention of Leaguers and church-school workers will assemble at Burlington, N. J., Mr. C. G. Taite, president, and the Rev. B. A. Arnold, pastor.—C. E. Kincade, Reporter.

VICTORIA DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

The Sunday-school and Epworth League Convention convened in Webster's Chapel Methodist Episcopal Church, Victoria, Texas. July 23-28, 1929, the Rev. W. M. Ellison, district superintendent, presiding. The Lord's Supper was administered by the district superintendent and elders to sixty-five persons, after which the roll was called and every charge on the district either reported paid in full or in part for their World Service quota. Tuesday night Dr. S. E. Jones and his good folks welcomed the convention in a splendid way. The Rev. A. Brown, one of the West Texas Conference's most active re-

tired ministers, had charge of the devotional services throughout the session and rendered Superintendent Ellison and the entire body very valuable service.

The Rev. J. H. Marshall was dean for the institute work, with the following coworkers: The Rev. L. L. Haynes, life service; Prof. W. M. Menkins, Bible study; Dr. S. E. Jones, evangelism; the Rev. D. F. Vance, stewardship, and Mrs. O. A. Kitchen, recreation. The Rev. W. M. Ellison, district superintendent, is truly a man of the hour. He so arranged that every department did its own work to a finish; even the devotions were of a very high order and inspirational as well. Great sermons were preached by the Revs. A. M. Mallory, T. H. Bryant, J. N. Hoocy, A. C. Holden, and W. M. Mosely. Visiting the convention were the Rev. S. D. Mosely, district superintendent of San Angelo District; Dr. Ellis, of the Baptist Church, Victoria, Texas; Prof. J. W. Frazier, of Samuel Huston College; the Rev. C. E. Whitaker, district superintendent of Austin District.

The local church rendered a splendid program for Samuel Huston College Friday night, with Dr. A. R. Branch master of ceremonies, at which time Prof. Frazier put up some very stubborn facts for our Conference school, and at the close of the program \$101.58 was laid one the table. One hundred dollars had already been turned in for area council expense.

Sunday, at 9.30 A. M., Mrs. P. E. Haynes, district Sunday-school superintendent, taught the model Sunday school in a very simple way, at the close of which the Sunday schools of the district contested for the district banner. The Victoria Sunday school raised the highest amount and received the prize. At 11 A. M. the Rev. Mrs. C. M. Farmer, recently of South Atlanta, Ga., preached to a crowded house. At 3 P. M. the Rev. L. L. Haynes preached out of his very soul, and at 8 o'clock Mrs. Farmer again came before a capacity audience and held her hearers in the spell of the gospel of Jesus Christ. Dr. S. E. Jones and good folks put themselves on record in the entertainment of the convention. Mrs. O. A. Kitchen truly taught recreation, which furnished laughter for all. Mrs. P. E. Haynes, superintendent of Sunday schools, found joy in her work. Mrs. F. L. Brownlow, district president of Junior Leagues, made a splendid report. Miss W. V. Collier, district Epworth League president, reported an increase over 1928. Mrs. C. E. Prince, president of the District Art Work, displayed some beautiful art work.

Thus a very inspiring convention passed into history. The next session goes to Wharton, Texas.—The Rev. D. F. Vance, Secretary and Reporter.

Special Notices

All delegates attending the Meridian District Conference should come in cars if possible. Those who come on train should come to Philadelphia, Miss., on Wednesday, August 21. We plan to meet the train at 1.50 o'clock. Since the seat of the Conference is in the rural, it would be quite an advantage to us should you plan and come at this specified time. If you find it impossible to come on this day, card me at Rio, Miss., Route 1.—J. R. Kersh.

The school of music fostered by Gulfside Association at Waveland, Miss., will open August 26 and close September 2. The purpose of this school will be to promote the appreciation of music as a factor in the work and worship of the church and to make this factor more worthy and effective. The course will consist of a textbook, demonstrations in hymn singing, lectures, and discussions. The services of Prof. Osceola Blanchet and Dr. L. B. Landry as lecturers have been secured. This school is conducted by Mrs. W. G. Alston, assisted by Mrs. George H. Nelson and Miss Althea Landry, of New Orleans. Each pastor is asked to send at least one member of the choir or church for this one week of study. Let us urge you to do so. A nominal fee of \$1 for registration and \$1 per day living expenses will be charged.

President Hoover's Administration, So Far

(Continued from page 642)

schedule to be submitted to Congress. There have been some vigorous argumentative contests in the committee rooms. As a result of these sectional interests, the support which the national elections seemed to promise Mr. Hoover has been tested and diminished. Such farm advocates as Senators Borah and Brookhart, who were ardent Hoover supporters in the pre-election campaign, turned against the President in his opposition to the debenture program, which proposed paying a Government bonus on such agricultural products as might be exported from this country in the future. The split on this question was reflected to a considerable extent in the whole "farm bloc," a number of whom supported the President.

Former administrations have been accused of being under the domination of the "Industrial East." The West has been watching the present one to see what Mr. Hoover's attitude would be. It will be recalled that the industrial and financial leaders of the East, especially the Wall Street group, were not in favor of Mr. Hoover's nomination because they had no assurance of their ability to control him. Furthermore, Mr. Hoover was born west of the Mississippi. This caused the Eastern industrialists to regard him with some fear.

HOOVER NOT A POLITICIAN

The action of President Hoover, under the circumstances, has been most gratifying to the rank and file of the people of all parties. The professional partisans have not been so well pleased for, as they say, "Hoover does not know how to play party politics." That is true. He does not think along the lines of partisanship. He believes in getting at the facts and in using the best talent among our citizens in order to learn what those facts are. He does not undertake to do everything himself, but delegates tasks to experts in various fields. He has, therefore, started his administration by appointing commissions to deal with agriculture, law enforcement and administration, education and the National Government's responsibility in this sphere, and child welfare. Now the army and navy problems are receiving similar consideration. In appointing these commissions, the President does not select only the best men in his own party, but he chooses the best talent in the country regardless of party. This is a striking and rather novel thing in State and National administrations, but it is receiving the approval of the great mass of American citizens. To most of the people the welfare of the Nation is of far greater consequence than that of any party. This fact is the glory and strength of our democracy.

MR. HOOVER'S FOREIGN POLICY

As a desire to produce constructive results has run through all of President Hoover's domestic policy, so a will to peace has characterized his whole foreign policy. His recent actions in slowing up cruiser construction and in seeking to reduce army costs are evidences of his good faith in aiming to make effective the general pact for the renunciation of war. His most important individual appointment—that of former Vice-President Charles G. Dawes as United States Ambassador to Great Britain—has furthered the cause of peace very materially, for Ambassador Dawes is fostering a happy relationship between these two great nations, world leaders, whose actions in this respect will set an example of international friendship and trust which other nations will be glad to follow.

Not only has the President's outspoken attitude toward international good will and peace reflected itself throughout the world, but his firm and business-like stand regarding obligations between nations has helped to dispel uncertainty and to stabilize conditions. This fact was reflected in the reparations agreement reached by the European countries, and in the final agreement on the part of France respecting her war debts to the United States.

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PRESIDENT STEADIES NATION

During all the political discussions in the national Legislature, and with certain majority party Senators disagreeing with his policies, the President has not become excited nor given expression to bitter resentment. He preserves his equanimity and keeps his efforts aimed at the main ends of his administration. Not overly concerned for partisan ends, but persistent, constructive, and unafraid to share responsibility with strong men in the solution of national problems, President Hoover has brought a sense of confidence to the whole country. The farmer, the banker, the business executive, the manufacturer, and the professional man, all reflect an attitude of hopeful confidence. Not all of the bridges have been crossed, however. Only the approach has been made respecting some tremendously important national problems. The start has been auspicious, nevertheless, and the Christian citizens of this country will not fail to pray and labor to the end that the constructive program which the President has initiated may be achieved.

WASHINGTON, D. C.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 22, 1929

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Threatened?

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Sixth Annual Meeting of the
World Service Commission

Senate Returns to Washington

Tariff Affects World Relations

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

OFFICIALLY, the Senate of the United States has returned to Washington after its summer recess, but in fact it is not here except in skeleton form. It has not substance sufficient to legislate, as that requires a majority. It will be recalled that Congress, after having assembled in special session on April 15, in response to a call by the President, recessed on June 19. The House, having completed its work on the tariff bill, which is now the main question before the special session, recessed until September 28, but the Senate set the date of its return at August 19. The difference in dates was fixed in order that the Senate might have time to make some progress upon the tariff bill before the House returned. The Senate left its Committee on Finance in Washington, charged with the responsibility of working over the House tariff proposals and drawing up a tariff bill which could be presented for action upon the reassembling of the Upper House. Their task has proven to be a greater one than was expected. Even though daily committee meetings have been held throughout the heat of the summer, the complete bill will not be ready for submission to the Senate as a whole before September 4. Therefore the Upper Chamber is in session only technically. Many of the members are remaining in their home States while a few gather together just long enough to declare repeated three-day recesses.

At the sessions of the Finance Committee, representatives of the various interests whose products or business might be affected by changes in tariff, have appeared in large numbers. At most of these hearings it seemed that the manufacturers and producers were ably represented, but that the general body of consumers who must pay the costs involved in increased tariffs had no spokesmen. Of course, the legislators who were sitting as a committee might technically be considered the representatives of the people, but they were also acting as judges, and they were hearing only one side of the cases, which was presented by skilled and financially interested advocates. It is well to recall, however, that the real verdict upon such fundamental questions as the tariff is given at the polls on election days. If this bill results in good to the country as a whole, the approval of the people will be voiced, and *vice versa*. Under any circumstances, a new tariff schedule is a major national event which is so far-reaching in its effect that great industries may be destroyed or unjust burdens placed upon the people before mistakes can be remedied.

TARIFF AND SUGAR PRICES

The tariff bill passed by the House is a voluminous document of 434 pages, covering a number of items. The leaders declare this to be the most complicated, intricate, and difficult tariff measure ever presented to Congress. Since the war there have arisen so many new industries, new trade relations, and changed competitive trade conditions between this and other countries that Congress has been compelled to face most difficult tariff problems. The Senate Finance Committee has been going over the House bill carefully. It has made various changes and will present a measure to the Upper Chamber which will require the Committee on Conference from the two Houses to do much altering and compromising before the final bill is submitted to the President for his signature.

The tariff is of interest to everybody who is old enough to sense that it affects the purchases and the living standards of all the people. Take for illustration the duty on sugar. We consume about 12,000,000,000 pounds of sugar annually, or a *per capita* consumption of about 100 pounds. Not only in the household is this commodity used, but also in the preparation of many commercial

foodstuffs which seem to have no direct relation to sugar. Among the most active protestors against increased tariff on sugar were the soft drink (or pop) producers. They use quantities of sugar in their various concoctions.

The Methodist Review

SEPTEMBER-OCTOBER, 1929

Here is a foresight of a coming issue of this Review, which will be in mail about the first of September.

The present movement for church unity is strongly stated in the first article, "The Christian Brotherhood," contributed by a distinguished minister of the United Church of Canada, Dr. Murdoch MacKinnon. Prof. William W. Sweet offers a very interesting study of "The Rise of Anti-Mission Baptists." Those "hard shells" had their religious value, in spite of their antinomian attitude.

"Preaching and Philosophy" is most charmingly presented by Prof. Paul E. Johnson, of the Hamline University.

Two articles deal with different phases of the social gospel: one by Mrs. Avis D. Carlson has both literary humor and spiritual idealism; another, by the Rev. Alfred D. Belden, inspiringly discusses "The Gospel and Modern Industry."

Mr. Clarence R. Athearn offers a fine portrait of "Woodrow Wilson's Philosophy," and Mr. Frederick M. Billings, a well-known Swedenborgian, gives an able statement of "Swedenborg's Doctrine of the Divinity of Christ."

Bishop William Burt both by Christian teaching and historic facts wipes out the claim of the Roman church to be "One, Holy, Catholic, Apostolic." Much of this prevailing proof was furnished by a very scholarly Italian professor.

Dr. Eduard Koenig provides a most valuable criticism of "Lessing's Religious Position," and in the arena there is another entertaining study of Lessing by the Rev. S. Trevena Jackson, entitled "The Son of the Manse."

In the section on evangelistic propaganda, Bishop Frederick D. Leete gives a stirring message on "The Problem of Evangelism." Dr. W. E. Tilroe glowingly follows the message of *The Abingdon Commentary* with a "Biblical Perspective."

The editor of this Review presents "*Ni Desperandum*," an essay on spiritual courage, and one of his sermons on heavenly recognition, "Shall We Know Each Other There?"

The bookshelf is rich in many fine reviews of current religious, historical, philosophical, and other literature.

This Review will help both to buy books wisely and also to save money.

This opulent number of our Methodist journal 111 years in age, but still young in mental and moral spirit, should induce subscriptions from all studious preachers and thoughtful laymen who have a wholesale desire for a larger spiritual experience and religious knowledge.

In the 1922 tariff bill the duty put on sugar was 2.206 cents per pound. Cuban sugar, with a preferential of twenty per cent, has a rate of 1.7648 cents. It has been proposed by the United States Beet Sugar Association that the duty be increased to 3.62 cents per pound. Of course this tax would be paid by the persons buying the sugar for final consumption. Such a tax means that the people would pay over \$434,000,000 above the cost of production and distribution. A tariff on sugar is placed principally to protect the sugar beet and cane growers in the United States, who furnish less than a fifth of the total domestic consumption. Cuba can produce sugar much more cheaply than the

growers in the United States, owing to the climate and soil conditions. Therefore she is able to sell it for half the price at which the growers here are able to sell. If eventually some reciprocal arrangement could be developed whereby Cuba might produce all our sugar, and we in turn produce for her people such products as can be more easily and cheaply produced in this country, it would be to the mutual advantage of the people of both nations. Some day the relations between the various national and geographic groups will be such that arrangements can be made whereby the abundance which the Creator has provided will be more readily distributed among all the peoples of the world. This will reduce the present amount of hard manual labor, permitting more opportunity for the cultural and spiritual development of all.

Some ask a question as to the wisdom of placing such a heavy tax to protect so small an industry as is that of the growers of sugar-producing plants in the United States. There are less than 800,000 acres under sugar beet cultivation, and only 100,000 farmers who are in anywise engaged in growing sugar beets or cane. The tariff which the people pay on sugar every two years would buy all that is invested in the United States in producing sugar. A tariff is necessary to protect certain industries against foreign competition; but the question often comes up as to the merits of taxing such a necessary and generally used food as sugar. Tariff revenue goes to the United States treasury, and thus is used for the good of all. It seems that a high tariff might be placed on luxuries which the well-to-do enjoy and lifted from sugar, which the poor as well as the wealthy must have. There is a social and moral principle involved here which merits the consideration of statesmen. Some people can and should bear a larger portion of the expense
(Concluded on page 676)

Personal and General

—The Rev. Y. T. Saxton delivered the commencement address to the graduating class of the Plaza Junior High School, Fort Scott, Kans., before a very large audience. The instructors and the public school superintendent were among those who expressed their appreciation to the Rev. Saxton for his splendid discourse.

—E. L. Gordon, Jr., son of Prof. E. L. Gordon, Sr., secretary of the local Young Men's Christian Association, has continued to win fame as an athlete. He was given a great ovation by the people of Gary recently, when he returned from Denver, where he won the broad jump in the National A. A. U. track and field meet. Mr. W. W. Cooke was chairman of the committee that had the affair in charge. Young Gordon is a student at the University of Iowa and a member of Trinity Sunday school and church.

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Is the American Home Threatened?

ONE hundred eighty-eight thousand six hundred eighty-five (188,685) divorces of married couples occurred in this country during the year 1927. These are suggestive figures that have direct bearing on the moral health of the nation. For they indicate certain facts from which may be drawn conclusions as to the perpetuity of the American home.

We must of course recognize the fact of population increase and the consequent large number of marriages taking place. Relative numerical relation between marriages and divorces is not the chief point of consideration herein. Though the number of divorces recorded does show a trend which is not healthful for society. At least it allows the question to be raised in many minds as to the necessity and adequacy, hence the permanence, of the home as an American institution. Is it necessary for society to endeavor to maintain as primary an institution that is so easily and so numerously dismantled? is frequently asked now in all levels and among all classes of society.

The causes of divorce are an interesting study. In the above recited number of cases, the three main causes in the order of their frequency were cruelty, desertion, and unfaithfulness. By cruelty is meant anything from overt violence endangering life, down to mental cruelty. It is barely possible that much of the exhibition of such passion may be traceable to the great World War which unleashed pent-up and restrained passions, which it will require several generations of discipline and education to bring into control; to be utilized constructively for the social

good. Reading past history, we are uninclined to think that human nature is more cussed and recalcitrant to-day than of yore; we believe it has gone in the direction of improvement. The present manifestation of inordinate cruelty is due, we think, to overstimulation by propaganda and war methods of a decade ago.

Desertion, the second cause of divorce, is no surprise. It caused 58,421 separations. As women have become more independent economically, they are less inclined to live with those men whose means are meager. Many women do not have to do so and they simply don't will or choose to do so. Similarly thousands of men, well-meaning, under pressure of the present industrial depression and with the mounting standard of living in present-day life, find intolerable the task of maintaining a family and home. And under slightest provocation terminate the marriage contract.

Significant is the fact that unfaithfulness in the marriage vow does not register as high among causes of divorce as one would surmise, considering current rumors about lax morals, lack of virtue, lost modesty, etc. Of the large total above, only about 16,658 persons divorced charged infidelity. And it relieves the picture to note that where children were involved, fewer couples sought divorce. This showed a high sense of obligation to offspring and to society.

All in all, while the figures are suggestive of deplorable situations, one cannot justly conclude they indicate, decadence of the home.

Dead Class and Prayer Meetings

ON THE floor of nearly a hundred District Conferences during the summer season, a visitor hears discussed literally hundreds of themes of vast importance to our Methodism. These subjects have direct bearing both upon the machinery of the church and upon the personal religious experience of the membership and local officials of the churches.

Holding the center of the stage in these numerous discussions, is that one which focuses upon the class and prayer meeting. Usually the printed program makes provision for the discussion, provoking it by some such formal questions as, "Is the old-time class meeting on the wane; if so, why?" Or, "What can be done to revive the interest of church members in the old Methodist class and prayer meeting?"

Usually the procedure of the discussion is first the reading of a paper by one or more delegates from the several charges, the assignment having been made long previous by the District Conference program committee. After the paper, a period of time is reserved for free-for-all discussion by the house. The scene becomes lively. Here one may get an insight, more or less valuable, into the thought life of laity and ministers alike, concerning the defects as well as the excellencies of the church and its program and procedure of "selling" Jesus to the world.

In these discussions, a thousand thoughts are provoked, which if caught, canned, and utilized, would work wonders in increasing the efficiency of the church, and would make for more rational thinking and attitudes on church and religious matters.

However lamentable the fact seemed to them, most of the Conferences which we heard discuss the question, admitted the fact of the now totally or partially dead Methodist class and prayer meeting as an institution within the church. They set themselves courageously to fix the cause and to find the remedy. As near as we were able to group these, there was agreement generally that the formal aspect of these class and prayer meetings had much to do with their loss of popularity and utility in the church program. They are too stilted and antiquated pieces of church machinery to be longer popular in this modern age. People have therefore tired of them about as they lose interest in most of the machinery of a century ago. All other forms of church method and machinery are changing, why not this? The taking of the offering, the administration of the sacraments, the service of song, even the type and method of preaching—all have changed.

Why should it be exacted of the church that she perpetuate her old machinery in an age whose chief character-

istic is change and transformation? If Mr. Wesley's type of dress has had to give place to another and newer type, why not the Wesleyan class meeting give place, as it surely is doing, to some other form of religious service, more adapted to the temper of our times. Society has risen on stepping-stones of dead forms to higher forms and richer experiences. This is a principle of social progress. The church must appropriate the same principle of change of forms while she looks diligently to the conservation of equivalent values through newer and more adapted forms of social service and worship.

Talk of bringing young people to such an appreciation of old forms of church service as their fathers evinced is futile. Youth, as always, has the religious spirit and urge. Youth is seeking for every value which the religious passion cherishes. Youth is not blind to those higher virtues sponsored by the religious enterprise. But youth is impatient of the restraints of old forms and moulds. It prefers to quaff the spiritual beverage of life from chalices that are more in harmony with the thought forms and worship processes created by the times that gave it birth. The stilted, colorless, fashionless formalities of the old-time church will not hold modern youth.

Young people likewise are sensitive to the slights which they too frequently meet at the hands of some older church officials. They would perhaps be more tolerant of much of the shortcoming of the church; would overlook the drab dullness of class and prayer meetings if the total attitude of the church were more fraternal toward youth. Hitherto the church has been geared primarily to foster adult life, and the youth, aware of this, find themselves inclined to let it remain so. Added to this, to increase their dislike for the "old-time class meeting," is the fact, that the average service is entirely too long. It does no good to argue that youth spends longer periods on the playground and in places of amusement. The fact is, the church cannot expect modern society to give as much time to worship as to work and recreation. This holds true of adult life as well as of youth. The pressure of the educational process upon society, the exacting economic demands upon all classes, the multiplicity of agencies for social betterment make it necessary that the church share more generously than ever the time which it formerly monopolized for its procedure and program.

The more serious aspect of the situation is really deeper than the class and prayer meeting. It is concerned with the entire problem of the church's hold upon the loyalties of the general masses. This is related to the character, rather than to the forms and procedure, of the church herself. It is a most distressing fact that the church is herself not as spiritually minded as was her Lord. In this, she perhaps reflects the character of our civilization. But is she not largely responsible for that very lack of the spiritual note which modern civilization betrays. Probably if the church of the past had itself kept the spiritual glow, society would not now be so cold and frigid in so much of its activities, even toward the church. Stressing organization and material values as the church has done all too much in the past, the church has given occasion to society to think that more even than she is aware, the church's real objectives are monetary. Such a judgment of the church is of course rash and wrong; but multiplied thousands holding this view, look askance at the services and programs of the church, believing these to be mere means to monetary rather than spiritual ends.

Thus saddest of all, in explanation of the waning hold of the church on the masses, is not mere dislike for certain

forms of her services of worship, but an impaired confidence in the church as a spiritual institution. This is the tragic fact of modern life—that the one institution to which society looked in the past for its spiritual ideals and practical way of life, is suffering a discredited reputation both as to the value of certain forms of its service and as to its integrity. When the church gets a new hold on the confidence of men, whatever program and forms of service she invokes to challenge men to spiritual heights, we believe will be effective in provoking men to serious thinking and devoted loyalty. Then, the chief consideration concerning the church will be the vitality of her experience rather than the type of her forms of worship.

Standard Leadership Training School

THE Board of Education of the Methodist Episcopal Church has provided for the opening of this school in South Carolina through the request and urgent appeal of the Rev. A. R. Howard, D.D., secretary of Colored Work, Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church the distinguished but lamented layman, the Hon. E. J. Sawyer, the Revs. W. S. Thompson, D.D., G. W. Cooper, D.D., W. L. Williams, and other interested religious leaders.

The school begins August 26, closing August 30, at Sumter, S.C., in Emanuel, Methodist Episcopal Church, 10 A. M. Each Sunday school is asked to elect one or more delegates to take the course. This rule refers to any other auxiliary of the church, and Conferences, boards and conventions of the same. The school is opened, however, to the public and any ambitious young man or woman, or anyone else who may desire, may come and receive the instructions and get the training. Four courses are offered by the board. The Rev. N. W. Green, A.B., will teach "New Testament"; Mrs. P. M. Gibbes, I.L., will have charge of "Primary Methods"; Rev. W. R. Gregg, A.M., will instruct the subject, "Principles of Teaching"; and Prof. J. C. McMorries, A.M., will handle "Intermediate, Seniors, Etc., Administration." No student can take but one course. Those completing such a course successfully, which constitutes ten recitations, will receive credits and a certificate for the same.

Each delegate or student is to bring \$1.00 for registration fee. Board per student or delegate is \$1.00 per day. It is hoped that ministers and laymen of all denominations will take advantage of the grand opportunity and pursue the course. The object of the school is to train and prepare for religious leadership, and to give a clearer and stronger conception and revelation of the Bible.

Each night during the school there will be a popular meeting with inspiring singing and illuminating addresses by some of the best educated and religious leaders. Bishop F. T. Keeney, D.D., LL.D., Atlanta Area prelate, will be present the first night to deliver his famous speech. Dr. J. B. Randolph, president of Claflin College, will also bring inspiration to the gathering when he speaks. The president, the Rev. N. W. Green; the dean, the Rev. A. R. Howard; and the pastor of Emanuel Methodist Episcopal Church, the Rev. J. W. Taylor, have made all arrangements for a wonderful institute, and exquisite program, and a magnificent entertainment. The call, therefore, goes forward from Sumter to a great body of invited delegates and students, "Come; for all things are ready.

The Contributing Editor's Page

The Value of Worship for Life

DOES the worship of God have any practical value for daily life? Is it a perfunctory routine through which we pass because of duty, or is it a privilege which holds the secret of a larger, fuller life?

To great numbers of persons it is the latter. In the worship of the Living God they find the renewal of spiritual life—the cleansing of vision, the enlargement of power for service.

Frequently Dr. MOFFATT in his translation of the Bible takes an old and familiar word and gives it a new turn, with the result that we discover a richer meaning in it. "He restoreth my soul" is perhaps brought a little nearer our daily need as, "He revives life in me."

In worship pure and undefiled, the kind that opens the way into communion with God, this experience of re-creation is repeated again and again. From cathedrals, chapels, and country meeting-houses men and women come forth with this word in their deepest hearts, "He has revived life in me."

It is the commonest experience that life is difficult. This is not a new condition of affairs. But certainly for the vast majority of persons the modern world is not an easy place in which to live. The more socially minded a minister is the more definitely should he keep this fact before him. In every congregation there are persons fighting a brave fight with adverse circumstances, carrying burdens of which they never speak, facing temptations that are much more subtle than those that spring from the flesh. In all our communities outside our churches there are those leading gray, lonely, cheerless lives. They have no refreshing human contacts. They are challenged by no tasks that create high courage. They are unvisited by the divine. Hours of spiritual inspiration seldom break into the dull routine of monotonous days.

The fact is life is not intended to be easy. Carlyle has taught us that the world is a poor place for cowards, that nothing but the heroic spirit is open-eyed and valiant enough to carry a man through.

PERCY AINSWORTH, that young Wesleyan preacher of discerning vision in the realm of the spirit whose early passing impoverished the Christian community, in one place speaks of the interpretation of the Greek manuscripts of the New Testament. He says, "The student has to remember that of two readings the harder one—the one that takes more understanding, more thinking out—is probably the old and truer one." Then he goes on to make this application, "So it is with life. It is the hard reading that is the true one. Jesus Christ has given that interpretation of life to us all. For ease, He says, we must read discipline, for pleasure we must read duty, for man's desire we must read God's commandment, and for self-interest we must read sacrifice. And these words that Jesus has given us as the true reading of life reveal to us a path that no man can find and follow unless he has the Divine Friend at his side."

God is unreal to many persons simply because they never do anything to make Him real. It is the law of the mind that only that is real to us to which we attend. Any neglected fact of human experience has no meaning, no value for us so long as it is neglected. If we never

pay any attention to art and music they have no message, no inspiration for us. If we read trash instead of the great books of master spirits we never enter a world which is always accessible.

It is perfectly evident from much that is written about the emptiness of worship and the uselessness of religion that the writers have never done anything themselves to find out in an experimental way whether they are right or wrong. Perhaps the most of us are getting more out of religion than we deserve when we think of our common neglect of the discipline, the practices upon which its life and power depend.

Whether or not we are able to follow Professor Wieman in all that he says on the subject, he has done all thinking people a great service in writing a book to which he has given the title, "Methods of Private Religious Living." Just to read and ponder the title is for many to be brought up with a sharp turn. Methods, methods—how many are thinking about right methods of approach to the world of the spirit, right methods of establishing communion with God? It is much easier to attend to a multitude of other interests and then somewhat superiorly say, "There is nothing in worship but routine, nothing in communion with God but empty form."

LET us attend to and emphasize the simple truth of experimental religion that the Living God revives life in men and that in worship they have the invaluable opportunity of making that experience their own.

This service will not call for any new organization. It will not require the construction of new machinery. There will be no campaign, no attempt to marshal a mass movement. On the other hand we shall of necessity avoid everything of that sort. Otherwise we shall strike the note of unreality that sometimes sounds when it is supposed that nothing but spiritual interests are being served.

Here is an evangel for this time. It is not new, only neglected. It does not come to us with the quasi-approval of some group of condescending scientists. It comes out of the living experience of men and women who in the stress of life have found it to be genuine. But make no mistake, it is a gospel for multitudes to-day. Many of them have little interest in creed or organization. What they want is the communication of the secret of the fuller life from men who themselves possess it.

To teach men and women who are weary and heavy laden how to use their worship hours in such fashion as to experience the renewal of life in God is to perform a service like the service of Christ himself.

From Sydney, Australia, the voice of PROFESSOR RONALD G. MACINTYRE, of St Andrew's College, has recently reached us in a message which is sure to find its way to many burdened hearts. In one place in his book, "Comfort and Courage," he says, "I have just been looking at an illustrated London weekly, picturing three climbers on the face of a precipice that it makes me almost giddy to look at. There they are, clinging with hands and feet. But there is a dark streak in the picture. What is that? It is a stout rope binding the climbers together, and the topmost man, from a secure foothold (evidently the guide), is giving a helping hand to the man below him. When God leads us to the rock He leads us up it. We are not left to go alone."

D. D.

The Minister's Note-Book

By John Sheridan Zelig, D.D.

ONE of the most burdensome details connected with the office of the Archbishop of Canterbury is that there are always five thousand clergymen waiting for an interview with him, each one of whom knows exclusively what it is that is ruining the Church of England. Much of the archbishop's wisdom is necessarily devoted to dodging these benefactors. Not long before his retirement, Archbishop Davidson took the liberty of telling the clergy what in his judgment was impoverishing a good many clergymen, and said that it looked to him as if a good many of them were not keeping up their notebooks. Nothing more, but everybody knew what was meant. I watched his noble care-worn face one Sunday morning on one of the rare occasions when he took the throne at Canterbury and listened to a sermon of the sort he must have had in mind. But let no one take this for a conventional gibe at cathedral preaching, for I have heard plenty of ringing and substantial discourse in those great places which well matched the surrounding grandeur. The idea that you never hear anything good in a cathedral is all gammon. There echo yet in my mind after many years the words of the preacher at Llandaff as he closed his hearty sermon on "Behold, he doeth all things well," with the words, "Why not let him do something for you?"

In that brief, but widely-listened-to word of the archbishop—it went at once through the English-speaking world—he was touching on what is probably a national habit, and one that accounts for the richness, depth, and wideness of the allusions, references, hints, and background which one finds almost as matter of course in British journals and preaching. Sensing some falling off in this habit, he called for its renewal. During the war, and for too long afterward, our dress materials became poorer in texture, and we willingly put up with it, and so also with much that was impromptu and casual in public discourse. But the other fabrics having now recovered their strength and quality, it may be that the sermon in many quarters is working the unpremeditated a bit overtime. People will not speak to us about this until after the mischief is done. They are far more likely to ply the whip and lash us up to some new fury of work, organization, publicity, or suppers.

Turning Everything to Account

No one ever asked Beecher to read every scrap and fragment that ever came his way about slavery and abolition, and he said he often enough reproached himself for the time he spent in doing what had no direct relation to his work. Then when the storm broke and he was thrust into the heart of the conflict, there was no time for notebooks, but he said he had now only to reach out his hand, and those seemingly aimless stores came instantly to his aid. A scribe, rightly instructed in the kingdom of heaven, still brings out of his treasure things new and old.

Never was a scribe better furnished than Sir Robertson Nicoll, writing his fifteen thousand words a week, and often enough reading his three books a day, and seemingly knowing where everything was that he ever wanted, of

whom General Booth said, "He is a literary man, and he has the Holy Ghost," but even he reproached himself for the wealth he had let pass forever, and said: "Perhaps the best thing we can do is to copy out the finest passages we read and the best sayings we hear. I do believe that in the course of time it would acquire true value. I think that Mr. E. V. Lucas must do something of this kind.

If I had done it I should have been ready with at least four anthologies which are now impossible to me because of the limitations of memory and the absence of notes. Besides, the copying out of a fine passage is in itself an educative process." Nicoll did this more than anybody, and reproached himself for not doing it more. "A journalist," said he, "can sooner or later turn to account everything he has read."

Who does not know the chagrin of just dimly remembering some passage with the heart of what he is now at work upon in it, but now lost beyond recall? Who will ever put me on the trail of that memorable paragraph on Commonplace and how it slowly drags its sluggish length over everything that is written or said, unless constantly fought off, hid away past all finding in some novel of George MacDonald's? Nothing will ever do quite as well as that.

"It's Dogged As Does It"

Or again, it was just about two inches of a book review by Richard Le Gallienne, and just twenty-seven years afterward I mightily wanted it, and nothing else would do. I wrote to him for its whereabouts, and he blithely replied that he had not the slightest remembrance of ever having written such a thing. What made me want it was that I was going to preach on "The place is desert." I am always turning up at that place myself, or more likely making any place where I am feel like a desert place, and this was the very best thing I could remember about such appearances. In one flash of insight that passage caught and held all the wisdom needful about how to go to work when you have nothing to work with. But "it's dogged as does it," and I dug it up at last. Not to be too aggravating, I give it here. Le Gallienne was speaking about the essayist and his equipment, and said that "though he need not be learned, he must have read and generally picked up a good deal, his mind must be stored with a motley collection of recollections and associations which, before he makes magic of them, may well seem the merest rubbish. His mind, in fact, is like a boy's pocket, stuffed with discarded treasures of which his elders are not worthy—string, marbles, peg tops, strange shells, bits of colored pebble, a few old coins of no value at the numismatist's—treasures strictly personal to himself, a chaos, of which, with glee he knows it, none can make a cosmos but himself." And really, though a boy's pocket seems such a ridiculous matter, it was a boy's pocket which made the feeding of the five thousand get a start.

In one of his early notebooks, Emerson paid his respects to the state of mind which is forever throwing good things away for fear they won't be appreciated. "I am

always made uneasy when the conversation turns in my presence upon popular ignorance and the duty of adapting our public harangues and writings to the mind of the people. 'Tis all pedantry and ignorance. The people know as much and reason as well as we do. None are so quick as they to discern brilliant genius or solid parts. And I observe that all those who use this cant most are such as do not rise above mediocrity of understanding."

Call it what you will, the notebook is but a name for much else; you cannot improvise for very long any of the great human services. Yet people will have it that commerce can be commanded off-hand, education gotten up almost on the spur of the moment, and that public worship may be improvised by almost anyone without any due and patient sense of the centuries through which men have been praying or the great liturgies through which they have poured out their pain and praise. I was in Moscow just after Lenin had inaugurated the new economic policy, and stores were allowed to open again. One would see brave little shop windows dressed up with such few fascinating wares as could be raked together after a year and a half of non-trading, but entering the shop to examine further, he would find the store absolutely empty. All they had was in the shop window.

Much, or even most of all this, may never come to hand as a utility. In making up our spiritual budget we must always, perhaps, put by the greater amount for background. And so, as Amiel said, "Leave a little corner in your heart ready for any seed the winds may bring, and reserve a nook of shadow for the passing bird; keep a place in your heart for the unexpected guest, an altar for the unknown God. Then if a bird sings among your branches, do not be too eager to tame it, and not a word of your happiness to anyone."

Do not stress too much the literal notebook. Joseph Conrad told me on one long Berkshire evening that he never made a note of an episode or anecdote or situation in his life. But then he *was* a notebook.

Loyalty to the Mother Tongue

The archbishop was speaking of something which has made good part of the strength and solidity of Britain. A journal or discourse dares to make allusion to matters of knowledge, religious and otherwise, on the assumption that people will know what is meant, or that if they don't know, they will welcome this chance to learn about it. In out-of-the-way chapels one will often hear a dis-

course packed with solid learning handled lightly and bright with felicity of expression possible only through long and patient use of words. Parishioners take it as matter of course, thinking nothing too good for them. Good English is one of their rights, and a certain loyalty to the mother tongue a valuable part of patriotism. As one of their preachers warmly said: "Beautiful words win the heart. Style is an evangelical weapon. A phrase, an image, an apt adjective, may bring home to some needy soul a whole new side of truth, may make it feel God very near, may win it for the Master." I recall an active and devoted minister saying to me that he must do something about this, for he believed his vocabulary was becoming so thin and poor that he doubted if he was using more than two hundred and fifty words. Often to-day our public speech thins away into a jargon of church work. Not knowing when it will be used, if ever, one stores away a beautiful word, some fine usage, a mere footnote, an aside, a bit of biography, a chance remark, a single phrase, an editorial, a title, a metaphor, just a verb, a piece of a preface, and thinks himself repaid, whether he uses it or not.

A rapturous preacher, Gossip, who deserves to be such through what one judges to be many consecrated equivalents of the notebook, does not believe that the preacher's day is gone, "but wisely warns the beginner that he will have to toil like a miner under a landslip." One of the shabbiest characters in the Gospels was the poor man who had to say, "I cannot dig," and so had to think up all sorts of tricks to take the place of digging.

You can generally tell when an illustration has been dragged in or has quietly grown up or is honestly come by. Illustrations ought to be incubated, and as President Patton said, "Incubation is not a violent process." A man must find his own illustrations. Perhaps the idlest thing we ever say is that we have no time for reading, a remark which, by frequent repetition, becomes a kind of opiate. But again, that unblushing bookman, Nicoll, offers an antidote for these addicts and says that the time for it makes itself, once we have any determination about it. And, too, once anyone sets his mind in this direction, everything begins to help him. As James Smetham, the Wesleyan artist, wrote to a friend, "I want you to realize that as soon as your root is turned to the fields of gold, all heaven is astir to help you. Strange helps will come to you, hints, intuitions, breathings, curious allurements."

—It is well that we clean up to go to church; but it is better that we go to church to clean up.

—The preacher does more good when he lures people to the heights than when he whips them away from the depths.

—Our fathers learned well how to suffer want; but the supreme lesson our children must be taught is how to bear abundance.

—Young people, don't let old folks mislead you into the deadly heresy that to accept the gospel means to deflate your tires, retard your spark, throttle your engine, and throw out your clutch.

—While in the conflict between capital and labor, the sympathies of the preacher are with the under dog; yet there is something more important to his mind than even helping the under dog. His chief concern is to get the dog nature out of both dogs.

—Once upon a time every member of the little church in Smithville removed to Jonestown, while every member of the Jonestown church removed to Smithville; and as the members of each group felt too sentimental toward the dear old church back home to send for their church letters, both dear old churches perished.

—JOHN ANDREW HOLMES.

NEW MISSIONARIES AND MISSIONARIES ON FURLOUGH AT THE HARTFORD SEMINARY FOUNDATION MEETING

A Demonstration in Co-operation

By Ernest E. Tuck

Associate Secretary, Board of Foreign Missions, Methodist Episcopal Church

THE younger churches in foreign mission lands have been pointing the way for some time towards closer co-operation and church union. This is easily understood when it is remembered that many of the reasons given for our separation into numerous bodies have absolutely no meaning for these younger churches. For instance, what adequate reason is there for carrying over into and maintaining in Korea or China or Japan a Methodist Episcopal Church and a Methodist Episcopal Church, South? These divisions, which had some historic significance, are meaningless to the Orient, and may even be a hindrance.

Ninety new missionaries, who are soon to be closely identified with the younger churches, together with a score or more missionaries on furlough from many lands, met for six days in June in the city of Hartford on the beautiful new campus of the Hartford Seminary Foundation, to face together their common task of making Christ known to the non-Christian world. These new missionaries were under appointment, by their respective boards, to twenty-six different countries of the world. Methodists and Baptists, Presbyterians and Congregationalists, Episcopalians and members of the Reformed Church in America, mingled in a fine spirit of happy comradeship. They sang together, played together, ate together, studied together, and together they gave themselves in united and sincere consecration to the work just ahead. They were not there as members of the denominations. In fact, denominational lines were forgotten. They were there as earnest, sincere, Christian young men and women who believe that the way of Jesus is the way the world must take if it is going to find the road to the fullest and highest realization of life.

Bishop McConnell aptly sensed the high purpose of these young people when at the very first meeting of the conference he emphasized the oneness of humanity and the commonness of our human need. It is useless, and even

absurd, to think that theories, methods, and ideas that have been outgrown and discarded here can be passed off on our brothers of the Orient or in Africa. Our human needs are common needs. Just as Jesus Christ is the one adequate answer to the quest of the human heart here, so He is the answer to the universal quest of the human heart.

When Dr. Cleland B. McAfee, the moderator of the General Assembly of the Presbyterian Church, reminded that eager company of the actual physical want and suffering around the world, the hungry and unwanted little children, the emptiness and purposelessness of so much of life, as Jesus would see these things, he was really emphasizing the underlying motive that brought these young people together.

In addition to the new missionaries and the missionaries home on furlough, some of the secretaries of each of the six different mission boards united in this conference. By combining their efforts, the resources in personnel, equipment and general knowledge were made available for all. The greatest value of the conference, however, was something deeper than the mere pooling of resources. Here was a company of young men and women with a common purpose, conscious of a common purpose, conscious of a common task and a common responsibility for sharing with the non-Christian world an experience of God which they had found, coming together for six days with a unity that was actual and not theoretical. Here were men and women, college trained, many of them having earned graduate degrees in our finest colleges, universities, and seminaries, united in mind and heart about the need of the world, and daring to take Jesus in earnest as an answer to that need.

As a background for the whole conference there was that remarkable enlarged meeting of the International Council, held at Jerusalem during the Easter season of 1928, about which so much has been recently said and

written. Early in the conference, Dr. Ralph E. Diefenderfer in a masterly way showed how the Jerusalem meeting, with its far-sighted and significant actions, constituted a call to the new missionary that was unmatched in the history of the Christian world enterprise in its challenge to the highest manhood and womanhood.

The rising tide of secularism throughout the world is to-day perhaps the most subtle and persistent foe of the Christian ideal. The idea is growing that we can get along quite well without God; that so long as people have enough to eat and are relieved so far as possible from physical suffering, so long as men have an abundance of the material comforts that modern science provides, they do not need God. This secularistic philosophy of life is one of the most difficult and subversive attitudes which the Christian minister meets to-day. It is growing in all lands, and is as widespread as the human race.

The spread of modern industrialism is also a challenge to the modern Christian movement. What is this industrial system, uncontrolled by a strong, wholesome, Christian public opinion, doing in China and in India—two of the world's greatest rural countries? How shall the Christian church attempt to make over the industrial order after the principles concerning personality which Jesus taught? Shall we move forward, each in our separate units, or with a sincere and united effort in our attempt to bring to bear on all life the principles of Christ's gospel? The new missionaries at Hartford had no illusions concerning the greatness of their task at this point, and the need for a united attack on the evils that are inherent in some systems that have come into the Orient and Africa from other lands. Only a united attack is strong enough to overcome them.

One of the beautiful things about a meeting like this is the presence of the children of missionaries now grown and facing their life work. In most cases they grew up with the children of other lands. They know the language and customs and life of the people amongst whom their parents lived and worked. Of the new missionaries at this conference, more than a dozen were children of missionary homes, and their affection for the people of the lands to which they are now returning after completing their preparation in this country, was excellent testimony

to the value and influence of a Christian home in a non-Christian land.

As an indication of the way denominational lines are breaking down in the matter of Christian service, it was noted that among the new missionaries of one of the other churches, at least four were Methodists, two of whom had been ordained in the Methodist Episcopal Church. Among the new missionaries of another great church were two Methodist doctors, one of whom has actually served in a Methodist mission hospital abroad. When the Methodist Church could not use him immediately in that field, another church, with the full co-operation of the Methodist board, appointed him.

Effective fruitful and successful co-operation in Christian service is always accompanied by fresh accessions of spiritual power, and the co-operation at Hartford was no exception. The International Missionary Council, at its Jerusalem meeting in 1928, referred to above, made this statement, which is full of meaning for the immediate future: "Some churches, nationalities, and races are more in danger than others of relying on their strong human organization, their money power, their brilliant intellectual leadership, rather than on the limitless power of God. Co-operation has invariably failed to realize its highest values when it has not rested on the solid ground of a deep spiritual unity. Jesus Christ was familiar with the problem of disunion, lack of concerted effort, and want of love and spiritual solidarity among His professed followers. His solution was strikingly unique. He summoned them to love one another, to serve one another, and thus actually to unite with one another. By His own example and teaching, He made it forever clear that this wonder-work of vital union among those who bear His name is the work of God. That through all time there might be no doubt among Christians, and that we might not miss the way with reference to the deepest secret of achieving not only triumphant co-operation, but also the genuine spiritual unity. He Himself set the example by praying that His followers through all time might be one. Only as we enter into the mind and heart of Christ, by simple reliance on a Presence and Power infinitely greater than our own, shall we realize genuine co-operation and unity."

Where "Old Glory" Was Born

By the Rev. Maurice Emerald Levit

Superintendent of the Fifth Street Mission and Community Center, Philadelphia

THE Fifth Street Mission and Community Center is at work in historic old Philadelphia, within six blocks of Independence Hall; four blocks of Benjamin Franklin's grave; less than a mile from the house in which Betsy Ross made the first American flag; about the same distance from the church which George Washington attended; four blocks from St. George's Methodist Episcopal Church, the oldest church in Methodism; a hundred yards from the Church of the Advent, where Phillips Brooks started his ministry; and two blocks from the house where Edgar Allan Poe lived and where he is said to have written "The Raven." In recent years the population of this community has shifted from the old line of American families to a polyglot community, witnessed by the fact that twenty-six different nationalities

are enrolled in our community-center work. The economic group of foreign neighbors crowds into houses not built for many families, but for one family. This situation has created social, economic, and religious problems that at times are almost baffling.

About the doors of our building there lives a veritable League of Nations. The following nationality line-up will give you an idea of the community population: American (that is, nationality not indicated), Russian, Polish, Jewish, German, Ukrainian, Lithuanian, Armenian, Slovak, Irish, Roumanian, Hungarian, Italian, Bohemian, Cuban, Spanish, Austrian, Swedish, French, African, Greek, East Indian, American Indian, Hawaiian, Scotch, and English.

We enroll in our various activities almost a thousand different people. Our Sunday school has enrolled about

700; more than half of these are Greek and Roman Catholic. In the community work we have eighty-three Jewish people. The balance are so-called Protestants. As all our work is primarily contact work, and as our single object is to reach the people and tell them about Jesus Christ and serve them in the name of our Lord, we endeavor to hold before each class and club our Saviour and His claims upon them. Each class and club, with the exception of the basket ball teams, has a devotional period, sometimes consisting of nothing more than a prayer, and sometimes, as in the case of our Homemakers' Club, consisting of thirty minutes of song, prayer, Scripture reading, and sermon.

A brief description of our Sunday's work might be of great interest. At 10.30 A. M. our Russian congregation meets, with an attendance of 100 to 150. This group is evangelistic to a degree. It is most interesting to attend one of the meetings. The Slovak National Church meets at 11 o'clock in the auditorium, which is above the room in which the Russians meet, thus making two bi-lingual groups meeting at the same time. One group is as primitive in its worship as the old Wesleyan Methodist Church. The Slovak group is as stately and ritualistic as the Episcopal Church. At 2.30 P. M., our Sunday school meets. This school occupies both the church and the community center building. An average attendance of more than five hundred has been maintained for the last two months. Twenty nationalities make up our school. More than fifty per cent of them are Roman Catholic. At 4.30 o'clock, the Russian congregation meets for its afternoon service, which continues until 7 o'clock. At 6.30 o'clock, our Epworth League meets. This consists of thirty-five young people, ranging in age from fifteen to twenty-one years. This meeting is deeply spiritual and exceedingly interesting. At 8 o'clock we have the English service, with an attendance of 125 to 250. Last evening at our communion service, had you been there, you would have seen kneeling at the altar, side by side, a colored man, a Cuban, a Bohemian woman, a German man, and a Russian boy, and so on, making a veritable league of nations, all united in the one service of remembering that Christ died for them. The total attendance at all services on an average Sunday, including bi-lingual and English groups, Sunday school and church, would average from 1,000 to 1,100.

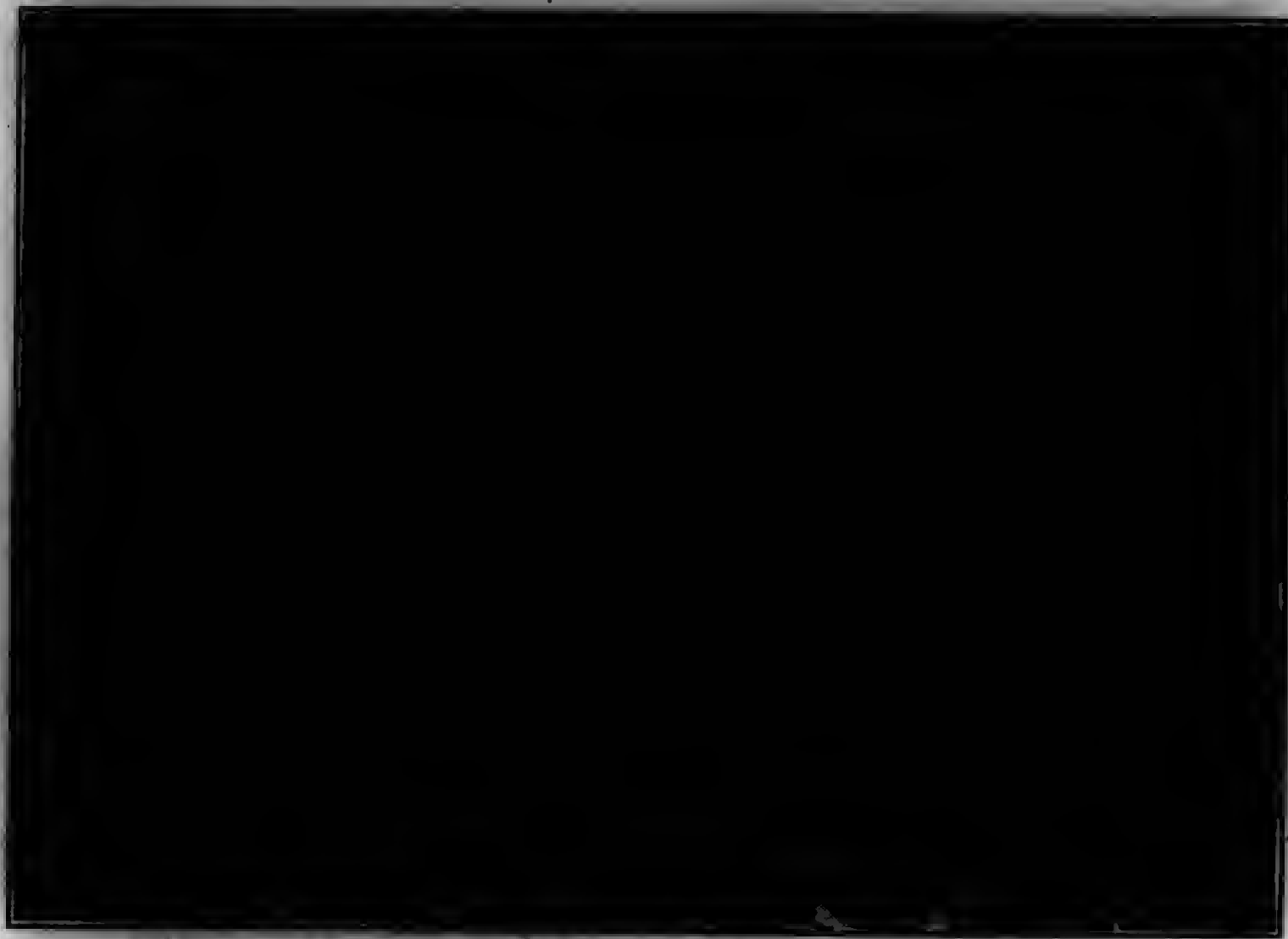
Wednesday night is our English prayer meeting, not largely attended; and Thursday night our Russian prayer meeting, very largely attended.

This will give you a bird's-eye view of our work. We are conducting sixty-five classes, clubs, and meetings each week. One of the interesting groups is the group of thirty-five undernourished children, to whom we are feeding a

hot meal each noon, five days a week. These little children are given carefully planned meals to build up their strength to help them resist the sicknesses which are so prevalent in our community in the winter time. This splendid piece of philanthropy, "The Children's Dinner Group," is financed entirely by the Mothers' Circle of Calvary Methodist Episcopal Church of Philadelphia.

A few days ago I was called into the home of a desperately poor family where a little baby had died. I found the mother suffering from blood poisoning in her foot. For three months she had been unable to bear the weight

of her body upon her foot. She had received constant care from doctors, and had had constant expenditures for medicine. The father and husband, a little, underweight man, working for \$28 a week, told me that for the last three months he had paid out from \$15 to \$19 each week for doctor bills and medicine. There were three children in the family, besides the baby that died. The baby had no clothing in which to be buried.



SUNDAY SCHOOL, FIFTH STREET MISSION, PHILADELPHIA

We went to our supply room, which is kept filled by the Needlework Guild of America, and furnished a complete outfit for the little one to be buried in. I also found in the same family, which is living in two rooms, three other children who did not have sufficient clothing to cover their bodies, and were unable to go to school. From our supply closet we were able to fit them with clothing, underwear, and stockings. I conducted the service for the little baby, and promised to do what I could to help the family. Within three days I received another call from the same family stating that another child had died. Thus it is that grim tragedy stalks among the families of our community, and Fifth Street Mission, in the name of Jesus Christ, stands ready to help them in their hours of need and trouble.

Forgiveness

By Marguerite Wilkinson

In the dark night, in the deep night and still,
The thought swept in upon me like a sea,
Wave after wave, to drown and cover me
With monotones of anger and of ill.
Warm in my bed I felt them, heavy and chill;
Safe in my bed I struggled to go free
Of the cold inexplicable agony
Beating upon my mind, my heart, my will.

Oh, I was still too young in grace to know
Like answers only like; the anger came
Only to shallows that my weakness made.
But whence it came I knew God's love could go
And cried to Him till like a sea of flame
His tide flowed out and left me unafraid.

Sixth Annual Meeting of the World Service Commission

By Miron A. Morrill

THE sixth annual meeting of the World Service Commission of the Methodist Episcopal Church was called to order by Bishop Edwin H. Hughes, president, in the auditorium of the Chicago Temple, at 10.00 A. M., Tuesday, July 2.

Bishop Hughes addressed the commission, taking for his text the opening verse of the twenty-fourth psalm, "The earth is the Lord's and the fulness thereof; the world and they that dwell therein."

"If love of money is the root of all evil, then there never was a time when opulence should have driven a people to God as it should in the United States of America this very day," asserted Bishop Hughes.

"America has more wealth by \$300,000,000 than is possessed by the five nations next to her in total of wealth all put together."

Bishop Hughes touched upon problems of race relationship, asserting that there will be no solution to the problems seen from afar by the Lothrop Stoddard school of alarmists outside of a common recognition of a universal God.

Upon motion from the floor, the officers of the commission were re-elected as follows: President, Bishop Edwin H. Hughes; Vice-President, Bishop E. L. Waldorf; Secretary, Hugh Kennedy.

The total receipts of the World Service Commission for proportionate distribution among the constituent boards during the fifth World Service year were \$6,573,261.27, an increase over receipts of the same nature during the fourth World Service year of \$696,104.20. Non-distributable receipts of the World Service Commission were \$1,388,637.36, a decrease over receipts of the same nature during the fourth World Service year of \$395,109.83. The net increase of receipts of both types during the fifth World Service year, as compared with the fourth World Service year, was \$300,994.37. The total receipts of the commission were \$7,961,898.63.

Proportionate distribution of funds to the boards during the year was as follows: Board of Foreign Missions, \$2,482,300.06; Board of Home Missions, \$2,482,300.06; Board of Education, \$1,196,892.24; Board of Hospitals, Homes and Deaconess Work, \$114,874.34; Board of Temperance, Prohibition, and Public Morals, \$109,563.13; Board of Pensions and Relief, \$106,046.44; American Bible Society, \$81,285.00; a total of proportionately distributed disbursements amounting to \$6,573,261.27.

A preferential distribution was made of \$300,000 to the Board of Foreign Missions and \$77,500.87 to the Board of Education.

Sixteen areas showed a gain in World Service receipts during the fifth year and five showed a loss. Sixty-one Conferences showed a gain and 28 showed a loss.

Dr. Ralph A. Ward, executive secretary of the World Service Co-operating Staff, made his annual report to the commission. Excerpts follow:

"One of the strongest forces which has supported World Service during the past year is our church press. Every editor has ardently assisted on every occasion. Our church papers interpret the whole work of the church, including World Service to its ministry and laity. They

have recognized the situations which have been faced for World Service in recent months and prophetically discussed them. Promotion of the church papers is very genuinely helping World Service.

"In view of the relationship of the Men's Movement and its executive secretary, Dr. Bert E. Smith, to the Board of Education, the field work by this board has been the immediate responsibility of Doctor Smith and his staff. The promotion of World Service is one of the seven great objectives of the Men's Movement. It has, therefore, been convenient for Doctor Smith to care for field cultivation in the areas of the Board of Education in connection with meetings of the movement.

"The Co-operating Staff and the World Service Commission used \$369,478 for the year which has just closed. This is slightly less than for the same items during 1928, the year previous, which totaled \$382,793. In terms of percentages the figures for these items during the last three years are: 1927, 5.036%; 1928, 4.997%; 1929, 4.640%.

"There are two major tasks before those who seek to enlist the church adequately in World Service. One is to let people know its meaning in terms of the gospel and human need. For this is needed a far richer personal religious life in general. The other task is to bring to each a sense of his own personal share in World Service and his responsibility for it.

"There is costly confusion in the multiplicity of fiscal years. There are fiscal years of the Annual Conferences and these vary by Conferences and even by seasons. There are the varying fiscal years of the boards and the World Service Commission. And the fiscal years of the local churches vary widely. Great value would result from such uniformity in fiscal years as would permit simultaneous attention to World Service throughout the church. There are local churches which conduct an annual every-member canvass for World Service, while other churches depend on a series of special offerings or both. Would it not be well if Annual Conferences and District Conferences would study this matter and propose a fiscal year which might become uniform for all of its charges and, so far as possible, be adjusted to a calendar for the whole church. The present confusion stands squarely in the way of progress. It greatly reduces effective enlistment and increases its cost.

"The World Service agencies should continue to promote the every-member canvass as in other years. Where churches do not make such a canvass annually there should be suggestions for such a canvass in May, which during recent years has become a time for the 'Roll Call' or 'Census.' A thousand more churches conducted a canvass in May this year.

"Why World Service? The essential answer is 'because of Jesus.' It is He whose call has been answered by every worthy minister of the gospel. It is He whom missionary work—at home and abroad exists to reveal. 'World Service' is but a collective name for what the church has long been undertaking through the various 'boards' which it created for convenience in doing missionary and philanthropic work. World Service is a Meth-

odist share in the Christian crusade to make Him known and to make His Spirit more real in society. Let us see Him. May we always remember that in World Service we seek to help reveal Him."

Dr. L. M. Edwards, secretary of the Committee on Budgets, Askings and Ratios, read the report of that committee, which was adopted as follows:

	<i>Approved Askings</i>	<i>Ratios</i>
Board of Foreign Missions	\$3,459,487	37.7636%
Board of Home Missions	3,459,487	37.7636%
Board of Education . . . 1,446,129		15.7857%
Theological Schools . . . 221,934		2.4228%
Total	1,668,063	
Board of Hospitals and Homes . .	\$160,096	1.7476%
Board of Temperance	152,694	1.6668%
Board of Pensions and Relief . .	147,793	1.6133%
American Bible Society	113,284	1.2366%
	\$9,160,904	100.0000%

The committee recommended that the budget for the co-operative work of the boards be approved at \$290,000. In regard to preferentials the committee reported as follows:

"1. To the Board of Foreign Missions, \$25,000 a month to be applied on the payment of the principal of the debt of that board.

"2. To the Commission on Conference Courses of Study, \$45,000 to be paid in lieu of participation in the ratio of distribution to the Board of Education.

"3. To the World Service Commission, including the expenses of the treasurer's office, \$82,335.

"4. We recommend that we continue the preferential voted at the meeting of the World Service Commission, January, 1926, where the Division of Religious Education in the Local Church of the Board of Education is allowed to receive in returns of the Rally Day collection for Sunday-school purposes all amounts above \$15,000, it being understood that if the total income of this department exclusive of appropriations of present indebtedness reaches \$250,000 for the year then this provision ceases.

"5. We recommend a continuance of the preferential to the Division of Religious Education in the Local Church of the Board of Education for the Epworth Leagues on the twenty-four-hour-day plan forwarded directly to the Board of Education, this special provision to cease if the income of the Department of Epworth Leagues reaches a total for the year from sources of \$100,000.

"The committee unanimously recommends that the commission repeat with emphasis its conviction that the policy of uniting Conference causes with the World Service offerings is unwise and not in harmony with the spirit of General Conference legislation, and that we request the few Conferences where the practice has obtained to discontinue the policy at the earliest practicable time; and that copies of this resolution be sent to the area bishops and Conference secretaries.

"The committee recommended continuance of the effort to secure a uniform financial year throughout the church and that a committee of three be appointed to consult with representatives of the boards for this end." The recommendation was adopted.

The fourth recommendation of the committee dealt with the question as to whether an Annual Conference has full

authority and control over the contributions to the General Conference benevolences made by the bishops of the Annual Conference.

In this matter the committee held:

"Inasmuch as the Discipline, paragraph 457, Section 3, provides that World Service collections from local churches shall be remitted monthly to the World Service treasurer, it is plainly within the power of the central World Service treasurer to receive these sums and to issue vouchers to the proper parties." The recommendation of the committee was adopted.

Two additional items were reported by the Committee on General Reference through the Rev. C. L. Wallace, chairman.

The first item recommended, "That the Board of Education be requested, if it shall find it possible to do so, to select some especially worthy institution for Negroes each year to which the proceeds of Lincoln Day, if so designated, may go, the vouchers in this case to follow under the regular rules." The recommendation was adopted.

The Committee on General Reference reported the following:

"The legislation of the General Conference in regard to a full and accurate report to the treasurer of the World Service Commission, or to the treasurer of any board involved, of all funds received for the work of a board, is specific and mandatory. Therefore representatives of our boards are under obligation to make such a report to one of the treasurers; and bishops and pastors are urged to report to the treasurer of the World Service Commission for report to the executive committee, any failure to honor strictly this mandate of the church."

The Committee on Policy and Procedure reported as follows on Stewardship:

"We note with approval the proposals in the report of the executive secretary for the further extension of stewardship promotion in districts and local churches. We believe that the calling of a few group Conferences of stewardship leaders, clerical and lay, would materially increase interest and activity in stewardship cultivation. We commend the plans of the Department of Stewardship actively to co-operate in the programs of board cultivation in the coming year, and likewise the more extensive plans for coaching pastors and local leaders."

E. J. Hammond as a representative of the Committee on Policy and Procedure, presented the following resolution, which was adopted:

"In view of the fact that numerous charges which receive appropriations from the Board of Home Missions pay little or nothing to World Service, we recommend that the Board of Home Missions and the cabinets of the various Annual Conferences take especial cognizance of this fact in making appropriations with a view to adopting some special measures to improve this condition."

Preceding the final report of the Committee on Policy and Procedure by the chairman, Ralph Cushman, the chair called the commission to a few moments of silent prayer.

The final report, as read by Chairman Cushman, was adopted. The report follows:

"There remaineth yet very much land to be possessed." With these thrilling words, in an ancient day, Jehovah challenged Joshua and His resting Israel; and with these words to-day He speaks to us. There is no

rest for God's children, except in Him, and in the stewardship of His world-redemption program.

"The World Service task of the Methodist Episcopal Church is never done. We may cross Jordans and triumphantly report the taking of strongholds, but with new successes come new problems and larger demands.

"Those who suggest that, because of the growing national consciousness of awakening peoples, there is less need of our prayers, our missionaries, and our money—these are not the friends of the Kingdom. When the church begins to show promise of becoming indigenous in foreign soil, that is no time to cut off our children from our spiritual and financial resources.

"But even if our young churches in pioneer places could get along without us, we can never get along without them. What is really at stake, in the missionary program, is the life of the churches 'at home.'

"Perhaps the most serious task confronting us is the revitalizing of our churches in America. Have we not, in our separate areas and in our local churches, been thinking too much of ourselves? How can Pentecost come to us unless we listen constantly to Jesus' command to Christianize all of life in all the world?

"Our problem is becoming less and less geographic; vast areas of life wait to be Christianized everywhere. The church is the chosen instrument of God—the body of Christ—for this purpose. We appeal for a new loyalty to this church of Christ and to His program. Church membership ought to mean more; but how can it until 'the other half' of our people realize the challenge of Christ's World Service call?

"In order, therefore, that World Service may be the means of God in this revitalizing of our local churches in America and in planting the Kingdom in pioneer places, we call upon all our people to face:

"1. The special meaning of the days before October 31, 1929, when it will be decided whether or not we have risen above the cutting of the budgets of our great missionary boards. To meet this urgent situation Christ

needs the co-operation of every pastor and of every church. Missionary Sunday, October 13, should be observed by every church throughout the connection.

"2. It is especially important that the church schools also participate in this annual observance of Missionary Sunday, but we more particularly urge that the World Service Co-operating Staff, together with the Department of Religious Education of the church, co-operate in a more thoroughgoing missionary educational program throughout our schools.

"3. We appeal for a more earnest facing of the General Conference provision for a local World Service Council. We urge all pastors to organize and use either the World Service Council or the Committee on Benevolences for promoting the missionary program of the church.

"4. We learn with hearty approval of the formation of a group of 7,500 minute men whose duty and privilege it is to take the messages of World Service to the congregation, and to the component organizations within the local church. We urge that this movement be extended throughout the communion to all the major organizations in each church. We recommend that the pronouncements of the World Service Commission be prepared in suitable form and sent to all minute men for use in their respective groups.

"5. Every church should fix its goals. Therefore we urge again the vital necessity of a financial goal to be annually determined by the Quarterly Conference, prior to the every-member canvass. Moreover, we stress the necessity of securing and training for the purpose of the every-member canvass those who have proven friendly to our world-wide program.

"Finally, we join with other bodies of Christians in appealing for a great facing of Pentecost in 1930, but at the same time we remind our people that the purpose of Pentecost was not merely to supply power and vision for the building of great and glorious temples in any homeland, but to accomplish the Kingdom throughout the earth."

Annual Session, Woman's Home Missionary Society, Lexington Conference

THE twenty-ninth annual meeting of The Woman's Home Missionary Society and School of Methods of Lexington Conference convened at Louisville, Ky., in Jones Temple, June 26-30, 1929, the Rev. N. D. Shambourger, pastor, with the president, Mrs. R. B. Scott, presiding. Each session began with devotions, conducted by the secretary of evangelism, Mrs. Anna Chubb. Holy Communion was administered by the Rev. N. D. Shambourger; sermon from the text found in St. John 6. 48, "I am the bread of life." He was assisted by visiting ministers. Among the number who communed were fourteen children.

The annual address by President Mrs. R. B. Scott was very inspiring and encouraging, and contained many high points. Mrs. A. C. Foreman conducted memorial services, and Mrs. Lizetta C. Stovall read the names of twenty-five deceased members. From day to day during the convention the following department secretaries made their report: Mesdames Anna Chubb, Martha Walton, Susie Hinton, Matilda Huggins, Bessie Ray, Edith White,

Lizetta Stovall, Adye N. Ware Misses Emma Kaye, and Bessie Scott.

The conference was elated over the lecture by one of the former pastors of R. E. Jones Temple, in the person of the Rev. I. G. Penn, Jr., of Chicago, "New Kingdom of Missionary Progress." Welcome address on behalf of African Methodist Episcopal Church women, by J. C. Caldwell; on behalf of women of Christian Church was given by Mrs. M. G. Kirkpatrick; on behalf of Louisville club women, Mrs. George F. Robinson; on behalf of Baptist women, by Mrs. Abbie Clement Jackson; on behalf of Congregational women, by Mrs. W. B. Matthews; also welcome address by Mrs. Mayme E. Gray; response by delegate from Scott's Methodist Episcopal Church, Detroit, Mich.

We feel that it would be an injustice to fail to mention the well-trained group of young people, with Miss Lillian Carpenter, directress and manager, who gave a dramatic operetta in three acts, "Lelawala, or the Maid of Niagara." Those assisting Miss Carpenter were:

Russell Stone, Lawrence Davis, Hortense Broadus, Harry Taliaferro, Sallie Edwards, Henry William, Charles Wood, Robert Scott, Evelyn Rose, Mary Catherine Long, George Hampton, Barbara Simmons, Augustus Jones, Charles Coleman, and Ernest Dangerfield.

Each afternoon of the convention Bible lessons were taught by Mrs. Emma Stukenburg, a woman of great character and strength, who puts her whole self into this work; also another interesting feature of afternoon sessions was the class of "methods" conducted by our own Mrs. Daisy Bulkley Taylor. On one afternoon she gave a drama, during which five children were made life members. If we carry out Mrs. Taylor's protracted program of Pray, Plan, Push, and last, but not least, Pay, we can easily have a one hundred per cent organization.

Some of the visiting ministers of the convention were: the Revs. F. P. Fielding, R. D. Hines, G. W. Tindull, J. Chinn, L. R. Starks, Broadus, and others. The following officers were elected: Honorary presidents, Mesdames J. T. Leggett, R. H. Hickman, and J. Monroe Wooden; Mesdames R. B. Scott, president; A. C. Foreman, vice-president; D. E. Skelton, first vice-president; J. B. Redmond, second vice-president; Pearl R. Bush, third vice-president; Lizetta C. Stovall, corresponding secretary; F. R. Arnold, recording secretary; Adyene W. Ware, treasurer. Department secretaries: Wesleyan Service Guild, Misses Emma Kaye; young people, Bessie Scott; evangelism, Mrs. Anna Chubb and Miss Mary L. Woolfolk; Christian stewardship, Mesdames Gertrude Fielding; supplies, Martha Walton; thank offering, J. E. Wood; mite boxes, T. L. Ferguson; Student Aid Life Service, Edith White; missionary education, Bessie Ray; membership, A. E. Foreman; special contingent, Louise Montgomery.

On Sunday morning a wonderful sermon was preached by the pastor, Rev. N. D. Shambourger, after which the above-named officers were installed. In the afternoon the young people's meeting was held, at which time an address on life service was given by the Rev. N. D. Shambourger. Speeches were made by Misses Ida Gale and Holiday, workers of Friendship Home, of Cincinnati, Ohio, after which twelve young women signed up for life service.

A resolution and vote of thanks were extended the people of Louisville, Ky., by The Woman's Home Missionary Society of Lexington Conference for their hospitality. The session adjourned to meet at Chicago, Ill., June, 1930.—Louise Lee Mason, Reporter.

The Rev. Griffin W. White Passes

By the Rev. G. W. Carter

DEATH is a reaper whose sickle leaves no sheaf ungathered; a prince whose power over this world is absolute, and whose mandate all must obey. It is with painful regret we record the summons of the Rev. Griffin W. White, a retired minister of the Texas Conference, living in Houston, Texas, to join his dear wife and other loved ones who preceded him to that better world. It can truly be said that with him in that crucial moment death lost its ghastly appearance and was disrobed of all its trappings of fancy and fear, and was crystallized into an angel of light, a deliverer, to

deliver him from a body, well worn, because of the stress and strain of many years of toil.

The Rev. White was born at Willis, Montgomery County, Texas, July 29, 1881. At an early age he was converted and joined St. Thomas Methodist Episcopal Church, Willis, Texas, under the pastorate of the Rev. C. G. Curtis. Soon after his conversion he felt the call to preach the gospel. To that end he was at once given exhorter's license by his local church. That same year he was granted local preacher's license in what was then the Huntsville District Conference, at Crockett, Texas. He supplied the following charges: Sealy circuit and Colmesneal circuit, respectively. He served one year in each charge. He was admitted on trial in the Texas Conference in 1904, and served faithfully the following charges: St. Augustine, East Mexia, Oakwood, Leona, Lovelady, East Calvert, Corrigan, Caldwell, East Hempstead, and Brenham circuit. His devotion to his task, his resourcefulness to his flock, his zeal and his high Christian character made for him many friends wherever he went. His entire Christian life had been an open book to the writer, and it can truthfully be said that there was never an occasion for the slightest suspicion of his ministerial or Christian conduct. He was a strong, convincing preacher of the gospel, a deep thinker, a hard student, and a natural philosopher. Like Jeremiah of old, he did not mince at words, but was always loud and long in his condemnation of the sins of his people. He came of a family of preachers, his father being a local preacher of great zeal in pioneer days. He also had two brothers, members of the Texas Conference—the Revs. William and John L. White.

On February 12, 1895, Bro. White was united in the bonds of holy wedlock to Miss Louvenia McMillan, of Willis, Texas, who proved to be a faithful and devoted helpmate to him until she was called to her reward last February. To this happy union were born six children—two girls and four boys—all of whom survive him. His health began to fail him in 1918, during his pastorate at Lovelady. When it first became noticeable, the writer advised him to take a year's rest and try to regain his health. But he said that the Lord was depending on him; therefore he meant to continue to preach as long as he was able to talk, and he was true to his promise. However, he was retired in 1925, and moved to Houston, where he remained until the end came, July 19, 1929.

He leaves six children, five brothers, two sisters, and a host of other relatives and friends to mourn his passing. Appropriate funeral services were held in honor of him at Trinity-East Church, the Rev. A. W. Harley, pastor, with Dr. J. S. Scott, district superintendent, as master of ceremonies, in which all our city pastors and three from the Beaumont District participated, as follows: Drs. J. H. Lovell, A. W. Carr, the Revs. A. W. Harley, L. V. Harrison, E. Micheaux, E. W. Summers, L. B. Allen, E. H. Holden, R. B. Reid, and the writer. From the Beaumont District: the Revs. C. H. Pemilton, district superintendent; T. M. Jackson, and F. D. Mayes. At the close of the service in Houston, in which many beautiful eulogies and appropriate songs had done honor to this prophet in Israel who has just closed his earthly career and has now gone home to rest, his remains were accompanied to Willis, Texas, to his birthplace, by a host of relatives and friends. Brief services were also held in St. Thomas Church, after which he was laid to rest, by the side of his companion, in the Willis Cemetery.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

EZRA'S RETURN TO JERUSALEM

THIRD QUARTER. LESSON IX. SEPTEMBER 1

Scripture Lesson—Ezra 7. 1-8; 36.

Two things which had very great influence on the history of the Jews during the period which we are studying are the religious motive of the Jews, and the changes in administration of the world empire.

The Religious Motive.—It was predominantly and avowedly the religious motive which drove the first exodus of Jews back to Palestine. The same motive was back of their refusal to accept the proffered assistance of the Samaritans in their public building program—which refusal delayed the work for approximately a decade. And it was the religious motive that sent Ezra and the second exodus back to Palestine.

The Changes in Administration of the World Empire.—Had world power passed from the Babylonians to the Persians before it did the first exodus of the Jews from Babylon to Jerusalem would have taken place before it did. The change in administration of the Persian empire from Cyrus to Cambyses resulted in a delay of nearly a decade in the construction of the temple. Cambyses came to the throne in such a way, and under such circumstances, as to make him a rather suspicious and mistrustful character. So he had an ever-ready ear for any rumors concerning possible disloyalty on the part of any group of his subjects. The change from Cambyses to Darius made possible the successful construction of the temple. And the change from Xerxes to Artaxerxes afforded the opportunity for the second exodus of Jews from Babylonia to Palestine.

The Jewish records show Darius to have been as well-disposed toward the Jews as Cyrus had been. Therefore, had the request for the second exodus been made to him, it is hardly probable that he would have opposed it. Why the request was not made during his reign, or that of his successor, Xerxes, we can only surmise. First, it seemed best to the Jews to make this request at the beginning of an administration when the new ruler is most apt to be willing to make clear his policy toward any group of his subjects. Secondly, it is not impossible that Xerxes' discouraging humiliation in his attempt to conquer Greece aroused the suspicion of the Jews that the Persian empire would be relatively short lived; and that it would not be folly for them to strengthen their religious commonwealth as much as possible so that they might come into the greatest prominence as a national group at the fall of his empire. This suggestion will come up again in another lesson. The Jews of Babylon would naturally be the first to sense the importance of the prospective political situation of the Persian empire, as they were in more immediate touch with the central government than were the Jews of Palestine. And thirdly, the seriousness of the religious condition among the returned Jews was of gradual development. Therefore the demand among them for new religious zeal from abroad increased with the passing of the years. Ezra returned when it was clear that this demand was the most pressing and the exodus which he led was for the expressed purpose of meeting this pressing demand.

The Situation in Judea.—The Samaritans were a mixed people—the product of an amalgamation of Israelites of the former northern kingdom of Israel and other peoples transported there by Assyria when she destroyed this northern kingdom of Israel. This amalgamation process had gone on for nearly two hundred years. This people, therefore, had but little if any interest in the Israelite traditions of the past. They did cherish in a half-hearted way the hopes of the past for a messianic age; but they felt that they would have no claim to any legitimate place in the golden age of the future unless they should

by some means become united with the Jews who had always remained of pure Israelite stock. Envyng the possible prospects of the Jews for a glorious future, they hoped by such an union either to share with the Jews in the golden age or to prevent the Jews' realization of it. So as soon as the first Jews returned these Samaritans took the first step toward such a union by offering assistance in the rebuilding program of the Jews. This shrewd step having been blocked by the more thoughtful Jewish leaders, they then attempted the same end by taking the second step to which it had been intended that the first step should lead—that of amalgamation with the Jews. The Jewish leaders opposed this their second step for the same reason for which they had opposed their proffered material assistance. But among the rank and file of any people sexual love and sexual passions generate a more powerful driving force than any appeal for race purity which does not strongly appeal to the emotions of fear. Accordingly, as the first volume of religious enthusiasm following the completion and dedication of the temple more and more subsided, the rapidity of the process of amalgamation with the surrounding peoples more and more increased; and more and more helpless became the leaders of Jerusalem to cope effectively with it. What was needed was a new religious awakening or revival; or the idea of race purity needed to become incorporated into the religion. But, remember, the opposition to intermarriage was on purely religious grounds, as many of us Christians would be opposed to a Christian marrying a Mohammedan or a Buddhist, and so on. But Jerusalem was powerless to stimulate this religious awakening.

Ezra Copes Effectively With the Situation.—But among the Jews of Babylon there had been developed a method which had proven very effective in deepening the Jews' passion for race loyalty—the educative method. Through these schools a new body of religious literature had been created for the very purpose of either preventing or meeting just such a situation as had arisen in Judea. This new literature was based upon the old, to be sure; but it was a more timely recasting of some of the old that it might more satisfactorily meet the present-day needs. This literature Ezra took with him to Jerusalem. And this is not all he took: he took also the zeal and passion of a true law-giver (he deserves the appellation of "the Second Moses"); he took with him a host of Babylonian Jews of similar zeal which had been stimulated

through this educative process; and he took with him a good deal of religious horse-sense. And, therefore, when he had been in Jerusalem but a few days he had created such a religious awakening as the Jews had probably not witnessed since the days of Moses.

SAMUEL HUSTON COLLEGE

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 1, 1929

"The hand of our God is upon all them that seek him for good"

(By D. D. Martin, D.D.)

Seventy-eight years, or two generations, had passed since the exiled Jews had returned to Jerusalem. There had been many compromises with the worldly element. Marriage with the people about had brought into family life and into the temple those who were not loyal to Jehovah. But God had His man for the hour. It was Ezra, the scribe, who was expert in the law of Moses, and who could meet the situation with strength. His mission secured the support of Artaxerxes, then king of Babylon, and he was appointed governor-general with large sums of money with which to carry out his purpose.

A considerable force came out of Babylon with Ezra. They came to a sheltering grove by the river and camped there while Ezra took an inventory of equipment and forces, and made good where there was any lack. Then he took into account, as every Christian worker of this day must, the spiritual preparation necessary for a great work. Missionaries may have all the schools can provide in education, and all the church can supply of funds, but if they and their collaborators have not the spiritual preparation, success is not assured. All depends on whether the Lord goes with us to the field or we go in the strength of man.

Ezra did not ask the king for an escort of soldiers. He could have had all he might ask, but he told the king "the hand of our God is upon all them that seek him for good." Though passing through hostile country laden with treasure, he could trust God and feel safe. Many missionaries in China and elsewhere have refused military protection, conscious God was their protection. While it is good to have friendship and help, God's servants should prove to the world that they can and do trust God for ultimate protection and help.

Ezra was a careful business man, as every missionary ought to be. He had all their treasures carefully weighed and its price set down so that he could render a faithful account of every item with which he had been trusted. This gave all the people, those who sent him and those to whom he was sent, confidence in him. Every minister and missionary should be careful in business; then he may effect reforms when he has the utmost confidence of all, as did Ezra at Jerusalem.

OAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 1

By A. H. Beardsley

FINDING TIME FOR LIVING

1. STUDYING ACTUAL TIME SCHEDULES

(Matt. 5. 45; Psa. 31. 15a)

Of actual time schedules there are many. These may be divided into two groups—those we make and can control, and those we did not make and cannot control. The latter far exceed the former, paradoxical as that may seem, on first thought.

The oldest time schedule is that of the stars or solar systems. So accurate is our solar system in matter of time that our years are fixed by the path of the earth around the sun. Earth makes its yearly "run" on exact schedule time. There is no uncertainty about it. Likewise there is no doubt about the number of seconds the earth will take in turning

around on its axis. This close adherence to its time schedule enables us to have clocks and watches which tell us how far the earth has turned on its axis. The moon also has its time schedule from which we take our lunar months. We have chosen, however, to take the yearly running time of the earth about the sun, dividing it into the twelve divisions which we call calendar months. The seasons depend upon this same time schedule of the earth and upon the accurate varying of the earth in tipping on its axis.

We have no control over the flight of time. Our most delicate instruments can but meas-

use it according to the time schedule that went into effect millions of years ago. The tides of the ocean have their time of swelling, determined by the time of the moon as it attracts or pulls. It is no chance that in the account of the creation, vegetation on the earth followed the creation of the bodies in the heavens, for upon the relation of the earth to the sun depend the seasons, and upon the seasons depends vegetation on the earth. There is a time to put forth leaves, a time for growth and a time to prepare for the next season, a time for seeds to germinate, a time for blossoming, and time for the ripening of fruit and grain.

The student of physics can tell you the time rate of falling bodies, the speed at which light travels, the length of sound waves and how fast they pass through the air. All these facts are valuable to us. The first is very useful to the airman; the second to the astronomer as he tries to find how far the stars are away, and measures these great distances not in miles, but in light years, or the distance a ray of light travels in a year. Knowledge of the laws of sound and the

vibrations set in motion by different wave lengths enable us to make musical instruments, to send messages by wireless, and to listen to the modern wonder, the radio.

Our own bodies have a time schedule which, in a state of health, is very nearly identical for the whole race. The heart beat—we measure its rate per minute by our watch, which we set by the time of the solar system, and by this tell much about the condition of the body. There is a normal digestion time for food, for elimination of waste, for breathing, for the passage of liquid through the tissues, for the repair of broken bones.

Even our subconscious mind has a time schedule. We become hungry when it is our regular meal time, not so much from need of food as from the suggestion of the subconscious that it is our time for eating. We charge our mind with our regular time to waken, and at that time the subconscious whispers to us that it is time to rise and go about our daily work.

We find ourselves in a world of time schedules, an orderly universe, where schedules have large usefulness.

Little Stories of Achievement

What the Churches Are Doing

Mansfield, La.—July 28 was a great day on the Shady Grove circuit, when Dr. J. E. Walker, president of the Universal Life Insurance Company, of Memphis, Tenn., and Dr. M. A. Jones, of Indianola, Miss., brothers of the Rev. Mrs. Jarrell, lectured here. The spiritual tide ran high that day, and at night Dr. Walker was at his best, lecturing on the subject, "The Importance of Our Race Corporations." Mrs. Mary F. Lane gave a fine reception for the guests and pastor's family. —Wm. Jarrell, Reporter.

Hawthorne, Fla.—Sunday, August 4, was a high day at New Hope Methodist Episcopal Church. Sunday school was conducted by Superintendent W. E. Jenkins at 10 o'clock A. M. The attendance was very large. At 11:30 o'clock a strong sermon was delivered by the pastor, Rev. J. W. Robinson, who took his text from the twenty-seventh division of Psalms. The spirit ran high. A love feast was conducted by the Rev. P. M. Lee. At 8:30 o'clock P. M. another strong sermon by pastor. We also had some visitors present with us. They were Mr. J. H. Manns, of Daytona; Mr. R. S. Jones and Mrs. Boyd, of West Palm Beach.—Jesse Truell, Reporter.

Moorhead, Miss.—The supper given for the purpose of repairing the Haywood Chapel Methodist Episcopal Church proved quite a success. While Sister Julia Jones and Sister Charlotte Howard were busy selling ice cream, collection for boxes was still going on. The following collected fifty cents for boxes: Charlotte Howard, Jane Evans, Minnie B. Colemand, Carlee Hall, Lillie Conway, Augustus Rucker, Louisa Jones. The following paid their fifty cents: Sophia Lewis, Cella Smith, Hannah Bolton, Eliza Johnson, Emma Hagan. Julia Jones collected \$1.50 for boxes; N. Bowie, fifty cents. The Rev. J. M. Coleman, Claud Jones, W. Hagans, and L. Palmer bought ice cream for all.—R. L. Howard, Pastor.

Grantville, Ga.—August 4 was a high day at John Wesley Methodist Episcopal Church. We had one of a series of rallies that we have planned for our church. The reports follow: Class No. 1, Mrs. M. E. Conally, \$10.50; Class No. 2, Mrs. Mattie Bullock, \$8; Class No. 3, Mrs. M. E. Smith, \$11.25; Class No. 4, Mrs. Ethel Leigh, \$11.25; Class No. 5, O. E. Jones, \$7.05; Class No. 6, Mrs. Amanda Brooks, \$8.90; Class No. 7, Mrs. Viola Freeman, \$5.90; Class No. 8, Mrs. Alice Carter, \$8.25; Miss Jennie B. Moreland, \$7.25; Ladies' Aid, \$8. Mrs. L. C. Jones raised \$10 outside of the charge. Total for the day, \$90.35. The church is reviving spiritually and financially, and we are anticipating a successful year.—Reporter.

Mt. Vernon, Ga.—Sunday was a delightful day at Warren Chapel Methodist Episcopal Church. The Rev. F. F. Mungin delivered a soul-stirring sermon that will long be remembered. We had with us many visitors from different places. The Epworth League is progressing nicely under the efficient leadership of Miss Ruby P. Brown. The young people seem to be very interested in the work. Sunday evening at 7:30 o'clock they had a wonderful program, conducted by the president, Miss Brown, after which the Rev. F. F. Mungin gave the young folks some very encouraging remarks. We are doing fine work in our Sunday school also, and are planning to give a Sunday-school picnic soon. Everybody seems very much pleased with the pastor and his work.—Reporter.

Columbus, Texas—Columbus circuit, with the Rev. D. F. Vance, pastor, and Mrs. C. M. Farmer, evangelist, of South Atlanta, Ga., just closed a splendid revival meeting the first Sunday in August. The people from far and near attended the meeting, and indeed the meeting was truly spirited and inspiring. The Rev. Mrs. Farmer is one of the greatest soul winners in this country. The sermons that she preaches are full of Biblical truths that cannot be denied, and her songs are well selected for the occasion. The seventeen-days' meeting resulted in twenty-seven precious souls coming to Christ. It is a real treat for any minister, far or near, to secure the services of this saintly evangelist. Mrs. Farmer left here for Houston, Texas, Monday, August 8, and at this writing the spiritual fire is still burning.—Mrs. L. B. Glover, Reporter.

Talladega, Ala.—Our rally on the fourth Sunday in July was a success. The Rev. C. R. Perry, the pastor, preached a wonderful sermon at 11 o'clock. The Rev. Chuman, our

district superintendent, was at his best that night. The church was packed. The captains reported as following: Club No. 1, Mrs. Ora Rathford, \$11.06; Club No. 2, Mrs. E. Isbel, \$7.47; Club No. 4, Mrs. M. Savage, \$18.24; Club No. 5, Mrs. E. Montgomery, \$20.20; Club No. 6, Mrs. B. G. Kirk, \$19.25; collection for building fund, \$52.15; paid pastor, \$26.07; district superintendent was paid \$17.45; total for the day, \$95.67. Monday morning the pastor received a check from the church treasurer, Mr. W. M. Montgomery, for \$100, with which he and the district superintendent purchased the Episcopal Church from the white people, the material to be used to remodel our church. With this purchase we received stained glass windows, carpet for the aisles, and a nice pulpit. When the plans for remodeling the church are carried out it will be one of the best in this town.—B. G. Kirk, Secretary.

Franklinton, La.—Hayes Chapel Methodist Episcopal Church: On Monday a storm struck the pastor's home, led by Sister Winnie Blackham, consisting of a basket of groceries and several chickens. This is a fine group of people, serving God under an oak tree. The church building was destroyed by fire last month, but plans are being made for a new church. Thirty-five young people are conducting Sunday school under the same tree. The pastor, Rev. S. J. Jackson, is encouraging them in this outdoor service. We are asking the general church to pray for us and help us in our struggle. More than \$500 worth of fine trees have been donated for the building of a new church, and a new site has been purchased which will put the church and one of the fine Rosenwald schools together. Prof. Hall, principal of the school, gave \$50; Mr. McGee, \$50. Both are members of the Baptist Church. If we can get some more help and have the Rev. Jackson returned to us we will put over the job. The Rev. Jackson is a builder. Pray for us. Our good friends are helping us also.—Mrs. N. Bickham, Reporter.

Gadsden, Ala.—Sunday, July 21, brought another successful victory to Sweet Home Church. The church went on record that day, as never before, by raising its full quota for the Board of Pensions and Relief, and a part of its Area Council assessment. Three of the Ladies' Board and the Sunday school rallied to the call and the support of our worthy and efficient pastor, the Rev. J. R. Taylor, to put this part of the work over before going to the District Conference. Ladies' Board No. 1, Mrs. Lula Stephens, president, reported \$26; Ladies' Board No. 2, Mrs. Louise Williams, president, \$20; Board No. 4, Mrs. Bessie Barrington, president, \$11.65; Sunday school, J. H. Redrick, superintendent, \$10. Personal donations: Mrs. Maud Williams, \$5.30; Mrs. Areol Peoples, 50 cents; total \$66.45; grand total for the day, \$102.80. Our church, under the pastorate of the Rev. J. R. Taylor, is alive both spiritually and financially. We are receiving people into the church at every service. Among them is an influential Baptist minister, who has been in the Baptist Church for many years. Sweet Home Church is on the upward march.—J. H. Redrick, Reporter.

District Activities

District Rounds

GULFSIDE DISTRICT

Fourth Round—Waveland, August 31, September 1; Bay St. Louis, 6-8; Pass Christian, 14, 15; Lumberton, 20-22; Picayune, 21, 22; Bond-Wiggins, October 5, 6; McHenry, 5, 6; Biloxi, 9, 10; Gulfport, St. Mark, 11-13; Gulfport, Haven, 12, 13; Ocean Springs, 19, 20; Escatawpa, 24, 25; Moss Point, 26, 27; McLain, November 1-3; Richton, 2, 3; Basin, 9, 10; Vernal, 9, 10; Black Creek, 16, 17; Ramsey Springs, 30, December 1; Sunday school convention, Bay St. Louis, September 26-28.

Dear Brother Pastors: We are now on the

last round for the year, and soon we will meet at Moss Point to give account of our stewardship. I trust that you will be able to say well done. Don't forget World Service should be paid in full by October 31, and that your quota for Gulfside should reach me by November 28, Gulfside Day (Thanksgiving). The Conference claimants, Episcopal, Fund, and General Conference Expense Fund should receive special attention, as we did so little for these last year. Our Sunday school convention will convene at Bay St. Louis, September 26-28. Each auxiliary is expected to report \$10. Let us make this a great meeting. With very best wishes for your success, I am yours truly, A. L. Holland, Dist. Supt.

OPELIKA DISTRICT

Fourth Round—Ashland Ct., August 23-25; Lineville Ct., 24, 25; Sylacauga Ct., 30-September 1; Rockford Ct., August 30-September 1; Benson Ct., 14, 15; Alexander City Ct., 13, 14; West Point Ct., 20-22; Lanett Mission, 21, 22; LaFayette Station, 27-29; LaFayette Ct., 28, 29; Five Points Ct., October 5, 6; Roanoke Ct., 11-13; Rockymont Ct., 12, 13; Stephen Mission, 18-20; Wedowee Ct., 19, 20; Talledega Ct., 26, 27; Dadeville Ct., 24; Opelika Ct., 22, 23.

Dear Pastors and Laymen: I want to thank you very much for the way you stood by the program of the church, in the way of helping us make the Conference a success. I want every pastor to raise his whole quota for the World Service by October. I also want the Episcopal Funds, Conference claimants, and ten per cent increase in membership. Yours for His cause, the Rev. J. C. Chuman, Dist. Supt.

VICKSBURG DISTRICT

Fourth Round—Clinton, September 13-15; Bude, 20-22; Bolton, 27-29; Harriston, October 4-6; Fayette, 11-13; Centreville, 19, 20; Cary, 25-27; Meadville, November 2, 3; Bolton Mission, 8; Vicksburg, 10, 11; Edward, 12, 13; McNair, 16, 17; Kirby, 19, 20; Union Church, 23, 24; Natchez, 26, 27.

Dear Brethren: We are on our last quarter, which will bring us up to the Annual Conference at Moss Point, December 4, 1929. Let us do our best to measure up to the desire of our bishop, church, and heavenly Father. We have much to accomplish. Make our revivals count in winning souls; ask each auxiliary to report \$5 at the convention, October 17-20, at Centreville. Let this be our crowning point and over-the-top effort, so at Annual Conference we can report in full. Let each pastor, class leader, Ladies' Aid, Sunday school, Epworth League, local preacher begin now to make our harvest convention worth while. Have each friend and member to show some of the farm products grown on farm; also have Ladies' Aid, Woman's Home Missionary Society, and other departments of the church to show quilting, dressmaking, and other industrial work. Encourage our young people to come. We shall have a special place on program for them. Do not forget our great paper, the Southwestern Christian Advocate. Pastors, bring up your full quotas. Yours sincerely, J. R. Ross, Dist. Supt.

Quarterly Conferences

MEXICO, MO.

St. Luke's Methodist Episcopal Church: Sunday, May 12, was a high day in Zion. It was Mothers' Day; also our first Quarterly Conference meeting for this Conference year. In spite of the rain, the morning and night services were largely attended. The Rev. E. W. Hannah, our district superintendent, was with us. At the morning service the Junior Choral Club rendered the Mothers' Day service songs for the occasion. Sermon by the superintendent; text, Prov. 13, 14; subject, "Mother as God's Merchantship," which was inspiring to all. Sacrament was administered Sunday night. A Mothers' Day service was rendered by the senior choir; Scripture lesson by the pastor, Rev. W. A. Payton, after which the Rev. E. W. Hannah preached from Prov. 23, 23; subject, "Buying and Selling the Truth." Amount raised, \$56.42.—I. O. Barnett, Reporter.

STARKE, FLA.

Sunday, August 4, was a great day at Pleasant Grove Church. The district superintendent held his second Quarterly Conference at 11 A. M. All reports showed that the work was in good condition. After the close of the Conference the district superintendent preached an able sermon. The Rev. J. J. Williams is pastor of this charge and is doing a great work here. Raised for the day, \$11.81. At 4 P. M. the Rev. F. E. Welch preached at Moriah Methodist Episcopal Church, where he also held his second Quarterly Conference. Most of the officers were present with good reports, and the superintendent seemed well pleased with the condition of the work, under

the leadership of the Rev. J. E. A. Keefer. Epworth League was conducted at 6.30 P. M., and at 8 P. M. the district superintendent brought us a stirring message from St. Mark

4. 41. Raised for the day, \$23.66. Total raised at Pleasant Grove and Starke, \$35.47.—The Rev. J. E. A. Keefer, Pastor; Damon Dell, Reporter.

Reports of District Conferences

BEAUFORT

Among the district's activities of the great South Carolina Conference of Methodism, particularly so in the southern part of the Conference, we found one of the greatest districts in action from July 31 to August 4, dispatching business for the King, under the leadership of Dr. N. T. Bowen, Jr., the scholarly, enthusiastic, energetic superintendent of the Beaufort District. It was held at Wesley Methodist Episcopal Church, Walterboro, S. C. The pre-Conference sermon was preached by the Rev. A. J. Hall, of the Youngs Island charge. His sermon demonstrated careful study and much benefit was derived.

The Conference proper was opened Thursday morning with devotions by Dr. Bowen, district superintendent. During this service the brethren were touched by the nearness of the presence of the Holy Spirit, and seemed brim full of inspiration, eager to enter into the work of the Conference. After the organization and appointing of committees, the district superintendent made his report. He related many interesting things concerning the district and its activities, and brought that wholesome, inspiring information which he received at Evanston, Ill., pertaining to World Service.

The reports from the pastors in most cases were desirable. We are proud to say that the district has increased in all of its benevolences over last year, and sent in twenty subscriptions to the Southwestern Christian Advocate.

There was a great deal of information derived from the papers read by the Revs. B. C. Brown, "Is the Ethical Life a Pure Development"; E. W. McMillan, "Importance of Decision"; J. P. Robinson, "Philosophic and Moral Evidence for the Existence of God"; F. Marcus, "Your Responsibility"; T. B. Henderson, "Our Duty to the Southwestern Christian Advocate"; Jeremiah Mitchell, "Systematic Beneficences"; Prof. T. H. Pinckney, "Are the Churches Asking Too Much?" and Sisters P. M. Robinson and Ollie Toomer, "Home Missions."

The Revs. J. T. Martin, S. E. Watson, J. P. Robinson, C. B. Brown, and B. C. Brown captivated their audiences with soul-stirring sermons.

In spite of the torrid heat, Dr. Bowen, district superintendent, was at his best Sunday morning, preaching one of his spiritual, logical, and convincing sermons.

During the Friday afternoon program The Woman's Home Missionary Society was given awhile to demonstrate some work done by them. Mrs. P. M. Robinson, the district president, presented a play entitled "The Mite Box," with several children of Bamberg taking part.

The Rev. G. W. White, one of the pioneers of the district, was present and gave several thoughtful and encouraging remarks.

We were graced with many distinguished visitors from in and out of town. Among those out of town were Dr. A. R. Howard, Prof. W. R. Gregg, and the Rev. J. W. Taylor. Dr. Howard, as usual, came charged and surcharged with the gigantic spirit of Jesus, and among the many universal statements he made he said: "Unless America builds her civilization on the Christ principles, she will go down like all other countries," and "Moonshine in many cases is responsible for the separation of man and wife." Prof. Gregg spoke lengthy and forcibly in behalf of Claflin College expansion, relating the main things at which Claflin is aiming: 1. Training the intellect. 2. Training the heart; and 3, that these might be carried out in life. The Rev. Taylor expounded briefly on the Sunday-school institute as an experimental institution, and without the loyal support of the ministers and laymen there would be a possibility of it be-

ing discontinued. We were delighted to have them with us.

We wish to thank the pastor, Rev. M. L. Green, and his good members and friends for their excellent entertainment. May the good Lord ever shower His blessings upon them. We can truthfully say that this session was one of the greatest in the history of the district. The sweet spirit of our Saviour prevailed throughout the session as the sweet breeze prevails through the atmosphere.—The Rev. E. W. McMillan, Reporter.

GULF

The fifth session of the Gulf District Conference, Sunday school, and Epworth League convention convened in Trinity Methodist Episcopal Church, Fort Myers, Fla., July 18-21, 1929, with the Rev. James S. Todd, D.D., district superintendent, presiding. The Conference opened Thursday morning at 9 o'clock with devotional service conducted by the superintendent, who lined Hymn No. 141, which was feelingly sung by the Conference. Prayer was offered by the writer. The superintendent then read the morning lesson from Rom. 12, 1-12, and after giving a very helpful and inspiring exposition on the lesson, proceeded with the administration of the sacrament of the Lord's Supper, being assisted by the pastor, Rev. H. L. Burney; the Rev. C. R. A. Banks, and the writer. This was a very impressive service. The roll was then called by the former secretary, the Rev. A. L. Jackson, with several delegates responding. The organization of the Conference and convention was next in order, and the following officers were elected: the Rev. A. L. Jackson, secretary; Miss Rosa Emanuel, assistant secretary; the Rev. A. W. Williams, treasurer; Mrs. Mamie Hamilton, assistant treasurer; Mr. L. M. Williams, statistician; Mrs. Rebecca Thompson, assistant; the Rev. C. R. A. Banks, reporter to the daily papers; Mrs. Elizabeth McLeod, special agent for the Southwestern Christian Advocate, and the Rev. S. P. Rutledge, reporter.

The splendid reports rendered by our beloved district superintendent, pastors, and delegates show that the work on the Gulf District is very much alive. Our district leader, Dr. Todd, in his usual fatherly way, presided with great dignity through all the sessions of the Conference. The local program rendered on Thursday night, under the direction of the pastor and his congregation, was very commendable. Many warm words of welcome were extended by the several pastors of the city, the principal of the public school, and also from the professional and fraternal organizations. Response by Dr. Todd.

Many very interesting papers were read during the Conference, touching upon subjects of vital importance. I wish to make special mention of the very inspiring address delivered by the district superintendent; subject, "The Kind of Men Needed for the Ministry To-day." This was indeed one of the "high points" of the Conference. Dr. Todd said in substance: "We need men whose lives are entirely consecrated to the work of the ministry; men whose chief concern is not how much they can get, but rather how much they can do." This address was brim full of wholesome and very helpful information, and was much enjoyed by the Conference. Very able sermons were delivered during the week by the Revs. A. Emanuel and D. Joyner.

On Saturday a very solemn memorial service was conducted by the district superintendent for the delegates who had deceased since the last session, whose names are as follows: the Rev. Dr. W. R. Stephens, Mr. W. M. Major, and Miss Mabel Graham. These three having passed into the great beyond, their voices shall be heard among us no more; but

we hope some bright morning to meet them beyond the skies.

The following delegates were elected to attend the Area Council, which convenes in Waycross, Ga.: ministerial: the Revs. W. O. Bartley, C. R. A. Banks, and H. L. Burney; laymen: Mr. G. D. Rogers, L. M. Williams, and Mrs. R. A. Bell. The very energetic pastor and loyal members of Trinity Church deserve special mention for the high-class entertainment provided for the Conference. On Saturday afternoon special automobiles were provided for a sight-seeing trip through the beautiful City of Palms. Great sermons were delivered on Sunday by Drs. Todd, C. R. A. Banks, and W. O. Bartley; after which this very interesting Conference session passed into history. The next session will be held in Arcadia.—Spencer P. Rutledge.

KANSAS CITY

The thirty-sixth session of the District Conference, Sunday school, and Epworth League of the Kansas City District convened at Glasgow, Mo., July 31-August 4, with the Rev. E. W. Hannah, district superintendent, presiding. On Tuesday preceding the Conference The Woman's Home Missionary Society had their meeting. The night was given to the children, and at this time Mrs. Armstrong, of St. Joseph, Mo., made interesting remarks.

Wednesday, the opening day of the Conference, was indeed a noted one. Devotions were led by Mrs. Lula Carrington; address by the district superintendent; subject, "Seeing Jesus." The Holy Communion was administered by the superintendent and others. Organization was perfected by electing W. F. Walker, secretary; Jordan Ray and Mrs. Golden, assistants; M. L. Mackey, treasurer; Alfred Clay, reporter. The introductory sermon was delivered by the Rev. LeRoy Woolrich; text, "How much owest thou my Lord?" This World Service theme was a masterpiece in thought. In the afternoon organization of the Sunday school and Epworth League convention was held. Mrs. Rosa Oliver and Miss Lucile Basket presided. An annual address was delivered by both presidents. The following topics were discussed: "Giving as an Act of Worship," by the Rev. W. H. Wheeler, Mrs. Lena Tummer; "The Result from Giving," Prof. F. Brown; "Christian Giving as Soul Culture," Mrs. Mary J. Koontz. The evening session was given over to welcome addresses, after which we were blessed with a sermon by the Rev. Oville, of the Topeka District.

The district superintendent delivered his annual address on the second day, which was very inspiring and replete with instructions. At the roll call each charge was represented and one hundred per cent in pastors' attendance. After the sermon by the Rev. Grady, Mr. Boyd Tucker, of India, was introduced. Various topics were discussed in the afternoon by the Sunday school and League. Mrs. Oliver was elected president of the Sunday school and Epworth League convention; Miss Lucille Baskett, president of the Junior League. In the evening a beautiful sacred drama was rendered by delegates of the various charges, Mrs. Rosa Oliver, directress. A sermonette was delivered by the Rev. Payton. At the joint session of The Woman's Home and Foreign Missionary Societies, a pageant was rendered entitled "A Visit from the Home Missionary Society." The choir from Marshall rendered beautiful and appropriate music in the evening, and Mr. Boyd Tucker delivered an able address.

The following noted guests were present during the Conference: the Rev. Talbert, superintendent Topeka District; the Rev. Oville, the Rev. and Mrs. Pate, of the Sedalia District; the Rev. and Mrs. C. S. Webster, of Sedalia, and the Rev. and Mrs. Curtis, of Fayette. All made interesting remarks. Bishop M. W. Clair was present with us on Saturday morning, and we were indeed glad to have him in our midst. He was introduced at the morning session and delivered a grand lecture. The Rev. E. T. Carrington delivered the Saturday evening sermon. "The Church as a Community Center" was discussed by Alfred Clay.

Bishop Clair preached Sunday morning from St. Luke 16. 5. This sermon will be

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Holly Springs	Ripley, Miss.	Aug. 20-23	A. G. Cole
North Baltimore	Baltimore, Md.	Aug. 20-25	Geo. E. Curry
Starkville	Tibbee, Miss.	Aug. 20-25	D. Green
Paris	Paris, Texas	Aug. 20-25	W. L. McDonald
Clarksdale	Drew, Miss.	Aug. 20-25	C. W. Butler
Meridian	Philadelphia (Ct.), Miss.	Aug. 21-25	D. L. Morgan
St. Louis	St. Louis, Mo.	Aug. 21-25	G. D. Hancock
Rome	Carrollton, Ga.	Aug. 21-25	C. L. Johnson
Florence	Marion, S. C.	Aug. 21-25	R. F. Harrington
Ocala	Hawthorne, Fla.	Aug. 22-25	F. E. Welch
Washington	Upper Marlboro, Md.	Aug. 28-Sept. 1	R. F. Coates
Topeka	Topeka, Kan.	Aug. 28-Sept. 1	A. Talbert
Little Rock	Clarendon, Ark.	Aug. 28-Sept. 1	W. S. Sherrill
Cincinnati-Lexington	Winchester, Ky.	Aug. 28-Sept. 1	L. E. Jordan
Jacksonville	Ferandina, Fla.	Sept. 12-15	H. W. Bartley
New York	Brooklyn, N. Y.	Sept. 24-26	M. A. Thompson
Philadelphia	Bridgeton, N. J.	Oct. 1-8	W. C. Thompson
Wilmington	Dover, Dela.	Oct. 15-17	D. H. Hargis
Easton	Ridgeley, Md.	Oct. 22-24	Wm. J. Helm

long remembered by all who heard it. Sunday afternoon the sermon was delivered by the Rev. J. H. McAllister, and in the evening by the Rev. Mrs. Lula Carrington. The following were granted local preachers' license: Mrs. S. A. Armstrong, Mrs. Alberta Ransom, St. Joseph, Mo.; Bro. Gregg Woods, Glasgow; R. N. Ward, Kansas City; Mrs. Weir, Independence. Mrs. Armstrong was recommended as district evangelist. Receipts turned over to church, not including Sunday, amounted to \$82.27. We have never witnessed a more congenial Christian atmosphere in any previously attended Conference, whether District, Annual, or General.—Alfred Clay, Reporter.

WESTERN

The Western District Conference of the Methodist Episcopal Church convened in St. Paul Methodist Episcopal Church, Newton, N. C., July 24-28, inclusive.

The first session was opened promptly at 8 o'clock Wednesday evening. The annual sermon was forcefully delivered by Dr. G. H. Coldwell, of Asheville, N. C. This sermon was quite a delightful treat to the many hearers.

Thursday morning devotional services were conducted by the Rev. G. W. Patterson, of Marion, N. C. Following the above, the district superintendent, Rev. Dr. N. J. Pass, called the Conference to order for organization and the appointment of the various committees. Organization having been perfected, the Conference sat in rapt attention to the addresses of welcome as pleasantly delivered by the Rev. Chas. G. Bynum, entertaining pastor. The response was made by the Rev. Robert McRae, of Franklin, N. C. District Superintendent Pass was at his best in his address to the Conference. His soul is in the work. At high noon we were blest by an earnest and forceful message delivered by the Rev. J. H. Meeks, one of our faithful local preachers. At the same hour on Friday another one of our local preachers, the Rev. A. Hoyd, preached to the delight of the Conference.

After the devotional Thursday afternoon, conducted by Bro. T. R. Adams, the Rev. H. C. Gannoway addressed the Conference on the subject, "The Aim and Purpose of a District Conference." This address was very telling and was followed by thirty-minutes' general discussion. At 3.30 the Rev. B. F. Gleaves, our pastor at Shelby, read a paper on the subject, "To Serve the Present Age." This paper dealt with the work of the church in each local field. Mr. T. R. Adams, a devout layman, sang a solo to the pleasure of all present. The Thursday evening session was opened by devotional conducted by the Rev. E. M. McLéod. The speakers for the evening were: Drs. Lorenzo H. King, the illustrious editor of the Southwestern Christian Advocate, and Judson S. Hill, representing his school at Morristown, Tenn. We cannot say too much in praise of these men who have given and are giving their lives to the great task of Christian and racial uplift. Long may they live to foster the causes they love and serve. At this session the well-equipped and trained choir of Hickory, N. C., rendered the music. Dr. Barnhill and his choir are indeed a district asset that stands forth in sparkling beauty. In the main Friday morning was a business session. Reports from pastors, local preachers, exhorters,

class leaders, stewards, Sunday-school superintendents, and Ladies' Aid Societies were made. These reports brought out many pleasant things as to the progressive work in the district. The program for Friday afternoon was devoted to educational period. Bennett College for Women, Greensboro, N. C., in absence of the president, Dr. D. D. Jones, was ably represented by one of his co-workers, Mr. Barrett. The college is the grand gift of God in a very ripe time. The North Carolina Conference has a right to be proud of her. We are. Every single man in the Conference is back of Dr. Jones in his great work. Miss I. Jones also represented the work of our Allen Home. The Conference sent more than \$60 to this school, to be applied to funds for its modern laundry. Miss Jones also represented the work of The Woman's Home Missionary Society.

Friday evening's session was observed as World Service Night. The Conference was proud to have the Rev. R. G. Morris to deliver the address. He went forward in his eminently tactful way to cover the ground. We were favored by an address by Dr. Hugh, of Salisbury, N. C. The Rev. Dr. R. N. Brooks, of Gammon Theological Seminary, was present during the Conference and assisted in many ways with the work of the Conference. The Western District also enjoyed the visit of Dr. J. A. Baxter, of the Winston District. Through the friendly spirit existing between the local churches at Newton, the delegation was well taken care of, and the Conference closed to meet next at Philadelphia Church.—Reporter.

PALESTINE DISTRICT CONVENTION

Conventions of the Epworth League, the Sunday school, and laymen of the Palestine District of the Texas Conference met at Bryan, Texas, in Lee's Chapel Methodist Episcopal Church, August 7-11, 1929, the Rev. L. A. Greenwood, pastor, and the Rev. J. F. Barnes, district superintendent.

The convention was opened by District Superintendent Barnes, who, after devotions brought the first morning message, which was instructive and inspiring. This was followed by the Lord's Supper, the district superintendent being assisted by the Revs. M. C. Gillispie, G. H. Baker, C. C. Sapp, A. L. Gabriel, L. A. Thigpen, and E. C. Ransom, and the testimonial meeting immediately following raised a spiritual fervor that will long be remembered.

The convention was organized with Prof. J. A. B. Strain, secretary; Mrs. M. D. Robinson, treasurer; the Rev. E. C. Ransom, reporter to the Southwestern Christian Advocate, and Dr. I. A. Carter, reporter to the local paper. The Rev. A. L. Gahriel, L. A. Thigpen, and Prof. J. A. B. Strain were elected to bear greetings of the convention to the Baptist Association, which was in session in the same city.

The following addresses of welcome were given: On behalf of the city, His Honor the Mayor being absent, Dr. I. A. Carter, a loyal member of the local church, was asked to make this address, which he did with all ease, and we were made to feel quite welcome to the city. On behalf of the Baptist churches, the Rev. S. E. Diggs; on behalf of the Negro Chamber of Commerce, Dr. William Hammond; on behalf of the high school, Prof. R. C. Neal; on behalf of the local

church, Mr. A. S. Keates. The Rev. L. S. Lamb made the response.

The sessions were well attended, and the program was interesting. Each morning's message was well chosen and delivered. Many inspiring papers were read by the delegates of the different charges. The following ministers preached during the convention: the Rev. A. L. Gabriel preached the annual sermon Thursday evening at 8 o'clock; text, "I am the way" (John 14. 6); theme, "The Unchangeable Way." The sermon was practical and thoughtful, and on Friday the Rev. L. S. Lamb delivered the noonday message. Addresses were delivered to the convention by the following visitors: Dr. O. H. Benns, pastor of Allen Chapel African Methodist Episcopal Church; the Revs. J. C. Beale and H. J. Johnson, of the Navasota District; the Rev. J. W. Stovall, of the West Texas Conference; Dr. T. S. Pryor, district superintendent of the Navasota District; the Rev. A. Nelson and Dr. H. E. Thomas, Prof. L. C. Thomas, Mrs. F. E. Ransom, wife of the Rev. E. C. Ransom. Two night messages of condolence were ordered by the convention: one to be sent to Mrs. L. A. Greenwood, wife of the Rev. Greenwood, who was at Columbus, Ga., ill and grief stricken over the death of a brother, and one to Mrs. M. C. Gillispie, wife of the Rev. M. C. Gillispie, who was at Marlin, Texas, in the sanatorium very ill. Answers from these messages sent out came while the convention was in session. They brought tears from every eye present. The convention paused awhile with bowed heads and sent up prayers in behalf of those two ministers' wives.

The following officers were elected for the ensuing year: The Rev. M. C. Gillispie, district League president, making his twelfth year as president; Mrs. M. D. Robinson, treasurer; Prof. J. A. B. Strain, president of district Sunday school. The old order changed. The district superintendent and convention reached the conclusion that for the best interest of the young people it would be wise to have an institute instead of a convention. After some discussion it was unanimously carried. A splendid reception was given Friday night for all the delegates at the home of Dr. I. A. Carter.

The district musicale, directed by Mesdames M. D. Robinson and G. C. Baker, was a credit to the community. Music for the convention was furnished by the district choir and the Bryan circuit choir. The good pastor, Rev. L. A. Greenwood, and his faithful people did everything in their power to make their guests happy. The convention is expressing its heartiest gratitude to them for their hospitality.

Sunday was a high day. Sunday school was well attended. At 11 A. M. the Rev. L. A. Greenwood preached a wonderful sermon, and at 8 P. M. the Rev. G. H. Baker gave us a stirring message. This meeting will ever remain in the memory of all who attended. The first institute will be held at Palestine, Texas.—The Rev. E. C. Ransom, Reporter.

Cards of Thanks

I take this method of thanking the members of Macedonia Methodist Episcopal Church, Many, La., for their donations for Conference: Ladies' Aid, a suit of clothes, presented by Sister Lue Grace; a shirt, presented by Miss Janetta Richard from the Epworth League; a cash purse from the Sunday school, presented by Miss Viola Davis. I also wish to thank the members of St. Paul Methodist Episcopal Church, Fisher, La., for a nice suit of clothes.—Z. Smally, Pastor.

The pastor and wife wish to thank the young men of Smith's Chapel Methodist Episcopal Church for the surprise that came to the parsonage on the evening of July 13. An automobile crowded with young men stopped in front of the parsonage and left many pounds of choice groceries. We also thank the good members and friends of Mallalieu Methodist Episcopal Church for the storm which struck the parsonage Sunday morning, July 14, leaving many pounds of choice groceries. The storm was conducted by Sisters Hayte Lindsey, Josephine Brown, Luella Ray, and others. On the morning of August 2 an unusual thing happened at the parsonage of

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SUMMER SCHOOL—June 30 to August 8, 1930.

DORMITORIES OPEN—September 23, 1929.

REGISTRATION—Freshman Week, September 23-27. Upper Classes, September 26, 27.

INFORMATION—Address Edward N. Wilson, Registrar, Morgan College, Baltimore, Md.

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the Mallalieu charge. Just as the pastor had been aroused from a night's slumber and ended his prayer, a carload of young men drove up and parked in front of the parsonage and left more than seventy-five pounds of groceries of all descriptions. The surprise was conducted by Bros. Chas. Williams and sons, Jesse Goar and others—all members of Smith Chapel Methodist Episcopal Church. The pastor's wife, who has been continuously ill for almost three years, and confined to bed for about six weeks, is experiencing an awful crisis, but the entire circuit seems to be in sympathy with us and always comes at the most needful time, which makes us remember that "Behind every dark cloud the sun is still shining." Thank you! Call again.—F. L. Williams, Pastor, Laurel, Miss.

Marriage

STEPHENS—SANDERS. The Rev. P. R. Stephens, one of the pastors of the Brookhaven District, Mississippi Conference, and Miss Rennie Sanders, were united in holy wedlock at the home of the Rev. and Mrs. Henry Moore, Magnolia, Miss., July 17, 1929, while en route to the Brookhaven District Conference. The Rev. Stephens is our pastor at Wesson, Miss. Mrs. Stephens is one of the leading members of our church at Summitt, Miss., class leader, and Sunday-school teacher; also one of the public school teachers of Pike County. We wish them long life and happiness. The Rev. N. W. Ross officiated.—Reporter.

Woman's Column

Moberly, Mo.—The first executive business committee of The Woman's Home Missionary Society of the Central West Conference convened at the call of the president, Mrs. W. H.

Wheeler, and recording secretary, Mrs. Sarah M. Wilson, in Gilliam Memorial Methodist Episcopal Church, Moberly, Mo., July 15, 1929. The meeting was called to order at 9:30 A. M. with the president, Mrs. W. H. Wheeler, presiding. The devotional service was conducted by Mrs. L. L. Thomas, and the meeting was enthusiastic from start to finish. The entire program for the ensuing year was outlined, and points for the good of the society in general were planned. Mrs. Ella P. Harris, treasurer, was absent on account of illness, and Mrs. Edena Barnes was also absent. A motion prevailed that the president, Mrs. W. H. Wheeler, go to St. Louis, Mo., at an early date to meet the local committee of The Woman's Home Missionary Society to arrange for the annual meeting, June, 1930. Committee: Mesdames W. H. Wheeler, president; L. R. Grant, corresponding secretary; L. L. Thomas, L. J. Ball, S. M. Wilson, recording secretaries.

The Woman's Home and Foreign Missionary Societies of the Kansas City District rendered a beautiful program on Friday afternoon of the District Conference, held at Glasgow, Mo., August 2, 1929. Prayer was offered by the Rev. Alfred Clay; remarks by Mrs. K. Wheeler, Conference president; Scripture lesson, Mrs. Nannie Cooper; memorial service for our honored dead, conducted by Mrs. L. L. Thomas, district president, Woman's Home Missionary Society; address on missions, Mrs. Alberta Ransome; pageant by twenty-six little King's Heralds, "Bringing the Light to the Heathen," conducted by Mrs. E. W. Hannah, Conference superintendent junior work; Mrs. M. Henderson, and Mrs. L. Carrington. A wonderful address on India was made by Dr. Boyd W. Tucker; a beautiful solo by Mrs. S. E. Griffin; pageant by the young women of The

Woman's Home Missionary Society, conducted by Mrs. Rosa Oliver, president Sunday school convention; duet, Mrs. Booker and Mrs. Hoy; reading, Mrs. Alice A. Leonard (these poems were composed by Mrs. S. Anna Armstrong); music, Mrs. S. Reeves; address, Mrs. Lula Ball, district president, Hannibal District Woman's Home Missionary Society; remarks and financial report of The Woman's Home Missionary Society, Mrs. L. L. Thomas, district president. Closing remarks and financial statement by Mrs. E. W. Hannah, vice-president of The Woman's Foreign Missionary Society. All members of The Woman's Foreign Missionary Society were urged by Mrs. Hannah to go back to their respective charges and labor hard to help raise our district pledge of \$175 by the close of the missionary year, September 15.—Mrs. Lula Carrington, Reporter.

A MESSAGE TO THE WOMEN OF THE LINCOLN CONFERENCE, W. F. M. S.

We have been notified by the Branch officers that at the close of this fiscal year, which ends September 15, 1929, the whole of the Lincoln Conference work will be transferred to the Des Moines Branch. Our first quarterly report for the new year, December 15, will be made through the Conference officers to the Des Moines Branch. Mrs. Henry E. Wolfe, the home base secretary of our Topeka Branch, is asking that we do our best to make a good report this last quarter of the year, so that our Topeka Branch may be able to pay its full apportionment. I feel sure you are going to do this. Remember this is our last report to the Topeka Branch, and we want to be transferred with a record of paying up our apportionment. We have only a few auxiliaries. We have been organized three years, but we can be punctual and progressive. Rom. 12. 11 tells us to be not slothful in business. Let us prove ourselves to be worthy members of this great organization.

I will say, in behalf of the Lincoln Conference, we somewhat regret to leave this Branch, but we believe our wise and most efficient leaders have done the best thing for all concerned. Personally, I feel that I am returning home. We want to thank the Topeka Branch officers for their kindness and pains taken in trying to help us to understand and grow in this work.

We are asking each charge in the bounds of the Lincoln Conference to give a donation to The Woman's Foreign Missionary Society this year. We will thank you for any donation you may send. Send your donation to Mrs. E. Freeman Saxton, Conference secretary and treasurer, 1009 East Second Street, Fort Scott, Kans. The district officers will be elected at the district meeting with this exception, the district corresponding secretary will be nominated by the Conference secretary after consulting with district women and elected by the delegation of the Central West Conference at the Branch meeting.

Do not forget your mite boxes; have your mite-box opening in time to send your mite-box money in your report September 15. Remember:

"God has His best things for the few
Who dare to stand the test;
God has His second choice for those
Who will not have His best."

—Mrs. E. Freeman Saxton, 1009 East Second Street, Fort Scott, Kans.

Senate Returns to Washington

(Continued from page 658)

of running the Government, while others, in all fairness, should be relieved of part of their tax burden. The unfortunate situation is that those who most need relief are often the least articulate.

PREPARING FOR THE STORM

Things are just simmering now in the halls of Congress, but when the Senate has the bill in its hands the first week in September the kettle will surely boil over. There is

such large opportunity for making political thunder in the consideration of such a bill that politicians cannot withstand the temptation. The minority are already preparing to make their attack. They will not put up the old type of "free trade" fight, for both parties are agreed that certain tariff protection is necessary in the interest of American industry and standards of living, but they are not agreed as to where it should be placed, nor as to the amount of it.

The tariff bill is already creating worldwide repercussions. The Mussolini government of Italy has urged retaliation by use of boycotts. Also certain South American countries threaten to counter by placing prohibitive tariffs on American products.

The bulk of the bill has been completed by the majority members of the committee, and is now in the hands of the minority members for their consideration. According to custom, the majority members, whether Democrats or Republicans are in control, meet in secret and draw up their tariff bill and then submit it to the minority members, who meet and determine their attitude regarding it. While this is going on the committee as a whole is engaged in writing the administrative provisions of the bill.

Debate on the tariff bill will continue in the Senate throughout September and October, and possibly well into November. There will be an earnest effort on the part of the leaders to have the special session of Congress adjourn a few weeks before the assembling of the regular session on December 2. The House, while waiting for the Senate to act upon the tariff bill and place it in conference between the two bodies, may take up the appropriation measures which will provide funds for the Government for the fiscal year beginning July 1, 1930. By October the estimates for the various departments will be ready for submission to Congress by the Bureau of the Budget.

Much will be said and written about the tariff bill before it is finally enacted into law. With the growth of women's interest in public affairs, an increasing number of housewives will follow the tariff debates, for the new bill will have a marked effect upon what they can buy with a dollar. Some articles will be cheaper and some higher. But the interest will not be confined to any one class, for the bill covers a vast range, from sugar to personal apparel, from skeletons to toothpicks, from works of art to petroleum, from insects to pig iron. The man who builds a great factory, the miss who applies her face powder, and even the babe who plays with a doll will be affected by the tariff bill.

It is well said that the missionary has been the pathfinder for the merchant. These pioneering light-bearers have aroused peoples and races from the primitive savage ways of life, have awakened their minds to an appreciation of the higher things, have skilled their hands to constructive labor, have created a desire for knowledge, and have developed a demand for articles appertaining to higher standards of life and culture as peoples have come to appreciate that they are the sons and daughters of God, the Creator of all the good things which He intended for the benefit of His children. Thus with the spread of the gospel, with its awakening effect upon the world, have come new trade routes and conditions with which Congress must deal. As the National Legislature considers certain aspects of these changing conditions, the church gains an enlarged sense of its increasing responsibility for the spreading of Christianity and the teaching of the great principles of life to the end that all these interchanges of trade and closer contacts of peoples and races may not become the means of demoralizing mankind, but rather may hasten preparation for the reign of Jesus Christ. To-day Congress is dealing with the calls of trade which come:

"From Greenland's icy mountains, from India's coral strand;
Where Afric's sunny fountains roll down their golden sand;
From many an ancient river, from many a palmy plain. . . ."

To have awakened the world to a sense of its oneness, which has helped to develop

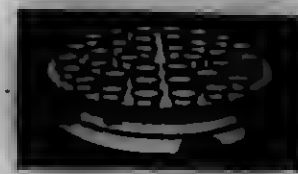
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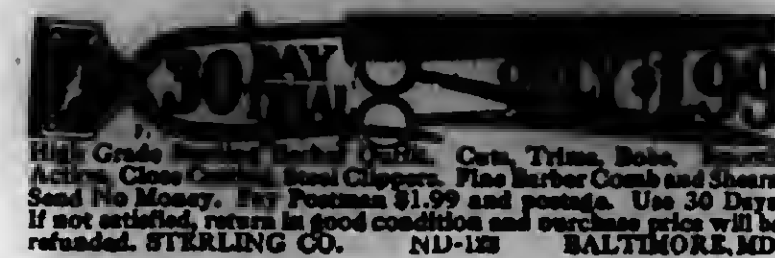


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great routes of interracial relations, has been the honor and glory of the church, and to her, to-day, is presented the supreme challenge known to man, the task of keeping the cross above the dollar, and of making the expressions of human brotherhood more effective than the relations of commercial traffic. One cannot look upon the present activities of Congress in the full light of our awakened world without sensing that the doors of all nations are opening to new and larger opportunities for the Christian church.

WASHINGTON, D. C.

Special Notices

The new address of the Rev. J. G. Grant is Box 83, Lutherville, Md.

The Jackson District Sunday School and Epworth League Convention will convene at Pelahatchie, Miss., in Little Zion Methodist Episcopal Church, September 18-19, the Rev. J. S. Williams, district superintendent, Canton, Miss.; Robt. J. Pickens in charge, Box 493, West Jackson Station, Jackson, Miss.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 29, 1929

My Brother

Chained,
While about him
Freedom becomes a poignant pain
In its immensity.

Blind,
Though immortal scenes
Beat round his darkened eyes,
Striving impress to make
Upon his consciousness.

Deaf,
Despite sounds of voices,
Rarer than speech of angels—
The undying chant of stars
And worlds undiscovered,
Swinging in ceaseless rhythm
Their cycles through "God's Garden,"
Or marking in measured cadence
The seasons upon "His Footstool."

Mute,
Though the ebon throat,
Likened to harp of gold
Swept by cherubic fingers,
Harbors notes sublime as the pean
Sung on Creation's morning;
Waits but the First Command
To bless the world with its music.

Dumb,
Though thoughts after God's own,
Stolen, Prometheus-like,
From Truth's flaming altar,
Struggle in vain for utterance,
And perish, unheard.
Dooming a world to darkness,
A soul to hell.

Chained,
While about him
Freedom becomes a poignant pain
In its immensity.

—J. C. WILEY.

President Hoover Seeks International Good Will

The Rev. Harry Earl Woolever
Editor of The National Methodist Press

IS THE President representing the mind of the people in his efforts to reduce the war-making armaments of the world? This is a question of first importance at the national capital. It can be answered only by the citizens, expressing their attitude to their senators and congressmen, whose duty it is to voice the people's will in national legislative matters. Since Mr. Hoover entered the White House, his every effort to curtail the expanding of the armies and navies of the world, to check competitive armaments between the nations, and to further the cause of peace by practical steps, has met with criticism, denunciation, and obstruction from those who believe the way of force and fear is more practical than that of understanding and international adjudication.

The President should be apprised of the fact if he represented the attitude of the citizens of this nation when, on July 24, in proclaiming the General Pact for the Renunciation of War, he congratulated "the entire world upon the coming into force of this additional instrument of humane endeavor to do away with war as an instrument of national policy and to obtain by pacific means alone the settlement of international disputes."

The magnificent opportunity and the compelling duty now open to us should spur us on to the fulfillment of every opportunity that is calculated to implement this treaty and to extend the policy which it so nobly sets forth.

In this statement the President evidently did not represent the advocates of big navies and expensive army establishments, for they are trying to defeat his efforts to carry out the ideals and principles embodied in the Kellogg Pact. As peace is more glorious than war, and the peacemaker a greater benefactor to mankind than the warmaker, so when the opportunity comes to advance the cause of peace, every one of its advocates should rally to the support of those who lead toward the era of international tranquillity and stability. Why are we not as quick to rally round the flag when it leads the army of peace as we are when it leads the forces of war?

THREE WORLD PEACEMAKERS

"Blessed are the peacemakers" still echoes from the hills of Galilee. To-day the world is in a situation offering unusual promise for humanity. The three nations of the Occident which have played the largest part in guiding the course of world movements during the post-war period, have now as their chief political leaders three outstanding advocates of peace: Herbert Hoover, son of a village blacksmith; Ramsay MacDonald, son of a fisherman, and Aristide Briand, born of a bourgeois family. Each one of these three spokesmen is influenced not only by a background of religious teaching supporting peace, but, added to this fundamental attitude against war, Mr. Hoover, in his experience in ministering to the broken families and races in the World War, has learned war's terrors; while both Messrs. Briand and MacDonald have suffered much, politically, in their advocacy of international peace, which is a fundamental doctrine of their political parties. They represent, largely, parties of the common people who have learned that a few may make war, and that these few may be of the numbers who do not enter the trenches, while the many must bear war's burden and become its victims.

The attitude of these three leaders in what ex-President Coolidge declares to be "an unfinished problem of great urgency," is reflected in their recent statements quoted below. The writer was privileged to hear the first two of these spoken by their authors, as he was invited to be present on the occasions of their delivery as the representative of the

readers of the Methodist Episcopal journals. That of M. Briand was delivered at the gathering of fifteen nations in Paris when the Kellogg Pact was originally signed, and that by Mr. Hoover was made when the representatives of forty-six nations gathered at the White House for the proclamation of the pact.

In addressing the assembled diplomats on this occasion, the President said: "May I ask you who represent governments which have accepted this treaty, *now a part of their supreme law and their most sacred obligations*, to convey to them the high appreciation of the Government of the United States that through their cordial collaboration an act so auspicious for the future happiness of mankind has now been consummated. I dare predict that the influence of the Treaty for the Renunciation of War will be felt in a large proportion of all future international acts."

Foreign Secretary Briand declared: "Peace is proclaimed. That is well; that is much. But it still remains necessary to organize it. *In the solution of difficulties right and not might must prevail.* That is to be the work of to-morrow."

Prime Minister MacDonald stated: "The next war, of which people are already talking so lightly, and for which governments are so blindly preparing, will leave civilization a smoking ruin and putrefying charnel house. No man, woman, or child will be immune. Destruction will rise from the sea and fall from the air, and people will drop mysteriously where they stand, touched by the invisible breath of poison."

"There must be no next war. By using the League of Nations, by entering a bond of mutual security, by disarmament and arbitration, labor can herald the endless reign of peace."

Ex-President Coolidge has recently recalled the fact that in 1898 the old Russian government appealed to all the nations then represented at the Russian court to enter into a compact to check the competition in arms and thus to reduce the tax burdens of the world and the dangers of war. Had the leaders of the great nations, at that time, been of the mind for peace which now characterizes the three world spokesmen quoted above, it is not likely that the World War's black pages would ever have been written into human history.

THE SIMPLE FACTS

To-day the armies and navies of the world are larger than they ever were. Furthermore, the President says: "To-day, as never before in peace, new life-destroying instrumentalities and new systems of warfare are being added to those that even so recently spread death and desolation over the whole continent of Europe. Despite these lessons every government continues to increase and perfect its armament, and while this progress is being made in the development of the science of warfare, the serious question arises—are we making equal progress in devising ways and means to avoid those frightful fruits of men's failures that have blotted with blood so many chapters of the world's history?"

The United States is spending more to-day for preparations for war than any other nation in the world. The President says that the purely military and naval expenditures, excluding non-military activities of these departments, is estimated at \$803,000,000 in 1933, an increase of \$120,000,000 over the last fiscal year. "All of which," he says, "compares with a \$266,000,000 average pre-war total for the combined military services of the army and navy, or an estimated increase by 1933 of \$530,000,000 over pre-war." These figures do not include the expenditure for veterans of past wars, which in itself amounts to about \$820,000,000 per annum. Great

Britain's estimated expenditures for army and navy for 1929-1930 are only \$547,000,000, and France's are only \$623,000,000, compared with our \$741,000,000 for purely war-preparatory activities.

When any thoughtful and unbiased citizen learns that the "preparedness" advocates are proposing to spend in 1933 over three times as much as we did before the war, and holds that up in the light of the pact renouncing war, he sees the wisdom and justice of President Hoover's efforts to check war-planning competitions.

President Hoover and Prime Minister MacDonald see the opportunity to end this competition and still maintain naval parity between the nations by maintaining smaller navies rather than larger. Both of these leaders have suspended the building of certain ships which were on the way to construction. President Hoover moved to suspend the building of three 10,000-ton cruisers pending the outcome of promising negotiations with Great Britain looking to an agreement between these nations to limit and keep at a parity the fighting strength of their navies. He said: "Great Britain and the United States henceforth are not to compete in armament as political opponents, but to co-operate as friends in the reduction of it." He believes that the principle of parity between these two greatest of naval nations is not only a safe policy, but a constructive forward step in line with the declarations of the Kellogg Pact.

OPPOSING THE PRESIDENT

Already the President has initiated steps to reduce the expenditures of both branches of the fighting forces. He is meeting with an active and vigorous opposition on the part of the advocates of a big army and navy. The naval leaders in the House and Senate declare the President has no power to suspend the construction of the cruisers and threaten to take measures in Congress to block his program of armament limitation. However, in his move toward international comity, he has some strong advocates and backers, even on the Democratic side of the Senate, who declare they will urge a resolution, if necessary, upholding the President in his stand. They believe that no additional fighting ships should be started until time has been allowed for Messrs. Hoover and MacDonald to see if they cannot find a better way, and one which

(Concluded on page 696)

Personal and General

—The Rev. Elbert M. Conover, director of the Bureau of Architecture, will be at Waveland, September 4-6, to lecture on church building, and will be glad to confer with any pastors, district superintendents, or others who have building projects in anticipation. Mr. Conover will have several sample or tentative plans on display.

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The Church and Her Critics

THE church experiences three main lines of attack on itself as an institution at the present time. But hardly either of these is peculiar to our times. No facts of history are clearer or of more common knowledge than those of the long, drawn-out opposition which society has offered to the church.

There has ever been hostility to her idealism. There seem to be contradictions in human nature for which there appears no adequate explanation. Despite man's long process of discipline and culture toward the nobler and better things, there lingers in his nature a disposition to show hostility to the finer things and to make common cause with the base and ignoble aspects of life. Thus he, too, frequently sets himself to oppose those persons and institutions that foster ideals that build us on the better side of our natures. 'Tis such hostility that the church encounters among men as she insists on them to aspire to do and be the best of which they are capable.

Men, too, think they have located the church's Tendon of Achilles when they attack her doctrines. Such critics need to be reminded that the doctrines of the church are conceded, for the most part, to be man-made, and that the church does not longer grow blatant about the innumerable brood of fine-spun doctrines put out by the theologians, old and new. Many of such doctrines have value, no doubt. But the church will stand or fall and public confidence will depend sooner upon the simple faith and consistent practice of the believers in those primary human virtues of truth, honesty, justice, good will, forgiveness, temperance, than upon formulas and theories of things about which much is imagined and little is actually known. The field of doctrine is a much disputed one. It is in this field that the multiplicity of creeds, sects, and denominations were germinated and did flourish.

Likewise, the legitimate appeal of the church for finances has been a ready occasion for attack by that element of society which is not too spiritually-minded at best. If the church had no other justification for financial appeal than that of the other social institutions, such a claim would be sufficient. But she has stronger claims in that her mission and meaning and motive are superior to those of our other social institutions. She focusses on the soul with the sole view to its salvation. No other institution majors in this field. Her superior objective and motive entitle the church to superior claims upon the loyalties of men. Criticism of such claims are ill advised and ill considered.

Whatever the criticisms against the church, it may be confidently expected that she will retain her hold upon the loyalties of men in proportion as she evinces her ability to procure for men the social good which brings them permanent satisfactions. And this the church is doing. The church, for example, is keeping the hope of humanity vital, rational, and everlasting. She is about the only institution that faces the facts of life, or teaches mankind to do so, whatever those facts may be, with victorious faith in the ultimate triumph of the principle of the good. The church believes in life, in its possibilities, its progress.

It teaches men to hope, to trust, to aspire, to dare, to dream because it holds that a spiritual principle pervades the universe working out for the man that high destiny which he believes is commensurate with the greatness of his soul.

The hope of something worth while beyond the experience which we call death is the unique product of the teaching of the church. It is the tradition of its history, the rich heritage of the generations to be, as handed down by those who have been and are now no more. Immortality! What a word to conjure with! What food for faith! The theme for poets, philosophers, and even pessimists, because the church has held it in the foreground of men's thinking, has made it a necessary part of their mental furnishings. The church's hope of the life after death is the leaven of society, giving to men ample confidence in the worth whileness of life. It is the urge to ethical adventure.

Faith likewise in the possibilities of mankind is one of the church's major contributions to society. Humanity, remiss and erring as it is, is not all bad, or hopelessly bad. If, as the church teaches, man is made in the image of God, there is a residue of goodness in him that responds to discipline, under proper influences, making possible those bonds of mutual confidence and respect that are the basis of enduring group life. That Jesus saw good in all men is adequate warrant for this attitude of the church. As long as men believe there is good in their fellows, society may hope that better days await us than any we have yet seen.

Fostering restraints against evil is another powerful contribution of the church to social well-being. To effect this she builds her institutions that embody her ideals and her spirit of holy crusading. From these radiate influences that make it more difficult for red-handed evil to flourish unabashed and unafraid. In these and under their influence the moral conscience of the community is quickened and finds expression, these are foci of hostility to whatever is not in keeping with the high idealism the church seeks to set up in the relationships of society and in the character of the individual.

The church's insistence on moral values increases the power of the community, as well as of the individual, to offer effective resistance to evil. The widespread effects of the church's influence in this direction can never be tabulated. How she has built up in men inhibitions that have served as mighty bulwarks against their inner evil tendencies is one of those chapters of the book of church activities that will never be written. Thousands and tens of thousands of hesitant souls have resolved to face steadfastly the enemies of society and of their own souls because nerved on by the hymns, solemn vows, preached word, and communion of saints, afforded them through the ministrations of the Christian church.

On the positive side, her fostering of the spirit of fellowship and fraternity among men is one of the most valuable of the church's contributions. Hereby is developed a common mind and viewpoint. As it concerns

the value of personality, this is highly significant. The church fosters that view of human personality which links man with the Great Personality of the universe. Man, being a person like his God, is the highest type of value-expression we can conceive. All persons are sacred in this view of the scheme of life. This fundamental view affords for us the only view upon which ethical foundations can be laid for an enduring social order, and one that shall be worthy of man.

It is relatively easy to criticize the church. In fact, it has become a pastime of social faddists to do so. To

evaluate the church as a social institution is quite another thing. For the former, born of unreasoning prejudice, carries no conviction against the church. But to evaluate the church in the light of its contribution to the sum total of social good is to put the institution on its merits as rendering to society such unique and vital service as can be rendered by no other institution with different objectives, different motives, and a different social passion. While other institutions are projected to render social service, the church was called into being to serve *and* to *save* men.

The Rev. R. L. Hickson Passes

By O. Blasingame

A CHURCHMAN of distinction and an outstanding minister of the South Carolina Conference Methodist Episcopal Church.

He rendered more than forty years of faithful and efficient service in his church, was well possessed with a modest and meek spirit and a pleasant and amicable nature, and had many friends.

Bro. Hickson was both a successful and a progressive pastor. He was held in high esteem of the church, was distinguished as district superintendent twice, and served some of the best appointments of his Conference. He was pastor of Centenary Church, Charleston, S. C., when he heard the "well done" on Saturday morning, at 3 A. M., August 10, 1929. His funeral was held in Centenary, the church of his present pastorate, Tuesday, August 13, at 2.30 P. M. A large delegation of ministers of all denominations was present from the several sections of the State. Dr. A. R. Howard served as master of ceremony. The Rev. R. F. Bradford lined Hymn No. 325. Prayer was offered by the Rev. J. W. Taylor; special selections by the church choir; first Scripture lesson was read by the Rev. R. F. Freeman; second Scripture was read by the Rev. J. L. Benton, of the African Methodist Episcopal Church; second hymn, No. 736, was lined by Dr. A. R.

Howard. Dr. McCloud, of the Methodist Episcopal Church, South, spoke briefly but very interestingly concerning the life and ministerial career of Dr. Hickson. The Revs. John C. Gibbs and C. S. Letbetter represented the ministerial union of Charleston. Drs. C. R. Brown, J. B. Taylor, M. M. Mouzon, and J. F. Page spoke briefly upon his life and work. The Rev. C. C. Clark, district superintendent of the Charleston District, delivered the principal eulogy, selecting as his text 2 Sam. 3. 38—"Know ye not that there is a prince and a great man fallen in Israel?" He faithfully expounded the Scriptures, endeavoring to show the loss of the church through the fall of this great prince and man of God..

Many friends and relatives expressed their deepest sympathy to the bereaved family by contributing beautiful and expensive florals. Contributors: The People's Club, the Do Something Club, the Sunday school and the Ladies' Industrial Guild, Mrs. Harretta Fairchild, the Rev. and Mrs. M. J. Postor, official board of Centenary Church, Richard and Russell, official board of the African Methodist Episcopal Church, Emanuel Church, Steward Auxiliary of Centenary, and the family.

The body was carried to Columbia, S. C., Wednesday, August 14, where interment was made.

Pentecost

By the Rev. George B. Dean

Superintendent of Department of Evangelism

METHODISM most heartily and unreservedly enters with the other Protestant communions into the celebration of the 1900th anniversary of Pentecost. How could she do otherwise and be true to her mission and her history?

The Pentecostal idea is close to the heart of the Methodist Church. In the hearts of the followers of John Wesley "glowed" the gospel flame. By their devotion and loyal service the life and character of multitudes were transformed. Divorce Pentecost from the church of Wesley, and Methodism has surrendered her chief right to exist.

The emphasis of our church, during the year, will be on the deepening and enrichment of the spiritual life of our membership. If this is accomplished, we feel that all else that should will follow. The evangelistic fire must burn in us before we can communicate it to others. We would therefore call the church to earnest and effectual prayer that she may possess a joyful religion in all its fullness and the spirit of sacrificial service, and that she may

be truly a witnessing church. These traits marked the beginning of Methodism, when the hearts of her ministry and laity were "strangely warmed." They also attended the beginning of the Christian church at Pentecost, when to the early disciples came the "cloven tongues like as of fire." The evangelism of to-day demands a Pentecost as did that of nineteen centuries ago. We are earnestly praying that this celebration will bring it to us and all our sister communions, so that in the glow and strength of it we all may go forward together to the conquest of the world for our Christ.

May it truly be said of us,

"Like a mighty army
Moves the church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

The Contributing Editor's Page

Searching For a Genius

MR. EDISON has been searching for a protégé and has found him. The rest of us watched the progress of the search through its various stages with increasing interest in the outcome.

Only one boy out of more than forty could be chosen, but every member of the group received an impetus towards scientific development which years of ordinary experience could not have given. Contact with creative personalities in different fields of human achievement was the greatest privilege enjoyed by these boys, and the influence of such contact, brief though it was, is likely to go with them through the years.

Why should not leaders in the Church of Jesus Christ make a continuous, diligent search for young men of the finest qualities of mind and heart, to carry on and carry forward in the years that lie ahead? Is scientific development more important than spiritual leadership? Is a higher degree of personal fitness required by our rapidly advancing material civilization than by the Church?

True, we believe that God calls men into the service of the Kingdom through the Church. But God usually works through human agencies. From the day when Andrew met his brother Simon Peter and "took him to Jesus" until the present, many a young man of character and ability has been brought into the service of the Church of Christ by some responsive person through whom God was sounding his call.

In a few weeks the schools and colleges will resume their regular schedule. Young men will crowd the classrooms seeking the best education obtainable. Every person who occupies a strategic position in relation to youth, and who realizes how much depends upon the highest type of leadership in the modern church, should be alert to seize the opportunity of helping some young man of outstanding ability to hear the call of God to dedicate his life to the service of organized religion in and through the Church of our Lord.

Mr. Edison's example, not in detail, but in spirit and purpose, might well be followed by many others, who without at all minimizing the importance of scientific progress, know that skill, invention, and creative ingenuity add little to the happiness and permanent well-being of society unless courageous, prophetic voices guide the entire process of human living towards the fuller realization of moral purposes and spiritual ideals as these are set forth in the gospel of Jesus Christ.

Another Ally of World Peace

IN addressing Boy Scouts from sixty-two countries gathered in England to celebrate the twenty-first anniversary of the organization, the Archbishop of Canterbury said, "In future days when you become citizens in your various countries, you will remember and know that despite all differences that may arise, you are all brothers."

Sir ROBERT BADEN-POWELL, soldier turned character-builder, did more for the peace of the world when he organized the Boy Scouts than many whose names are conspicuous in connection with that cause.

He created a new order of idealism and service which now enrolls nearly 2,000,000 boys; and this brotherhood has released a great force which, apart from any avowed

purpose, works steadily towards international peace through mutual understanding and co-operation.

If the Scouts are true to the prophetic words of the Archbishop they will play a large part in helping to create the world atmosphere in which the Peace Treaty can live and function.

This of course was not the object for which the Scouts were organized. It is not the purpose for which they exist to-day. But it is none the less true that such an organization cannot penetrate the various countries of the world without establishing contacts and creating new habits of co-operation which make the expression of good will so much a matter of every-day-life that the possibilities of war are lessened.

A loyal Boy Scout is a "brother to every other Scout," and while the sharpest differences sometimes arise between brothers "under the skin," they do not resort to physical force to settle them.

"Churches Launch Pentecostal Drive"

IF anything could be worse than this it is not necessary to reproduce it. The head-line, taken from one of the leading newspapers of the country, indicates the complete inability of the journalistic mind to sense matters of supreme spiritual importance.

The 1900th Anniversary of Pentecost is an event of surpassing significance to all Christian people. The outpouring of the Holy Spirit, the birth of the Christian Church, the rise of the New Fellowship in Christ Jesus mark a new era in the life of mankind.

To observe the occasion with any kind of "drive," "campaign," or "canvass" would do violence to the deep spiritual import of it all. Even to use the words in such a connection is to reveal a pitiable lack of ethical and religious sensitiveness.

The anniversary brings to men of all churches and creeds an unparalleled opportunity for the deepening of their spiritual life. It is relatively unimportant to add numbers to Church membership, to increase the income of Church boards, to secure any result whatever in the realm of religious mechanics. All this and more might be done and the Church be the weaker and less vital.

What is needed on the part of all Christian people, and this includes many outside our formal enrollments, is a fuller participation in the life and purpose of the Spirit to-day.

Christian believers will seize this opportunity, so full of rich suggestion, for a deeper understanding of the living meanings that lie within the facts and experiences so vividly set forth in the New Testament in connection with Pentecost.

In the communion of the Holy Spirit and in deeper fellowship with each other millions will seek and find fresh empowerment for the new life in Christ, the life that finds its ever-growing meaning in joyous, triumphant service of the faith and ideals of the Kingdom of the Spirit, which still possess their ancient and inexhaustible power to transform individuals and redeem society. D. D.

There is no exercise better for the heart than reaching down and lifting people up.

Idealism of the American Trade Union Movement

By William Green

President American Federation of Labor

THE strength of the trade union movement is its idealism. We are constantly reminded that men and women will sacrifice anything—even life itself—for an ideal. The men and women who earn a livelihood as wage earners want more of the comforts, the opportunities, and the beauty of living. They seek relief from long hours and oppressive toil that they may experience the glory of well-being and the opportunity for beauty and color; the added richness, depth, and symbolism of living. They want to give their children more opportunities to prepare for life. They want to lay aside for independence in old age, and more than all else they want worth-while jobs that challenge ability and resourcefulness.

These are the things in which the labor movement has its roots, and in seeking the realization of these things the men and women of labor instinctively look to the church for understanding and sympathy, for each is an organized group that has grown out of the fundamental needs of human life.

As long as the labor movement is forced to fight to get the things we need we will tend to become self-centered; we may forget that we are fighting for better conditions, fewer hours of toil, increased pay for work performed, in order that we may not only get more out of life, but that we may put more into life. We may become so absorbed in the fight itself that its immediate goal may be the only things we see. It is then we most need the sympathy and understanding of the church—to hold the light clear and steady before us that we may not lose the ideals of what life should be.

Church and Labor

The great leaders in the labor movement, as well as the great men in the church, have had a passion for humanity, that men and women might grow to the full stature of their capacities and live lives hallowed by consciousness of the divinity of men and toil. The labor movement looks to the church ever to hold aloft the beacon light of high and noble endeavor that the men and women of labor may be ever inspired to the achievement of its great and lofty ideals.

Though the functions of the church and the labor movement are widely different, yet the fundamentals of human nature are the same in each. The standards of good living are identical in both relationships if there is any unity in life itself. So labor looks to the church for understanding and moral support. We do not expect the church to do the work of the labor movement; in fact, we resent any such attempt. We do expect that the church shall be concerned that the spiritual ideals of conduct it seeks to inculcate shall be exemplified in industrial relationship. To carry out this obligation the church must know industrial conditions and problems, for standards of conduct must be developed out of knowledge of the facts to which they apply.

Our unions first establish high wage and shorter work standards because these things mean opportunity. They mean better homes, better medical care, more recreation and leisure, higher standing for wage earners as members of the community. They mean children in schools instead of at work, and preparing to raise the standards of life which their parents shall hand on to them.

Trade unions are lifting forces that raise the level of progress for masses of people, for our progress forces up standards for those yet unorganized. Unless wage earners had definite methods as a group to promote their interests they would make only the sort of progress that comes without advance planning and as a result of the initiative of employers. Thoughtful workers want to order the development of their lives. They give their best efforts to managing this part of their lives.

They do not see their interests as necessarily in conflict with other groups in industry or in the community. They see an interrelation of interests that points to the conference table, joint agreements, and co-operation in the problems of production so that the benefits of efficient production may be shared by all.

Welfare of Workers

The trade union movement is a constructive institution that deserves the consideration and co-operation of all. There is one serious problem to which we should at this time like to direct the attention of all.

Although this is a period of business activity and unusual progress, yet we have a serious problem of unemployment. This problem in part is a result of progress. Technical progress is moving at a rapid rate. Introduction of machinery and new processes are displacing workers—often craftsmen who have given a lifetime to perfecting their skill. A new machine may render all this useless.

This problem of technological change crept on us before we realized the situation. Displaced workers must go to new industries or wait until their old industry expands sufficiently to re-employ them. In either event there is unemployment with all of its harrowing consequences to the workers and those who are dependent upon them.

The organized labor movement wishes to make this proposal as a special problem to be considered on Labor Day. Before an industry changes its machinery or technical process it should first confer with the workers to see if advance plans cannot be worked out to prevent placing unnecessary burdens upon workers.

We make this suggestion to industries and to groups and organizations interested in the welfare of workers. It is time we gave as much thought to preventing wastage of human capacity as we give to material waste. All of labor's friends can help in developing a public opinion helpful to a broad social consideration of industrial problems.

What a Minister Learned from Labor

By G. S. Lackland

Pastor Stone Methodist Episcopal Church, Meadville, Pa.

MINISTERING to the masses! This was a young minister's dream as he entered the pastorate of a church in a congested city district.

Eight years later careful reflection revealed that what had happened was, the masses had ministered to him!

He had been in a People's University, and had emerged with three discoveries:

Reality may best be discovered in an atmosphere of tolerance.

The greatest undiscovered asset of civilization is the dormant creativeness of workers.

The goals and motives of most workers are spiritual.

Of course, this was not all! There was plenty of disillusioning realism! To dwell in a district where over half the mothers worked in industry, does not add to one's complacency. To be in the midst of industrial conflict with miners, railway workers, printers, and to behold all the spirit and method of war, does make philosophic calm difficult. To live in an entire house in a district where most families are confined to a single room made normal life a bit impossible.

Nor was the labor movement entirely unalloyed. Like most institutions, there was a tendency to concentrate upon routine and maintenance rather than upon the ends for which it existed. Craft divisions created an isolation that often bordered on the selfish, and, in a few instances, the snobbish. He dreamed of the labor movement as a crusade for human emancipation. He saw conservative shibboleths and formulæ, which were held with almost theological dogmatism. He found some leaders eloquent demagogues, seeking to build a political machine for self-maintenance and glorification. These, however, were the exceptions. He went about seeking the best. In his quest he was not disappointed.

A minister frequently has little sympathy with those who differ from him. Working people taught me tolerance. Often I have seen an evening given in a labor organization to a minority group. "It's only fair to hear both sides," they explained. The discussion did not permit evasion. Every man spoke his convictions. Facts counted heavily. They did not know it, but it was certainly a fine manifestation of the scientific approach to reality.

Finding the Core of a Question

In seven years of conducting the Denver Open Forum, repeatedly did the crowd insist upon fair play for all sides. Probably the questions of Irish independence and the Ku Klux Klan were as dynamic and dangerous subjects as could be discussed before a public audience. Yet despite emotional intensity, the crowd kept its head and listened to both sides.

Over a period of years there developed a technique for finding the core of a question. Group discussion had developed creativeness. To hear a crowd of working men and women discuss frankly the sex problems of married life, and to find therein a spirit of cleanness and reverence sent one minister forth with a deep appreciation of the divine element in common life.

Someone has said, "Tolerance should be spelled TALLERance." Surely it is the mark of character, when men reviled and persecuted could understand and smile gently. There was frequently a keen sense of humor which aided this. A wit wandered into an unemployment conference where a mission worker was pleading for funds from a group of business men. He asked permission to tell of his experiences as a worker seeking a job. He portrayed his quest so realistically and yet seeing the humorous aspects that he won the group of business leaders to see the implications beyond the question of relief. This same worker broke a dangerous tension one night by moving that a non-union ammunition boycott letter be sent to the governor, who was using militia in an industrial dispute, with a request, "That if we have to be shot, we'd prefer it be done with union rifles and ammunition." There was the Christlike patience of John Lawson. I saw him betrayed by a group professing to work with him, yet never once did he lose his head, although he knew all the facts. He simply was too big to bluster. He had learned the power of truth. He could trust his fellow men to find it when the time came. Meanwhile he would permit no hatred to degrade his soul.

Latent Creativeness of Workers

No one can participate in any form of adult education without being amazed at the latent creativeness of workers. In the Denver Labor College was a worker who could speak seven languages! Out in the hills in a labor summer school a rather stolid-appearing young lady electrified the entire school with a group of Russian poems and folk tales. There was a literary grace and appreciativeness about her interpretation that seemed to transfigure the entire student body.

When a worker proposed a class in psychology because he thought workers could co-operate better if they knew the laws that affected thought-processes, I considered that he was simply a fanatic upon the question. My skepticism was rebuked, however, when, within three weeks from the formation of the class, over fifty workers had enrolled. Similar questioning concerning a class in science was answered by a group that stayed with the subject for four winters!

Here and there were workers who had haunted the second-hand book stores and built up a fine library! One of these confronted a minister with the request that he enlighten him as to the member of Lincoln's cabinet who wrote poetry. Another, after hearing a university professor lecture on Ibsen, told of hearing Ibsen lecture and many facts concerning his life. The last I knew there were sixteen groups of miners in the Wyoming coal fields employing teachers to share their learning with them, that they might be more effective in their homes and communities.

There was a wealth of dramatic ability. They did not need to rehearse Irish dialect—they picked an Irishman. They needed no "make-up" for the drainlayer in "The Servant in the House." He simply came to the play from his work. In Colorado Springs, with the aid of a

minister, they constructed a pageant which unfolded the story of labor from the dawn of history to the evolving of the British Labor party and the founding of labor banks. It won good will from hundreds who had failed to see these creative possibilities in labor. Occasionally this ability revealed itself in unusual ways. A cement finisher, with a little help, became a leading contractor. Two members of the typographical union won national fame as editors. Two or three served in major political positions with efficiency and distinction.

A Vision of Spiritual Hunger

The minister's chief lesson was the vision of the spiritual hunger in the lives of these people as they struggled for a larger life. "I want my boy, if he becomes a railroad worker, to have a better life than I've had," was the summary of a railway worker on strike. "I've three children in college," confided another humble worker. They were tired of creeds. They wanted a salvation which expressed itself in a larger life, not for themselves, but for their children.

They were suspicious of preachers. They felt the church would not tolerate free discussion. "Would you want an agnostic coming to your Bible class?" asked more than one. "Why not?" we responded. "We simply are trying to find the truth and the best way of life." As soon as they found that no one was startled at honest expression of opinion, they began to be dissatisfied with negative criticisms. What did they believe? What sort of a world would they like to see? Slowly but surely they

The Way to Industrial Peace

BY LOUIS ALBERT BANKS

*Oh, who shall find a higher way
For men who dig and delve for pay?
And who shall find a better scheme
For those who hold the purse and dream?
Who peace will bring 'tween brain and brawn?
Who blaze the trail to brighter dawn?
The dream will fail if labor shirks,
The workman starve unless he works.*

*The problem's here—right in this verse,
Though stated maybe over terse;
Who'll bring about industrial peace
And give man's force complete release?
Who'll find somewhere a golden mean
To make the labor world serene?
Who'll make the worker feel a man,
Yet satisfy the dreamer's plan?*

*When each the other seeks to serve,
'Twill quiet every vexing nerve;
They'll work together full of glee
When each one lives in sympathy—
The dreamer dream of labor's good,
The worker toil in brotherhood.
Then both will have a friendly mind
And run a race in being kind.*

found their answer in the way of Jesus. Verily, there is a Christ of the American Road.

To our amazement sectarian walls began crumbling. We saw Jews, Catholics, Quakers, Episcopalians, and Mormons worshiping together as they sought to build the Kingdom. Families that had been rent asunder by creedal differences came together in a common service.

They had responded to difficult tests in seeking an education. They had crossed the city for weeks to hear lectures on economic and social questions. Would they respond to a genuine scholar in the religious field? They voted they would. Dr. Shirley Case, of Chicago University, came for a week to lecture on Jesus. For the entire week the crowds grew. They wanted to hear a man who knew the historical facts about Jesus!

Shreds of dogmatism or intolerance will not last long in a ministry to labor. Facts herein cited as evidence of the creative ability of working people could be duplicated by the score. Chiefly, however, will the minister be aware of the spiritual forces at work all about him; that every form of unrest is part of a spiritual hunger for a larger life; that our definition of sin must include every form of poverty, autocracy, ignorance, or force that represses the development of our fellows. We must widen our definition of salvation to include the industrial, economic, political, and international life. We have not fully sensed all the implications of "The Family of God," but when we do we shall find millions of workers eager to share in this larger redemption.



World To-morrow

What Age Methodism?

By John M. Canse

President Kimball School of Theology

SUPPOSE John Wesley were to step out of his Holy Club environment into modern Methodism, just what date would he accept as the exact "rise of Methodism"? Numerous dates are offered as the start of things Methodistic. But surely there was one first event from which the Wesleyan movement might historically be considered to have sprung.

It would seem more than strange that general attention has not been called to the relation of this particular year, 1729, to the impulses of Methodism to celebrate centennials. Through all the years the first pages of that little book, the Discipline, present a historical statement setting forth in black type the most definite account possible, by those best able to tell the truth in the matter: "Dearly beloved brethren, we think it expedient to give you a brief account of the rise of Methodism, both in Europe and America. 'In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do.'"

John Wesley was junior to his father in the parish at Epworth and Wroote until early in the year 1729. He was not at all satisfied with the results of his parish work, judging from his own statements, "Indeed, it should not be that I should; for I neither laid the foundations of repentance, nor, of believing the gospel; taking it for granted that all to whom I preached were believers, and that many of them needed no repentance."

A rare old volume tells us Mr. Wesley's own story of those years. It is the "Life of the Rev. John Wesley, A.M., including an account of the Great Revival of Religion in Europe and America, of which He was the First and Chief Instrument; by Dr. Coke and Mr. Moore." In this account the authors make use of Mr. Wesley's own statements. These run as follows:

"In the year 1725, being in the twenty-third year of my age, I met with Bishop Taylor's Rules and Exercises of Holy Living and Dying. In reading several parts of this book, I was exceedingly affected; with that part in particular which relates to *purity of intention*. Instantly I resolved to dedicate *all my life* to God: all my thoughts, and words, and actions."

"In the year 1726 I met with *Kempis's Christian Pattern*. The nature and extent of *inward* religion, the religion of the heart, now appeared to me in a stronger light than ever it had done before. I saw that giving even all my life to God . . . would profit me nothing unless I gave my heart, yea, all my heart, to Him."

"A year or two after, Mr. Law's *Christian Perfection and Serious Call* were put into my hand. These convinced me more than ever of the absolute impossibility of being half a Christian. And I determined, through His grace . . . to be all-devoted to God, to give him all my soul, my body, and my substance."

In his voluminous writings John Wesley carefully elaborated these several steps as he discussed his personal experiences. We know of no spiritual transformation that was more orderly than this one. In three successive steps, in as many years, he made definite advances toward

purity of heart and the conscious testimony of the Holy Spirit. It is vital to remind ourselves that all these spiritual strides were taken while he held to his Anglican theology. His dedication of his entire being to the service of Christ and His gospel, step by step, presents a superior study in experimental psychology.

Then came the portentous year, of which he wrote: "In the year 1729 I began not only to read but to *study* the Bible as the one, the only standard of truth, and the only model of pure religion. Hence I saw, in a clearer and clearer light, the indispensable necessity of having *the mind which was in Christ, and walking as Christ also walked*." Having come to this conviction, he was fully consecrated to the new order. The mental processes and spiritual commitments of this particular year gave to the Holy Club its central commission.

But while John was being prepared for his place of leadership in the impending Bible Club, his brother Charles was also making good spiritual strides. This younger Wesley was a vivacious fellow, "with more genius than grace," who refused to become "a saint all at once." But because of the close comradeship with this more serious-minded brother, supplemented by the prayers of somebody, as he said ("my mother's, most likely"), Charles woke from his lethargy. He became a zealous student, attended the weekly spiritual services, and induced others to unite with him in seeking purity of heart.

"A New Set of Methodists"

It was at this time that the rules for right living were adopted by Charles and his companions. They began to schedule their waking hours exactly, making their study and religious duties matters of conscience, and taking as little time as possible for eating and rest. These thoughtful devotional hours were observed by the less serious students, such as that one of Christ Church who derisively said, "Here is a new set of Methodists sprung up." In Charles' words the name "Methodist" was "bestowed upon himself and his friends because of their strict conformity to the method of study prescribed by the university." This was evidently in the spring of 1729.

It has been definitely established that the name "Methodist" was applied to this Oxford group before John "came into residence." His providential return is credited to November. During the spring of 1729 John visited Charles at Oxford, remaining two months, spending the evenings with the little society. Charles was the center of the group, which included William Morgan and Robert Kirkham.

Historians seem in unnecessary contradiction regarding the exact time that the Christ Church student first used this famous nickname. The standard American Encyclopedia is clear in its assertion that the name was first used in the year 1729. It was finally accepted, though John Wesley wished that the name might never be mentioned, but buried in oblivion. Johnson's Universal Encyclopedia, with Dr. Abel Stevens as the Methodist editor, adds the idea that "the little Society, begun in 1729, was not only extremely High Church but exceedingly ritual-

istic." Our main desire here is not to discover whether the term was first used in derision, nor how many were in the club, but that it was first used in 1729 and that the Oxford Club gave itself especially to Bible study, and in such a way that their serious search of the Scriptures definitely led the members up to their new experiences of salvation.

When John returned in November he promptly became the recognized head of the club. In December of the next year (1730) John told his parents that the next night he would be "with the gentleman who did us the honor to take the first notice of our Society. I have terrible reasons to think he is as slenderly provided with humanity as with sense and learning. However, I must not let slip this opportunity, because he is at present in some distress, occasioned by his being about to dispute in the schools on Monday, though he is not furnished with such arguments as he wants. I intend, if he has not procured them before, to help him to some arguments that I may at least remove that prejudice from him, 'that we are friends to none but those who are as queer as ourselves.'"

In his address to George II, John Wesley referred to the societies as "the people in derision called Methodists." Also in his dictionary he defined the term as "one that lives according to the *method laid down in the Bible*."

A Date to Be Commemorated

So we find the more or less derisive name Methodist was first thrust at Charles Wesley and the two friends who associated with him for methodical Bible study early in 1729. Then, with the coming of John in November, the name so honorably acquired became a fixture.

The two hundredth anniversary of the naming of Methodism is surely worthy of some grateful commemoration. In the interest of exact history it would seem proper to write this year more largely than has been the habit of our historians. The six years from 1729, during which John Wesley remained at Oxford, before

going to Georgia, determined his life course more largely than did any other period, and the sequence of events depended largely upon the developments during this period. Fitchett says in his "*Wesley and His Century*": "In those six fateful years—years in which Wesley was practicing the self-denial of an ascetic; and burning with the zeal of a fanatic—and all on the High Church theology—Methodism was born."

Many historians have followed the lead of the Wesleyan Church in accepting the year 1739 as the birth date of Methodism. It was the date line for the definite organization of the first societies. But John Wesley sought to correct this tendency, as he himself gave the formal statement as to the rise of Methodism. It was in three separate parts, well removed in place and time and religious experiences. He said, "the first rise was in Oxford in November, 1729, the second in Savannah, Georgia, April 17, 1736, and the third in London, May 1, 1738." Of various dates the prior ones always seem to gain the greater recognition.

As acute a thinker as James Hastings says in the "Encyclopedia of Ethics and Religion": "We pass over the Methodism that found expression in the Holy Club, at Oxford, and in the society, formed by Wesley in Savannah, and strike the path that leads to the origin of Methodism as an existing organization." This method, in the selection of dates to celebrate, belongs to an older order of students.

Present-day study turns more to the causes and movements themselves and seeks the initial spring of action. This is to be found in the period when serious-minded students at Oxford began "searching of the Scriptures . . . open-mindedly, unceasingly." Their persistence, regularity, and zeal immediately won for them the name of Methodist. Some worthy recognition can still be given before 1929 fades away. We suggest that it center in the original concern for salvation, with the deep-seated consciousness of the need of purity of heart and life.

SALEM, OREGON.

A Noise-Tensioned World

By Hazel Murray Beardsley

Noises of all sorts,—
Discordantly they clang;
Intense or faint,
Dull, shrill or loud,—
They whirl, they clatter,—bang.

Bold, intrusive buzz—
By-product of inventions!
Such clashing din
Much curbing needs.
It strains life to such tension!

Rhythmic is the universe,
From worlds that swing through space
To measured beat
Of living hearts,—
And footfalls of the race.

Nature's sounds are musical.
The waves that beat and roll
Upon the rocks
Keep harmony
With Nature's greater whole.

Noise befogs this cadence.
It mars the melody;
Harsh, alien sounds
That rasp and jar
In life's great symphony.

Prayer

By Thomas Curtis Clark

Athwart the high emprises of the stars,
While suns and planets take their heavenly ways,
What petty things we plan: our little wars,
The greed and hate embittering our days—
The days that come with splendor and with hope,
New cleansed from the soilure of the past;
And yet, in spite of all, we choose to grope
In murky caverns; error holds us fast.
O mighty Power, who maketh all things fair,
Forgive our petty acts, our fouler thought;
Breathe over us and in our hearts prepare
New purposes and finer deeds, love-wrought.
Let still Thy beauty flood us with its dawn
Till all our thoughts of night and death are gone.

Commission on Public Worship and Music Methodist Episcopal Church

THE first meeting of this commission was held at 740 Rush Street, Chicago, on June 20, 1929. The members, without delay, and with great heartiness, took up the task assigned.

One of the first items which claimed attention was with reference to the scope of the work to be undertaken. It was realized that while it was impossible at this stage for the commission to see its full task, yet that it should endeavor to have a working agreement as to the ground to be covered. It, therefore, adopted the following as the present working goals:

"The Commission on Worship and Music, authorized by the General Conference of 1928, and organized in accordance with its provisions, understands that its goal is nothing less than lifting the standards of worship and music throughout the Methodist Episcopal Church.

"We recognize a growing disposition on the part of the Protestant church to seek for more adequate expression of Christian aspiration through public worship. Reality in worship can be maintained only by a continued sense of the presence of God. This is the background of all true worship. We are convinced that dignity and beauty are not in any way inconsistent with this reality; rather do they minister to it. We are also convinced that the increased interest in beauty and decorum must not in any sense be allowed to dull the prophetic and ethical emphases which must always characterize the true religion of Christ. We call attention to our need of an intelligent search for a worship of God which shall aid people to experience the reality of the spiritual in this materialistic age.

"In fulfilling our commission, we begin with the following program:

"1. To prepare, as instructed, at least two orders of worship for our church. These will be based upon a study of the meaning and purpose of worship, a study of available orders now in use, and a consideration of suggestions to be sought from all sources.

"2. To encourage in our denominational schools and Conferences a study of the meaning and spirit of worship.

"3. To co-operate with those seeking to improve worship services in the local church schools.

"4. To raise the standards of hymns and other music by instruction in values and encouragement of the best.

"5. To stimulate through our church press and constituent boards helpful programs of study and instruction in worship and its ideals.

"6. To urge the immediate organization of co-operating commissions in the various Annual Conferences, as ordered by the General Conference, and to assist these commissions in the fullest accomplishment of their tasks."

The commission considered that one of its duties was to emphasize and help standardize worship and music throughout the church. In order to do this the following tentative program was agreed upon:

That we should give emphasis to the courses of study on worship and music as offered by our theological schools,

and as it is a matter of major importance, we should study the conduct of public worship as practiced therein. So important did this seem that a committee was appointed whose task it was to study the subject and report on the same at a subsequent meeting.

Allied to this was the decision to urge that courses in worship and music be offered to those taking graduate studies under the Commission of Courses of Study. This, in part, grew out of remarks made by Dr. Allan Mac-Rossie, who was invited to be present, and who had urged that such a commission as this on worship and music should show that we were trying in no sense to imitate any other denominations, but that we were thinking consistently in terms of our Methodist heritage, with a readiness and freedom to develop such further standards of worship as the church might be led to adopt.

Further reflection recalled the fact that we have several organizations within our church which are setting up programs of worship. The presence of Dr. Merle N. English, of the Board of Church Schools, who paid a brief visit during the afternoon session, brought out the fact that the church school had done considerable in this direction, and other organizations likewise.

It was, therefore, decided to invite to the next meeting representatives from the Board of Church Schools, the Epworth League, the Board of Architecture, and also the representatives of our missionary education in order to review what is being done by the various organizations, with respect to worship and music, and thus to seek to attain greater co-operation and unity.

In considering the subject of worship through the church at large, it was felt that we have not as yet attained anything like a standard of worship. In order to assist in this standardization, the following steps were proposed and approved:

The bishops were requested to emphasize the subjects of worship and music throughout their areas, especially that they see to it that the subject is presented at various area meetings, where the district superintendents are gathered for conference.

It was decided further to request Bishop Thirkield to address the Board of Bishops at the fall meeting, in which he shall set forth the aims of the commission, and seek to secure the further interest and co-operation of the bishops in the worship, music, and order of services.

In order to further the objectives of the commission, and to arouse interest in places where standards of worship may be most influential, Bishops Thirkield and Burns were asked to prepare orders of worship for opening, and for devotional services at our Annual Conferences, and to have these presented to the Board of Bishops for their approval and general use throughout the church.

A major task laid upon the commission was to prepare at least two orders of worship which might be used by the church. It was felt that the importance of this duty was such as to necessitate the utmost care in its preparation, and, therefore, a committee was appointed which was to present orders of worship for consideration at a subsequent meeting.

In order to secure the co-operation of our Methodism

everywhere, a Conference commission is to be organized in every Conference throughout the church. This commission will be selected and organized by the respective Conferences themselves, and will stand related to the General Conference Commission of Worship and Music.

At this meeting of the commission an organization was effected by making Bishop Thirkield chairman, and J. Hastie Odgers, secretary. Bishop Thirkield's deep interest in our public worship, his careful preparation for the meeting, and his special features as chairman were fully appreciated by the other members, who by formal vote expressed their sense of obligations to Bishop Thirkield for his wise leadership.

The following constitute those members of the commission who were in attendance at the first meeting:

Bishops: Wilbur P. Thirkield, Charles Wesley Burns. Ministers: W. K. Anderson, J. Hastie Odgers, Philip S.

Watters, William Wallace Youngson. Lay members: Mrs. E. S. Mills, Powell Weaver.

The next meeting is set for Thursday, December 5, at 740 Rush Street, Chicago, Ill. In preparation for that meeting, orders of worship are being considered. Anthems, responses, and other musical settings for a service will be considered. The commission will welcome suggestions and lists of music suitable to our services. It earnestly solicits pastors and other to send in calendars on which is printed the order of worship.

Let it again be said that the commission is anxious to serve the church in the best possible way, and in order to do so seeks the co-operation of all who are interested. It welcomes materials and suggestions. Kindly address your communications to the secretary of the commission, J. Hastie Odgers, 77 West Washington Street, Chicago, Illinois.

The Evansville-Louisville District Conference Closes Successful Session

THAT history is still being made was much in evidence during the second annual session of the Evansville-Louisville District Conference, which convened July 23-28 in Simpson Methodist Episcopal Church, Versailles, Kentucky, with District Superintendent G. W. Tindull in the chair. The Rev. W. E. White, the entertaining pastor, spared no pains nor energy to make our stay in Versailles an enjoyable and delightful one.

The first session of the Conference was called Tuesday afternoon, at which time committees were appointed and the organization of the Conference was perfected. With a sermon that was deeply spiritual and well delivered by the Rev. L. A. Watson, our first day's sessions closed.

Wednesday morning marked the opening of the Conference in grand style. The Rev. F. Bunton, pastor of Asbury Methodist Episcopal Church, Owensboro, Kentucky, brought a communion message from the theme, "The Humanity of Christ." Our hearts were thrilled, our consciences were stirred, and our hopes revived as he vividly pictured to us the human characteristics of our Lord and Christ. This was immediately followed by the Lord's Supper, administered by the Rev. R. F. Broadus, former district superintendent of the Louisville District, and now pastor of Paris, Ky., and visitor upon the sessions of this District Conference, assisted by other brethren of the district, made the first hours of this opening session one that will long be remembered.

The Conference then fell into order, adopting the printed program as its outline. The program was strictly adhered to by all the presiding brethren; the district superintendent emphasizing a strict adherence thereto. The reports from the pastors, district stewards, and other officials of our several charges, showed a steady march towards better things for Methodism on the Evansville-Louisville District.

The program committee was very wise in the making of our program. Realizing that those of us attendant upon the District Conference would easily tire through the long morning sessions, provided that at ten o'clock each morning a sermonette would be brought to us by some of our young men, among which group are two of our own school's

(Gammon) most recent graduates. These sermonettes, as well as noon messages, also provided for, proved in each instance, a spiritual benediction.

The delight of the Thursday morning session will never be forgotten. When in the midst of the Conference business, reports being heard and accepted, our own Bishop M. W. Clair and wife, along with several of the brethren of the Cincinnati-Lexington District, were ushered into the auditorium by the entertaining pastor. After a brief sermonette by one of the brethren, the bishop was introduced and spoke with *unusual* power; basing his thought on John 12. 32, "And I, if I be lifted up from the earth, will draw all men unto me." In the main the bishop emphasized the need of catching up a slack that has come in the raising of our World Service apportionments. He gave as a reason for this slack, our failure to lift Christ UP. Our eyes were opened, and after the bishop's talk we're determined, God being our helper, to catch this slack up and allow Methodism to continue her steady march as a **WORLD BENEFACTOR**. At the close of the morning session the Bishop and Mrs. Clair were presented a beautiful bouquet by the ladies of the entertaining church.

The Rev. J. W. Chinn, on Thursday evening brought to us in a lecture, a very forceful message from the subject, "The Dynamics of Success." It was delivered to the delight of all who heard him, and we shall never forget his special points of emphasis.

The Rev. L. E. Jordan, superintendent of the Cincinnati-Lexington District, spoke to us on Friday evening, from the subject, "The Meaning of the World Service in Methodism." We were delighted with the manner in which Reverend Jordan presented his matter, and we were equally informed as to the real function of the World Service program of our church.

Saturday marked the closing day for the business sessions of the Conference. The afternoon was devoted to recreation about two miles from the church building.

Sunday was a high day. The services were all well attended. Some of the brethren who remained over Sunday were sent to the various churches in the city to preach at the eleven o'clock hour. At the seat of the Conference the Rev. R. D. Hines, former pastor of Simpson (the enter-

taining church), was the speaker of the eleven o'clock hour. His message was received by all hearing him.

At the afternoon hour, the Rev. E. L. Briggs, recent graduate of Clark and Gammon, and now pastor of our church at 24th and Lytle Streets, Louisville, Ky., was the speaker. His message was indeed forcefully delivered as well as thoughtfully prepared, and was received as a spiritual benediction to all hearing him. The pulpit at the evening hour was filled by the Rev. J. H. Greer, who again brought us a message from his heart, which we are proud to say, reached the heart again.

Each afternoon was devoted to some organization of our great church. Wednesday afternoon was given to The Woman's Foreign Missionary Society, with Mrs. Edith White, of Anchorage, Ky., the vice-president, in charge. The program was interesting and beneficial.

Thursday afternoon was given to The Woman's Home Missionary Society, with Mrs. Anna Hampton, of New Coke Church, Louisville, Ky., in charge. This session of the District Woman's Home Missionary Society was graced with the presence of the Conference president, Mrs. R. B. Scott, of Louisville, as was The Woman's Foreign Mission-

ary Society's meeting graced with the presence of Mrs. Bean, the Conference secretary, of Rushville, Ind.

Friday afternoon was given to the young people, headed by Mr. S. L. Jackson, Jones Temple, Louisville, Ky. Despite the numerous adverse circumstances, the outlook for the work of the young people of this district is yet promising; and Brother Jackson, along with his group of officers, has not lost hope for a still brighter day among our future church, the young people.

During the Conference sessions we noted the presence of many of the local pastors: Dr. I. Garland Penn, Jr., district superintendent of the Cleveland-Columbus District; Dr. F. R. Arnold, pastor of Asbury, Lexington, Ky., Dr. J. H. Ross, Gunn Tabernacle, Lexington, Ky.; along with numerous others that space will not permit us to mention.

Too much praise cannot be given to the good people of Versailles who gave of their substance to entertain us so royally. Much credit is due the Rev. W. E. White for the splendid leadership given in entertaining this session of the Evansville-Louisville District Conference.—Horace H. Greene, Reporter.

Movement

Popularizing Study of Negro History Makes Commendable Progress—Association for the Study of Negro Life and History Will Hold Annual Meeting, October 27-31, Washington, D. C.

THE annual meeting of the Association for the Study of Negro Life and History will be held in Washington from the 27th to the 31st of next October. This will be the national assembly of the promoters of the truth in the fourteenth year of the effort to embody in fundamental form the civilization of the Negro. Dr. Carter G. Woodson, the director of the association, is now inviting the attention of the public to the convention that in the convocation of the workers in this field there may be brought forward new thought and suggestive plans for a more constructive program which will enlist the efforts of the thinking people of the entire country.

The people of Washington are making extensive efforts to welcome this convention. The College Women's Club will receive the visitors at tea on the afternoon of the 27th; the business and professional men will entertain them at a get-acquainted dinner on the evening of the 28th; the Musolit Club will be at home to these guests on the following evening after the literary exercises, and the ladies of the local branch of the association will likewise entertain them after the evening session on the 30th. On the last day of the convention public-spirited citizens will conduct the visitors on a sight-seeing tour throughout Washington and its vicinity.

These workers in various parts are trying to save and popularize the records of the Negro that the race may not become a negligible factor in the thought of the world. The association has branches in most of the large urban centers and in some of the accredited colleges. These groups are not only studying what has been produced, but they are making researches into local history and getting textbooks into the schools. Such textbooks are now being used in twenty-one different States. The private schools were the first reached, but public schools here and there are growing more liberal and permit Negroes and interested white students to study the life and

history of the Negro. Dr. Woodson's "Negro in Our History," "Negro Makers of History," and "African Myths" are thus being extensively used.

For fourteen years the association has been doing the following:

1. Publishing a quarterly scientific magazine, The Journal of Negro History, which has been regularly issued since January, 1916, containing informing current articles and valuable documents bearing on Negro life and history.

2. Promoting research into Negro life and history in such fields as the African background, the collection of folklore, the relations of Negroes and Indians, the Negro in art, the religious development of the Negro, and the social and economic conditions of the Negroes in the United States since the Civil War.

3. Promoting the study of the Negro in clubs, churches, and schools, and by the dissemination of information through lectures and conferences to improve race relations, acquainting one race with the good in the other.

4. Promoting the home study of Negro life and history by mail to prepare for instruction in Negro history those teachers who to-day appreciate the importance of such knowledge, but did not have their attention directed thereto when they attended school.

5. Co-operating with schools in the preparation of courses and textbooks adapted to the stimulation of serious thinking as to the worth and civilization of all groups that the youth of both races may grow liberal-minded by knowing the whole truth rather than become biased as a result of propaganda.

6. Discovering and collecting manuscript materials bearing on the Negro to document the unwritten history of the race, these now being deposited in the Library of Congress, which is giving its co-operation.

The Duty of the Church to Her Ministers—I

By A. C. White

THESE seem to be days of self-examination for that class of men called ministers, both high and low (if there be such); there seems to be no end of criticism and no great difference, synthetically, whether originating from the pulpit or the pew. Faintly we see and hear through these ringing attacks a smattering echo of selfishness. I must confess that there is a very noticeable amount of inefficiency in the ministry to-day, the fact of which may or may not play a conspicuous part in the forward movement of the church of God to the ends of the earth. But, after all, where do these accusations lead? Is that the Divine requirement?

Having heard so much about preachers, their habits, manners, tempers, their spirit, and their preaching and every other qualification that he possesses, or should possess, from both pulpit and pew, it is but fair to the minister that we discuss with equal freedom the habits, manners, tempers, and the spirit of the parishes and people among whom he, the minister, must labor, and their disposition toward him and his family, humble servants for Christ's sake.

If ministers owe their all and important duties to the church, as was so profoundly discussed in a recent issue of this journal, and are bound by the most sacred obligations to perform them, then parish and people owe corresponding duties to their ministers and lie under equal solemn obligations to perform them. The obligations, like Irish reciprocity, are not all on one side.

Ministers are ambassadors for Christ, and when they are "true ministers" they should be received and welcomed and treated in a manner worthy of their calling. Like civil ambassadors, they differ widely in ability and power, that's true, but they are nevertheless clothed with the authority of heaven and are set aside for a peculiar work, on whose successful performance the salvation of men hang.

Some things we read in our own church paper only serves as a bludgeon in the hands of an inveterate, thoughtless, thankless congregation and hinder rather than help, and stimulate the members in their wonted attitude; and because of this spirit, the minister, God's ambassador, very often is treated in a way which renders him, as an ambassador for Christ, subordinate to every other calling in the parish. Finally he is recognized only as "a man around town."

Some regard the minister only when he can display high talent. We can indorse that so far. This is indeed a day of emulousness, and to seek such for a leader is a noble preferment. If it be high and commanding, other defects fall into the shade. Talents are gifts of God and it should be a cause for thankfulness to see them consecrated and dedicated to His service. Not always, however, has the most successful minister come from the rank of the geniuses. Sometimes the treasure is put in "earthen vessels" in that the excellency of the power may appear to be of God. How often are simple-hearted people led to Christ and His church by the simple truth, told in a simple way, rather than the same glorious truth garbed in such an array of finery the common folk could not understand.

Genius in a minister is good; its worth cannot be estimated in dollars and cents; but earnest piety and industry are better. The truly godly and industrious ministers have been the pillars of the church. Ministers are men—they are neither perfect nor faultless. They are just human beings. The higher their abilities, very often, the greater their constitutional defects. We find here the law of compensation, as everywhere else. Ministers are messengers to be heard and heeded, and not idols to be worshiped; they are not to be abused for their defects, but to be highly esteemed in love for their work's sake. They are often sinfully praised and shamefully abused without any good cause for either.

It is an easy matter for every member in the church to define in detail the duties of the minister, and few, if any, begin to know their duty to him. This is the main thought we would inject in this letter, "The Duty of the Church to Her Ministers." It is the duty of the church to sustain its minister. There is scarcely any need of discussing this point as it is not questioned by any who admit the ministry to be of divine appointment, or by very few such. It is the law of the church and of its head that "they who preach the gospel should live of the gospel." Now to "live of the gospel" does not mean a support up to the point of merely living—the point just above starvation—it means a kind and liberal support, such as other men get in the service of communities or of men, and suited to their place and position. A minister should be placed above want; his support should enable him to be honest, hospitable, and charitable—and to educate his children and to make some provision for old age that will surely come; and when voice and energy and strength fail him, he may not go forth penniless, dependent on the cold charities of even good men. Long ago, when the Saviour sent forth His disciples, He told them to "provide neither gold or silver in their purses; no scrips, neither two coats, nor shoes, nor staves"—these were to be provided by others and for the all-sufficient reason that the "workman is worthy of his hire."

No church has any right to cheat, rob and steal, or defraud their ministers ("Master, is it I") of what they promise, or even to be careless in meeting their engagements with him, any more than they do in dealing with their banker, or merchant, or any other person whom they may owe. True, there is no penalty annexed to the failure to pay the minister, but God usually punishes in His own way. People who are mean to their minister—that screw him down to the last crust,—that fail to meet his needs and their promises punctually, break down his spirit and often cause him much inconvenience in the market-places while they parade around and help keep him in the dust,—and these same people, like the brethren of Joseph, profess to be "honest men." Every church owes an adequate support to its minister and they have no right to withhold it any more than they have to steal or bow down and worship a golden calf. "Thou shalt not muzzle the ox that treadeth out the corn" is a command which no people can afford to violate without injury to all the interests involved.

(Concluded next week.)

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

REBUILDING THE WALLS OF JERUSALEM

THIRD QUARTER. LESSON X. SEPTEMBER 8

Scripture Lesson—Nehemiah 2. 1 to 7. 4.

Two things we said had great influence on the post-exilic history of the Jews while they were a part of the Persian empire. These were (1) the religious motive, and (2) changes in administrators of the Persian empire. The part of the history covered by our present lesson is no exception to the first rule. The religious motive for Nehemiah's going to Jerusalem does not appear on the surface. True, he went to rebuild the wall of the city. But he desired the wall rebuilt as a protection to the religio-social interests of his people. Furthermore, it was his accomplishment that made Ezra's going a success. And it was unquestionably religious zeal that sent Ezra to Jerusalem. But this part of the history is an exception to the second rule. The same king who, during the early part of his reign had permitted Ezra to lead the second exodus back to Judea, was the one who thirteen years later granted Nehemiah a leave of twelve years' absence as governor of Judea, and especially to rebuild the wall of Jerusalem. And his going was of more historical importance than that of Ezra; for without it Ezra's endeavors would have been all in vain.

To get the situation clearly before us we need to review the successes and failures of the Jews from the time of the arrival of the first exodus up to the present. From the time that the first caravan of Jews returned to Palestine the surrounding peoples became determined to *gentilify* them, either by influence over their customs or by amalgamation, or by both. The Jewish leaders saw through their motives, and became equally determined that their people should remain Jews both in customs and in racial purity. They summarily rejected the proffered assistance of these peoples in the construction of the temple; and from this time these peoples either became bitter enemies or increased in their hostility toward them. By creating confusion among the people themselves, and by misrepresenting them at the Persian court, they succeeded for many years in blocking the construction of the temple. After the temple was completed without their assistance, they continued to work toward amalgamation. And in spite of the endeavors of the Jewish leaders to the contrary, amalgamation was making good progress among them. It was chiefly to stop the amalgamation progress that Ezra led the second exodus to Judea. But it was not long before Ezra discovered that for the protection of racial purity education had to be backed up by legislation, and that if laws governing the relation between Jews and Gentiles were to be enforced in Jerusalem, the city would have to be protected from the outer world by a strong wall. He addressed himself to the task of building this wall. But the enemy saw that their plans for complete amalgamation would be frustrated, and so they misrepresented Ezra's motives to the king and secured from him a decision that the wall should not be rebuilt. A rebellion in Egypt probably made it relatively easy for them to influence this royal decision. And with this decision the enemy proceeded to destroy the wall which Ezra had built. The Jewish leaders were helpless, as the king had decided against them. And Ezra probably lost his position as governor. In their embarrassment and distress they sent to the Persian capital to have their interests fairly represented. The situation was laid before Nehemiah, who, through his delicate service to the king, had worked himself admirably into the good graces of the king. And Nehemiah was clever enough to know when the psychological moment had come for him to make his request for royal favors. This was one time when wine-drinking led to good results! Through prayer first, and diplomacy second,

Nehemiah received from the king the appointment as governor of Judea for twelve years for the expressed purpose of rebuilding the wall of Jerusalem. We insist that this was chiefly for the purpose of protecting the racial purity and the religious integrity of his people.

Thus the enemies were again defeated. But not being able to prevent the construction any longer legally, they were as fully determined as ever to do it illegally. And, we must admit, they were resourceful. But Nehemiah was even more resourceful. They tried in vain four means of making Nehemiah's plans miscarry. First, they tried ridicule and mockery (Neh. 2. 19, 20). Secondly, they tried force (Neh. 4. 7-23). Thirdly, they tried cunning (Neh. 6. 2-9). And fourthly, they tried bribery (Neh. 6. 10-18). But another serious obstacle arose with which the enemies had nothing to do. It was the poverty of a large part of the people and the heartlessness of the wealthier few. And to add to the distress of the poor it would seem that nature that year conspired with the evil machinations of the enemies. There was a drouth which caused crop failures. And remember the people received no wages for their labor on the wall. It was their work, and they contributed their labor free. And, as sometimes happens even to-day, the wealthier Jews took advantage of the poverty of the poorer ones to increase their wealth. (Neh. 5. 1-18.) But through his resourcefulness, his effective appeals, and especially his liberality, Nehemiah overcame all of these oppositions in the work. He was easily one of the greatest men of Jewish history. Indeed, he had the qualities and characteristics which would make a man great in any history and in any age.

These characteristics, we think, are worth being enumerated, and to them the chief part of our study in the Sunday school might be more profitably be given. They are his idealism and enthusiasm in a noble cause, his exemplary leadership rather than preceptual drivership, his energy and courage, his great shrewdness—that is, his worldly wisdom—

and, not the least of all, his genuine religious faith.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 8, 1929

"The people had a mind to work"

(By D. D. Martin, D.D.)

In this lesson we have a new champion for the cause of God. He had been the faithful cupbearer to the king until he had won his confidence. His position brought him wealth and experience in the affairs of state. Like Daniel and others of the captive Jews, he had attained prominence in a foreign land where he was a captive. True greatness will usually make itself known. It cannot be held down by the hand of oppression, nor hidden, though exiled in strange lands.

Nehemiah's task was to rebuild the walls about Jerusalem. His vision of his task was so evident that the king beheld it in his face. Men of high purpose show it in their countenance. "The face of Moses shone," and the faces of the great leaders have ever betrayed their high purposes. By inquiry, the king found what was on the heart of Nehemiah. Many a youth has had great burdens of spirit regarding their part in the world, but no one has taken notice. It pays to study the mind of youth. Here may be found beginnings of great reforms on earth.

Nehemiah was not long getting from the king's palace to the scene of toil and was coping with its difficulties. The obstacles were many and the enemies strongly entrenched, but that does not mean much to a people who have a mind to work. Less courageous spirits would have surrendered. It took a Nehemiah to hold the ground. So it took a Mackay to hold his ground in the heart of Africa when the king and his armies were against him and putting his converts to the stake. Mackay held his ground and now Uganda is one of the brightest fields in the missionary world.

Those building the walls had to be ready to work or to fight. Many times have missionaries saved the situation by knowing how and having the courage to fight. This has been true of some frontier preachers in this country: like Peter Cartwright, whose physical daring compelled the fear of disturbing elements at his meetings. It was, however, the continual praying and the mind to work that won Nehemiah's victory and that will win ours.

OAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 8

By the Rev. J. W. Haywood, D.D.

PLANNING POSSIBLE PROGRAMS

It would be impossible, of course, to make a program that could be used in every detail by everybody. But we can lay down a few general things that ought to be included on every program.

1. *Work*.—Everybody's program ought to call for work. The most unfortunate person in the world, I think, is the one who doesn't have to work. I really pity the person who is too rich to have to do any work to live. It seems to me that the person who can hire servants to do everything, would be miserable. Work is good discipline; it is good medicine. A young woman from South Carolina wants to come to Morgan next year. She is poor and wants a chance to help herself. She writes me that she is willing to do any kind of work that comes to hand. That kind of a girl is worth investing in. The young man or woman who has been thoroughly inoculated with work is immune to delinquency.

2. *Play*.—Work, as important as it is, is no more important than play. Every program ought to give a definite place to play. I pity the man who, as a boy, didn't learn how to play ball and spin tops and play marbles.

I pity the man who has no diversion that he can enjoy even as he did these boyhood games. I am in thorough sympathy with the boys and girls when they yell like drunken Comanche Indians at their football and basket-ball games. I hate that the time must come when our backs get too stiff and our legs too achey and our hearts too precarious to allow us to play baseball. As I sit by my office window and write this article, I see crowds of barefoot boys going by to the swimming hole in the stream. I never see a group of them but that I inwardly quote Whittier's lines:

"From my heart I give thee joy;
I was once a barefoot boy."

And then, with a dull pang in my heart for the days that are now forever gone, I exclaim, with Whittier, "Oh, for boyhood's time of June!" We can't always be boys, but we can play on, until our weary hands are folded in the last sweet rest that a kindly Father gives at the day's end.

3. *Quiet Meditation*.—I believe every life program ought to provide a time for one to be alone with his thoughts. This is the point

at which present-day programs are most likely to break down. I was talking one day last week to a man who had just come back from a two-weeks' vacation in the country. He remarked that it was so quiet in the country, especially at night, he was positively afraid. That man has spent his life in Baltimore, where he has heard the rattle and bang of something all his waking moments. Quietude is repugnant to him. I wonder if that is not getting to be typical of modern life. Our lives now are a sort of crazy-quilt patchwork of rumbles and honks and bangs. The

absence of noise scares us. But you may be sure that in losing our quiet time we are losing the time for spiritual incubation. This quiet time is the time when youth sees its visions. There was a tall hackberry tree in the back yard of my boyhood home. When I was a lad in my teens, I used to spend long hours sitting away up in that tree. As I sat there and watched the clouds sailing by like argosies in quest of some golden fleece, I dreamed the dreams that sent me on in search of life's higher values.

MORGAN COLLEGE.

during the meeting, \$54.88. Pray that the spiritual fire may continue to burn at Philadelphia charge.—D. T. Thompson, Reporter.

Nashville, Tenn.—Gordon Memorial Methodist Episcopal Church has enjoyed a wonderful prosperity since the assignment of the present pastor to this charge, the Rev. H. P. Gordon. It is our desire that there is still more enjoyment working for the upbuilding of the Master's kingdom. We wish to thank the good friends for their loyal support toward helping to make it possible for us to enter into a part of our new Gordon Memorial. At 11 A. M., the second Sunday in August, we marched into the educational department, where we will worship until the main part of the building has been erected. A grand opening of the educational department of greater Gordon, and grand rally, was held August 11. Every member and friend was asked to give at least one dollar for this grand occasion. At 11 A. M. our own Bishop I. B. Scott worshiped with us. His intellectual and spiritual sermon was taken from Ruth 1. 16: "Thy God shall be my God." The welcome address was delivered by Mrs. Mary E. Crosswell. At 3 P. M. our district superintendent, the Rev. W. B. Crenshaw, was the principal speaker. His text was taken from Ezek. 7. 8; subject, "The Son of Man, or a Hidden Door." A beautiful picture was painted from this subject. At 7.30 P. M. the Rev. Smith, of St. John African Methodist Episcopal Church, and his choir, with a part of his congregation, worshiped with us. The Rev. Smith preached an able sermon. We were also favored with a wonderful address by Dr. J. W. Hale, who is widely known throughout the States. Prof. F. N. Green, the principal of one of our community schools, was master of ceremonies; Mrs. Mary F. Bramlette was chairman of a committee that prepared a lovely program for each service. The amount raised for the entire day was \$210. We earnestly solicit your prayers for our success.—Mrs. Georgia Williams, Reporter.

Little Stories of Achievement

What the Churches Are Doing

East St. Louis, Ill.—Tuesday night, July 30, a surprise party, led by the Ladies' Aid No. 1, of Wesley Tabernacle Methodist Episcopal Church, was given our beloved pastor and wife, Rev. and Mrs. J. C. Jackson. The sisters had everything imaginable to eat, and a large package was presented the pastor which contained a suit of clothes. The pastor and wife were grateful indeed for this great surprise.—J. Edwards, Reporter.

Meridian, Miss.—Rosehill: A club of four young ladies, the Misses B. Hardy, Bernice Horn, Marie Scott, and Earlene Hardy, were working in a piano contest for two weeks and reported as follows: B. Hardy, \$16; B. Horn, \$13; M. Scott, \$9; E. Hardy, \$8.50. The public kindly contributed and a nice piano has been bought and paid for, and placed in our church. We kindly thank all of our friends and ask God's blessing on each.—H. Nelson, Reporter.

Fayetteville, Ark.—St. James Methodist Episcopal Church is still moving onward. We had a wonderful sermon, Sunday, by our pastor, the Rev. A. R. Ray, who had just returned from the District Conference at Conway. He enjoyed his trip there. The Rev. Ray spoke from the subject, "Appearance and Reality." The Rev. Morris, of Tennessee, made brief remarks. We are preparing for a ten-day revival at our church and are praying for a great success. The Rev. Mrs. Clark will conduct the services.—Georgia N. Garrison, Reporter.

Louisville, Miss.—One of the greatest revivals in the history of Pleasant Grove Methodist Episcopal Church, beginning Sunday, August 11, and ending Friday night, August 16, was conducted by the Rev. W. B. Rogers, pastor of the Methodist Episcopal Church, of Houston, Miss., assisted by our beloved pastor, A. A. Wright. This revival was a great one. It was not a financial drive, yet the amount of \$51.34 was raised. It was a spiritual warfare waged for the purpose of eradicating sin and to bring men, women, and little children to the fold of Christ. Although no great number was added to the church, yet our souls were revived and hearts were lifted up as we listened to the powerful and inspirational messages. One special feature of interest of the revival was the ready response by the young people of the church. Our church is still on the upward climb.—Ora E. Glenn, Reporter.

Marion, Ala.—Zion Chapel Methodist Episcopal Church is still moving forward. The Rev. I. B. Points, our pastor, has proved himself master of the great task here. The Sunday school is still making marked strides in success under its leader, Mrs. Anna Lewis, superintendent. The Epworth League is making toward the front under the leadership of Mr. Caleb Underwood, and the Ladies' Aid Boards are succeeding under their leaders, Mrs. Willie Thomas, Mrs. Maggie Shamborger, Mrs. Bell Jones, Mrs. Polly Smiles, and Mrs. Lizzie Simms. These boards have had water put in the parsonage and have paid for same. The church lacks little in meeting its note obligation for this year. Things are looking bright for the future of the church. Quite a number of members have

been added to the church during this quarter. Brother Pierce Griffin has passed to the great beyond, and also Brother W. H. Reid, during this quarter. Our church is closing one of the best years of its history.—Miss Velma Young, Reporter.

Lawndale, N. C.—A great revival has just closed at Philadelphia Methodist Episcopal Church. On the first Sunday in August, our meeting began. The Rev. B. L. Burge, our efficient pastor, preached excellent sermons at 11.30 A. M. and 8.00 P. M. During the week we had a real gospel feast. On Wednesday, Mothers' Day, all the mothers in the bounds of the church turned out, and at 11.30 A. M. the pastor preached a great sermon to them. Thursday was Fathers' Day, and fine sermons were preached to the fathers at 11.30 A. M. and 8.00 P. M. Our hearts were made to rejoice in the great Giver of spiritual gifts. Friday was Children's Day. The pastor preached an inspiring sermon to the children. Our hearts were filled with joy and gladness when we viewed the junior church as the church of to-morrow. Sunday, the pastor delivered an able message at 11.30 A. M. The Rev. A. Hord preached at 8.00 P. M. Accessions to the church, five; raised

District Activities

District Rounds

BIRMINGHAM DISTRICT

Fourth Round—Brownville and Irondale, August 29-September 1; Bradford Chapel, August 30-September 1; Mason City, 12-15; St. Paul, 13-15; Jasper and Oakman, 16, 17; Beaver Valley and Ragland, 18, 19; Ashville and Springville, 20-22; Village Springs, 26-29; Oneonta and Altoona, 28, 29; Attalla and Collinsville, October 2-6; Gadsden, 4-6; Gadsden Ct., 5, 6; Center, 10-13; Cedar Bluff, 11-13; Heflin, 18-20; St. John, 23-27; Rising Star, 24-27; Haven Chapel, 25-27.

My dear Brothers: You say that we have just closed a splendid District Conference. This is so because you made it so. Please do your utmost to gather souls for the Master. Send me at once the balance of your Area Council expense, and make all causes one hundred per cent in your report for the Annual Conference, October 30. We have had a wonderful year in our labors together. God bless you. Ever yours to command, J. W. Thomas, Dist. Supt., 806 West Davis Street, Birmingham, Ala. Phone 3-8071. Call me.

FORT SMITH DISTRICT

Fourth Round—Danville and Plainview, September 1-3; Roland and Natural Steps, 8, 9; Maumelle and Marks Chapel, 6-8; Morrilton and Cleveland, 13-15; Solgohachia Circuit, 15-19; Marche Circuit, 22-26; North Little Rock: Adams Chapel, 22; McCabe Chapel, 22; Bentonville, 28, 29; Fayetteville, September 29-October 2; Van Buren, 3-6; Fort Smith, 4-6; Batesville and Sydney, 13-15; New Port, 19, 20; Augusta and Auvergne, 22-27; Hunter Circuit, October 29-November 3; Cotton Plant, 10, 11; Brinkley, 8-10; Conway, 24, 25; Special Meetings, 12-23. Group Meetings: No. 1, Danville and Plainview, at Danville, September 4-6; No. 2, Roland, Natural Steps, Maumelle and Marks Chapel, at Natural Steps, 10-12; No. 3,

Solgohachia Circuit, Morrilton, and Cleveland, at Solgohachia, 18-20; No. 4, Marche Circuit, North Little Rock, Adams Chapel, and McCabe Chapel, at McCabe, 25-27; No. 5, Bentonville and Fayetteville, at Fayetteville, October 1-3; No. 6, Van Buren and Fort Smith, at Fort Smith, 7-11; No. 7, Batesville, Sidney, and New Port, at Batesville, 16-18; No. 8, Augusta, Auvergne, Hunter Circuit, Cotton Plant, and Brinkley, at Cotton Plant, November 5-7; No. 9, Conway, Nov. 26-28.

Dear Co-workers: We have just closed a great District Conference, church school, and Epworth League convention. We had wrought well up to that time under conditions. We had raised for World Service, \$855 to date. We took care of the slump of \$250 and raised \$290 on our regular World Service collection; Episcopal Fund, \$29; Conference Claimants, \$42; Area Budget Expense, \$4.50; total, \$920.50; and a fair number of subscribers for the Southwestern Christian Advocate, with church schools and Epworth Leagues alive, and a number of conversions and accessions to the church. I feel that every man did his best under conditions. The Rev. J. L. Nelson led the district in World Service, raising his full quota of \$72. Let us get busy and send our full quota to the World Service office by October 31. We are on our fourth and last round for this Conference year. Let us do our very best. We must bring up our full quotas for all causes. Brethren, we can, and I feel that we are going to do it. The Master and the church are looking to us to do it. Can they depend on you or will you fail them? Let us close our year's work with a great revival in our churches. To the local officers: Look after your ministerial support. You cannot have a strong ministerial group unless you support them. The Master said the workman is worthy of his wages. Remember me in your prayers. Your brother for the cause, J. L. Bryan, Dist. Supt., Rt. 1, Box 107, Ozan, Ark.

HATTIESBURG DISTRICT

Third Round.—Laurel, Wesley, September 14-15; Laurel, Mallaleu, 17-18; Laurel, St. Paul, 20-21; Sumrall and Purvis, 23-29; Hattiesburg Mission, October 2-3; Bentley Chapel, 5-6; St. Paul, 4-6; Ellisville, 12-13; Heidelberg, 16-17; Paulding, 19-20; Bay Springs, 26-27; Pachuta, 29-30; West Enterprise, November 2-3; State Line, 5-6; Waynesboro, 9-10; Shubuta, Circuit, 12-13; Shubuta, 16-17; Salem and Morganhill, 19-20; DeSoto, 21-22; Quitman, 23-24; Enterprise, 27-28.—E. A. Wilson, District Superintendent.

Quarterly Conferences

LIBERTY, TENN.

The fourth Quarterly Conference of Phillips Chapel was held August 17 and 18 by the district superintendent, Rev. J. T. Patillo. Devotional services were conducted by the Rev. Johnson, of Hartsville, Tenn. After Scripture reading by the superintendent, Rev. Gray, pastor of McMinnville Station, preached from the subject, "Launch Out Into the Deep." Communion was administered by the Rev. J. A. W. Moore, pastor of the Liberty and Alexander charge.

This was a joint Conference of the Liberty, Cherry Valley, Richmond, and Alexandria charges. Amount raised from each charge was as follows: Liberty, \$52.05; Cherry Valley, \$6; total, \$57.05. We adjourned for dinner, which was served on the grounds. Several visiting pastors present were: the Rev. J. R. Gray, of McMinnville Station; Dr. Waters, of Cookville charge; the Rev. R. M. Robinson, Cherry Valley; the Rev. Johnson, of the Hartsville charge. Sunday school was held at 9:30 A. M. and at 11:30 A. M. the Rev. J. T. Patillo preached a wonderful sermon. Under the leadership of our pastor, the Rev. J. A. W. Moore, we are struggling for a greater success.—Geo. W. Groom, Reporter.

LOUISIANA, MO.

The second Quarterly Conference convened at Wesley Methodist Episcopal Church, August 11. Our pastor, the Rev. H. J. Harrison, delivered the morning sermon, and in the afternoon at 8 o'clock the district superintendent, Rev. G. D. Hancock, delivered a soul-stirring sermon. The Lord's Supper was administered. At night the Rev. Hancock delivered another inspiring sermon. We ask the prayers of all.—Reporter.

Reports of District Conferences

CHARLESTON

The ninth annual District Conference and Epworth League and church-school convention, of the Charleston District, Washington Conference, opened at Grace Methodist Episcopal Church, Pittsburgh, Pa., on Wednesday, August 7, at 10 A. M., the district superintendent, the Rev. E. A. Haynes, presiding. The devotional exercises were conducted by the Rev. Frank J. Fry. The sacrament of the Lord's Supper was administered by the district superintendent, assisted by the Revs. Wm. H. Dean and S. A. Lewis. Welcome addresses were delivered for the city by a representative of the mayor; for the African Methodist Episcopal Church, by the Rev. I. N. Paterson; and for the local church, by its pastor, the Rev. C. A. Brady. The Rev. Wm. H. Dean made the response for the Conference. The district superintendent, in his opening address, discussed the important subject, "Protestantism on Trial," and in his lucid treatment of the subject brought out as the crux of the matter the unwillingness of the church to follow Jesus Christ through His philosophy of altruism and the common brotherhood of man. The Conference voted unanimously for the publication of the address. The papers read, and the discussions on them, were of a very high order. The church-school program was ably presented by the Rev. H. A. Green, of Johnstown, Pa.; the Epworth League and Epworth League Institute, by the Rev. A. J. Mitchell, of Baltimore, Md.; The Woman's Home Missionary Society, by Mrs. R. W. S. Thomas, of Washington, D. C., who, assisted by Mrs. Wm. H. Dean, presented a very interesting pageant illustrative of the work of the organization among the races of the world in the United States. World Service was well represented in papers and discussions. Methodism as a world church was defended because of the uniqueness of its philosophy and theology, and justified its world-wide program. Dr. A. J. Mitchell ably represented Morgan College and the Old Folks' Home, and pleaded for loyal support for both. The Conference regretted the inability of Dr. L. H. King to take his place on the program. Doctor King is regarded as one of the most outstanding Conference inspirers because of the genius of his oratory. The district superintendent presented the Southwestern in its new relationship in the family of Advocates and its greater usefulness to its readers. The Rev. Dr. S. H. Sweeney, the new field agent of the Board of Pensions and Relief, was presented to the Conference, and stated his purposes and hopes in the new field venture of his board to get justice done to the retired preachers of the Washington and other Negro Conferences.

The Conference was not without new features: the visit to the Zoo, parks, factories,

plants, and educational institutions of Pittsburgh proved quite interesting. The struggling conditions of the entertaining church made it necessary for the larger churches of the neighborhood to co-operate. This was successfully done. Warren Methodist Episcopal Church carried the larger responsibility. The district superintendent was requested to take a vacation and fifty dollars was appropriated for that purpose by the Conference.

The Epworth League elected its cabinet: the Rev. B. P. Jordan, president; Mrs. E. E. Swanson, secretary. The Woman's Home Missionary Society elected its district officers: Mrs. M. F. Hayling, president; Mrs. Wm. H. Dean, corresponding secretary; Mrs. Anna Forrester, recording secretary. The Conference was well attended, delegates coming from the extreme ends of the district. The Conference closed on Sunday night with the consciousness of having made another successful mark in District Conference activities.—Mapson F. Hayling, Reporter.

FORT SMITH

The Fort Smith District Conference, Sunday school, and Epworth League convention convened in Ebenezer Methodist Episcopal Church, Conway, Ark., August 7-11, the Rev. J. L. Bryan, district superintendent, presiding. The Conference opened Wednesday at 9 P. M., with the administration of the Lord's Supper by the Rev. Bryan, assisted by the Revs. B. F. Neal, L. E. Beal, A. L. Buchanan, and G. N. Jones. The Rev. L. E. Neal was elected secretary; Mrs. Mamie Brown and Miss Hattie Wesson, assistants; the Rev. A. L. Buchanan, statistician; Mrs. Florence Fountain and Miss Caroline Shepard, assistants; the Rev. B. F. Neal, treasurer; Cora Jackson and J. B. Howell, assistants. W. M. Anderson was named as Southwestern Christian Advocate booster, and Margie B. Hicks was named as subscription reporter. Twelve subscriptions were taken. At 2 P. M. the Epworth League, Junior League, and Sunday school were called together. Devotions were led by the Rev. A. L. Buchanan, after which Miss May Bush presided. Florence Fountain and Caroline Shepard were elected secretaries; Olivia Edwards and Levi Drayton were elected statisticians. After listening to the reports from various charges, the Rev. B. F. Neal gave us a wonderful lecture on the institute work, and urged all young people to register. After a few brief remarks by the Southwestern booster, the meeting was turned over to the district superintendent. The Rev. L. E. Neal preached a splendid sermon on "Influence." Morning watch was conducted on Thursday, Friday, and Saturday mornings by the Rev. G. N. Jones, Prof. K. L. Jackson, and the Rev. A. L. Buchanan, respectively. The subjects

discussed were "Love," "Faith," and "Hope." Reports from ministers, district stewards, Ladies' Aid, and Brotherhood were quite encouraging. The Rev. J. S. Sherrill, of the Little Rock District, made some timely remarks, commending us on our work. The Rev. Z. R. Fields, pastor at Pine Bluff, was also present. At this time we passed into the first period of the institute. The faculty was as follows: the Rev. G. N. Jones, Conway, dean and teacher of Bible; the Rev. B. F. Neal, Fort Smith, religious education; the Rev. J. S. Stokes, stewardship; the Rev. A. T. Stephens, systematic giving; the Rev. A. R. Ray, evangelism; the Rev. L. E. Neal, recreation. Prof. K. L. Jackson, head of the Christian educational work at Philander Smith College, was present and made a short talk. White's Memorial Baptist Church choir of Conway rendered beautiful music on Thursday night; the Rev. L. G. Hodges was master of ceremonies, and the Rev. A. T. Stephens was speaker of the hour; subject, "Neighbor." Recreational period was observed Friday afternoon, led by the Rev. L. E. Neal, assisted by Prof. Jackson.

A splendid program was rendered by local talent on Friday night. The Rev. Buchanan led in congregational singing. Mrs. I. C. Bush, teacher of music at Philander Smith College, was mistress of ceremonies and sponsor. Prof. Jackson spoke to the young people on Christian education and urged them to attend Philander Smith. The most touching feature of the evening was the altar service by the choir and ministers. Sister Alice Clark was the speaker of the hour; subject, "Christ Introducing Himself to the World." After the regular session Saturday morning, and after dinner had been served, we gathered in the large institute room, where the faculty made short talks. Officers elected for the ensuing year were: Epworth League president, Mrs. Mamie Brown; first vice-president, Lillian Kyles; second vice, Wendall Harris; third vice, Pearl Jenkins; secretary, Florence Fountain; treasurer, the Rev. A. L. Buchanan. Batesville was selected as the place of the next District Conference.

Sunday morning the Rev. B. F. Neal preached to a large crowd. Too much praise cannot be given this splendid pastor, the Rev. G. N. Jones, and his good wife and faithful members of Ebenezer Church for the loyal way in which they entertained us during our stay with them. The Rev. Jones is to be commended for the excellent work he has done during his short stay with us, coming to us at the beginning of the Conference year from the Lincoln Conference. During this short period he has used his influence with the school board and has secured a high school for colored people. We should congratulate ourselves on having as our co-worker this noble young man. May he have our hearty co-operation in the great work that has been assigned to him.—Margie B. Hicks, Reporter.

GAINESVILLE

The Gainesville District Conference, which closed at Pinesville, Fla., August 11, was the largest and best that has ever been held on the Gainesville District. The addresses by Drs. H. W. Bartley, D. W. Demps, W. P. Pickens, F. E. Welch, S. B. Wilson, S. Coleman, T. W. Williams, and others will ever live in the hearts of the hearers. The leadership of Dr. D. S. Selmore is beyond expression. The Rev. R. S. Tyer and his people have broken the entertaining record. They served 716 meals free and furnished rooms for 212 delegates and visitors. All pastors were present except three. The total sum raised in vouchers and cash amounted to \$1,586.40; subscribers to the Southwestern Christian Advocate, thirteen. The Revs. Certian, Wooten, Trapp, Murry, Robinson, Niblock, Williams, and Selmore preached inspiring sermons. Drs. D. A. Mills, G. E. Hall, A. Mills, C. Thomas, and W. M. Brown brought greetings from their respective churches and districts. Mrs. Emma Bertrese and other noted women were great factors in the meeting. Bro. Jas. Banks, H. Nelson, F. Moses, M. McBride, and Sister M. J. Jones were granted local preachers' license. E. P. L. Johnson and W. M. Murry were recommended for local elders' orders. Little Miss Edith Welch, aged six, and little Miss

Deansy Selmore, aged three, gave fine recitations during the session of the Conference. They are the daughters of the superintendents of the Gainesville and Ocala Districts.

The next session of the Gainesville District Conference will be held at Cedar Key, Fla. Thirty-three local preachers had their license renewed. Dr. J. W. Wesley made the speech of his life on religious education. The chorals of Pinesville, Arredondo, Archer, Gainesville, and High Springs rendered splendid music.—R. Bell, Reporter.

PALESTINE

The Palestine District Conference, Ladies' Aid, Woman's Home and Foreign Missionary Societies met at Pine Top, on the Oakwood circuit, July 10-14. On Tuesday evening, July 9, The Woman's Home and Foreign Missionary Societies had their anniversary, Mrs. M. D. Robinson presiding. Wednesday, at 10 A. M., the district superintendent opened the Conference, conducting the devotional services, after which the roll of district members was called and organization was perfected. The Rev. A. L. Gabriel, of East Mexico circuit, brought the noon message, which was gladly received. The afternoon was taken up by The Woman's Foreign Missionary Society. The district president being absent, Mrs. M. D. Robinson presided. At 8 P. M. the Rev. C. C. Sapp preached very acceptably. The reports on the second day showed that the district superintendent had been busy and much work had been done. The Rev. A. R. Luster brought us the noon message. The Ladies' Aid held their session in the afternoon, with Mrs. P. E. Gabriel, president, presiding. The topic for discussion was "The purpose of the Ladies' Aid, and in what way can we increase an interest in the society?" Wiley College rally was held at 8 P. M., the Rev. L. A. Thigpen, presiding. Dr. M. W. Dogan has by no means forgotten his financial task. He spoke of the needs of the school and what the Texas Conference had done; how loyally they had stood by the school, and then spoke of the personnel of many of the students and what they had done for the uplift of the people. A neat sum was given for the endowment of Wiley College.

The business manager of the Southwestern Christian Advocate, Mr. R. H. McAllister, was present and spoke as we have never heard him speak before on the proposed merger of the various Advocates. A number of subscriptions were taken for the paper. Dr. E. M. Jones, who spoke on Pensions and Relief, was at his best. His message was indeed a masterly one, and the men left the Conference with its impression so fixed in their minds that much good will come to the cause. The following pastors of the district preached acceptably: the Revs. G. H. Baker, L. A. Greenwood, L. A. Thigpen, L. S. Lamb, M. C. Gillespie, and M. Q. A. Fuller. Hearne was voted the seat of the next District Conference. Pine Top has one of the most up-to-date churches there is on the Palestine District, recently built, painted, roomy, and well lighted and ventilated. It is a credit to the pastor, Rev. G. M. Steward, and his members. They are a splendid and broad-hearted people.—M. Q. A. Fuller, Reporter.

SHREVEPORT

The Shreveport District Conference convened at Fairfield Methodist Episcopal Church, July 17-21. Devotions were led by the Revs. A. Venable and M. L. Baldwin. The sacrament was administered by the district superintendent, Rev. J. C. Calvin, T. A. Brown, H. J. Williams, and J. W. Wells. The Conference was organized by electing the following officers: the Rev. W. L. Dyas, secretary; H. W. Gray and Miss L. Getter, assistants; A. B. Williams, statistician; T. A. Hampton, treasurer; W. H. Jones, reporter, and A. J. McCoy, postmaster. Dr. E. M. Jones, representative of the Board of Pensions and Relief; Prof. R. H. McAllister, manager of the Southwestern Christian Advocate, and Dr. H. W. Knight, superintendent of Flint-Goodridge Hospital, ably represented their causes. The Conference was favored with the presence of the Rev. Arthur Booker, fraternal delegate from the Monroe District; T. A. Bailey, of the Lake Charles

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Washington.....	Upper Marlboro, Md.....	Aug. 22-Sept. 1.....	R. F. Coates
Topeka.....	Topeka, Kan.....	Aug. 22-Sept. 1.....	A. Talbert
Little Rock.....	Clarendon, Ark.....	Aug. 22-Sept. 1.....	W. S. Sherrill
Cincinnati-Lexington.....	Winchester, Ky.....	Aug. 22-Sept. 1.....	L. E. Jordan
Jacksonville.....	Ferandina, Fla.....	Sept. 12-15.....	H. W. Bartley
New York.....	Brooklyn, N. Y.....	Sept. 24-26.....	M. A. Thompson
Philadelphia.....	Bridgeton, N. J.....	Oct. 1-3.....	W. C. Thompson
Wilmington.....	Dover, Dela.....	Oct. 15-17.....	D. H. Hargis
Easton.....	Ridgeley, Md.....	Oct. 23-24.....	Wm. J. Helm

District; Zachary Smalley, A. B. Harris, Deaconess F. E. Galther, of Washington, D. C., who thrilled the Conference with her lectures on The Woman's Home Missionary Society and its achievements; Drs. H. G. Johnson, presiding elder of the African Methodist Episcopal Church; J. A. Gibson, E. P. Harris, P. D. Dabny, and S. T. Stenson. All addressed the Conference.

The Conference was interesting throughout the session. Dr. J. C. Calvin has proved himself to be equal to the task and a great leader. The reports showed great progress: churches built, parsonages constructed, souls saved and added to the church, an increase in World Service collections, and the whole program of the church carried out. W. H. Jones was elected ministerial delegate to the Area Council, and A. B. Williams, lay delegate. Gulfside and the Area Council were stressed by the district superintendent. Dr. Allen Murphy, president of the Brotherhood of St. James, made an excellent report. The Rev. A. B. Venable, J. A. Vincent and W. H. Simmons took active parts in the Conference. Very able sermons were preached by the Revs. T. A. Brown, introductory; S. C. Williams, missionary sermon; W. H. Jones, educational sermon; J. W. Wells, H. J. Williams, Sister Lou Owens, W. E. Hilton, H. W. Gray. Dr. E. O. Klege, president of New Orleans College, addressed the Conference to the delight of all. The district pledged to stand loyally by the school. The following choirs rendered excellent music: Fairfield, St. Paul, St. James, Johnson Chapel. The Conference was largely attended and splendidly entertained. The next Conference meets at Belcher. Thus passed into history a great Conference.—The Rev. W. H. Jones, Reporter.

SOUTH BALTIMORE

The thirty-eighth session of the South Baltimore District Conference, Epworth League, and church school convention convened at Eastern Chapel Methodist Episcopal Church, Lusby charge, August 6-11.

The Rev. R. L. Ball, the excellent pastor, and members and friends had spared no efforts in preparing to entertain us and tendered us most cordial greetings.

The first session opened with an inspiring sermon by the Rev. Nathaniel Minor, from Matt. 5:13; subject, "Christian Experience." Two were converted at this meeting. Our new district superintendent, the Rev. Dr. F. F. King, possessed such a brotherly spirit that all felt at home with him, and at once felt "The tie that binds."

The Rev. J. W. Dockett, our efficient secretary, was re-elected. After the organization, the Rev. B. T. Perkins preached from Psa. 137:1, 2, after which the Holy Communion was administered.

The session of the Epworth League Tuesday afternoon. The Rev. C. S. Briggs, our district president, called us to order, and after devotions Miss Ray Chase was elected temporary secretary. The following officers were elected and installed: President, the Rev. C. S. Briggs; first vice-president, the Rev. J. C. Scarborough; second vice-president, the Rev. N. E. Minor; third vice-president, Mrs. Rachel C. Smith; fourth vice-president, the Rev. J. J. Thomas; secretary, Miss Josephine Mitchell; treasurer, the Rev. L. A. Carter; junior superintendent, Mrs. Estel W. Dockett. The executive committee consists of Dr. A. J. Mitchell, the Rev. W. S. Jackson, Mrs. Mary Brown, the Rev. R. R. Robinson, Mrs. Mattie Carter, the Rev. R. L. Ball, the Rev. H. L. Phillips, and the Rev. J. W. Dockett. Several papers were read, followed by spirited discussions: "The Church a Necessity," by the Rev. B. T. Perkins; "The Great Advantage of Rural Appointments," by the

Rev. J. S. Jackson; "Camp Meeting: Its Origin as Related to Former Years," by the Rev. J. Waters. Inspirational addresses were made by the Rev. Dr. A. J. Mitchell, financial secretary Morgan College and the Old Folks' Home; Dr. F. H. Butler, general secretary of the Epworth League; Dr. S. H. Sweeney, of the Board of Pensions and Relief; Dr. W. A. C. Hughes, of the Board of Home Missions and Church Extension; Dr. J. W. Waters, on the Aged Men and Women's Home. Dr. L. H. King being absent, Mrs. Estel Dockett was selected to represent the Southwestern, and the Rev. Benjamin Gross supplemented his address by an excellent sermon.

The following district superintendents were introduced and made remarks: Dr. G. E. Curry, North Baltimore District; Dr. R. F. Coates, Washington District; Dr. J. S. Carroll, ex-district superintendent of the South Baltimore District.

Other introductions were: Mrs. G. E. Curry, Mrs. R. F. Coates, Mrs. Edna Boyer, the Rev. C. E. Smallwood, the Rev. Mathias Williams, the Rev. Ezra Williams, Mrs. Fannie Tyler, Mrs. Florence Carroll, the Rev. J. S. Jackson, the Rev. N. E. Minor, the Rev. B. B. Martin, the Rev. J. M. Roan, the Rev. V. E. Johnson, and the Rev. C. A. Johnson.

Thursday evening was occupied by the anniversary of The Woman's Home Missionary Society, Mrs. B. T. Perkins, president; Mrs. E. D. Fletcher, secretary. The program was excellently rendered and the missionary cause was ably presented. The Rev. A. J. Mitchell was re-elected president of the South Baltimore Development League. Of the thirty-two pastors, twenty-eight reported, and twenty-four were present. There were forty-three local preachers, twenty-three exhorters, and ten district stewards present.

One of the outstanding features was the interest manifested by our white friends, who worshiped with us frequently.

An outing to the beautiful Solomon's Island and the special program Saturday evening rendered by the volunteers of the Conference formed delightful occasions.

Sunday was the crowning day—9:30 A. M., love feast; 11 A. M., sermon by the district superintendent, the Rev. Dr. F. F. King; 8 P. M., sermon by Dr. A. J. Mitchell; 7:30 P. M., sermon by the Rev. W. S. Jackson.

After resolutions, one of the greatest sessions of the District Conference adjourned to meet on the Glenburnie charge for the next session.—The Rev. J. M. Roan, Reporter.

SUMTER

The Sumter District Conference, under the leadership of Dr. B. F. Bradford and his co-workers, has gone down in history as one of the best in many years. The Conference was held at Mechanicsville Methodist Episcopal Church, July 24-27, the Rev. H. W. Williams, pastor. The Conference session opened at 9 A. M., with Dr. B. F. Bradford leading the devotional service, followed by a strong message emphasizing the importance of stressing evangelism throughout the district.

The Rev. A. H. Hayes was elected secretary, with the Revs. P. S. Selmore and Paul Reddish as his assistants. The Rev. S. M. McCollum was elected treasurer. The pastors' reports were called for and many of them showed that the pastors were on the job and putting the program over. Many subjects of interest were discussed. The spiritual tide of the Conference was certainly high. Great sermons of eloquence and power were preached by the following ministers: the Revs. S. F. Moss, W. M. David, G. B. Filmon, E. S. Charley, J. W. Williams, E. Huddleston, and Dr. B. F. Bradford. The Conference was graced with the presence of many distinguished

guests, among whom was Dr. A. P. Spears, presiding elder of the African Methodist Episcopal Church, Sumter District, who delivered an address to the Conference which made a great impression upon his hearers.

The services were well attended throughout the week. Mechanicsville has a fine people, and they know how to entertain a Conference. They did not show any signs of financial depression, and every minister and delegate felt that it was good to be there.—The Rev. Paul Reddish, Reporter.

DALLAS DISTRICT INSTITUTE

Sunday, August 11, marked the closing of the Dallas District Institute, on the Mexia circuit, held at Mt. Zion Church, with Dr. J. H. Childs, our pious, deliberate district superintendent, in charge; Dr. E. W. Kelly, of St. Paul, Dallas, dean. Our pastor, the Rev. H. A. Jones, did his best to make things pleasant for those who came. A large delegation was present from the various parts of the district. This institute brought to us some of the many things of which people of any race might well be proud. We had advantage of the following subjects: Bible, Dr. W. J. King, whose explanations were so very vivid, we had the feelings of Peter, and were willing to have exclaimed, "It is good for us to be here." General church methods, by Dr. K. W. McMillan. These instructions were of paramount importance to those desiring first-class church regulations. They were given out in an obvious manner, easily absorbed by those who care. Elementary methods, by Mrs. E. W. Kelly. Truly enjoyable were these. They seemed to have been a part of the speaker. Mission study, by Mrs. K. W. McMillan. A unique preparation for the deliverance of these studies seemed to have been made. General methods, junior methods, by Dr. T. B. Echols. In these were opened a veritable storehouse of information along all lines, especially the Epworth League.

These same persons, along with others, brought to us other subjects of great importance, viz.: community, service, pageantry, the meaning and purpose of worship, race relations, life work, and others. Saturday night brought to us the annual all-star musicale. Owing to some disadvantages, it was not what those in charge hoped for, but in our estimation was fine. Beautiful renditions were made.

We had a fine attendance for church school Sunday morning. At the 11 o'clock service, Dr. E. W. Kelly preached to us a soul-stirring sermon from the subject, "Being with Jesus." We were lifted to realms of spiritual ecstasy while he pronounced to us the God-given message. He left no stone unturned. You who had charge of or attended this outstanding institute, you have done for us what you could. We hope you do not regret being with us. We are greatly helped by your coming, and only ask that you come again. We shall endeavor to reflect your teachings as we go from place to place in service.—Sarah Burns, Reporter.

Obituaries

BLUNT—On July 31, 1929, James Blunt died at the family residence, Crystal Springs, Miss., after a long illness. He was a splendid young man and was loved by all who knew him. He leaves to mourn their loss, a mother, three brothers, two sisters, and many other relatives. The Rev. H. E. Morgan conducted the funeral.—Lennel Cumberland, Reporter.

EDWARDS—Bro. Armstead Edwards, a faithful member of Simpson Methodist Episcopal Church, near Marion, Ala., departed this life in full triumph of faith, Tuesday morning, July 23, 1929, at the home of his daughter and son-in-law, Mr. and Mrs. Oscar Green, in Selma, Ala. He was born in South Carolina, but was brought to Alabama when four years old, and reared near Marion. He was eighty-four years old at the time of his death. Bro. Edwards was converted when a young man, and joined Simpson Methodist Episcopal Church, in which he served as class leader, steward, trustee, and a faithful member. He married Miss Amy Phillips, who was also reared in this community. God blessed this happy union, and unto them twelve chil-

dren were born. He leaves to mourn his departure, eight children, twenty-two grandchildren, one sister, who is ninety years old, and a large number of relatives and friends. The funeral was preached by his pastor from 2 Tim. 4. 6-8, who was assisted by the Revs. I. B. Points, of the Methodist Episcopal Church, and A. E. Berry, of the African Methodist Episcopal Church of Marion.—The Rev. A. L. Boyd, Reporter.

FIELDS—The Rev. Philip Fields passed to his great reward March 11, 1929. His memorial and funeral were conducted at Wesley Methodist Episcopal Church, Baton Rouge, La., of which he was a faithful member. The Rev. J. B. Johnson, pastor, conducted the funeral services and delivered the principal eulogy. Wesley choir rendered special music. Bro. Fields was seventy-one years of age. He first joined Albert Chapel at Zachary, La., at the age of twenty-one years, and gave fifty years of his life to the Lord. Having been called to preach, he made special preparations under the following pastors and teachers: the Revs. P. Landry, H. Jones, S. Priestly, A. Moore, J. D. Pooie, H. Taylor, and Prof. F. P. Blundon. He stood high in the ranks of the local preacher. Bro. Fields believed fully in the Holy Scriptures and the Discipline of the Methodist Episcopal Church. He was married about forty years ago to Mrs. Cassie Fields, and to this union two children were born—a boy and a girl. They were reared in the Methodist Episcopal Church and were educated in the public schools of East Baton Rouge. Seventeen years ago Bro. Fields and family moved to Baton Rouge and placed their membership at Wesley Church, where they rendered valuable service. He was ill for a number of years, yet was ever strong in the faith, and was a staunch supporter of

the Southwestern Christian Advocate. His place will be hard to fill. The following ministers assisted the pastor in the funeral services: the Rev. J. Mitchell, a lifelong friend of the deceased; the Rev. J. W. Washington, presiding elder of the African Methodist Episcopal Church; the Rev. J. W. Land, New Salem Baptist Church; the Rev. M. R. Walker, of St. Mark Church, and the writer. The floral offerings were beautiful and numerous. The remains were interred at Zachary, La.—J. H. Thompson, Reporter.

KING—Mrs. Christiana Oneal King, a loyal member of Warren Temple, LaGrange, Ga., for over ten years, a graduate of Clark University, and a Christian young woman, died at Albany, Ga., March 25, 1929. She was married to Prof. W. R. King, agricultural agent, about five years ago, in Warren Temple, the ceremony being performed by her father and the writer. For ever ten years she was engaged in teaching school, and for eight years was engaged in social service work and domestic science in Brunswick, Darien, and Albany, Ga. Having departed this life in Albany, Ga., her remains were taken to LaGrange, Ga., her home, where the funeral was largely attended in Warren Temple. The services were conducted by her pastor, the Rev. C. W. Prothro, and other ministers. The floral offerings were numerous and beautiful, manifesting the high esteem in which she was held by those who knew her best. She leaves to mourn, a husband, father, mother, several brothers and sisters. May God bless the bereaved family.—The Rev. E. D. Giddens, Reporter.

LEMONS—Amanda Lemons, of Liberty, S. C. departed this life July 27, 1929. She was eighty years old and was a member of Robeson Chapel Methodist Episcopal Church. She died in full triumph of faith.

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She leaves to mourn their loss five children, one brother, one sister, and a host of friends and relatives. The remains were laid to rest in Westview Cemetery, at Liberty, S. C. The funeral service was conducted by the pastor, Rev. I. V. Manning. Remarks by the Rev. J. B. Watson, pastor of the Baptist Church.—Reporter.

MATTISON—Miss Fay M. B. Mattison, born in Oxford, Ala., died July 24, 1929, in St. John's Hospital, Tulsa, Okla. She was the seventh child of Marion and Mattie Mattison, of Porter, Okla. She was converted in 1904, in Texas. Her parents moved from Texas to Porter, Okla., in search for better climatic location for her health, which for years has been vacillating. She united with the Norris Methodist Episcopal Church of Porter, where she remained a faithful member up until death. She was a lay delegate to the last Lay Conference session of the Lincoln Conference. She was president of the Epworth League and director of religious education in her church. Miss Fay, as she was generally known, chose the teaching profession as her life work. She pursued her studies in the Geo. R. Smith College of Sedalia, Mo., and Wiley University, Marshall, Texas. She served as the principal of the school in her home town the last school year. Her health began to fail her, but with a persevering nerve and strong vitality, imploring the Lord to permit her to close up the year's work, she finally waded through, taking her bed where she remained until removed to St. John's Hospital in Tulsa, where the end came late Wednesday evening. Her father and her two sisters were untiring attendants and nurses, doing all within their power to relieve suffering and restore health. She was conscious of the fact that this last lingering attack was unto death. She told her pastor, the Rev. P. W. Webb, more than two months ago that she was going this time. "I Will Arise and Go To Jesus," and "What Are They Doing In Heaven To-day?" were songs she loved. She leaves a father, three sisters, a brother, and a host of friends to mourn her passing. Her funeral was attended on Sunday, at 2:30 P. M., in Norris Chapel Methodist Episcopal Church in Porter, Okla., the Rev. P. W. Webb, pastor, officiating. Quite a large following was in attendance. Finally her remains were laid to rest in the cemetery where her mother sleeps.—Dr. R. B. Surratt, Reporter.

ROBERSON—Walter Roberson died in New Orleans, La., August 1, 1929, and the body was brought to Crystal Springs, Miss., his home, for burial. The funeral was held in New Zion Methodist Episcopal Church, the Rev. H. E. Morgan officiating. He was buried with honors of the Morning Star Society. He leaves to mourn his passing, one sister and one aunt.—Lennel Cumberland, Reporter.

STALLARD—The death angel visited the membership of Wesley Chapel Methodist Episcopal Church, Troy, Mo., July 30, 1929, and took one of the oldest and most highly respected citizens in the community in the person of Sister Eliza Stallard. The deceased was born in Lincoln County, Missouri, in 1854, and lived there all of her life, being seventy-five years old at the time of her death. A loyal member of the church for over sixty years, she ever tried to live according to her profession. About fifty-five years ago she married Jackson Stallard, a soldier in the Civil War, who survives her. For thirty-six years she was a loyal member of Troy Tabernacle, No. 48, Knights and Daughters of Tabor. The funeral address was delivered by her pastor, Rev. James McKnight, assisted by the Rev. J. P. Bishop, of Jonesburg, Mo., one of her former pastors. She leaves to mourn their loss, a devoted husband, one sister, two sons, one daughter, one grandson, and a host of other relatives and friends. Peace to her ashes.—H. Matthews Cockfield, Reporter.

WALKER—Sister Harriet Walker, a faithful member of St. Mark Methodist Episcopal Church, Dekalb, Miss., departed this life after a short illness. She was born November 4, 1884; died June 24, 1929. The pastor, Rev. A. L. Bohannon, delivered the sermon. She leaves to mourn her passing one daughter,

two sons, twelve grandchildren, and seven great-grandchildren. Sister Walker was a Christian mother and a loyal church worker. We sympathize with the relatives of the deceased sister, and commend them to our heavenly Father, who alone can comfort them.—Mrs. A. L. Bohannon, Reporter.

WILLIAMS—God in His infinite love and mercy visited the home of Prof. G. W. Williams, May 17, 1929, and very unexpectedly gave him a summons to come up higher. Although he was permitted to live with us for a period of forty-two years, his life was such a value and splendor we were not ready to have him go from our midst. His life was an example of true Christian living, comforting those whose hearts ached and were discouraged, pointing always to a higher life, administering not silver and gold, but a more worth-while necessity, as God had so entrusted him with His love. He taught in Jefferson High School fifteen years, and was willing at all times to advise the young folks. He was a devout Christian for thirty years, a member of St. Paul Methodist Episcopal Church at Jefferson, Texas, and leader of Class No. 4 until his death. He leaves a wife, two children, a mother, four sisters, a brother, and a host of relatives and friends to mourn his passing. The funeral was attended by the pastor, Rev. R. H. White; the Rev. A. J. Newton, district superintendent of the Marshall District, assisted by the Rev. F. D. Mayes, of Beaumont, Texas; the Rev. Jas. Hantz, of Huntsville, and the Rev. G. E. D. Belcher, Marshall, Texas.—Mrs. M. C. White, Reporter.

Card of Thanks

Mrs. A. W. Wilks and children, Hattiesburg, Miss., take this method to thank the Revs. R. L. Varnado, pastor Mt. Carmel Baptist Church; H. D. Rhodes, pastor African Methodist Episcopal Church; J. D. Wheaton, pastor St. Paul Methodist Episcopal Church, and their congregations for kindness shown them during illness and death and loss of their home by fire. They also wish to thank the good people of Sumrall and Purvis for their loyalty to them.

Special Notice

To the Pastors of the Louisiana Conference: For the session of the Louisiana Annual Conference, board and lodging, including two meals a day, can be had for \$1 per day. Lunch will be served at the church at a reasonable price.—B. J. Reddix, Entertaining Pastor.

Inquiry

I wish to inquire for my husband, the Rev. T. H. Munson, of the Louisiana Conference. He left home, Clinton, La., last September. Last heard from October, 1928. He left me with five small children, the oldest being eleven years of age, the youngest fifteen months. Will all the pastors kindly read this inquiry from your pulpits? Any information will be gratefully received. Address me at Clinton, La.—Mrs. Viola Munson (daughter of the Rev. Z. T. Gayden, late minister of the Louisiana Conference).

President Hoover Seeks International Good Will

(Continued on page 678)

is not provocative of fear and war. What is most needed now is for the citizens of the nation who agree with the President in his peace program to write their senators and representatives, informing them of the desire to support the President by congressional action, if needed, in efforts to check naval competition. It will be recalled that the General Conference of 1928 petitioned Congress to give the President the right to suspend the building of any of the fifteen new cruisers for which Congress was about to provide, in case there was the prospect of a treaty for further disarmament. A two-cent stamp and a brief letter addressed to your representative at Washington will have a far-reaching effect.

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The failure of the prohibition forces of the nation to take prompt and emphatic action in their recent opportunity to further temperance education in the schools, cost the cause the loss of its greatest chance for teaching youth the evils of alcoholism, a loss which it will not recover for a generation. The anti-prohibition forces were more prompt and sent in a greater number of protests to Washington, with a consequent victory which has set temperance education back in this country for more than a quarter of a century. These are days when prompt action means success. Public officials were never more responsive to expressions of public opinion than now.

This is a day when the peacemakers seem to have come to leadership and the ways of peace to have been prepared for a new era in the world. These conditions recall how the world was brought to an era of peace when He who was named the Prince of Peace was about to appear. None can tell what God may now have in store for the world if He finds the church ready for the fuller accomplishment of His program.

Garrett Biblical Institute
Evangelical, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 5, 1929

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Methodism

Anniversary of German-American
Methodism

National Capital Observations

President Combines Work and Recreation

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE President and Vice-President have been on the job in Washington most of the summer. The former has found it restful to spend the week-ends, from Friday afternoon until Monday morning, at his camp at the headwaters of the Rapidan River, in the Blue Ridge Mountains of Virginia. The mountain retreat is only about seventy-five miles from the capital. There Mr. Hoover and his guests, living amid nature's surroundings, have found a change which has been refreshing and pleasant. The Chief Executive has made it a practice to have as his week-end guests members of his Cabinet and others with whom he desires to confer upon public questions. He finds the outdoors more conducive to informality and a freedom of expression which is not possible amid the forms followed at the White House. So attractive and restful has the President found this mountain retreat, which he has improved and developed largely at his own expense, that he has asked that it be set aside for the benefit of his successors in office.

THE VICE-PRESIDENT

The Vice-President has been in Washington all summer, except for a brief period. He has spent much time in his office, located only a few rods from the Methodist Building. Even through the discomforts of the hot weather this veteran legislator has been putting on flesh, despite his new official responsibilities to which he gives closest attention. It is not unusual, when calling at his office for a chat upon national affairs, to find him in shirt sleeves laboring over a pile of correspondence. He has always been a stickler for staying on the job. While occupying a seat in the body of the Senate, he was seldom absent from Washington, even during recesses or public holidays. His ancestral Indian blood seems to call for constant action, especially while he is amid the environment of Government departments and national activities. Had the young Indian boy failed to heed the urgings of his old grandmother to run away from the other Indians as they were on trek back to the reservation from a trading visit to Topeka, one wonders how different would have been the career of this Indian chieftain's descendant who now holds so prominent a position in this great nation. Vice-President Curtis pays great tribute to the church for what it has done to give him a chance and for its teaching of high ideals of service. Those who have championed the cause of public righteousness and moral reform owe much to the Christian ideals and consecrated efforts of Charles Curtis during a legislative career covering more than a quarter of a century.

SENATE CHAMBER VENTILATION

The air in the Senate has been a question of general public interest for a century or more. Some citizens have thought that there was altogether too much "hot air," while others have thought the lack of proper ventilation caused a tendency to light-headedness. Whatever have been the defects and their results in past sessions of Congress, the Senate is now meeting in a perfect atmosphere. During the summer a new ventilating and air-conditioning system was installed at a cost of \$120,500. The air to be circulated in the Senate Chamber is first passed through a device which takes out all the particles of soot, dust, and dirt. It then passes through a chamber containing water atomized to a dense mist or spray, which cleanses the air and eliminates soluble gases. The automatic thermostatic control of the temperature of the water spray establishes the moisture content and temperature of the air leaving this chamber. The temperature of the air for the Senate Chamber is controlled by a refrigerating unit in the summer and a heating unit in the winter.

In fact, the officials in charge of the Capitol have installed the most modern machinery for keeping the Senators in good condition after they arrive in the seats for which they are chosen. It is up to the electorate to send to Washington legislators who are worthy and well qualified for their highly important tasks, for they will be well cared for while here. However, this air-conditioning system is of a preservative rather than reformative character.

SENATORIAL ELECTIONS

Since a third of the Senate is to be elected in 1930, the leaders of that body are already

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busy in an effort to regulate its future make-up. At the present time the margin of Republican control is such that the Democrats are hopeful of electing enough new members of their party to place the Upper House under Democratic direction. The Republican Senatorial Campaign Committee is laying out a program by which they expect to keep their control and even add to the present majority. One of the conditions which constantly embarrass the leaders at the present time is the undependableness of a small group of "independents" who are elected on the Republican ticket but do not always follow the party leaders. This number seems to grow larger with each new Congress and there is greater evidence of the same spirit on the Democratic side of the Senate.

The Republicans in the Senate look for their hardest battles in Massachusetts, Rhode Island, New Jersey, Delaware, West Virginia, Kentucky, and Oklahoma. In each of these a Republican Senator comes up for re-election under circumstances which promise a hard contest. Interesting developments in Massachusetts are forecast. This State was one of the two Northern States to give its electoral vote for the Presidency to former Governor Smith. In the days previous to the last decade, it was always counted upon to furnish two Republican members to the Senate. During the more recent years it has had a large industrial influx which has changed the constituency very materially. At the present time it has one Democratic and one Republican Senator.

Among the possible candidates in Massachusetts for the election in 1930 is former President Calvin Coolidge. It is believed that he would be elected without question. He has been in public affairs for over a quarter of a century and now misses its atmosphere. There is no other elective office that he could well consider, but without loss of dignity he could run for the Senate or accept appointment as an ambassador or a Supreme Court Justice. Some believe he would not be averse to a seat in the Upper House of our national legislature.

A WOMAN SENATORIAL CANDIDATE

Ruth Hanna McCormick, Congresswoman at large from Illinois, has declared her intention of running for election to the United States Senate. She desires the honor of being the first woman elected to that body. Her ability as a campaigner was shown when she visited nearly every corner of her State in the Congressional elections of last year. In the Senatorial race, she will have a doughty opponent in Senator Deneen, who is up for re-election. He is an experienced and valued member of the Upper House, has had a long public career including two terms as governor of Illinois, and has a well-organized campaign machine.

Congresswoman McCormick has a most unusual political background. She is the daughter of the late Senator Mark Hanna, the dominant political power in the nation twenty-five years ago, whose unquestioned dictatorship was broken by the Rough Rider President, Theodore Roosevelt. Mrs. McCormick was also the wife of an influential member of the Senate, the late Medill McCormick. In addition to her long and intimate experience in the political arena, she has the advantage of the backing of influential newspapers owned by her family. All in all, the present incumbent, Senator Deneen, is sure of a contest for his seat, and the Senatorial Campaign Committee is sure of a knotty problem in its first formidable woman candidate for the Senate.

A MECCA FOR VISITORS

On the streets of Washington, every day of the year, are seen citizens of other nations. The visitors who come in a constant stream have no geographical limitations. However, the National Capital has never before witnessed such numbers of visitors as it has this year. Not only have the increased use of automobiles and the national prosperity made a trip to the Federal City possible for many, but there is also every evidence of a growing interest in the government. During the summer the numbers who have ascended the Washington Monument have averaged two hundred thousand a month, and many have turned away because of the crowds waiting to ascend. Likewise, all records as to the numbers of visitors who have gone through the Capitol have been broken.

An index of the wide area from which this army of visitors is recruited was seen on the Capitol plaza just across the green from the Methodist Building. A walk through the plaza revealed automobiles parked there from thirty-two States and the Province of Ontario. The license tags represented the following States: South Dakota, Pennsylvania, West Virginia, Massachusetts, North Carolina, Rhode Island, New Hampshire, Washington, Connecticut, Wisconsin, New Jersey, Minnesota, California, Tennessee, Arkansas, Georgia, Oklahoma, Virginia, Illinois, Florida, Michigan, Kentucky, Nebraska, New

(Concluded on page 712)

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THE METHODIST BOOK CONCERN

Christian Education for the Negro

BY the time the eyes of our readers fall upon these lines, the doors of several hundred American universities will have swung open to the youth of this nation for pursuit of their educational training during the fall and winter terms. Besides, there will be thousands of secondary schools whose bells will be ringing in every hamlet and village the educational challenge of the nation to her thirty million youth.

Denominational and parochial schools are a significant part of this big educational system. Among these, our own Methodist system, involving a total investment of some hundred and thirty-five millions of dollars. A magnificent tribute is this to the church's faith in education of the type she sponsors. Naturally the greater aspect of her educational enterprise is carried on among her more numerous white constituency. Some idea of her contribution to the education of her colored constituency and our response thereto is indicated in the fact that during the last scholastic year, in our schools, there were 305 graduates from college; 283 from secondary schools; 134 from professional schools, and 172 from junior college—a grand total of 894.

Will the school year, just now beginning, record for our Negro membership such favorable results as these? Here is a legitimate question. For there will open up for us several less of our church schools than formerly. In the past decade, the church has lost, or changed very materially her relation and ours to at least a half dozen of her schools for Negroes. Several have become totally extinct—Central Alabama Academy, at Birmingham; George R. Smith College, at Sedalia, Mo.; Walden College, oldest of the system, at Nashville, and more recently Haven Teachers' College, at Meridian. Besides, Meharry Medical College, leading Negro professional school, has been lost to our control, as will also soon, it appears, be the case with one or two others of our largest schools.

If such a policy of consolidation and elimination means the standardization and strengthening of those schools remaining, well and good; but that is a result yet to be realized. Nor could there be objection, perhaps, if Negro education as a whole is to be enhanced thereby. But the Methodist Episcopal Church should beware of becoming too aggressive in the practice of such comity and economies in her educational policy for her Negro membership. What will become of her long-held primacy in the field of Negro education? She has hitherto done it on a larger scale, supplying more widespread need than any other denomination. At the present rate, what will be her status in the future in this field? We wonder if our interests as Negro members of the church are being sufficiently guarded at this point? If so, by whom? We happen to know that there is a growing apprehensiveness on part of quite a few of the leaders of our group, ministers and laymen, concerning this critical policy.

Before pursuing her new policy further, the church

will do well to reflect at length on the history of these institutions of learning and on their denominational and social significance. They were founded and have been maintained hitherto out of a Christian social sympathy and determined desire that all of our people, mainly our own Methodist constituency, might have ample opportunity for education as the church conceived it—Christian education. Consecrated wealth and labors made them possible. They were dedicated perpetually to the task of Christian advancement of our Negro Methodist folk. Why should these schools so conceived and dedicated not continue their existence and ministry of uplift and enlightenment for us?

They were to be incubators of leadership among our folk. Are they not still necessary for this purpose? Ample adequate leadership for our increasing masses is as strongly demanded by the present time and problems as ever they were. We think, more so. The level of the masses has been lifted, making necessary a higher type of leadership, as does also the manifest complexity of our problems. Then, too, in the nature of the case, as white leadership becomes more detached, making necessary indigenous racial leadership, there arises the necessity of preparing such leadership for the tasks of their own group.

Does our Methodism care for an augmented Negro constituency? The realization thereof will not be effected by dispensing with our Methodist schools. The contrary will surely happen. For sixty years our educational institutions have been focal points for generating loyalty to our Methodist ideals and our denominational life. They have naturally aided the process of recruiting our membership. This is true of denominational schools generally. Ours have been no exception. Our church could adopt no policy working for surer depletion of the ranks of her Negro membership than that of dismantling her educational institutions for Negroes. They would thus be forced into the schools of the other denominations, while suffering at the same time disillusionment as to the church's interest in her Negro members. For a hundred years the Negro has evidenced a canny confidence in the Methodist Episcopal Church. For him she has been friend, champion, mother, savior. For him to form a less favorable estimate of the church now would be tragic to him, and would affect the general public estimate in which the church has been held.

Nothing must deflect our church from her original holy purpose of maintaining open doors for the education of her Negro membership and for all others who seek that type of Christian education she has long been wont to espouse. Nothing remains for the church but to keep Christian culture within reach of the masses. No function of the church is more obligatory in harmony with her glorious history and holy mission. To this end her coffers must be opened, her funds dedicated increasingly. She must not curtail, she must not retrench here. Her

large number of schools for her white Methodist youth must ever remind her of her obligation as certainly to her Negro youth. As long as there exists in the church a single educational institution for education of the white Methodist boy and girl; should that institution not admit to its advantages our Methodist Negro boys, another similar institution must be maintained by the church for education likewise of her Negro boys. The church, having always shown herself fair, will do so in this matter of education.

Much is being said, and more needs to be said, concerning larger self-support of our educational institution. There can be no doubt that advances are due and must be made in this direction. Room, however, must always remain in the Christian church for the missionary motive of service to the needy. In education, as in all else, the strong must bear the infirmity of the weak. The church has the right to expect that we shall go our limit in self-help and self-support. But the church will not forget Centenary days, when our small group of about 350,000 gave out of our meager mites more than \$1,750,000 for benevolences. And the church will be gratified to recall that at the close of the fifth World Service year, Bishop Robert E. Jones, of the New Orleans Area, has

led that area, colored, to the very top of the list of the twenty-one domestic areas of our world-wide Methodism. His area's total giving to the general church this year was \$70,535.59, an increase of \$11,811.94, or more than a twenty per cent gain. The next nearest was the Pittsburgh Area (white), with a percentage gain of twelve per cent over last year. Herein is shown that the Negro is loyally supporting every claim and interest of his church.

Let the church remember also the mounting cost of living and the increased difficulties of the Negro in the industrial and economic field. The race is struggling hard to achieve and act creditably in the realm of conduct, character, and better social relations. This is no time for the church to falter or fail us in its larger ministries. Some among us may be prodigal and irresponsible, thus provoking our friends to impatience and illiberality; but the trend of the race in the church and out is toward creditable endeavor. We are not able to do for ourselves all that the exigencies of our position in the nation require. But we will do our best and expect the spirit of Jesus Christ in our friends to dispose them to be kindly affectioned toward us in our weakness and handicaps. Our opportunities for Christian education must not be abridged by the church.

The Duty of the Church to Her Ministers—II

By A. C. White

(Continued from last week's issue)

THE wonder is, How long will this last? Ere long, there will be no "ox to muzzle." A crying sin and shame on the church in our day is its stunted support of the ministry. A competent salary up to the position of the pastor, and the ability of the people should be given by every congregation. Fifteen families of ordinary circumstances can better support a minister than to do without one—yet they think differently. Not many years ago, six families removed together to the west, and took with them a minister, with his stipulation, that he would give all his time to them and that each family would work for him one day in the week. All went well and they were signally prospered and grew into a noble community. The people that compel a minister to teach school, or cultivate a farm or to engage in any other secular business to eke out a living when it can possibly be helped are inflicting a lasting injury on themselves and their posterity and church. This is what I am now facing. But, I will not teach. Thoughtlessly the people starve their own souls—saving a few dollars by hiring out their minister. Foolish man, he. Such a congregation never prospers—it is too mean to grow—generous people keep away from it as they do from a merchant who gives short weights and measures. Ministers are much to blame for much of the inadequacy of their support. About the first thing some of them do when going to a new charge is to look for a "job"—I think it high time the ministry, even the high up, live up to the vows they so rigidly expect others to keep. (No. 5—Par. 164; Discipline 1928.)

We are not forgetting our subject. Not only should the

church "provide" a competent salary for the support of the minister, but they should PAY IT when due. Some of our officers think about the collection for pastor's salary on the day when it should be paid; thus, week after week, month after month it runs behind until by the end of the year they are hundreds of dollars behind. How many good men do we know who have toiled day and night for years, and went home to God and heard His "Well Done," with different congregations owing them hundreds, yes, thousands of dollars—and yet, they are honest. Shame on such Christianity: and many of our churches are guilty—What shall we do, then? We dare not go to law about it—that would be unscriptural; to be insistent on its payment, is unpopular. To allow it to increase would be adding evil to evil. States cannot repudiate without losing their character, but churches think nothing of it. And thus congregations—honest men and women—will cheat their minister, who would not think of cheating the carpenter who builds them a stable, or even the sexton who rings the bell—making the Gospel minister always the least important to the community. These are a type of the folk of whom the Master speaks (Matt. 21, 35-45), "He that hath ears to hear, let him hear." The one big thing that is hurting the church to-day is selfishness; clothed in its coat of many colors, it parades around in the guise of religion: and the shame of it is, it is found in the pulpit as well as in the pew.

Being a rural pastor in a rural charge, no one knows the rural work better than the man on the ground. The church in the wild woods to-day is not the church of even twenty-

(Concluded on page 707)

The Contributing Editor's Page

A New Mind-Set Toward the Law

IF MRS. MABEL WALKER WILLEBRANDT is right when she says that there are too many "people unfriendly to the Eighteenth Amendment to expect at this time enough voluntary obedience to it to save our national honor," then one of our greatest social problems is how to create a new mind-set toward the law on the part of many citizens who are now unfriendly to it.

For the prohibitory law, and for that matter all other law that safeguards social wellbeing, depends upon voluntary obedience if it is to work out the best results in the common life. No law can really prove its full value unless and until the people give it their unforced obedience.

Strict enforcement of law is of course absolutely necessary, for the very structure of our government will fall into ruin if those who are unfriendly to a law are permitted to flout it. And yet enforcement is not the last word. Voluntary obedience is necessary if the highest interests of the nation are to be secured.

Mrs. Willebrandt has also declared that "you can neither coax, scold nor nag the people into law observance." But these words do not exhaust the possibilities of the present situation. It is possible so to teach the social ideals of the New Testament as to draw an ever-increasing number of our fellow-citizens into their service. To think otherwise is to despair of human nature.

The churches have an inescapable obligation to throw themselves into this service with intelligence, and conscience, and above all, persistence.

Selfishness is the root cause of most disobedience to law. A man says, "I do not like the law. I do not approve the law. It stands in the way of what I want. Therefore I will disregard it and do as I please." No matter how wisely enforcement measures may be drawn, no matter how vigorously they may be carried out, they can never reach, much less change, a condition like that. Something must get down into the very springs of conduct and work a miracle there if such selfish individualism is to be transformed. Strong-arm methods of law enforcement may be required to deal with the offender, but they are powerless to create the will to obey.

A new mind-set towards the law of the land is needed. No one innocently supposes that the time will ever come when all our citizens will be consumed with eagerness to obey laws that cut across their dominant desires. But much can be done by the patient inculcating of Christian ideals of human living which elevate social good above individual selfishness, to change the attitude of many of those who to-day are throwing their influence on the side of disregard for law, if not the Eighteenth Amendment, then some other law which interferes with individual desire or ambition.

When we arraign the liquor interests for sins past and present, when we declare politics and some politicians to be the greatest obstacle in the way of prohibition enforcement, let us not forget that so long as multitudes of otherwise good and honorable citizens are taking the law into their own hands and treating it with contempt, little progress toward a better order of things can be made.

More laws, more drastic penalties, more rigid enforcement may be necessary, but something else is even more

necessary: voluntary obedience to the law on the part of those who by their selfish course are creating conditions which law as such cannot reach nor control.

The "cultured, callous section of society" creates as much of a problem as the boot-leggers.

The churches have an unusual social responsibility resting upon them at this time. No other agency can do more to give the people of this country a new mind-set toward law-obedience. No other agency is able to link up the issue with such vital and far-reaching ideals of human conduct. No other agency has such motives with which to appeal to many of those who have it in their power to help create a new will to obey the law throughout the length and breadth of the land.

D.D.

"The Spirit in the Wheels"

DEAR SIR:

Accepting your invitation to tell you of some of the things in which we are specially interested, here are two that one of your readers cares about:

Is it possible and desirable to introduce the study of the World Service program of the Church into the monthly meeting of the official board? If you think so, I wish you would suggest that preachers and laymen would do it. I may be mistaken, but it just seems to me that under present conditions we let the women folks do practically all the studying of missions, with the result that the men of the Church are not only lukewarm in keeping World Service a "going concern," but too often are inclined to a selfish and un-Christian view of race relations, immigration, disarmament and world issues.

What other time offers such an opportunity for reaching the leaders of the Church as the first thirty minutes in the monthly meeting of the official board? What better preparation for "our own business" than thirty minutes of intensive, worthwhile study of world citizenship? Needless to say, I am not thinking in terms of a missionary sermonette, but of a real discussion group, with a chance for expression on the part of laymen, reports of collateral reading and a live, honest-to-goodness study group spirit. Why should the women do all of this kind of work? Shame on the men that it has become the habit of the Church. Now we pay for it in a struggling World Service, while the women's missionary societies drive ahead without any fuss or high-pressure campaigns.

But I am thinking not only in terms of money—far more important than that are the spirit of world brotherhood and the friendly attitude toward men of other races, foreigners within and without our borders, which I believe would be fostered by such a study. Shall the Church of the Living God sit idly by and let Federal and State governments be guided by men of narrow, selfish vision? Shall America play a big part in this world game? The size of our place will be measured by our helpfulness, and we can't help much unless our heart is in it.

Is it out of date and place to have a word once in a while on life service and the stewardship of the daily job? I don't suppose that there is a very large proportion of Advocate readers among the "younger set," but parents read it, and sometimes they have something to say in the way of encouragement or discouragement that goes a long way with these younger folk. What I am thinking about is this—isn't it worth while to drop in a word once in a while about the dare of Christian service as teacher, doctor, farmer, business or professional man in the foreign field?

And then, and please not without this, throw the challenge of Christian lay leadership in rural communities, small towns and larger cities of the home field—not to sit down and find fault with older leaders, but to make new jobs and take these communities by storm in the name of the Kingdom of God.

I am not thinking of your passing up the opportunity at the same time to speak of the job of preacher and missionary, but rather to make it clear that both preacher and layman are workers together with God and whatever the job, it is first of all God's job. I know it is an old topic, but I think more than ever we need to watch the causes and check if possible the awful let-down that comes after school days are over and young men and young women come back to the home town or to a new location and feel no responsibility or special concern for the work of the Kingdom. Too often the colors have faded and grown drab and dull to the older folk, and they drag on doing their church work in the same old way; it would be too bad to deprive them of any bit of their life—but why not dare the younger folk to "snap out of it" and either find a job in the Church or make a new one?

Ashland, Oregon.

HOMER BILLINGS.

Some Achievements of German Methodism

By Bishop Thomas Nicholson

ONE of the outstanding events of the Conference sessions of the autumn of 1928 was the celebration of the ninetieth anniversary of the founding of our distinctively German Methodism. This celebration was held at the William Nast Memorial Church, in Cincinnati, because this was the mother church of this branch of Methodism. Throughout the week addresses of high order were given, data of inestimable value presented, and the opportunity afforded to measure the value of the work started by William Nast ninety years ago.

The influence of Germans on early Methodism was very great. In 1735, Mr. Wesley, on his way to Georgia, traveled with twenty-six Germans. In 1738, Wesley went for a conference with Peter Boehler, a Moravian. Phillip Otterbein's influence on Asbury is historic. We remember also Jacob Albright, his relation to early Methodism, and his work as the founder of the Evangelical Association. It is also a noteworthy fact that on the night John Wesley's heart was "strangely warmed" he was reading Luther's "Preface to the Romans."

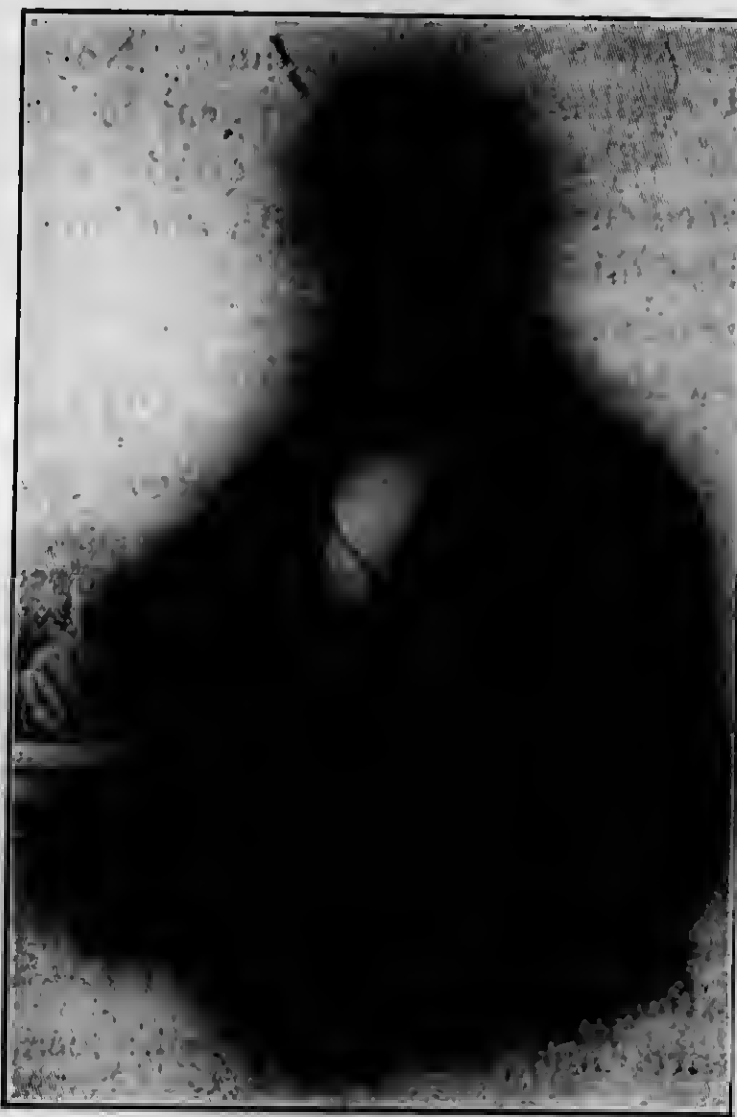
The story of William Nast is one of the most fascinating in the annals of our church. I have repeatedly said that it should be put in the best literary form, published, and given a wide circulation. It is inspiring, informing, and has an emphasis which should not be lost.

William Nast was the child of pious parents. He had three sisters who married Lutheran preachers. He was confirmed in the Lutheran Church at fourteen. He wanted to become a foreign missionary, but was sent to the Blauberein Collegiate Institute. From there he went to Tuebingen. A noted critical scholar, C. F. Baur, had been his instructor in Greek in the seminary at Blauberein and became his professor at Tuebingen. One of his classmates in the seminary was David Friedrich Strauss, author of the well-known rationalistic life of Jesus. Under the tutelage of these able men, and in this atmosphere of rationalism, young Nast made shipwreck of his faith. He gave up the ministry. He repaid out of his slender means the cost of his education to the state, and at the age of twenty-one started for America. He struggled for three years, supported himself as a teacher, fell under the influence of the Methodists, became converted, and joined the Methodist Church. He had a genuine Christian experience which was deep and abiding. Immediately he was seized with the passion for the souls of others. He naturally turned to the people of his own race and language. He found a very low condition of spiritual life in the churches. The German immigration to America was heavy. In the city of

Cincinnati, where he located, every third man in the population at that time was a German. He saw an open door. He entered it.

Story of the Founder

It is the story of William Nast's youth, of the influence of his education, of his terrific spiritual struggles which left their mark upon him to the day of his death, and of his ultimate triumph which seems to me so much worth while. William Nast was great, not by his amiable qualities; not by his facile speech, for he himself was wont to say that he had a "heavy tongue"; not by his popularity as a teacher; but by the things which he learned in the actual experience of his spiritual struggles, by his courage, persistence, vision, and constructive ability. He had studied rationalism under its ablest teachers. It had left him in darkness. He had seen theology run out into intellectual dialectic; he had seen it become a valley of dry bones. He had discovered how he could make the dry bones live. He must tell the story to the world. Like the apostle Paul, he turned first to his



WILLIAM NAST

own people. There is a group spirit with which it is wise to reckon. Birds go in flocks. Animals go in herds. It is an old adage that "Birds of a feather flock together."

Dr. Nast began his work in 1833, but it was 1835 when, at the session of the Ohio Conference, he was appointed to open a mission among the Germans in Cincinnati. The city at that time had a population of about 30,000. Of these, 10,000 were Germans. Of the Germans 7,000 were nominal Protestants and 3,000 were Roman Catholics. Many of these Germans had brought their old country drinking customs and habits of thought respecting the Sabbath with them. Many of their so-called pastors were irresponsible religious adventurers and the associates of brewers and saloonkeepers, who constituted for the most part the official board of the churches they served. At this time there were in Cincinnati eight German breweries and three distilleries, a vigorous German infidel press, and five or six papers venomously hostile to the Methodists. To counteract these pernicious influences, Dr. Nast established "The Christian Apologist," the first number being issued January 4, 1839. It is a noteworthy fact that there is a minute in the records of the Quarterly Conference of our first German church showing that in 1852 a stringent resolution was adopted forbidding membership to brewers, distillers, or those in any way associated with the liquor traffic.

Admitted into the Ohio Conference in 1835, and appointed to mission work in Cincinnati, William Nast at the end of his first year was given nearly the whole State of Ohio as his district. He established flourishing

churches in Columbus, Galion, Marion, and Bucyrus. The third year he was returned to Cincinnati. Between 1837 and 1840, God raised up ten or twelve of the greatest pioneer preachers of German Methodism. The most renowned of these were Ludwig Jacoby, Engelhardt Riemenschneider, C. H. Doering, Henry Nuelsen, and Louis Nippert. The General Conference of 1844 authorized the formation of German districts within the English-speaking Conferences. In ten years the German church grew from thirty-six members to 4,485, and from a little group with one preacher and one church building up to seventy-five preachers and fifty-six churches. In 1858, just twenty years after the first organization, they reported 19,980 members and probationers. By 1864 there were eighteen German districts, with 306 preachers and 26,145 members. The General Conference authorized the organization of distinctively German Conferences to take the place of these districts within the bounds of English-speaking Conferences. Immediately following this action the Central German, the Northwest German, and the Southwest German Conferences were organized. The East German was organized in the spring of 1866. The work grew apace. The four original German Conferences were followed by the organization of the Chicago German in 1872, the Southern German in 1874, the St. Louis German in 1879, the West German in 1879, the Northern German in 1887, the California German in 1891, and the Pacific German in 1905.

Remarkable Growth of the Work

The list of able preachers and scholars is a long one. Members and probationers ran into the thousands. Great institutions were created. The first Methodist Episcopal Children's Home was established at Warrenton, Mo.; soon another one at Berea, Ohio. Colleges were founded. Central Wesleyan at Warrenton, Mo., has an honorable

history, and has given the church many notable ministers. The college at Berea, Ohio, in recent years amalgamated with Baldwin University in the same town, has under the name of Baldwin-Wallace College become one of the leading institutions of the church. The theological school is appropriately named William Nast Theological Seminary. We cannot here mention all these institutions, but the group under the auspices of the deaconesses at Cincinnati is noteworthy. The Bethesda Hospital, dedicated some three years ago a new building, erected at a cost of about a million dollars, is one of the finest institutions in the church. The great Bethany institution at Brooklyn, N. Y., is equally worthy of note.

It is to the German pre-eminently that the church owes the promotion and organization of the great deaconess work. Miss Louise Golder, who departed this life in January of this year, had seen its development almost from the beginning. Her brothers, Dr. Christian Golder and Mr. Gottlieb Golder, of Pittsburgh, who still lives, have the major honor of the founding of this work and the institutions connected therewith. It would take a volume to give any worthy notice of the great institutional work of German Methodism.

Contributions to English-Speaking Conferences

The contribution of the German churches to all our benevolent interests has been remarkable. Their per capita giving has been far in advance of that of the English-speaking churches. At this Cincinnati celebration in September the Rev. Max Dieterle, of the East German Conference, presented an array of facts showing for each of the German Conferences their growth by decades, 1858 to 1927. These statistics should be given to the whole church. They are a romance of figures. They are of thrilling interest.

Alongside of this growth of the distinctively German

Conferences has been the amazing contribution of German Methodism to the English-speaking Conferences. The writer was presiding over the Pacific German Conference in Portland, Oregon, in September, 1927. One morning seven representatives of great connectional interests appeared to address the Conference. The first was Dr. E. D. Kohlstedt, the corresponding secretary of the Board of Home Missions and Church Extension, himself a product of German Methodism, though a member of the Dakota Conference. Everyone of these seven connectional officers, though belonging to English-speaking Conferences, was the gift of German Methodism to the general church. One can strike in almost anywhere and find a similar condition. There is Dr. Schutz, district superintendent of Chicago Southern District, the son of a distinguished member of the Saint Louis German Conference. There is Bishop John L. Nuelsen, son of one of the greatest of the early German preachers. There are the brothers Havighurst, notable for large service in different Conferences. There is Dr. Henry H. Meyer, the recent editor of our Sunday-school literature, member of the New York East Conference, whose father died during the session of the last General Conference, after many years of honorable service in the California German Conference. One could fill the page with such names.

A similar thing is true of the laity. Speaking to one of the largest Sunday schools in Chicago recently, the vigorous and effective superintendent revealed the fact that he was a recent transfer to that church from one of the German Conferences. A Sunday or two since, the writer was dedicating a church in Lansing, Michigan. His attention was called to the fact that one of the chief givers and promoters, who made this large and useful church possible, is a former member of the German constituency. They are in every Conference and in practically every district.

In the Fatherland

But that is only half of the story, probably less than half. This evangel soon had its voice in the fatherland. There is no space here to give details. The reflex influence of the French Revolution on Germany is a matter of history. Infidel philosophy and barren rationalism had a great day. The heart of Germany yearned for something better. In 1844 a deputation was authorized to proceed to Germany for the purpose of ascertaining whether there could be found any opening for evangelistic labors, and William Nast was appointed to inspect the conditions. He met a cold reception, but he was not the man to be daunted by difficulties. The General Missionary Committee at its session in 1849 authorized the appointment of two missionaries to Germany, and Bishop Morris assigned Ludwig S. Jacoby to that task. The story of the

development of that work, its remarkable growth since the World War, the superb leadership of Bishop John L. Nuelsen in that field, and the present promising outlook are subjects for an inspiring volume of church history. The report of Bishop Nuelsen to the last General Conference showed that Zurich Area comprises the work in Switzerland, Germany, Austria, Hungary, Yugoslavia, Bulgaria, and Russia. All this is directly the outgrowth of the establishment of our mission work in Germany. In this area there are now six Annual Conferences and five Mission Conferences. There are 366 traveling preachers, 1,274 local preachers and exhorters. They minister to 1,270 preaching appointments, to 58,514 church members, and to thousands of friends who attend our services regularly or occasionally. There are 937 Sunday schools. They have 52,739 scholars. There are 582 Epworth League chapters, with 16,479 young people in training for efficient service.

There is a flourishing theological seminary at Frankfurt-on-the-Main, under the able direction of the Rev. Otto Melle, D.D., who is well known in this country. There are two schools for girls, two publishing houses, five deaconess hospitals (and they are wonderful institutions), five deaconess homes, nine children's homes and orphanages, six homes for the aged, five rest homes, and two homes for working girls. We have seen many of these institutions, and they compare favorably with the best of the kind in our own land. This area has raised for self-support, \$663,259, while the Board of Foreign Missions contributed \$74,850. This means that for each dollar sent by the home church, the area raised nearly nine dollars. Last year the Northwest Germany Conference notified the Board of Foreign Missions that for the future it would go entirely on the self-supporting basis.

During the World War we lost two thousand members, killed. It is estimated that nearly as many more died later from the indirect effects of the war. Notwithstanding all this drain and the untoward effects of the war, these churches have shown a net gain of thirty-two per cent in the ten years since the close of the war, the present membership being 58,668.

And what shall we more say? Space forbids the mention of many names, of numerous institutions, of a great array of facts of entrancing interest. It is to be hoped that in the near future, through some one of our periodicals or through some small volume, the facts of this great work of God in our own generation can be given to the church in digestible form. It is a thrilling story. It is a record of great achievement, and this writer may be forgiven if he expresses here the judgment often expressed elsewhere that the day and the work of German Methodism is not yet ended.

" . . . but what matters most is living—being alive, to the smallest nerve and to the very depths of one's power of knowing and feeling. That's surely the greatest obligation of all."

—SYLVIA THOMPSON: *The Hounds of Spring*.

* * *

How little one knows what goes on deep within the heart, or how sensitive the soul may be when the acts indicate only a hardened nature! At no period of life have I more earnestly longed to be good than in the dark days of growing self-will when I seemed the worst.

—RUFUS M. JONES: *Finding the Trail of Life*.

WHAT a queer thing the spirit of adventure is. . . . It is not of the soul, which is religion; though it is also a religion, the religion of those who are forever searching after the best in beauty and keenness of perception. It is not of the mind, for though the mind evolves it, it is most often without reason; common sense has nothing whatever to do with it, gain has less than nothing to do with it. It is as unreasoning as the upward flight of the lark. . . . You cannot call it bravery, for it does not know fear. It is of the spirit—that spirit which is like a bright and shining fountain rising above the clay of the body; a flashing sword, clean from its sheath.

—ELINOR MAUDANT: *The Venture Book*.



FIRST GERMAN-SPEAKING METHODIST CHURCH IN AMERICA

OUR German brethren are celebrating the ninetieth anniversary of the founding of German-American Methodism. This anniversary, or any such anniversary for that matter, is an appropriate time for stating anew our obligation to the Germans for the worthy contributions they have made to American Methodism. The German work in this country took its start from Dr. William Nast, who came here from Germany nearly a century ago. Dr. Nast had been a university classmate of David Friedrich Strauss, and had for a time felt measurably friendly to the critical views of Strauss and those of his group concerning the history of New Testament times, but was not able to rest in those views. His doubts concerning Christianity were resolved, after he came to this country, by a distinct experience of conversion, which shaped all his work thereafter, sending him into the Methodist ministry and sustaining him through a long career of evangelical usefulness. It was only to be expected that Dr. Nast would react rather violently, perhaps too violently, against Strauss and all his works, thereby missing the fact that Strauss and his group were putting into the hands of Christianity weapons which they themselves were using offensively indeed, but which could be used defensively for the establishment of New Testament facts. In any event, German Methodism, taking its coloring from Dr. Nast, from his vital experience and his stiff conservatism, has been both deeply vital and rigidly conservative to this day. Among the pleasant recollections of my own childhood are memories of the kindly, earnest face of Dr. Nast as he used to attend the old-time German camp meeting at Lakeside, Ohio.

Shortly after the distinctively German work was begun in this country, both the nation and Methodism profited by the influx of German immigrants, who arrived during those reactionary movements against liberty in Germany and elsewhere in Europe, which came to a climax along about 1848. These Germans were, many of them, of the Carl Schurz type—believers in human freedom against any form of tyranny. Large numbers of them settled around St. Louis, where twelve years later they stood boldly and powerfully for Abraham Lincoln and the Northern cause. Of that immigration it seems that Methodism got a goodly share—the immigrants being of sturdy physical stock—of unshakable intellectual solidity, of determined religious purpose. The German churches attracted very strong men to their ministry. I

Anniversary of German-American Methodism

By Bishop Francis J. McConnell

remember the interest with which not so many years ago I used to ask Mr. Phillips, of the Central German Conference, to let me see the watch personally presented to him by the king of Saxony for proficiency in artillery practice when he, Phillips, was just a youngster. Brother Phillips left Saxony for America because he was tired of kings—that too, in spite of the watch which a king had given him. Phillips deliberately chose America to get away from kings—and what goes with kings.

Family Discipline

The Germans laid stress on inner experience as the essential in religion, but they faithfully practiced religious educational methods in the home. They were rather stern with the children in insistence upon familiarity with the Bible and with the catechism and all other things which a Christian ought to know and believe to his soul's health. There was not much coddling of youngsters in those German Methodist homes. If the religious discipline seems stern to us of to-day, we would do well to remember that those were times of grim earnestness for our German brethren. They were in a strange land, anxious to preserve in the midst of the distractions of the somewhat unbridled freedom of that land their own type of spiritual culture—and the best instrument they saw for the purpose was rigorous family discipline. Many of them were too severe in their insistence upon religious training, but it is a bit tonic and invigorating to look back to those days when our German brethren took religion so seriously. Probably on the whole our own times were better, but it is nevertheless refreshing to glance back once in awhile and recall the days when the children were not so heavily weighted as now with the entire control of the family, including the management of their parents. The control itself is not so bad, but it is sad to see the children overburdened with such cares.

Vitality of Religious Life

The chief contribution of the Germans to Methodism was the emphasis on inner religious experience and thoroughgoing religious instruction. The instruction was not always of the best, judged by our present-day standards, but it was solid. It is quite significant, it seems to me, that the man who has done as much for religious education in Methodism as anyone in our day, Dr. Henry H. Meyer, was born and reared in a German Methodist parsonage. Anyone who has followed Dr. Meyer's work will note its double emphasis on inner vitality of religious life, and on the full use of the best means available for the nurture of that life—the fundamental aim being to get pupils familiar with the Christ teaching by using it in daily living.

There are some other directions in which Methodism

is indebted to the German branch of the church. By no means the least is the use through so long a period of the German language. Of course, our one hundred per cent Americans could not rest until they got the use of German in this country brought under the condemnation of our patriots. That does not mean, however, that the one hundred percenters were wells of patriotic wisdom undefiled.

The German Language As a Medium

There never has been a nobler medium for the communication of religious thought and feeling than German, and our German preachers have always used the language in masterly fashion. Mark Twain used to say, during the years when he lived in Connecticut, that the pastors of the German Methodist church in Hartford spoke German in such manner as to make their preaching an aid to a liberal education—and he was not joking when he said it. He was especially commendatory of the German of Dr. H. H. Heck. I am not enough of a German scholar to know whether "Doctor" Luther's New Testament is as noble prose for Germans as is the King James version for English-speaking readers, but I do know there is something about the expressions of the German New Testament that smacks of robust and full life. I can well believe that as a preparation for his translations of the Scriptures Luther mingled among the people on the streets, at the market places, and in the fields, to catch the turns of phrase most redolent of life. The pressure of the deep human needs, the stir of the more powerful aspirations, the suggestions of an unplumbed pathos, move mightily through Luther's translation. It has substance. To use an old-time homely word—one can "heft" it. As one reads one knows that one has hold of something—or, better, that something has hold of the reader.

Learning German a Hard Task

When I was a boy of eight my father took me to a German preacher in the little Ohio town where we then lived and tried to make arrangements to have the preacher teach me German. The preacher looked me over and shook his head over what seemed a hopeless task. So that my knowledge of German had to wait till the after years, when all I could hope for was some small proficiency in reading. If, however, Luther's New Testament can take hold of me, with my scanty knowledge, what must it mean to those who read it as their mother speech? I think there are energies of utterance in Luther's translation possibly not found anywhere else. In any event, American Methodism has been vastly benefited by the presence of thousands of Germans in her midst who have traveled such a highway to the heart of the gospel as that of the work of "Doctor Luther." The use of German in German Methodist churches is ceasing, and probably the change to English is for the good—but I regret to see the German fall away.

Giving to the Limit

I speak of the service of the Germans to our Methodism in the days just following the World War with some hesitation—but I do not know any valid reason for the hesitation. During the war itself our German brethren said a good many foolish things, but so did all the others of us—and inasmuch as the others of us were in a majority, our foolish speeches outnumbered theirs.

For the most part, it seems to me, our German Methodists in this country behaved during the war with large credit to themselves—considering the unparalleled hardness of their lot. All that to one side, however. The Germans here, through their generosity just after the war to their brethren overseas, helped knit together the bonds that had been broken. Through the incomparable leadership of Bishop John L. Nuelsen, the German Methodists in America showed to the Methodists in Germany a spirit which meant more than tons of printed stuff for the genuine re-establishment of peace. Our German brothers gave to the limit, when the war finally involved us, for the support of the allied cause; and as soon as the war ceased, they turned their giving toward the binding up of the wounds of a church that had temporarily been divided by the war. Our German ministers themselves gave heavily—out of meager resources. The only fault I can find with the German churches is the smallness of the salaries paid their preachers—though we must not forget the smallness of the congregations—outside of the larger cities—has usually made the support of German churches a heavy burden for the contributors. Still, the German brethren have never stinted their response to the general church appeals. If economies have been necessary, they have been demanded of the local church budgets. We cannot find many German churches which have cut down World Service giving for the sake of local projects.

The Emphasis on Thoroughness

I wish to add a word about the significance for Methodism in America and in Germany of one of our greatest educational leaders—William Fairfield Warren, of Boston University. Back in the early sixties Dr. Warren went from Boston to Bremen, Germany, to teach in a Methodist theological school there. A few years later he returned to the United States to aid in the founding of Boston University. Dr. Warren took to Germany the highest ideals of Methodist experience and brought back the highest ideals of German scholarship, or, to speak more justly, he brought back German re-enforcements of his own ideals—and through all his educational career held the two sets of ideals together without allowing either to make dim or dull the other. It is noteworthy that the latest special response of our German Methodists in America to be an appeal for benevolent contributions is to aid in carrying on at the theological school at Frankfort-on-the-Main the work which Dr. Warren began in Bremen nearly seventy years ago.

Thorough, thorough, and yet more thorough—has been the work of our German brethren! The merging of the German groups with the English-speaking groups goes on apace—and nobody could wisely think of stopping the process. Still, I wish there were some way of preserving the emphasis on thoroughness which has always marked the German branch of the church. I remember that Dr. Warren once showed me a map of Africa which had to be studied by German missionaries before they could sail for Africa—the map a marvel of beautiful precision, with nothing suggestive of "sketchiness." Whatever else the German Methodists may or may not be, they are not sketchy. They have had their faults—like all the others of us—but I am sorry to see their characteristic traits fade out. It gives me especial grief, in these days when so much professedly religious music is piffle joined to jazz, to reflect that the singing of the good old German hymns will soon be heard no more among us.

The Duty of the Church to Her Ministers

(Continued from page 700)

five years ago, when whole families went to church and stayed all day. In those days the churches were paying their ministers more than they "promise" them to-day, despite the fact of the advances that have been in evidence since the war, along all lines. This is no hearsay; think of strong, able-bodied men trying to live, and provide for themselves and families, with all the necessitous things of life, not to mention any joys and pleasures, on a promised salary of \$300 or \$400 or even \$500 to \$750, and then get at the most less than three-fourths of that. If many of our ministers would tell the truth, as they are bound to do, they will attest this truth.

To the brother who gave us that splendid article in a very recent issue of this journal, I take off my hat. It was very, very logical, full of truth—but, and at the same time a *jeu de mots* to say the least. I have reference to the article entitled, "The Minister Who Praises Himself." I wish to say again, that many of the ministers to-day are not getting the proper support, and many or some of them are worthy and about as well prepared as the dear brother who drabs his Preacher-brother with a smear coat and hangs him out before a carefree congregation. He says, "We are constrained to believe that, as things now are, most ministers get about as much as their worth commands on the market"—"We" etc, etc. He does not know all the facts. I believe all the ministers or most of them love the old church or they would not be willing to go out and do, but I do believe that they should be cared for as other men. And this I know, there are many of our parishioners who are blessed in their own souls and in their families by their labors who would keep the minister so poor that he cannot meet his many obligations. This one thing is driving young men of intelligence and enterprise from the ministry and discouraging those already in the service. What soldier is called upon to support himself. If you force him to do that, you make of him a robber; and the minister driven to support himself is compelled to be a man of the world.

Not only along the lines of finance has the church failed to support her ministers—but in their prayers. The apostle Paul, with all his splendid gifts and rich graces, besought Christians to pray that "utterance be given him that he might open his mouth boldly." And if Paul needed the prayers of Christians, what minister to-day, in his great day, can do without them? How many are there to-day that can be found in prayer-meeting, anywhere, with all the begging and persuading that we can do. We cannot begin to cope with the call of the highways, say what you will. I am old-fashioned enough to believe in the efficaciousness of prayer. I firmly and candidly believe when people pray more for and with their ministers, there will be better preachers and far better hearers. I am for the ministry, first, last, and all the time. They are a finer set to-day than the world ever knew. The captious, fault-finding, complaining members, who are never satisfied (and you can find them in all churches) if they can find nothing else to fret and complain about, will say "His hair is red" or "Don't like the way he wears his tie" or "How he pronounces Beelzebub or Caanan" or "He preaches too long or too short." Very often we are made to ask ourselves, "Lord, What Must I Do To Be Saved."

Finally, brethren, we wish not to be understood. We

have no cloak for the sins of false prophets, apostles, or ministers—we offer no excuses for indolence, worldliness, intemperance, or neglect of duty in the ministry; but, we would have a true ministry guarded on every hand from assaults from within and from without.

While the pastor or minister owes much to the church, there is much the church owes the minister for his and their success. Invariably the minister knows his duty and parish and people should not encroach upon his valuable time. Borrow his books, ask him for his money, or for his sermons, but do not ask him to squander his precious time. If people desire their minister to be a "workman that needeth not be ashamed," they must know he must have time for study and preparation. An idle minister can never be but a poor pastor and preacher. When a congregation has a pastor who is disposed to make the best possible use of his time, they should encourage and assist him, and when he is in need of good books, they out of their abundance should help him to secure them. Who has religion enough to do this? We know of such a case. A very comfortably situated parishioner said to a young minister, "Send for what books you want and have them charged to me and make the best use of them." That one act made him a benefactor of the world, as it enabled the young minister to enter a course of study whose results are known and read of all men.

The work of the ministry is a great work, and difficult in its performance; and diligence in its prosecution should be in the proportion of its greatness and difficulty. Help your minister and do not hinder him. Prefer good sermons to social visits. The people that want a parish gossip, should hire one for that purpose and relieve the minister from the endless task. Help your minister for our youths' sake. Many of our young folk are going from the church, because of what they hear in the home about the minister, because you may not like the cut of his coat; many going to ruin and to death, whose blood will be found on the skirts of parents who are set in their ways. Be careful what you say or do to God's anointed. Let each one carry his or her own corner and we will lift the load.

ROLLA, MISSOURI.

—To catch big fish you must have big bait and a strong hook.

—The good man practices in private what he preaches in public.

—Spirituality is like the atmosphere—it cannot be easily analyzed.

—Mother is frequently the big factor in the making of a self-made man.

—No preacher can hope to succeed by shaking the dust out of platitudes.

—When you overtake your horizon, better prepare to say, "Good Night."

—There is a time to work and a time to sleep. Which one do you like best?

—When your pennies look as big as your dollars, you had better go to the mourner's bench.

—When you preach the greatest sermon of your life, the devil will always join you on your way home.

—A straight line is the shortest distance between two points; but that does not help unless you start.

—A provision for lung testing would be an advantage in some churches because it would help to locate the growlers.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

TEACHING THE LAW OF GOD

THIRD QUARTER. LESSON XI. SEPTEMBER 15

Scripture Lesson—Neh. 8. 1-18.

When Ezra went to Jerusalem he went with the definite purpose of reforming Jewish society through education and spiritual persuasion. This was the only method of reform available to him that would not have been fraught with dire consequences. For before any law favoring his reform could be enforced it had to be first accepted as law by the people. This was a democratic society which, as with us to-day, approached individualism. And even after the law had been accepted as such it had to be voluntarily obeyed, if obeyed at all. Our prohibition law is a fair illustration of the law which Ezra tried to have accepted and voluntarily obeyed. But he did not have either the machinery or the authority to enforce it as is the case with us; and still we have an abundance of trouble in enforcing ours. Obedience to Ezra's law could not be enforced without a strong government or a strong head to the government with sufficient authority from the Persian king. For even the much greater statesman, Nehemiah, did not enforce the law until he had received more authority from the Persian king in his appointment for the second term as governor of Judea. Minority opposers within the Jewish community and majority opposers without among the neighboring peoples (as is the case with our prohibition law) would be sufficient to cause embarrassments galore to the reform party among the Jews. And because of the aggressiveness of the majority without and the practical indifference of the majority within the minority within could always be counted on to become a majority as soon as the enthusiasm created by emotional appeals in a general assembly had subsided.

Thus all Ezra was able to accomplish was, under the spell of a temporary enthusiasm, to persuade a majority of the people to emotionally accept his reform program and, through an appointed commission, to find out all of the Jews who had been guilty of mixed marriages. The story breaks off at this point. The troubles which he had in trying to carry out his reform measures must have been such as would make a very discouraging and humiliating story. Otherwise the sacred historian would doubtless have told it in the book of Ezra. But Ezra had faith in the rightness of the cause and in his God whose cause he firmly believed it was. And although he was defeated for thirteen long years, I do not believe that he gave up in despair by striking the path of retreat back to Babylon or anywhere else. But I believe he bided his time in the reform matters, and turned his energy toward the building of the city wall which the enemy destroyed after having elicited a decision of the king against its construction. And I believe he knew all about the messenger who went to the Persian court and apprised Nehemiah of the Jewish situation, persuading him to advocate the Jewish cause at the Persian court, where he was in much favor. And I believe that he was Nehemiah's right-hand man in the great work which he accomplished in constructing the city wall. Of course all this is but little more than a personal opinion, though it is by no means fanciful.

For when Nehemiah had completed the wall he summoned a general assembly of the Jews to Jerusalem. It was for the purpose of taking up with them the social reform measures which Ezra had thirteen years previously undertaken to put through, but without success. And here Ezra suddenly makes his entry into the story again. This time the request came from the assembly for him to read from the book of the law of Moses, to which reading he gave part of two days—the first day to the entire assembly, and the second day to the heads of families only—

with trained Levites explaining as he read. This law dealt especially with a strict observance of the Sabbath, prohibition against mixed marriages, remission of debts, and the faithful payment of dues to the temple—evils which were the most prevalent among the Jews of that day. Three weeks later a general day of repentance and prayer was held. So to speak, this marked the passage and the solemn putting into force of the new interpretation of the old law of Moses. It was the birthday of Judaism, and marks an important epoch in the history of the Jewish religion.

We should not expect the new law to have been obeyed with the same enthusiasm and solemnity with which it was voted into effect. Such would have been contrary to human nature. Habits are not so easily broken; and family affections are not so easily chilled; and idealism cannot so easily triumph over established customs. For its general obedience much force needed to be exercised after the campaign for the passage of the law was successfully over. Disobedience to it had to be made very unprofitable. And, as a matter of fact, before the fight for and against the law was over many of the Jews had been driven from Judea among the enemies of Samaria. They carried with them their bitter hatred for this law of Ezra, and became the founders of the Samaritan religion about which we hear in the time of Christ. And for the loyal obedience to the law without external compulsion there was needed much spiritual persuasion and teaching. But eventually obedience to it became a habit so strongly established that the Jews would not change it even for the higher light and religious life as taught and exemplified by Jesus Christ.

Ezra was the idealistic scholar, while Nehemiah was the more practical statesman. Both working together wrought wonders for their people.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 15, 1929

"So they read in the book . . . and gave the sense and caused them to understand"

(By D. D. Martin, D.D.)

Ezra was a linguist. He knew the language of the people and the language of the book, and caused the good listeners to understand. He made it interesting so that he held their attention from morning until noon. The genius of a teacher or reader is manifest in reading or speaking so that all the people can understand. A missionary should know the language of the people in order to bring the message to their understanding. Much is done through an interpreter, but not so well done.

Effective work in the home church or on the foreign field is determined by the interest maintained in Bible study. There had been created a demand. No doubt the ability of Ezra the scribe had done much toward making this phase of worship popular. A clearly enunciated simple gospel is the most attractive form of worship in any land. Good preaching makes good hearers, and the Bible can be translated in any language as to be attractive and compel good listening. The people had a part in the service. There was a chance to ask questions. This is the secret of E. Stanley Jones' success in India, as indicated in "Christ at the Round Table."

There is a great responsibility in giving the sense of the reading from the Bible. The people are not literate on mission fields. Many are not in this land. They must depend on the reader to make clear the meaning of what is read. A wrong interpretation is often attended with serious results. The church in the home field has been sorely broken by false or wrong interpretation. The people of foreign lands need the word in simplicity.

If carrying the gospel message is such serious work, what faithful students we should be that we may know the Word and its meaning? Consecrated study alone will fit us to be teachers or missionaries, and every preacher of the Word should be furnished with a meaning of every text such as will reach the listeners of every tongue and win them to Christ and His work. So read as to give the sense so that all may understand.

GAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 15

By A. H. Beardsley

FINDING TIME FOR LIVING

III. WHAT DO WE MEAN BY REAL LIVING?

(Matt. 4. 4; Luke 12. 27-31)

Time schedules help us get things done, but many live by time schedules who get very little, after all, out of living. Before we can use this very helpful aid to living in such a way that we find life full and satisfying, we must have a well-defined purpose and a vision of what constitutes real living, and then plan our schedule in harmony with this purpose and ideal.

Sociology tells us that man's primitive and basic needs are food, clothing, and shelter; but the words of Jesus come to us, "Man shall not live by bread alone." Much of the failure in living, with its consequent stream of unhappy, ill-adjusted folks, may be traced to an inadequate ideal or failure to strive toward an ideal.

If food, clothing, and shelter are not enough, then many who live primarily for the things that money can buy, spend energy and money for that which does not satisfy. Add to this recreation and the condition is bettered somewhat. The physical need of change and exercise is met. Add to this culture and travel, and the mental nature is nourished and finds a measure of satisfaction. Any ideal, however, that does not take into consideration

the fact that man has a spiritual nature as well as a physical, is going to fall far short of bringing satisfaction or of becoming the mainspring of real living. This plan must not only recognize man's spiritual nature and needs, but it must put them foremost above all else. Jesus said, "Seek ye first His kingdom and His righteousness and these things shall be added unto you." It is not essential that we have every comfort that money can buy, or even many of them, but it is essential that we have that which money cannot buy—a healthy spirit that is maintained in this state by a living schedule in which its needs are considered foremost, in which it has the opportunity for receiving help and inspiration, and is given a chance to expand and express itself under the guidance and influence of that great Spirit, God. The spirit of man might just as well try to live without communion with God and the nurture it thus receives, as for the physical body to try to live without water and physical exercise. Any plan or ideal for living that has not a large place for spiritual growth and development is bound in the end to fail and fall short.

Real living, then, must be God-centered,

seeking above all else spiritual values. Not time for such things! In the rush of modern life, with its multitude of interesting activities, and its high rate of expenses, it is perfectly possible to make ourselves actually believe that we have not time. But when we put our schedule down on paper and evaluate each activity, can we afford not to have time? "What shall it profit a man to gain the whole world?"

Real life is a great adventure. Jesus made

the great venture of living for a great ideal. Real living is not duty or drudgery, but rather, creative expression that springs from an abundant life within. It is not selfish. Life lived for self never satisfies. "He who has learned to love, and only he, has learned to live." To live by a schedule with such a controlling motive will take courage, self-mastery, initiative, but it will be full of joy; it will challenge to ever greater giving of self for a worthy cause.

sons. The evening services were held with our Green's Chapel Church, where Dr. Ellison again preached, much to the delight of his hearers. The Conference rejoiced to have one young man join the church. Collection, \$42. Paid superintendent in full, \$84.—Mrs. L. B. Glover, Reporter.

DE KALB, MISS.

The third Quarterly Conference was held August 3 and 4 at De Kalb, Miss., with the Rev. D. L. Morgan in the chair. A splendid report was made from each leader. The Rev. Morgan preached a soul-stirring sermon. Our revival began August 4, at St. Mark, conducted by the Rev. Kelly Roberts. On August 11 the revival began at New Hope, with the Rev. W. M. Clark as preacher. Nine converts were united to the church during the revival. A collection was raised. Paid superintendent, \$32.50; World Service, \$15; visiting pastors, \$15; pastor, \$152; total, \$214.50. We thank the many friends and visiting preachers for their hearty co-operation, and welcome them again.—The Rev. A. L. Bohannon, Pastor; Mr. H. C. Jennings, Reporter.

JACKSONVILLE, FLA.

The district superintendent of the Gulf District, South Florida Conference, visited and held Quarterly Conferences in Tampa last Friday, Saturday, and Sunday. He found each of his pastors in Tampa at his post of duty, hard at work, trying to accomplish the task as committed to them by the Annual Conference. The downpour of rain hindered the congregations considerably from attending the services in their usual large numbers, but each pastor was faithfully carrying on his work. The Rev. R. M. Thomas, at Mason Memorial, despite the unusual conditions that exist, is bringing things to pass. He will succeed and give to the Annual Conference a splendid account of his stewardship. The Rev. E. W. Garrison, of West Hyde Park, has the business of his charge well in hand. He and his people are hopeful of the victory. The Rev. W. L. Lockhart, of the Springhill Mission, is still hard at work. But for the closing out of the banks, he and his people by this time would be ready to start on their new church building. The Rev. W. O. Bartley, of Bowman, is still leading his church in great and good work of the Kingdom. He is the evangelist of his own church and people, and is now conducting glorious meetings in Bowman. Within less than two weeks he has added more than eighty persons to his church. It is now the hope and prayer that more than a hundred persons will be converted in these meetings. Bro. W. O. Bartley is a great evangelist among us and a good pastor. There were not seats enough for all who were present for services last Sunday night. The other pastors as mentioned will begin their meetings soon. And to God be the glory forever and ever for the good that is going on in these churches.—J. S. Todd, District Superintendent.

OLIVIER, LA.

Our fourth Quarterly Conference was held at Mount Zion Methodist Episcopal Church, August 4, with the district superintendent presiding. A large number of officers were present with good reports. The superintendent was paid in full. On the night of the above date the district superintendent, Rev. W. J. Hampton, preached a strong sermon. We were glad to have him with us. After the sermon the Lord's Supper was administered to fifty-one. Total raised, \$34.60.—Mrs. E. M. Stevenson, Reporter.

District Activities

District Rounds

CHARLESTON DISTRICT

Third Round—"Holiness becometh thine house, O Jehovah, for evermore." Moorefield, September 24, 25; Cumberland, Frostburg, Keyser, Piedmont, Romney, at Moorefield, Grafton, and Kingwood, 27; Buckhannon, 28; Fairmont, 30; Morgantown, October 1; Clarksburg, 4; Parkersburg, 12; Paden City and Sistrerville, 14; Wheeling, 15; Washington, 16; McKeesport, 17; Pittsburgh, Warren, 18; Aliquippa, 25; Beaver Falls, 28; Johnstown and Somerset, 28; Pittsburgh, Camphor, 30; Pittsburgh, North Side, 31; Verona and Grace, November 1; Seebert, 13; Covington, 15; Union, 16; Ronceverte, 18; Lewisburg, 19; Talcott, 20; Alderson and Hinton, 20; Red Star, 21; Montgomery, 22; Charleston, 25; Point Pleasant, 26; Huntington, 27.

Dear Brothers: Our highly inspiring District Conference is now history. Summer vacation is over. Our varied and urgent causes—revivals, Morgan College, Aged Men's and Women's Home, Pensions and Relief—stare us in the face. Do we dare idle? Persistent, constant plodding seems absolutely necessary. The Board of Education is giving World Service credit on regular apportionment, so be sure to observe Rally Week. May God abundantly bless your work and you. Fraternally yours, E. Adolph Haynes, Dist. Supt., 448 Water Street, Clarksburg, W. Va.

HOT SPRINGS DISTRICT

Fourth Round—Texarkana, September 22, 23; Clow Station, October 4-6; Center Point, 5, 6; Locksburg Ct., 7-9; Horatio and DeQueen, 10-13; District Church School and Epworth League Convention, at Horatio, 10-13; Little Rock Ct., 17, 18; White Memorial, 20, 21; Murfreesboro, 25-27; Bengin (3 P. M.), 27; Paraloma, 26, 27; Stamps and Lewisville, November 1-3; Canfield and Shady Grove, 2, 3; Hope and Saratoga, 4, 5; Holly Springs and Jacinto, 6; Carthage and Bunn, 8-10; Johnsville, 13; Warren and Hermitage, 14, 15; New Edinburg, 16, 17; Hot Springs, 24, 25.

Dear Brother Pastors: We are now fastly approaching the Annual Conference. I am anxious that each will begin at once a drive to catch up on all claims with which you are behind. Don't fail to get every dollar of your World Service quota into the Chicago office before October 30. Also raise your Pension and Relief, Episcopal Funds, area expense, Minutes, Conference board of trustees, as well as your Southwestern Christian Advocate subscriptions. Remember, brethren, if you fail the whole program will fail, for you are the only ones that have direct contact with the people; so let each of us rally to the Covington Area program and our princely leader, Bishop M. W. Clair. Faithfully yours, W. C. Rivers, Dist. Supt., 1217 West 20th Street, Little Rock, Ark.

WAYNESBORO DISTRICT

Fourth Round—Augusta, St. Mark, September 8, 9; Sylvania, 7, 8; Rocky Ford, 14, 15; Newington, 21, 22; Statesboro, 28, 29; Hiltonia, October 5, 6; Haven and Ashbury, 12, 13; Millen, 19, 20; Herndon and Wadley, 26, 27; Portal and Summit, November 2, 3; Charlestown, 9, 10; Dublin, 15-17; Pulaski, 23, 24.

Dear Brethren: We are nearing the close of our Conference year. Let us put ourselves

into the work for a great report. Let each pastor and his membership pray, work, and pay. The Lord is depending upon us to do the job. Please remember that I am asking for a round report from every pastor on my district. A Spirit-filled church never fails. Let us build up our form by worship, backed by the old-time evangelistic fire. Let every interest of the church be our interest. Respectfully yours, W. H. Odum, Dist. Supt.

Quarterly Conferences

ABINGDON, VA.

Charles Wesley Methodist Episcopal Church: The fourth Quarterly Conference was held by Dr. Anderson Davis, district superintendent, July 29. Sunday night, July 28, Dr. Davis preached a noble sermon. Monday night the Conference was in session. All departments made good reports, which showed that the church was still doing creditable work. The superintendent highly complimented Charles Wesley and the good people for the splendid work done this Conference year. Sunday, August 11, was Anniversary Day. It was fifty-one years since Charles Wesley was dedicated to God. The anniversary sermon by the pastor, Rev. F. D. Thomas, was in keeping with the occasion. Sunday night, at 8 o'clock, the anniversary program was rendered by the elder members of the church, under the auspices of Mesdames Mariah Clark and Jennie Cooke. Monday night, August 12, the anniversary banquet was given that all members could meet and celebrate the years of worship in Charles Wesley. In connection with the anniversary a rally was on for the benefit of the stewards. This proved a great success. Total amount raised, \$86. The officials met Thursday night, August 15, to make plans to close a creditable Conference year, that we may meet the Annual Conference at Bristol, October 3, with round reports.—Reporter.

ALTAIR, TEXAS

Our fourth Quarterly Conference convened at Wesley Chapel Church, August 10 and 11. The business session was very largely attended, with a majority of Conference officials present. The Rev. W. M. Ellison, district superintendent, was, as usual, on time, and every item of the fourth quarter was carefully gone over with only a few minor changes in the official staff for 1930. Promptly at 9.30 A. M. Sunday, Bro. Alford Glover, Sunday-school superintendent, opened with a goodly number of teachers and pupils present. The session was reviewed by Superintendent Ellison. The devotions were conducted by Conference officials, and at 11 A. M. the Rev. W. M. Ellison preached a very logical and interesting sermon. At 3.30 P. M. the superintendent came forward and preached a soul-stirring sermon and administered the Lord's Supper to sixty-seven per-

Reports of District Conferences

ALEXANDRIA

The thirty-ninth District Conference, Epworth League, and Sunday school convention of the Alexandria District, Washington Conference, convened at the John Mann Methodist Episcopal Church, Winchester, Va., at the call of the Rev. J. U. King, D.D., district superintendent, August 14-18, inclusive.

Because of the previous illness of the dis-

trict superintendent, wisdom dictated that he conserve his regaining strength by permitting his colleagues to share with him the responsibilities and joys of the Conference. These duties were accepted and performed in an admirable way by the Revs. G. E. Curry, superintendent of the North Baltimore District; F. F. King, superintendent of the South Baltimore District, and several of the

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Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Jacksonville.....	Ferandina, Fla.....	Sept. 12-15.....	H. W. Bartley
New York.....	Brooklyn, N. Y.....	Sept. 24-26.....	M. A. Thompson
Philadelphia.....	Bridgeton, N. J.....	Oct. 1-3.....	W. C. Thompson
Wilmington.....	Dover, Dela.....	Oct. 15-17.....	D. H. Hargis
Easton.....	Ridgeley, Md.....	Oct. 22-24.....	Wm. J. Helm

members of our district who presided by appointment of our district superintendent.

Wednesday afternoon The Woman's Home Missionary Society, under the presidency of Mrs. F. M. Mitchell, its efficient leader, held its meeting for the election of officers, and at 8 o'clock P. M. the Conference received profuse welcome on behalf of the Epworth League by Miss Pocahontas Jackson, and on behalf of the Sunday school by Master C. Green. Dr. F. H. Butler, secretary of the Epworth League work, gave an uplifting address.

Thursday morning the sacrament of the Lord's Supper was administered. Our district superintendent's presence during the eucharist was an inspiration to us all. It made firmer than ever the determination of our hearts to leave nothing undone that would make our Conference what he had planned it to be.

After the organization of the Conference, welcome addresses by His Honor the Mayor, F. A. Shryock, and several of the local denominations were heard with delight. The response to the mayor's address was happily made by the Rev. W. E. Jefferson, a native of the city, and the Rev. M. M. Jefferson responded to the addresses from our sister churches. The afternoon session was devoted to the reports of pastors and excellent addresses by the Revs. A. H. Whitfield and A. D. Brown.

At 8 o'clock P. M. the Conference sermon was delivered by the Rev. T. A. Thomas, of Woodstock, Va. It was of a high order, and responses during its delivery were many. Next the Rev. W. A. C. Hughes, D.D., secretary of Home Missions and Church Extension, spoke on World Service. His approach to his subject was unique. He pictured how impossible it is for old methods to fit into the modern trend of thought. His message was enthusiastically received. Addresses were delivered to the delight and profit of all by the Revs. R. M. Williams, A. D. Brown, E. W. Hollands, J. W. Carroll, D. M. Pleasants, J. H. Peters, E. W. Johnson, and E. M. Mitchell, the able district Conference chorister.

Friday was devoted to business, several addresses, and a splendid literary and musical entertainment at night. Saturday, talks on Pensions and Relief, etc.

Sunday, 9 A. M., love feast was conducted by the Revs. J. M. Swan, S. K. Murray, S. D. Proctor, and G. A. Newman. This, as well as the morning service, was held in the beautiful Douglass School building. The Spirit of the Lord was with us. The sermons of the day were delivered by the Revs. A. H. Whitfield, I. H. Carpenter, and T. N. Austin.

The splendid Augusta Street choir of Staunton, Va., under the direction of Prof. A. R. Ware, rendered the music at the morning service, and the District Conference choir did valuable service whenever necessary, and the John Mann choir acquitted itself creditably. Too much praise and commendation cannot be given the good people of Winchester for the courtesies and comforts afforded; may God's blessing ever rest upon them, and also upon the quiet, unassuming, but God-fearing pastor, the Rev. H. A. Johnson, who labored so ardently to make our session a spiritual oasis, where our souls might be refreshed and stimulated for future duties and responsibilities.—E. W. Holland, Reporter.

CHARLESTON

We take delight in giving the doings of the Charleston District Conference and Methodist Brotherhood, which held a most enjoyable and successful meeting at Wesley Methodist Episcopal Church, Ladson, S. C., July 17-21. The talented Rev. E. F. Tobin, of the above-named church, and his flock had

made luxurious arrangements and elaborate preparation to accommodate and entertain the big body of delegates and their literary and religious sessions. The beautiful recently painted church, with an installed Delco motor, flooding the spacious auditorium and vast surroundings with light, expressed the keynote of hearty greeting to this religious body of ministers and laymen.

The Rev. W. C. Summers, of the Ridgeville circuit, preached an excellent introductory sermon Wednesday evening. The zealous Rev. J. W. Reeder, of Dorchester, delivered an informing gospel message at the high noon on Thursday. The Rev. T. J. Pendergrass presented an edifying discourse Thursday night. At 12 M. Friday, the Rev. A. F. Hines brought the message; at 8.30 P. M. the aggressive Rev. L. C. Mahoney declared the glad tidings. On Sunday at 11 A. M. the evangel was brought to the awaiting multitude by the able district superintendent, Rev. C. C. Clark. The Rev. J. W. Buddin preached at 8.30 P. M. Dr. M. M. Mouzon expounded the Word with great effect and power at the concluding Sabbath evening services. These pastors and their themes were enthusiastic and mental tonics to the delegation and friends. The business transactions were skillfully and brilliantly handled and dispatched by the brethren, because of the very encouraging and helpful welcome by Prof. J. C. Edwards and cleverly responded to by the Rev. Charles W. Long. The reports of pastors and the other members of the Conference were above the normal and proved the financial strength, material expansion and improvement, and spiritual interest and results. The district was proud of its record and achievements along these lines.

"The Minister as an Evangelist," by the Rev. J. S. Richards; "The World Service Program," the Rev. John C. Gibbes; "The Missionary Field," Mrs. J. W. Buddin; "Claf-lin Expansion," the Rev. M. M. Mouzon; "The Place of the Methodist Brotherhood in the Church," Mr. G. B. Green; "The Best Method of Financing the Church," the Rev. J. A. Curry; "Tithing as Taught by the Bible," the Rev. A. S. Newman; "The Value of Christian Education," Mrs. P. M. Gibbes; "Local Preachers Institutes, How to Conduct Prayer Meetings, Class Meetings, and How to Outline Sermons," the Rev. John C. Gibbes, were papers, addresses, speeches, and essays of logic, rhetoric, wit, interest, and wisdom. The music was furnished by the district superintendent's accomplished wife, Mrs. C. C. Clark, and consisted of solos, congregational singing, and Negro melodies. The Southwestern Christian Advocate, the Watchman and Defender, the Standard Leadership Training School, August 26-29, at Sumter. The district parsonage, the varied and numerous committees, received their proper, continuous, hearty, and worthy announcements and publication. The Revs. A. Wright, W. DeVaux, R. F. Freeman, C. H. Dangerfield, Messrs. C. C. Caldwell, and W. Morrison were visitors and made brief talks to the Conference. The benediction was given by the district superintendent, Rev. C. C. Clark.—J. C. Gibbes, Reporter.

GAINESVILLE

The Gainesville District Conference opened with St. Paul Methodist Episcopal Church, Gainesville, Ga., August 14, at 10 A. M., with the superintendent, Dr. N. J. Crolley, in the chair. Z. K. Gowen conducted the devotion. The communion was administered by the superintendent, assisted by Dr. L. H. King, Dr. C. L. Johnson, Dr. J. F. Demery, Dr. Travis, pastor, and Z. K. Gowen. The Conference was organized by the election of the Rev. J. H. Bridges, secretary, and Z. K. Gowen, reporter for the church and daily

papers. He chose for his assistant the Rev. C. B. Holloway. At 11 A. M. the Rev. D. Gray, of Lawrenceville, preached an excellent sermon on "Leadership."

The afternoon was given to the convention of the church schools and Epworth Leagues. Mrs. Jennie Burns was president; Mrs. Lillie F. Lovelace, Junior League superintendent, and Mittie Haywood, treasurer. The convention was filled with information and inspiration, and the meeting was one of genuine uplift. The Committee on Findings brought a new feature of great helpfulness which the convention could carry back to their respective churches. The evening service was a feast of great inspiration. The junior chorus delighted everyone with music so touching and thrilling that the Rev. C. B. Holloway was inspired at the beginning of his excellent sermon on "Life." Dr. L. H. King, editor of the Southwestern Christian Advocate, then gave us that matchless address on "A Good Methodist." The Conference announced that he was the greatest speaker on the American platform. Fifty-one subscribers were given in for his paper, and many others were handed in during the Conference. On Thursday the welcome addresses were delivered by Miss Vera Bray in behalf of the St. John Baptist Church, and by Dr. E. M. Welch in behalf of the St. Paul Methodist Episcopal Church. Z. K. Gowen, D.D., responded.

The calling of the roll for the Episcopal Fund, Clark University, General Conference expenses, local board, and Contingent Fund, opened the eyes of everybody with surprise, when \$558 was laid on the table, which was the largest amount raised in many years. For World Service, \$1,128 had already been sent to Chicago.


The Rev. J. W. E. Bowen, D.D., LL.D., of Gammon, and Dr. H. W. B. Wilson, of the American Bible Society; the Rev. J. J. Seabrooks, of the Board of Temperance, and the Rev. B. H. Hull, secretary of the Boy Scouts, spoke in the interest of their respective fields. The Rev. J. H. Bridges preached the annual sermon from Josh. 24. 15. He brought good news to everybody. The Rev. E. G. Newton, Prof. J. E. Thompson, and the Rev. Green Hunter were among the visitors to the Conference. The Rev. A. R. Wyatt, the popular pastor of Oxford, Ga., preached a fine sermon on "Use What You Have." Dr. M. S. Davage, president of Clark University, delivered a matchless address on the "Need of Education," and \$325 was raised for our Clark. The pageant on Friday night, representing "Christian Stewardship," was under the management of Mrs. Z. L. Crolley, wife of Superintendent N. J. Crolley. It was the finest ever given in the Atlanta Conference. Mrs. Crolley is talented and is a leader of no mean ability.

On Saturday, license was given to Mrs. Mamie Cobb, and the Conference will go next year to Oxford, Ga. Bro. J. W. McMurtry was recommended to the Annual Conference for ordination. Thus ends the finest Conference in the history of the Gainesville District. Dr. Travis, the able and efficient pastor, and his excellent parishioners, have our many thanks for their fine entertainment of the Conference. We would like to come back another year. Dr. N. J. Crolley, superintendent, is loved by the pastors and laymen, and everything is going well.—Z. K. Gowen, Reporter.

MEMPHIS

The first session of the Memphis District Conference was held at Morning Sun Methodist Episcopal Church, Cedar Grove, Tenn., August 1-4, with Dr. L. A. Armstrong, district superintendent, presiding. The introductory sermon was preached by the Rev. M. L. Smith. This was a great message, as was every message brought to us during the Conference session. Sister Cora Kendrick delivered the most touching message of all. She talked to us on the subject, "Be Sure Your Sins Will Find You Out." We were also favored with a talk on the Epworth League, by Prof. O. J. Summerhill, district president of Epworth League, Memphis District.

August 2 was Southwestern Rally Day. Eight subscriptions were taken for the paper. A striking talk was made on the Southwestern Christian Advocate by the Rev. R. T.



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INFORMATION—Address Edward N. Wilson, Registrar, Morgan College, Baltimore, Md.

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DAVID D. JONES, President.

NAVASOTA

The Navasota District Conference, Sunday school, and Epworth League institute met at Mt. Zion Methodist Episcopal Church, Brenham, Texas, July 24-29, with the district superintendent, Rev. T. S. Pryor, presiding. At the close of the week the registration was fine.

The opening message was delivered by the Rev. W. A. Fortson, after which the sacrament was administered to a large audience. This seems to have put new life into the meeting. The staff of officers was then elected as follows: the Rev. H. J. Johnson, secretary; the Rev. J. E. Beal, recording secretary; the

Clay, and a noble talk on health by Dr. R. F. Clay, M.D., of Lexington, Tenn. The Conference business was conducted and carried out in a brotherly manner. The collection amounted to \$102.50. This was the first District Conference held at Morning Sun, which is situated in the rural district and hills, about two miles from the pike, but every effort was put forth to entertain this meeting. We thank the noble men and women for coming to us and bringing their great messages. We also thank Bishop M. W. Clair for sending us these two great leaders in the persons of the Rev. L. A. Armstrong, district superintendent, and the Rev. B. J. Hudson, pastor.—R. V. Butler, Reporter.

Rev. Plenty Edwards, treasurer; Miss L. Barnbrister, dean of institute; Miss L. B. Cooper, president of Epworth League; Miss I. M. Colbert, secretary of institute. The pastors of the district were present, all making successful reports. A splendid faculty was secured for the institute; among them were: Miss Fannie Butler, the Rev. J. S. Scott, the Rev. R. B. Reed, and the Rev. W. A. Fortson. The information given us by them was very inspirational.

There were quite a number of visiting ministers with us: the Rev. A. J. Newton, district superintendent of Marshall District, and the Rev. G. E. D. Belcher; the Rev. J. S. Scott, district superintendent Houston District, and the Rev. R. B. Reed; the Rev. L. A. Thigpen, of Palestine; the Revs. F. D. Mayer and T. M. Jackson, of Beaumont District. We were favorably blessed to have the Wiley Singers come to us and render beautiful spirituals. We invite you to come again. The Wiley Endowment was represented by the Rev. A. J. Newton and Prof. Hodge. Conference claimants by the Rev. W. A. Fortson. Recreation was under the supervision of the Rev. J. L. Blue, who entertained the old as well as the young. A program was rendered on Saturday night by the local talent, the proceeds being applied to local expenses. Sunday was the last day, but by no means least. The spiritual tide ran to the top-most round. There was an expression of general satisfaction through the resolutions on the efforts of the host and hostess, the Rev. and Mrs. S. M. Adams, pastor in charge, to the church and community. The Sunday school and Epworth League institute for 1930 will be held at Sealy, Texas. The District Conference will be held at Bellville, Texas.—H. J. Johnson, Reporter.

Card of Thanks

We take this method of thanking the members of Grant (Okla.) circuit for their expression of love for the pastor and wife, Rev. and Mrs. A. L. Woodard, while they were at service in a great revival. A storm struck the parsonage and left about seventy-five pounds of choice groceries on the table. This surprise was led by the following: Sisters L. L. Littlejohn, S. Henderson, P. A. Allen, M. Sholes, M. Littlejohn, Sister Waters, of Hugo; Maggie J. Sholes, T. R. Owens, W. Wynn, C. T. Roberson, Lizzie F. Sholes, L. Walker, S. Roebuck, Brothers J. Sholes, L. L. Littlejohn, P. Gross, C. L. Yates, R. E. Sholes, W. Wynn, Mr. and Mrs. Watson, W. L. Owens, and Bro. McCarty.—A. L. Woodard, Pastor.

Woman's Column

Springfield, Ohio—Report of the Young Woman's Home Missionary Society of Wiley Methodist Episcopal Church: Total cash money sent away for dues, pledges, and supplies from August, 1928, to June, 1929, \$115.17; local work for the church, \$116.82; total raised for the ten months, \$231.99. For Christmas we sent Sager Brown Orphanage a wonderful box amounting to \$25.77.—Mrs. Mac Ferguson, President; Ida Dudley, Secretary.

Hunter, Ark.—To the Conference, District and Auxiliary Officers and Members of The Woman's Home Missionary Society of the Little Rock Conference: September and October are dues-paying months. Let each lady do her best in helping to secure new members and also in helping to hold the old ones. The last week in October is visitation week for our Conference. I hope each Conference and district officer will visit as many auxiliaries as possible. Each president should organize her district into groups and urge each leader to see to it that each auxiliary is visited during that week. Now, sisters, please get busy and let us work as never before in The Woman's Home Missionary Society. This society is doing such a wonderful work that it deserves our best service and co-operation. Please remember the delegates who have to go to the national meeting. Send in as much as you can to the Conference treasurer to help pay the expense of same. Ladies, please do your best for the work. We also appreciate the assistance from

our brethren. We hope each district superintendent, pastor, and layman will become honorary members and help hold this Woman's Home Missionary Society banner high. Let us all work and pray for this year to be the most successful year in the history of this our Woman's Home Missionary Society work. Yours for love of Christ and in His name, Mrs. Winnie Nunn, Conference corresponding secretary.

Special Notices

The address of the Rev. E. G. Webb is changed from Scooba, Miss., to 3119 Eighteenth Street, Meridian, Miss.

The Sunday school and Epworth League convention of the Alexandria District will meet at Campiti, La., in St. Paul Methodist Episcopal Church, September 19 and 20, 1929, at 10.30 A. M.—S. S. Earles, Dist. Supt.

All pastors and delegates attending the Louisiana Annual Conference at Haven Methodist Episcopal Church, New Orleans, October 9, are requested to get off the train at Carrollton Avenue, and take the Tulane belt, transfer to Oak, and get off at Joliet Street.—B. J. Reddix, Entertaining Pastor.

Martha Drummer, of 1809 Marcy Street, Southeast, Atlanta, Ga., plans sending a box to some of the native workers where she served in Africa. Children's garments from

two- to ten-year-old sizes are desired. This notice is to give whosoever will the pleasure and opportunity of sharing the joy of sending the box October 1, 1929.

Inquiry

We wish to inquire for Messrs. Edward and Jim Long. When last heard of they were in the State of Texas. Please send any information to his mother or father, Gilbert and Fannie Long, Hogansville, Ga.

National Capital Observations

(Concluded from page 698)

York, Indiana, Delaware, Missouri, Maryland, Kansas, Ohio, Texas, Iowa.

It is encouraging to see so many citizens from all parts of this great country sufficiently interested in national affairs to visit the seat of government. It is hoped by those who labor here in the effort to hold up ideals which will be an aid and an inspiration to the lawmakers, that all visitors who have a right to vote will go back to the distant home communities determined to send to Congress only those who are worthy to occupy seats in this great Capitol dedicated to the principles of liberty and righteousness.

WASHINGTON, D. C.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 12, 1929

Let Us Keep the Faith!

SCARCELY had the cannon of the Civil War ceased to roar and the 4,000,000 freedmen begun to grope feebly and blindly for a hand to guide them, when the Methodist Episcopal Church began to help them. The fiery zeal of the followers of Wesley which did so much to bring the slaves out of bondage did not cease when they were set free. It set itself to the Christlike task of ministering to their minds, bodies, and spirits.

Our Church saw that schools and more schools were the connecting link between these primitive, hesitant peoples and self-support. Therefore, in the years following, it spotted the Southland with institutions of learning—primary schools, then industrial schools, then colleges and universities. The pages of Methodism are bright with the heroism of Christian leaders who buried themselves in this task that bondsmen might rise from the dust to the heights of liberty.

Never has a race developed with such marvelous rapidity. Yet the true genius of the Negro race is only beginning to show itself. There is a long and terrific struggle ahead. For their welfare, and for the good of the Church which has been their friend through the years, we must not let our efforts slacken. Let us be their friend to the end, even as Christ abides with His own even unto the end of the world. Let us keep the faith!

MERRILL J. HOLMES

*Secretary, Institutions for Negroes,
Board of Education of the Methodist Episcopal Church.*

Personal and General

—Bishop Meade will preside at the North Carolina Conference, which has been changed from the previous date to October 28.

—The Rev. I. H. Carpenter, our pastor at Lexington, Va., writes that a recent fire destroyed the steeple and tower of his church, "Randolph Street," at that place on August 20, 1929.

—Dr. F. H. Butler, secretary young people's work, Epworth League Department, has recently accepted membership on the Advisory Committee on Education of the International Council of Religious Education.

—In Atlanta there has been launched a Negro Magazine of Business, which seeks to assist Negroes in developing and establishing more business enterprises. Of this most worthy venture Mr. W. C. Kelly is the editor.

—Dr. D. D. Martin, of the Stewart Foundation, has been attending the University of Chicago, the summer quarter. He will be in his office at Gammon Theological Seminary the first week in September, and for the next school year.

—Under the fostering care of the National Negro Business League, Dr. R. R. Moten, president, a system of chain grocery stores has been projected, and will be forerunners of similar projects in other lines of merchandise.

—The Rev. Jesse David, district superintendent of New Orleans District, Louisiana Conference, was married to Miss Sadie Haile, daughter of Mr. and Mrs. Daniel L. Haile, of Sumter, S. C., on Monday, August 12, 1929. They are at home to their friends in their beautiful home, 4901 Coliseum Street, New Orleans, La.

—Professor S. C. Walker, of New Orleans College, has been taking summer courses at Northwestern University and Garrett Biblical Institute. He has now finished his work, graduating on August 17, with his M.A. degree. He is a tireless and efficient worker, a member of Central Alabama Conference, and a credit to our educational enterprise.

—The Young People's Good Literature Convention of Savannah District, at Baxley, Ga., pledged its full support to the Southwestern cause and campaign for self-support. They are prompting the district to raise the entire subscription allotment for self-support. The Rev. S. D. Bankston is the wide-awake superintendent of the district. And it will be done.

—At the recent session of the trustee board of Morgan College, Dr. Albert J. Mitchell, who for the past four years has represented the college as financial field secretary in its campaign for \$400,000 was elected to membership in the trustee board. Dr. Mitchell is at present the campaign director for the Washington Annual Conference Aged Home campaign for \$32,500.

—Boston University School of Theology is holding its second conference on preaching on October 14-16. Among the speakers will be President Daniel L. Marsh, Dr. James Moffatt, Dr. William P. Merrill, Dr. Gaius Glenn Atkins, Dr. G. Bromley Oxnam, Dr. Ralph W. Sockman, Bishop William F. McDowell, Dr. Edgar DeWitt Jones, Dr. John W. Langdale, Dr. William L. Stidger, and Dr. Dan Pollng.

—The Rev. S. M. Beane, pastor Hamilton Methodist Episcopal Church, Los Angeles, maintains a lively interest in circulating the Southwestern as in all other phases of his work as an energetic, industrious pastor. He is constantly adding new features to his church program and equipment. Now it is a \$5,000 pipe organ which has added so much in attractiveness to the services of this already progressive and popular congregation.

—Miss Julia Alana Marie Pickens, the third daughter of Rev. and Mrs. W. P. Pickens, Daytona Beach, Fla., left Saturday night, August 31, for Jacksonville, where she resumes her work at the Brewster Hospital and

Nurse Training School. Miss Pickens is an alumna of Bethune-Cookman College, having graduated from the Junior College department last June. That she will make good, is the fond hope of her many friends.

—The Rev. L. P. Whitten, Jr., pastor of the Walnut Street Methodist Episcopal Church, Kingsport, Tenn., recently made the inspirational address at the Rotary Club noonday luncheon. His subject was, "The Part the Church of Christ Is Playing In the Making of a Great City." Bro. Whitten is one of the younger leaders of the East Tennessee Conference. The Kingsport Times carried his address, and spoke highly of the program he has before his people.

—Mrs. John W. Robinson, wife of Pastor Robinson, of St. Mark's, New York City, continues seriously ill at the manse in New York. In hope of improving her health, Doctor and Mrs. Robinson spent some time this summer at Waukegan, Mich., and other quiet retreats, but apparently to no avail. However, she is bearing with Christian patience and cheerfulness her depressing affliction, and husband and children are doing everything possible to make her comfortable and happy.

—The Rev. J. A. Landry announces the marriage, on September 4, 1929, of his daughter, Miss Althea Alberta, to Mr. W. R. Butler, at the People's Methodist Episcopal Church, New Orleans, La. The bride's father is a highly respected member, retired, of the Louisiana Conference, having served at one time as presiding elder. The bride is an accomplished and attractive member of the younger set of New Orleans society folk. She is an A.B. graduate of New Orleans College, and active in church circles in that city.

—Miss Naomi R. Miller, daughter of Dr. E. R. Miller, pastor of Wesley Memorial Methodist Episcopal Church, Greenwood, Miss., was graduated from Wiley College, Marshall, Texas, last June, with the degree of A.B., having previously finished her high-school course, domestic science, and art course at Rust College and E. L. Rust Home, respectively. Miss Miller also received a permanent teacher's license from the State of Texas, and a State license from the State of Mississippi. Miss Miller is thoroughly prepared for service. We congratulate her.

—Miss Gretchen Lois Gratz and Mr. Franklin C. Potter were married, August 31, at the bride's home by her father, Dr. W. E. J. Gratz, editor of the Epworth Herald. The young people are both college bred; Mr. Potter took his bachelor's degree at Wisconsin and his master's in geology at Northwestern. He is a member of the staff of the Field Museum, Chicago, and is a lecturer in the Chicago public schools. Mrs. Potter is a Northwestern girl. After their return from the honeymoon at Park Rapids, Minn., they will live at 5742 Drexel Avenue, Chicago.

—The regular quadrennial National Conference on Colored Work of the Y. M. C. A. is to be held in Chicago, October 18-20, according to a statement issued by the executive committee. The discussions of the Conference are to be centered around four main topics: Services of State and National Agencies to Local Associations, The Quality of Local Association Programs, Organizing the Unoccupied Fields, and Co-operating With Max Yergan In His African Work. Such distinguished men as John R. Mott, Fred W. Ramsey, Julius Rosenwald, Robert R. Moton, and others are expected to be present and take part in the program.

—We record with regret the death of Rev. J. T. B. Smith, D.D., whose funeral was held August 10 at First Church, Evanston, Ill. He was for eight years director of secular press activities of the World Service of our church. Previously he edited the Veteran Preacher for the Board of Pensions and Relief, for six years. Visitors to the last General Conference will recall the genial-faced man in charge of the Press Bureau there, doing whatever he could to spread the good news of that Conference proceeding. On the occasion of the fiftieth anniversary of the Southwestern Christian Advocate, he came from Chicago to New

Orleans as the church's official reporter to cover that event. Dr. Smith was one of the foremost experts in religious publicity in America. His work was commented on favorably by religious newspaper editors and by executives in the Associated Press. With all the fraternity of the Fourth Estate he established delightful personal relationships.

—By their manly Christian courtesy and character, our Methodist pastors, as a rule, bear the good will of the respective communities in which they live and labor. Clipped from the Coosa River News, published at Center, Ala., the following is a case in point: "The Rev. J. W. Martin, rector of colored Methodist Church, is doing some deep preaching at St. Mary's. Dr. Martin is the *sine qua non* of Negro ministers. His lingual ability and mastery of English is marvelous, reminding us somewhat of Ingersoll. His metaphors, analogies, similes, illustrations *et als*, are truly amazing. He has one of the best reasoning intellects of any theologian we have ever known, white or black. His censures and admonitions to his race are sound and well balanced, nothing of the emotional or scare-into-hell assertions. It is hoped, for the uplift and benefit of the Negroes, that the bishop of Martin's diocese will again send him here. 'If this be treason, make the most of it.'"

Helping the Jobless

"During the winter multitudes of refugees came to Nanking hoping to find work to carry them through the winter. They live under conditions which seem terrible to us. The labor market is flooded, so that these people are not all able to make a living. Our men found one colony which was in desperate straits. They undertook the task of relieving them, finding ways of healing the sick, feeding the hungry, and best of all, devising means of setting the men to work. One means was through securing tools, which the laborer must furnish. It was a real bit of social service carried through in a fine manner. Hundreds of dollars were collected and expended. Some lives were saved, while a gospel was presented which included provision for the present needs along with the message concerning a Father who loves so that He sent His Son, in whose salvation there is hope for the life that now is, and for the life which is to come.

"It is a joy to see our men catch the spirit of service and experience the balm which inhere in the gospel of God's love for all men. They learn that the gospel works—that is, is broad enough to minister to all man's needs. Conditions in China demand a gospel which really touches needs deep and intensive. Our prosperous and comfortable American life is not able to imagine such a situation. We do not often stop to consider that the gospel has for America solved these problems and righted wrongs which in China are agelong."

SOUTHWESTERN CHRISTIAN ADVOCATE

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The Gospel of Service

WE KNOW a district superintendent in one of our colored Conferences who has given to his district a uniquely striking motto adapted from the florists', "Say it with flowers." For that district, the adapted motto is, "Say it with service." The direct meaning being, "Say your love for humanity and your loyalty to the church by the life and deeds of service rendered in relieving human needs."

This is a decidedly practical ideal, and one which is finding increasing application in human affairs. One of the most striking illustrations of it is the person and ministries of Julius Rosenwald, notable everywhere for his philanthropies. He is both benevolent and beneficent, willing good and doing likewise for his fellows what in the nature of the case they cannot do for themselves.

Aside from his well-known benefactions in the work of Young Men's Christian Associations, great in itself, looms in greater bigness of marvelous results his work in the field of education. Here, during the fifteen-year period between the years 1913-1928, his beneficence has netted for Negro education more than twenty million dollars. The principle of Mr. Rosenwald's giving is that of stimulating the beneficiaries to greater industriousness in the matter of self-help. Applied to Negro education in the rural South, the necessity for contributions from the Rosenwald Fund has decreased in proportion as the public funds of the local communities have increased. The following table will reveal the results of this incitement of the local constituents in the direction of self-help:

	1927-'28	Total 1913-1928
Rosenwald Fund	\$301,341 (11%)	\$3,333,852 (16½%)
Contributions of Negroes..	363,074 (13½%)	3,913,837 (19%)
Contributions of Whites..	118,392 (4½%)	903,253 (4½%)
Public Funds	1,882,909 (71%)	12,156,438 (60%)
Total	\$2,665,716	\$20,307,380

This fund's actual contribution in stimulating increase in public funds is significant of the high-class service it is rendering—it is bringing the South around gradually to a sense of its obligation to provide public education for its entire citizenry. It results in the orderly and equitable raising of the general level of intelligence for all the people rather than for one segment of the population. It is also highly significant and commendable that toward his own educational advancement the Negro himself, excepting the county and State appropriations,

makes the largest contribution to his own education. "The Negro's zeal for education is attested by these gifts, which are large in proportion to his means, as well as by the devotion of the great number of poorly paid colored teachers, and by the attendance and interest of the children, in spite of the distressingly poor facilities which are still found in the rural schools."

Extending his service to greater limits, the fund has decided as a future policy to supplement its former activities by giving attention to the whole field of Negro education. This will include industrial high schools and institutions of higher learning. Another feature of this ambitious and beneficent program of social service is to vastly increase library facilities for both white and colored people in the Southland. In fact, a country-wide library system is to be fostered. Any county in the South which will assume partial support of a public library service may have its appropriation for this purpose supplemented by gifts from the Rosenwald Fund, as in case of the rural school. For such purpose already \$500,000 has been set aside, available for communities wishing to co-operate in this plan. Millions more will be available as needed.

"With the funds thus provided, a system of distribution will be arranged reaching all the schools of the county, and the children will be trained in the use of the library and taught to care for the books. Other means of distribution, probably by sub-stations and library trucks, will be provided in order to make the services of the library accessible to everybody in the county. It is one of the express conditions of the Rosenwald gift that equal service shall be provided for the people of both races."

Mr. Rosenwald is not posing as an idealist in religion or as a doctrinaire in the theological discussions. But he is a wisher-well of men, fraternal-minded, humanitarian. He is reflecting the spirit of Jesus in his endeavor to meet one of the major social problems—that of raising the level of intelligence and culture among the people in general, and in particular among those who cannot lift themselves by their own boot-straps. And the gospel of the Samaritan service which he is rendering society will give him a future rating and ranking as one of the foremost philanthropists of all time.

Heed Her Call

MARTHA DRUMMER must be regarded by future generations as the greatest Negro missionary of her times, and as ranking among the most devoted and heroic who ever went abroad. For nearly two decades she served the cause of God and her church in the stubborn African field. She did so under handicaps and difficulties that would have baffled less courageous and consecrated souls. But such conditions

challenged and cheered her on to more heroic daring for the love of Christ and in His name.

She is made of the stuff that scoffs at ease and smiles at adversity. She deliberately sought the remote place of service that her sacrifice might be more nearly like that of her Lord. Her theory was that the more needy the field and the more difficult the task, the finer would be the gold of sacrificial service she could give to the needy

folk with whom she identified herself during those eighteen or more years she spent in the heart of Africa.

Martha Drummer was forced out of her African field of service, where she was accustomed to go about doing good; forced out not by fatigue from service or relaxation of will to sacrifice or lowering of her ideals of duty or even by the slightest waning of holy passion for the souls of the heathen. She was forced away from her beloved Africa and back to her less loved America by sheer invalidism which afflicts her.

She lingers now on this side the ocean in her humble little, holy cottage by the side of the road in the village adjacent to that school campus from which she went out to Africa in those buoyant years of long ago. But her heart is in Africa. Her soul is with those needy folk on the other side of the sea. She will never go there again, for she lingers over here, the invalid victim and martyr to a missionary passion rarely equalled and never yet excelled.

But she would have us, at the home base, go or send

to Africa in her stead. Her appeal is in the columns of last week's issue of this paper. We reprint it here lest it escape your notice: "Martha Drummer, of 1309 Marcy Street, Southeast, Atlanta, Ga., plans sending a box to some of the native workers where she served in Africa. Children's garments from two- to ten-year-old sizes are desired. This notice is to give whosoever will the pleasure and opportunity of sharing the joy of sending the box October 1, 1929."

Literal hundreds ought to respond to this appeal of devotion and zeal. From every section of the country ought to be sent gifts to Miss Drummer for those so dear to her in Africa. Only such a generous response can bring to her any joy comparable to that which she lacks by her inability to be in person on the field wearing away her naturally frail body in service to the needy as she trailed the footsteps of her Lord in African jungles for a score of years. May we not, by hundreds, heed the call of Martha Drummer on behalf of the needy children of Africa?

Rust College Opens Auspiciously

RUST COLLEGE begins its sixty-fourth session with Freshman Week, September 11. From all indications the largest freshman class in the history of the college will assemble on the above date. A large per cent of the graduates of the 1928-'29 high school class is returning as members of the freshman class of 1929-'30. Many new students from a wide range of territory are coming to Rust for the first time—many of whom are to join the freshman class.

Freshman week will be observed from September 11 to September 16, at which time the freshmen will be conducted into the channels of college life.

September 18, all other students will assemble for registration. Our list of applications shows the names of quite a number of new students entering both the high school and college.

The faculties for both the high school and the college are exceptionally strong this year. Administration: L. M. McCoy, A.B., A.M., Litt.D., president; P. G. McIntosh, A.B., Rust College, summer courses Northwestern University, bursar; Adlissie C. McNair, Wilberforce University, registrar; Edna M. McCoy, A.B., Rust College, summer courses Columbia University, dean of women-librarian; Carlean B. Talbert, A.B., Rust College, summer courses Northwestern University, principal; Beulah J. Dorsey, B.S., Rust College, summer courses Columbia University, secretary to president; Mrs. M. A. Tucker, housekeeper; P. W. Tucker, manager Rust Concert Company; Newton Cobb, A.B., Clark University, physical education; Venzella N. Jones, King School of Oratory, physical education.

College: Guy W. Oliver, A.M., Columbia University, foreign languages; Lila M. Barnett, A.B., Rust College, summer courses at Chicago University, history; Willard Johnson, A.M., Chicago University, biology; Adolphus Bell, A.M., Northwestern University, English; W. M. Frazier, A.M., University of Pennsylvania, chemistry; Ross F. Lohr, A.M., Columbia University, education; Ella Fluke, A.M., Iowa University, religious education; Venzella N. Jones, King School of Oratory, public speech and dramatics; Mary R. Jackson, A.B., Morgan, grad-

uate courses University of Pennsylvania, assistant in biology; Edna M. McCoy, A.B., Rust College, summer courses Columbia University, Spanish; R. J. Hall, A.B., Lincoln, graduate courses University of Pennsylvania, mathematics.

High school: Carlean B. Talbert, A.B., Rust College, summer courses Northwestern University, principal; Mabel Heckethorn, A.B., McPherson College, mathematics; Mary R. Jackson, A.B., Morgan, biology; Dr. B. M. McIntosh (D.D.S.), Meharry, chemistry; Lila M. Barnett, A.B., Rust, history; Ollie M. Murray, summer courses Lincoln University, model school; S. W. Wysinger, Tuskegee, industries; Beulah J. Dorsey, B.S., Rust, summer courses Columbia University, writing and drawing; Newton Cobb, A.B., Clark University, physical education; Mary E. Mason, B.S., Wilberforce University, home economics; Venzella N. Jones, King School of Oratory, physical education.

Miss Wilhelmina Browning, Mus.B., New England Conservatory of Music, piano; Prof. G. S. Murray, M.M., University of Pittsburgh, voice, piano, and wind instruments; Autery C. McKissack, violin; Miss Adlissie C. McNair, Wilberforce University, commercial.

Mr. R. F. Lohr comes to Rust College highly recommended by leading educators of the country. He is splendidly prepared for the work of which he is to teach, thereby strengthening the department of education. We are indeed fortunate in securing Mr. Lohr.

Madam Venzella N. Jones returns to take charge of the department of public speech and dramatics after three years of study in Pittsburgh, New York City, and Boston. She has a wonderful program for her department and a great surprise for the public when the dramatic club gives its presentation. Many letters of congratulation are reaching the office from the many friends of Madam Jones because of her return to the post made famous by her three years ago. The public still remembers with delight her rendition of Mid-Summer Nights Dream and Damon and Pythias.

Miss Ella Fluke, of the department of religious edu-

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The Contributing Editor's Page

"If They Are Not Done by Ministers—"

THE records of the International Missionary Council held at Jerusalem in the spring of 1928 set forth a world-situation which must be faced by all who are interested in the spread of the Christian gospel. The conditions outlined exist not only in lands beyond the seas, but in many essential respects in the homeland as well.

A conference held at York, England, in April, 1929, faced this world situation with the purpose of setting before the Christian Church certain facts and well-based opinions which must be taken into account in all future preparation of the ministry for the heavy world task confronting the entire Christian community.

The salient points of the discussions of this conference have been set forth in a booklet bearing the title, "Theology and the Christian World Mission." In a few pages needs are outlined and methods called for which will require patient years of thought and creative, co-operative activity on the part of multitudes of followers of Jesus Christ.

We may profitably take some of these matters home to ourselves. As we face the work of the church in the fall and winter we shall not be far from the center of things if we give undivided attention to the weighty question considered in this report, "What, under modern conditions, is the distinctive task of the ministry?"

In outlining an answer, two functions are specially emphasized because they "are things which belong to the ministry in the sense that if they are not done by ministers they will not be done at all."

"A minister must know how to lead the congregation in public worship, and he must be able to give them instruction in the meaning and method of prayer."

WORTHILY to lead a congregation, however small or large, in worship, is not a small matter. Actually to be able to do it creatively from week to week is to approach the level of spiritual genius.

Some in the pulpit and many in the pews go through nothing but a stereotyped performance Sunday by Sunday. It arouses no thought, creates no ethical passion, brings no living sense of the presence of God. In fact, it contributes so little to the enrichment, the expansion, the uplift of life that many conclude they lose nothing of value if they are regularly numbered among the absent.

Lifeless routine is the death of the soul. The minister who permits it is unworthy of the privileged place he occupies.

No matter how well this difficult function may be fulfilled by the minister, there is always the possibility of improvement and otherwise the certainty of slipping back.

At the first meeting of the recently authorized Commission on Public Worship and Music this fine statement was adopted: "We recognize a growing disposition on the part of the Protestant Church to seek for more adequate expression of Christian aspiration through public worship. Reality in worship can be maintained only by a continued sense of the presence of God. This is the background of all true worship. We are convinced that dignity and beauty are not in any way consistent with this reality; rather do they minister to it. We are also convinced that the increased interest in beauty and decorum must not in any sense be allowed to dull the prophetic and ethical

emphases which must always characterize the true religion of Christ. We call attention to our need of an intelligent search for a worship of God which shall aid people to experience the reality of the spiritual in this materialistic age."

THEN there is that other and even more important task, to give to the members of our congregations, especially to those of younger years, "instruction in the meaning and method of prayer."

With a renewed interest in the practice of prayer on the part of all Christian people there will come a spiritual quickening throughout the life of the church. The increased and ever increasing practice of intelligent, confident, sincere prayer is the way forward to that fuller life, that stronger power for service so eagerly and earnestly anticipated by all whose real objective in life is the welfare of the kingdom of Jesus Christ.

The question is sometimes asked, "How shall we go back to conditions as they used to be?" That question is absolutely futile. How shall we go forward to a nobler Christian experience, a wider, more sacrificial Christian service? One infallible indication of progress would appear if the ministers in all Christian churches would turn with new intellectual energy and spiritual zeal toward a fresh exploration of the possibilities of vital, spontaneous prayer, that these might be interpreted in this new age to many persons who have lost the consciousness of spiritual reality in part because they now think of prayer only as the repetition of pious words having an orthodox echo.

It is because, as GASTON FROMMEL has put it, "Prayer is difficult for most men" that they need the help of those who are competent to give them instruction in its "meaning and method." And we cannot too often recollect that if Christian ministers fail to perform this task it will be left undone. There are many other persons amply equipped and finely trained who will attend to other individual and social needs. But there is no one else than the Christian pastor or teacher whose specific function it is to help people learn how to pray so that they find vision and strength in and through the experience.

THE two suggestions taken from the report by no means exhaust its message. It goes on to speak of many other matters essential to the spread of the Christian faith and spirit in the modern world. Education and the application of Christian ideals in the various fields of human activity are not overlooked. For worship and prayer are not ends in themselves. But they are so central in relation to Christian experience and Christian social enterprise that they may well be singled out for unique emphasis and extraordinary consideration as the church faces the new period of intensive activity after the summer season.

In worship and prayer "another dimension to the soul-life" is added. If they are neglected it makes little difference to the religious life of the individual and the group what else may have attention. If they are cultivated, enriched, vitalized instead of verbalized, spiritual interests will tend to take their rightful place of primacy in the active life of men, and the world-wide work of the Kingdom will prosper with the kind of prosperity which comes only from the hand of God.

D. D.

Poisonous Phrases

By Lewis H. Chrisman

Professor of English Literature, West Virginia Wesleyan College

DR. ROBERT SOUTH, that mighty vessel of wrath and indignation of the seventeenth century, once preached a series of sermons on "The Fatal Influence of Words and Names Falsely Applied." In the last of these discourses he gave expression to the following cogent utterance: "But as a rich and glistening garment may be cast over a rotten, fashionably diseased body, so an illustrious, commending word may be put upon a vile and ugly thing." This is as true to-day as it was in the England of Charles II. A combination of plausible, unctuous, commonplace words may hide the loathsome ugliness of a falsehood unspeakable in its vileness. A rattling, rabble-charming platitude may furnish a specious excuse for a philosophy of life vitiating to all that is noble, true, honorable, or even decent. There are combinations of weasel words bandied from mouth to mouth, which the honest, straightforward, right-living man should avoid as he would a noisome pestilence.

One of these expressions is "get by with it." This phrase is not exactly new under the sun. It may not be found in ancient literature, but it is at least older than the present century. Back in my college days I heard a student supply preacher telling of his exploits on a rural circuit. Among other things, he volunteered the information that the only time that he gave to the preparation of his sermons was the period which he spent in traveling by railroad to his appointment, and he closed his effusion by complacently smiling and saying, "But I get by with it." My first feeling on hearing his story was one of pity for the unfortunate flock who looked up and were not fed, because instead of hearing a real sermon they had to be satisfied with the two-hour cogitations of an empty mind. Later developments proved that the young brother was not "getting by" as well as he thought he was. But that is another story. Years afterward I again heard the same expression under circumstances which impressed it upon my mind. This was also from a college student. He was telling how he had gone through a certain course half a semester without looking at a book, imposing on the kindness of a teacher who believed so thoroughly in humanity that a scamp could now and then take advantage of his magnanimity. This utterance, too, was ended with "And I'm getting by with it." Examples of the philosophy of "getting by" could be multiplied. I could tell of the man who boasted that he was violating about half of the commandments without paying the price, but the rest of that story should convince one that there are things which a person can never "get by" with.

Long ago I learned that the expression, "get by with it," is a term used by the self-deceiver to try to convince himself that he can do the things which he should not do, and leave undone the things which he should do, and come off scott free. In general, the person who uses the expression is lying to himself. He knows that he must pay for his dereliction, but he unconsciously takes the attitude that saying that everything is right will make it right. The term "get by" is mostly a bluff or a falsehood. Any vocabulary is better off without it.

Another pestilential term is "they say." This combination of words is mostly used to introduce some un-

kind gossip. Although a laudible interest in local current events is not to be condemned, that type of gossip which specializes in gloating over the misfortunes and scandals of a neighborhood is one of the potent inventions of the prince of the power of darkness. One of the old English pulpитеers had a sermon entitled, "Of the Heinous Guilt of Taking Pleasure in Other Men's Sins." He who rejoices over the sins and misfortunes of others takes an unholy joy in disseminating discreditable facts and rumors. How often the blackening words are prefaced by "They say"! A pertinent question might be, "Who are they?"

There is another way in which this clause is used by a coward as a vehicle of traducement. A person inspired by envy or some other mean trait desires to stab somebody in the back by expressing a derogatory opinion of him to an individual whose regard is of value to the one caluminated. The slanderer, knowing that his own opinion is not especially valued, does not wish to set forth the disparaging material as emanating from himself; consequently he introduces it by the expression, "they say," when no person has ever said such a thing. There are possibly times when "they say" is a decent, well-behaved expression. Mostly, however, it is the opposite. It is generally a prelude to unkind gossip or indefensible slander. At all events, in a country with over a hundred million population, "they" is not especially definite. Nine times out of ten it means nobody. And now and then it refers to somebody who as an authority ranks many degrees below nobody. Grammatically it may be satisfactory; ethically it does not pass muster.

The next obnoxious phrase to be dealt with is especially hypocritical. It has such a robust, manly sound. It suggests the rugged virtues of frank, jovial, open-hearted masculinity. It is none other than "good sport." A few years ago one Sunday afternoon in the late summer I was wandering lonely as a cloud up and down the streets of a charming little city in the Hoosier commonwealth. I strolled into a little park and sat down on one of the green benches to dream and watch the passers-by. After a time my attention was attracted to the conversation of a group of young men who were encamped on and about the bench across the drive. They were rather enthusiastically planning something. At first I could not understand what. Eventually I discovered that they were about to go in search of a bootlegger. As they went about making their plans I noticed that one youth was not so enthusiastic as the rest. When they started out he went in the opposite direction. They boisterously called to him to come with them. I watched the little drama with more than ordinary interest. The more they urged the more decisively he shook his head negatively. I wish that I could end the story here. But finally, when one of the crowd said in a cajoling tone, "Come on, be a good sport," the boy whom I had been sizing up as possessing strength of character and loyalty to principle, turned around and went with the others. As I looked at him marching off with the rest, I wondered to myself how many people had found that fool phrase harder to resist than hours of coaxing into the paths of sin.

Why is it that such a harmless combination of words

should be so potent? Possibly it is because there are many who would prefer sacrificing the reputation of being a "good man" to that of being a "good fellow." When someone says, "Be a good sport," he says in effect, "Come on now, do what you don't want to do because I want you to do it. Sacrifice your convictions to the whims of somebody else. Let the crowd do your thinking for you." In many instances "good sport" and coward are synonymous terms. Too often being "a good sport" means being a soft-headed simpleton whom some designing person leads around by the nose.

The God of Things As They Are

The fourth of our poisonous phrases is, "Everybody does it." These words are mostly used as banal and illogical justification of some questionable course of conduct. The converse of it is, "Nobody does it." Once I asked a citizen of a great Middle Western city what church he attended, and received the answer, "Nobody goes to church in this town any more." I was not quite so horrified with his answer as I might have been had I not had recent contacts with some fairly large congregations in that city. "Everybody" and "nobody" are terms so inclusive and exclusive that the careful speaker uses them with some degree of discrimination. In the mouth of a reckless user of language the word "everybody" has no significance whatever. At the most it might refer to the majority. But even then to say, "Everybody does it," is not necessarily an adequate ethical basis. Macaulay describes the England of Charles II in these words: "Then came those days, never to be recalled without a blush, the days of servitude without loyalty and sensuality without love, of dwarfish talents and gigantic vices, the paradise of cold hearts and narrow minds, the golden age of the coward, the bigot, and the slave." In this period, when "the caresses of harlots and the jests of buffoons regulated the policy of the state," it is highly probable that the majority were in sympathy with the gods of things as they were. But in that day of vile stand-

ards and sinful living, "everybody" did not include John Milton. Another great Puritan, John Bunyan, was also an exception. Probably the salacious dramas of Dryden and Congreve were more expressive of the trend of the times than "Pilgrim's Progress," but that does not mean that Bunyan's masterpiece is not the better book. If Charles II and his court are to be looked upon as "everybody," in that instance, at least, the crowd was in the wrong and the minority in the right.

Even if this threadbare sentence were truthfully uttered, it would prove nothing. Ethical questions are not settled by a majority vote. To assume that they are would be going on the assumption that Daniel made a big mistake in kneeling three times a day and praying with his face toward Jerusalem. "Everybody" in Babylon was doing something very different from that. If we go on the assumption that what the larger number of people do is always right, Daniel was a colossal blunderer. According to the same standard, any man who has ever stood for clean-cut, definite, deeply-grounded convictions in the face of popular light-mindedness, frothiness, and downright wickedness, was intellectually blind and unspeakably foolish. Augustine Birrell gave the youth of a couple of decades ago this advice, "Young man, do not be in too great a hurry to leave your Carlyle unread." This is always good counsel, but for this particular case it might be well to substitute the name of the Chelsea prophet's American friend, Emerson. The quoter of "everybody does it" needs to read the essay on "Self-Reliance," and stop long and thoughtfully over sentences like these: "Trust thyself: every heart vibrates to that iron string," and "Whoso would be a man, must be a non-conformist." How different is this doctrine from the idea that what the crowd does is always right, and that the only sensible way to live is to march peacefully with it.

Blunt, rugged, honest Samuel Johnson used to say, "Clear your mind of cant." Sometimes eradicating cant from our vocabularies is a big step in the direction of intellectual honesty and practical spirituality.

Why Rally Day?

By Bishop Edgar Blake

"THE Sunday school is the despair of the modern minister. It is a joke." The man who wrote these words indicted his own wisdom.

Doubtless there are many Sunday schools that are the preacher's problem just as there are Epworth Leagues, Ladies' Aid societies, and official boards that present their difficulties, but to condemn all or any of these organizations in blanket fashion is to reflect upon one's own good judgment.

The Sunday schools are not what they should be, and doubtless they never will be. Judged by the educational standards of the public schools, they often appear sadly belated in their methods and equipment. Voluntary untrained teachers, who give only one hour a week to their teaching tasks, will always appear at a hopeless disadvantage when compared with professionally trained teachers of the public schools, who give thirty hours a week to their work under expert leadership. Yet with all its defects, it is doubtful if there is an organization that offers a greater opportunity for Christian character building

or that returns results commensurate with those of the Sunday school, considering the limitations under which its work is necessarily done.

The Sunday school has long been recognized by intelligent observers as one of the greatest assets of the Christian church. But how great an asset and opportunity it is, few have fully realized. More than four and one half million members are enrolled in the Sunday schools of the Methodist Episcopal Church. Three million of them are at that age when eighty per cent of all the decisions of the Christian life are made. Where could the church find a greater opportunity for evangelistic effort or a field whiter for the harvest? Where could be found a more compelling Christian challenge than in the multitudes of children and youth who gather Sabbath after Sabbath at the firesides of the church? To overlook them is blindness; to neglect them is folly.

Four hundred and fourteen thousand officers and teachers in the Sunday schools of the Methodist Episcopal Church! Where is there another army at the com-

mand of the church equal to it? To fail to make use of it is to overlook one of the mightiest Christian forces ever placed at the disposal of any church.

With all its weaknesses, the Sunday school is the biggest spiritual asset of Methodism. Of the more than two and a half million members who have united with the Methodist Episcopal Church on profession of faith during the last decade, 70 per cent of them came from the Sunday school. An organization that contributes 170,000 members to the Christian church every year is not the hopelessly inefficient institution it is so frequently said to be. If it were not for the accessions from the Sunday schools, the membership of the Methodist Episcopal Church would show a net loss of 700,000 instead of a gain of more than 1,000,000 in the last ten years.

During the last decade the Sunday schools of our denomination have contributed more than \$15,000,000 to the missionary enterprises of the church. One million five hundred thousand dollars a year for missions from an organization, two thirds of whose membership are children and young people under twenty-one years of age, is one of the most remarkable achievements in the history of missionary benevolence. If the church as a whole were given to missions proportionately to the giving of the Sunday schools with their meager resources, our total World Service offerings would be double what they were at the peak of the Centenary.

Strategic Spiritual Opportunity

One is forced to wonder if the church is blind to the tremendous spiritual resources of the Sunday school, if it is really awake to the challenging opportunity it presents for Christian advance. Last year our denomination spent more than \$33,000,000 for pastoral support and more than \$18,000,000 for music, heat, light, and janitor service. It spent \$3,000,000 for the support of the Sunday school. Less than six per cent of the denomination's total expenditures were devoted to the department that produces seventy per cent of its membership. We do not suggest that less should be spent for the support of the pastors, but more. The average salary of the Methodist preacher is far below his living needs. Neither do we suggest that less be spent for the incidental expenses of the church. We merely raise the question of proportion. Is it good administration to devote a mere pittance of the church resources to the department that is producing the major part of the church's results? When an official board appropriates \$3,000 for music and nothing for religious education, one is compelled to question the sagacity of the brethren who control and direct the affairs of the church.

There are disconcerting evidences that our Sunday schools are slipping; that their hold upon the church is lessening; that a reawakening of interest is needed. During the last twelve years, every year except two—1921 and 1925—has shown a decrease in the number of Methodist Episcopal Sunday schools in the United States. As a result we had 3,749 fewer Sunday schools in 1928 than in 1916, a most ominous decline.

In 1916 we had a total enrollment of 4,310,000 in our Methodist Episcopal Sunday schools in the United States; in 1919 the enrollment had dropped to 4,013,000, a decrease of more than 300,000 members in the three years of the war period. In the three years from 1919 to 1922 there was a remarkable gain in membership, 1922 showing an increase of 423,000 over 1919, the largest increase ever made in any similar period of our Sunday-school history. But in 1923 the decline in membership began again and has continued steadily, registering an average annual decrease of nearly 50,000 members during the last six years.

This decrease is not confined to the United States. In the last three years there has been a decrease of more than 1,700 Sunday schools and 100,000 members in the foreign field. It is startling to discover that our Sunday schools outside of the United States have lost twenty per cent of their entire

membership in the last three years.

It would be difficult to imagine facts more startling in their significance than the foregoing. None could be more ominous for the future of our church. The present Sunday-school decline, if long continued, must bring disaster to all our denominational activities. There is no large future for a church that does not care for its children and youth. The most imperative task immediately ahead of Methodism is the creation of a new Sunday-school consciousness, the arousing of a new enthusiasm for and a new devotion to the work of religious education. If ever there was a time when Sunday-school Rally Day should be universally observed in the Methodist Episcopal Church, it is in the year of our Lord 1929. Our denomination must be awakened to its peril. It must be enlisted in a new advance. A Sunday-school crusade must begin.

A New Era

The last General Conference, rather unwittingly, we think, passed a law that makes possible a new Sunday-school era in Methodism. Under this new law every church will receive credit on its World Service apportionment for its Rally Day offering, and this offering may be used for the support of the Sunday-school work of its own Conference. Any Annual Conference employing a director of religious education approved by the Board of

I Am Rally Day

I AM RALLY DAY.

I AM A SYMBOL OF HUMAN LIFE.

FOR LIFE MOVES ON ITS WAY, NOT ALWAYS WITH MEASURED AND EVEN TREAD, BUT WITH TIMES OF INNER RENEWAL, AND SPIRITUAL EXALTATION, AND HIGH RESOLUTION.

IT IS MY PLACE IN LIFE TO SUPPLY THE OCCASION AND THE MOTIVE FOR SUCH A RENEWAL IN THE YEARLY ROUND OF THE SCHOOLS OF THE CHURCH.

I TOUCH THE SCATTERED INTERESTS OF THOSE WHO HAVE BEEN ON VACATIONS, AND TELL THEM THAT THE CHURCH AND ITS TEACHING MINISTRY AGAIN STAND OPEN TO THEIR CALL.

I REMIND A MULTITUDE OF PEOPLE THAT, AS THE PUBLIC SCHOOLS SWING THEIR DOORS OPEN IN THE FALL, SO THE CHURCH ALSO GOES ON ITS WAY IN ITS MINISTRY TO GROWING LIFE.

I AM A RINGING CHALLENGE TO THE CHURCH AND THE COMMUNITY THAT LIFE NEEDS THE INBREATHING OF RELIGION TO MAKE IT FULL.

I LAY MY TOUCH UPON THOSE WHOSE INTEREST HAS WANED, AND QUICKEN IT.

I ARREST THE THOUGHTS OF THOSE TO WHOM THE CHURCH HAS BEEN BUT A DISTANT MEMORY, AND BRING THEM TO ITS DOORS AGAIN.

I AM THE TIME WHEN ALL THE EDUCATIONAL FORCES OF THE CHURCH SAY UNTO THEMSELVES, "WHY ARE WE HERE IN THIS OUR WORK, AND WHITHER ARE WE BOUND?"

I AM RALLY DAY.

—PERCY R. HAYWARD.

Education is entitled to the Rally Day offerings of its Sunday schools for the support of its own religious education program. With this provision it is now possible for any Conference to finance an advanced Sunday-school program from its own Rally Day offerings.

In one area it is proposed to employ an area staff consisting of an area director, who will also be an expert in administrative and adult activities; a specialist in young people's work, who will supervise the activities of the elementary division. With this arrangement a com-

petent staff of experts will be placed at the service of the Sunday schools of the entire area. A Rally Day offering of five cents a member would make possible a staff of Sunday-school experts in every episcopal area in the United States. An offering of \$200,000—and it could easily be raised and ought not to be less—plowed back into the Sunday-school field would result in the greatest enrichment of our church life that Methodism has seen for a century. No investment would add more to the future resources of our denomination.

Some Chinese Counsel

By Frank T. Cartwright

HE WAS Chinese, I American, and we sat on opposite sides of a weathered table in a typical old English dining room—in the heart of New York City. Our conversation ranged around the world, but it centered largely in China, the land of his birth and of my adoption.

The guest was Dr. Chang Po-Ling, president of Nankai University, China. Strangely enough, he has bridged the chasm of time and thought between the Manchu dynasty and the present government (whatever that may be by the time these words see print). He has held office under the Dowager Empress, and now under a democratic dictatorship his school steadily forges ahead, with sons of former warlords sitting in classrooms with boys of the Nationalist leaders.

He is the head of a school which is not alone the largest in China, but is also entirely Chinese in inception, in administration, and in financial support. It was begun near the end of the Manchu dynasty, when Mr. Yen Siu, of Tientsin, invited the youthful Chang Po-Ling to open a school in the official's home for members of his own family, just a handful of students plus a teacher with dreams and unfaltering determination. The school grew, until 1906 saw six teachers working with about seventy pupils. It was a middle, or high school, then. Years of struggle, interrupted by study in Europe and America on the part of Chang, led to the time in 1919 when the university was organized around the lower grades. Now on a campus embracing a hundred and twenty acres, there are many commanding and commodious buildings. They house colleges of arts, science, and commerce of the university, plus a great middle school for boys and another for girls, with a student body numbering more than 2,300.

Perhaps strangest of all, in view of the fact that this is a private school in a non-Christian land, is the encouragement given to the Y. M. C. A and Women's Association among the students. But this is not so strange when one learns that Dr. Chang himself is an earnest Christian.

Due to his connection with Nankai University, Chang Po-Ling has been nationally and internationally famous for years as an educator. The conversation, naturally, therefore turned to educational subjects. It focused on



DR. CHANG PO-LING

a technical theme, one almost unknown to Methodists in the United States, and yet one in which they should be greatly interested because it may cost them, and members of other evangelical churches, ten million dollars. It is known as the Correlated Program for Christian Higher Education in China, a long name, which describes the scientific effort to build a nation-wide and adequate program of fine Christian colleges and post-graduate schools.

"What about this correlated program?" Dr. Chang was asked. "What are the greatest difficulties in its way?"

The Chinese guest looked quizzically at his questioner, who himself partially answered the query. "Yes, I know that financing the new plan will be a heavy drain. But that will be in large measure an American problem. What are the greatest difficulties in China?"

He answered: "To persuade boards of directors to sacrifice something of the prestige of their school for the sake of a new scheme of correlation. The presidents may be ever so enthusiastic for the plan, but they will need to get the backing of the directors, who are, I think, much like directors and trustees in this country, no better and perhaps no worse. Can you imagine American college boards voluntarily lowering the grade of their schools?"

"Another, which may prove a greater difficulty, is found with the alumni. They have graduated from a school of college standard. The proposition is made to reduce that school to a junior college; and if anyone thinks that alumni will be happy at that prospect, he doesn't know alumni."

Church Union

Our major interest, and that of Methodist readers in general, is wider than education as such. I wanted the judgment of the Chinese visitor on the problem of church union in his land, and the conversation was led squarely up to that much discussed subject. There was no better way of starting than with the question, so in we plunged.

"What is your opinion of union? Is a single Chinese Protestant church desirable?"

He silently toyed with his eating implements for so long that I feared he was unwilling to discuss the subject. It was a delicate question, because Dr. Chang has

friends both inside and outside the Chinese Christian church. Even so, verbal pressure would get nowhere. The silence lasted for so long that I was almost at the point of breaking it, when my Chinese friend ended it by a supposedly Yankee trick. He answered the question by asking one.

"How wide is the circle of denominations in the union church?" was his query.

"I think there are about a hundred and fifty thousand members in it," was my answer, "people belonging in great part to the Presbyterian and Congregational churches. Some of the former groups were started by British missionaries, some by American, a few even by Scandinavian. Not all of these denominational groups have entered, you know. There are some 'Wee Frees' in China—just as in Scotland and in Canada." I probed again. "Do you think this union should be extended until it covers all Protestants in China?"

But once more the Yankee-Chinese guest responded with another question. He asked, "What church groups are not taking part in this union church? You Methodists and who else?"

"Our church and also the Methodist Episcopal Church, South. Most of the Lutheran bodies have remained outside. Probably the largest and strongest group is that made up of the episcopal type of churches."

"Now I am ready to answer your question," said Dr. Chang. "First of all, let me tell you that I am a conservative. Evolution seems to me preferable, in most cases, to revolution—and in no instance more so than in church affairs. There are two major comments concerning church union which I want to make.

"The first one is that, in my judgment, the present Chinese Christian Church should concentrate for a time on intensive spiritual work. They should do what the Nationalists are attempting in government; perfect the organization and prove to the world that this form is the right one for China's needs. If the united church sets a high and glowing ideal in its achievements for the next few years, will it not be inevitable that the other church groups will want either to unite with it or to co-operate in such close fashion as to be union in all except name.

"My other suggestion is that a union within groups having a family resemblance surely ought to precede a general union. The Sheng Kung Hui has set a good example. There were churches which believed in the historic episcopacy. An elaborate ritual was used in common, as were the articles of faith. You Methodists comprise several sets of churches, some American and some British in origin, and you should not meet great difficulty in finding a common denominator. Union would probably be easy for the Chinese belonging to your churches."

He stopped, slightly embarrassed, and smilingly said, "But I ought not to be lecturing you Methodists, since I belong to a group entirely outside yours. I am a member of the independent church in Tientsin."

Finding a Common Denominator

Yes, of course I knew. And that was exactly why his opinion seems valuable. From the detached point of view of one belonging to a church independent of foreign ecclesiasticism, so independent as to be completely self-supporting, he surely is able to give us highly organized Methodists disinterested advice. It sounds like good advice, too.

"You Methodists should not meet great difficulty in finding a common denominator."

That Dr. Chang could so willingly and incisively comment upon religious affairs is no source of wonder to those who know his interest of many years' standing in matters of the spirit. But on behalf of a friend I asked a very personal question.

"How were you led to become a Christian, Dr. Chang? Is that too personal or impertinent a question?"

"No-o-o," he slowly answered, while a warm smile showed that the negative was not mere politeness. "No; but it is a long story. Do you have time for it?"

Of course, I had.

"You may have heard that I was a naval officer. Following the Sino-Japanese War, I saw our seaports taken from China by foreign powers. We were not only defeated, but disgraced. It was plain to me that armed force was not to be the salvation of my land, so I resigned my commission in the navy and decided to give myself to education as the panacea.

"I fortunately received the invitation from Mr. Yen to open a school in his home. My life was thrown into that. But it was outward effort without inner power. Pessimism was the keyword of my thinking then. There seemed to be no ray of hope. Even so, I kept trying, putting on as good an outward appearance as possible, but it's hard to move forward when your mind sees no light there.

"A couple of Americans, two Y. M. C. A. secretaries, in Tientsin, had been friends of mine. They had a spirit new to me, the very spirit I felt that I needed in my work. Finally I asked them where they had gained it, and they replied that they were Christians, and that if they had any special spirit, it came from Christ. I turned away in disgust at their answer. A foreign religion! I would have nothing to do with it. And I stolidly but heavily went on with my efforts for saving China.

"Then one of these friends gave me a little book, asking me to read it. It was called 'The Life of Jesus Christ.' No, I don't remember, if I ever knew, the author's name. The writer was unimportant. The important fact was that through the book I saw a Personality, One who offered all that I lacked, and explained all that I needed to know about the inner life. The New Testament, which I had never opened before, was now sought and eagerly read. Because of Him I wanted to read more and more—and then I became hungry to know Him."

He stopped and thought a moment. "Was that all?" I asked.

"It could not be," he replied. "It was only unsatisfied hunger. They told me to pray. I didn't believe in prayer! It was a superstition. Finally I concluded to experiment. Prayer should have a test. I prayed—and to my amazement something happened inside me. A power came to me, and so I am a follower of Christ to-day."

THE life of the spirit heightens the worth of the individual and intensifies the sense of what an individual may be and do. It is to the life of the spirit pulsing in the individual soul we owe the achievements of moral genius, moral originality, moral path-finding—the heroic and saintly achievements which rise above what is expected, which enlarge the realm of what is possible, which stir our hearts and renew our faith in human nature, which are the only guarantee of the moral progress of a society.—D. M. Ross: *The Faith of Paul*.

Samuel Huston College Faces Big Year

NO YEAR in the history of Samuel Huston College has appeared brighter than the school year which begins September 16. Last year the total attendance was 521. This year, judging from the rate of increase of the last three years, the enrollment should be 621. Educators and educational agencies have been quick to observe that Samuel Huston has completed one of the most well-rounded organizations of a college of liberal arts. This is exhibited in the recent provision and maintenance of such units as the college of arts and science and the divisions of business administration, home economics, and music, all embraced by the college of liberal arts.

Few changes have been made in the faculty except for additions. Jessie B. Atkins, A.M., Pennsylvania, who has headed the department of English, goes to Tuskegee; in this position will be Thelma M. Wethers, A.B., Fisk, and A.M. in English, Columbia. Dorsey L. Morgan, A.B., Howard, has been granted leave of absence for a year to teach physics in Howard, while Prof. Frank Coleman, head of this department at Howard, goes off for a year of study on the Ph.D. degree. Theodus R. Conner, B.S., Howard, 1928 football manager, will offer physics in Samuel Huston. Additions to the faculty are John Brinkley White, A.B., University of Colorado, romance languages; Charles W. Deslandes, A.B., University of Kansas, chemistry; Fannye W. Turner, A.B., Samuel Huston, home economics; Olive M. Durden, B.S. in library, Hampton, one of the three 1929 graduates from the library school directed by Florence R. Curtis. L. J. Wheatly, A.B., Samuel Huston, who has been on leave of absence, returns as financial secretary.

Teachers who have done advanced study this summer are Dean Milton S. J. Wright on the Ph.D. degree at Columbia; Annie I. Smith on the Ph.D. degree at Southern California; Dorsey L. Morgan on the M.A. degree at Chicago; and J. Mason Brewer on the M.A. degree at Colorado. Coach E. C. Turner, studied in the football school at Northwestern. J. L. McNealy, granted a leave of absence for one half year, will study on the master's degree at Columbia and return to his work in education at the college in January.

Chief among the repairs made this summer have been the rearrangement of the registrar's and dean's offices, making them join the president's and bookkeeper's offices, and the equipment of the registrar's office with fireproof safe and steel files.

News From the Far West

By the Rev. A. P. Shaw

MANY new developments are taking place among our churches in the Far West. The most epochal of recent events among us was the ground-breaking for our new Scott Chapel, in Pasadena, which took place the fourth Sunday in July. At this writing the foundation is in and work is beginning on the walls of this splendid pressed-brick edifice, modern in every way, which will be the best-located church among our people in Pasadena.

This new edifice will cost \$45,000 for the building alone, unfurnished. The lot on which the church is being

built cost \$16,000. The entire cost of this church was subscribed, and a large part of the subscriptions paid in before the ground-breaking. Thirty thousand dollars was subscribed by the Methodist Council, composed of all the Methodist churches of Pasadena. The local church furnished the lot and the balance of the cost.

Too much credit cannot be given District Superintendent Dr. W. C. Buckner and Pastor B. J. Jordan and his faithful, persevering people for this wonderful feat in church building. Indications are that the building will be dedicated and occupied early in November or December.

The pastor and people of Wesley Church, Los Angeles, are rejoicing over a recent effort which brought \$6,500 into the building fund for the purchasing of the new church site at 46th Street and McKinley Avenue, which has been accomplished. The new church site, in the heart of the best residence section among our people on the East Side, is 125x136 feet. It cost \$21,000.

Pastor Beane and the people of Hamilton Church are having by far the best year in the history of this energetic church, fast becoming one of the leading churches of the city. This church installed a \$5,000 pipe organ last year. Indications are that all of our churches will make reports at the forthcoming Conference, September 24, in advance of last year.

Shaw Mission, in South Los Angeles, is having a good year, under the leadership of Bro. O. S. Stout. The West seems to have a record for long pastorates. Pastor Shaw, at Wesley, leads with thirteen years; Pastor Jordan, twelve years, and Pastor Beane, eleven years. Bro. Stout has served the people of Shaw Mission, with two years' intermission, seven years.

Rust College Opens Auspiciously

(Continued from page 716)

cation, is superintendent of the E. L. Rust Home. She is well prepared for both her duties as professor of religious education and superintendent of the E. L. Rust Home. The department of religious education under Miss Fluke gives Rust College high rank in the all-important phase of education. Miss Fluke brings to the institution ripe training for superintendency as well as the classroom. Because of her presence on the faculty the religious life of the campus will be greatly enriched.

Mr. Newton Cobb, the "Bear Cat" coach, is preparing to lead the "Bear Cats" to victory. He has issued the call for his men, bought his equipment, and outlined his program. The schedule that confronts the team is a tough one. The "Bear Cats" will assemble September 16 to be trained. The team is to be between thirty-six and forty fighting "Bear Cats" strong, backed by the entire student body and faculty.

Miss Mary E. Mason is in charge of the department of home economics. Courses in home economics will be offered to college students at Rust for the first time. Miss Mason is well prepared to assume her duties as teacher of home economics.

Courses in writing and drawing will be given by Miss Beulah Dorsey, B.S., Rust College. Miss Dorsey has made special preparation at Columbia University for this phase of her work. These courses will be given in the high school and for teachers in the department of education.

Washington Stirred by Palestine Uprising

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE cry of conflict in Palestine—the scene of death, destruction, and pillage during the recent clashes between Arabs and Jews—is in reality an echo of the Great War wherein, on widely scattered battlefields, the larger and more modern racial groups grappled over a great principle. The fact is frequently overlooked that the Arabs are fighting for an ideal which once roused the New England farmers and spread throughout the colonies along the seaboard of North America.

Arabs in Egypt, Syria, and Palestine have often asked the writer this pertinent question, "When are the Americans going to carry out for us the principle announced by your great President Wilson when he declared the right of self-determination for minority races?" The challenge which Woodrow Wilson, Chief Executive of this nation, issued to mankind during the great struggle, echoed and re-echoed across the sand desert of the ancient lands now inhabited largely by Arabs. Their question is a logical one, and a study of the background reveals that much more than either a passing event or an age-long religious antipathy between Arabs and Hebrews is underlying the unrest in Palestine, Egypt, Syria, and the Trans-Jordan countries.

U. S. GOVERNMENT MUCH PETITIONED

No transatlantic event in years has occasioned such a besieging of the State Department as has resulted from the uprisings in Palestine. The whole question of the control of Palestine has a great lot of politics in it. Following the war, the British government, in order to placate the Jews in Great Britain and the dominions, promised to make Palestine the "homeland of the Jewish people." Traditionally, Palestine always has been the "homeland" of the scattered people of Israel, but very few of them have lived there. Most of them have gone to the commercial centers of the world, and only a few thousand, these largely fanatics, have remained in their ancient country. There are over ten times as many Jews in New York City to-day as there are in all Palestine. However, Hebrew people have looked and longed through the years for a pilgrimage to Jerusalem, and elderly Jews have hoped to pass their last days in the land of their ancestors.

The English government, in taking charge of Palestine as a mandatory of the League of Nations, placed a Jewish commissioner in charge and encouraged the Zionist organization to carry on its program of colonizing Palestine with Jews gathered from various parts of the world. The Jews who have settled in Palestine were recruited largely from Russia and the Balkan nations. For the most part, they were idealists, or they were refugees from countries where Jews were restricted and persecuted. As colonists, they were financed almost entirely by funds raised in the United States and Europe by the Zionist movement. Land was bought, houses built, and farms stocked for them, but few have turned out to be self-sustaining agriculturists. In a conversation with some American Jews who were supporting the colonization plan in Palestine and were *en voyage* to that country, the writer asked if they ever expected to return there to live. None of them did. A Jewish business man from Pittsburgh said emphatically: "Never! We are preparing Palestine for the 'down and out' of our race who need a place of refuge, but I am going to continue to manufacture pants in Pittsburgh. Jews who are making money in America don't intend to settle down in Palestine."

To continue to follow the political aspects of this issue, it is important to recall that

there are 4,228,000 Jews in the United States who constitute a great political factor to which both the Democratic and Republican parties must give heed. There are also 295,000 Jews in Great Britain who must be considered by all important political parties there. Wherever they are, the Jews stand rather closely knit together as a racial group, and therefore are able to make any government heed their protests. They have large influence in the public press in our country, both by their ownership of large dailies and through the purchase of advertising space by their merchants and manufacturers. The Arabs in the United States are very few in number, and are a small factor in the commercial life of the nation. For these reasons it is difficult to secure a fair balance of information. Furthermore, the Arabs cannot exert a mass influence upon public opinion.

AN IMPARTIAL OBSERVER

Our Government has taken the position that it is not interested directly in the controversy which disturbs Palestine, as that is primarily a responsibility of the British government. The United States will insist, however, upon the protection of the lives and rights of our citizens residing in or visiting Palestine. Those American citizens who have been sufferers in the outbreaks have been principally Jewish students who were attending rabbinical schools.

No one can justify the tactics and methods used by either Jews or Arabs in settling their differences. Wrongs should be righted and injustices corrected by means other than force. Leaders on both sides have declared against the tactics employed, but the peoples have become so enraged over real or imagined grievances that they have turned to open warfare.

We have never read in American papers much of the Arab side of the situation which exists in Palestine. However, it has been our privilege to discuss the conditions with the grand mufti in Jerusalem, who is the ranking head of the Moslems of the world, and with his cabinet and prominent Arab sheiks. This aroused our interest, especially as their controversy centers about the Holy Land, which means so much to all Christians, and we have carried on a correspondence with these officials for three years.

RELIGIOUS DIFFERENCES AND POLITICAL HOPES

Whereas, there is an ancient and fundamental religious difference between Christians, Moslems, and Jews which will never be righted until all have acknowledged the Christ as Supreme Lord, there is a ground of righteous understanding. These questions we have discussed with the grand mufti and his associates, and we have found these leaders to be gentlemen manifesting an admirable zeal for what they believe to be the truth. It is for this reason that we have felt impelled, in all justice to the right, to give some facts about the Palestine situation which are not found generally in the public press.

Some people take it for granted that the strife in Palestine was solely the outcome of religious prejudices. This is not the fact. All are more or less familiar with the ancient controversy over the sacred places, such as the site of Solomon's Temple, the Wailing Wall, the tombs of the prophets, etc. It would be interesting to relate something of the strife over some of these places which is daily evident among Jews, Moslems, Roman Catholics, and members of certain Eastern churches. Space will not permit this, and only the briefest outline of the civic and racial currents can be given.

The Arabs are now and for centuries have been the inhabitants of Palestine. Other

groups living there, for generations past, have not numbered more than a fifth of the population. In centuries past, as the Jews moved out and scattered among the nations of the world, the Arabs moved in and have become settled there just as we and our forefathers, originally from across the Atlantic, have come to feel that this is our country. The Jews brought in by the Zionist movement are regarded by the Arabs as intruders who seek to take over the country eventually. The attitude of the Arabs can readily be appreciated by analyzing what our own feelings would be if a great and highly financed organization sought to settle this nation with outsiders, say, with Orientals, and the League of Nations upheld them by force.

The Arabs, who, in Palestine and contiguous countries, number about eleven million, long for a national and independent government. Here again their feelings are analogous to those of the scattered American colonists in the 1770's; or perhaps they are more intense, for the Arabs are ruled over by a people of another race and another religion. Furthermore, while the Arabs, accustomed to their tribal system of government, do not like the British taxing system and red tape, they protest especially against Great Britain's importation of liquor. The Moslems are a prohibition people. Abstinence is part of their religion, and they resent the British bringing in of liquor as our forefathers resented the importation of taxed tea.

NATIONALISTIC MOVEMENT

The Arabs were not only liberated from Turkish domination by the war, they were also awakened to a national idealism. Indeed, some of their leaders say that they prefer the old Turkish system of government to the British system, as in the former they had representation in the general legislature, but now they have no representation in the government of their land. Again is raised the protest, "Taxation without representation." Justified or not, that is the way they feel. As a result of these circumstances, a nationalist or racial fascist movement similar to that in Italy, France, England, and other countries, has manifested itself. The most conspicuous badge of this is the red fez. The young Arabs are seen wearing it as an insignia in all the lands of the eastern Mediterranean, where they are found in any considerable number.

As the Arabs have no single government embracing them all, they have no general political leader, and they are therefore more closely bound together religiously, in a kind of theocracy, than they are politically. It is for this reason that their racial actions are so often referred to as religious when fundamentally they are prompted by racial and political causes. The attitude of their best leaders is shown in the spirit expressed by the proclamation issued to the rebelling Arabs by the Grand Mufti Mohamed Amin El Hussini and his associates: "We understand the government is giving orders to the military forces to remain neutral, their task merely being to protect the people from being killed. Therefore, in order to prevent further slaughter and bloodshed, we ask you, for the good of the country, to work together toward calming the mood of the populace. Do not listen to false rumors. Be sure that we are faithful workers for the realization of our national ideals, but through peace and patience. The Lord is with the patient."

PALESTINE AND THE FUTURE

No one is able to tell when these outbreaks may occur. A political and racial ideal is stirring in the hearts of eleven million people. Whether or not these Arabs are capable of uniting and ruling themselves is a problem, as it has been with nearly every people initiating self-government. Modern armies and modern airplanes may overcome these primitive peoples, whose principal occupations are farming and grazing, and whose chief modes of travel and conducting warfare are either on camel or horseback, but the longing for self-government will smoulder on until the right of self-determination is guaranteed or these people are hopelessly decimated.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

MALACHI FORETELLS A NEW DAY

THIRD QUARTER. LESSON XII. SEPTEMBER 22

Scripture Lesson—Malachi 1. 1 to 4. 6.

Of the prophet who is called Malachi nothing very definite is known except his sermons. What his name was is not certain. He is called Malachi because of the third (Hebrew) word in the third chapter of his book. This word, "malachi" means "my messenger." If this was the prophet's name, we may assume that he considered himself the messenger and forerunner of the coming Lord, as John the Baptist really became. But in 4. 5 it seems that he expected Elijah to return as the "malachi" or heralding messenger of the Lord. And the New Testament identifies Elijah with "malachi" and, therefore, also with Elisha (Mark 1. 2; Matthew 17. 10-13). And the time of his ministry is equally uncertain—that is, whether he preached before the day of Ezra and Nehemiah or after their day. But it is quite certain that he preached after the temple had been rebuilt. His stress on obedience to the law of Moses seems to indicate that he preached after the revised law of Moses, introduced by Ezra, had been accepted as the law of the land in 444 B. C. And his stern denunciation of mixed marriages seems a fair indication that he preached before Nehemiah had adopted his stern policy in dealing with those who had contracted mixed marriages, that is, before Nehemiah's second administration as governor. Very likely this prophet preached between 444 B. C. and 431 B. C., the probable beginning of Nehemiah's second administration. And I am personally of the conviction that he preached during Nehemiah's absence from Jerusalem, that is, between 432 and 431 B. C.

During this time there set in among the Jews a period of uncontrolled relaxation from the more idealistic self-control which they had to exercise during Nehemiah's presence. They openly desecrated the Sabbath, withheld the offerings due the temple, and began again the contraction of mixed marriages, in which some of the priests and even the high priest were implicated. Nehemiah's arch-enemies, Tobiah and Sanballat, became highly influential in high circles as never before. It seems that Nehemiah's strictness in insisting on literal obedience to the new law had increased among the Jews the influential enemies of the reform cause. These conditions furnish a reasonable background for the sermons of this unknown prophet. For the three evils which he especially condemns are the degeneracy of the priests, mixed marriages, and the failure of the people to pay the temple dues.

Discontent and depression in Judah were rife at this time. The hopes of the people for the glorious future, a hope aroused in them by some of the earlier prophets, had not been realized. They had expected an immediate fulfillment of this promise. But, though they lived in a new age, they lived in the same old world. They had gathered from the sermons of Haggai and Zechariah that the new heavens and new earth had not been created for them because they had neglected to rebuild the temple. But even after the temple had been rebuilt, the heavens and earth remained old. Before the exile, and because of the prevalent belief in the solidarity of the people, it was not so difficult for the people to see how the righteous among them might suffer because of the evils of the unrighteous. But during the exile Ezekiel had promised them a change in this divine law: after the exile and in the new age which was to follow, only the soul that sinned would die, and the righteous would live and prosper because of his righteousness. But in the time when the prophet of our present lesson preached the old law still prevailed: those who flouted the accepted law of God appeared blessed to all outward appearance beyond those who tried to be

diligent in obeying it. There was no reasonable way of preventing the idea again arising that it made no difference with God whether His so-called law was obeyed or not; that one fared at least as well by not serving Him as one fared by serving Him; and that it was not sensible for the Jews to make enemies for themselves of the surrounding peoples for the sake of racial and religious purity when God seemed to be their enemy also and had no visibly practical interest in their racial integrity and religious purity. Ever and anon there needed to arise among the people a prophet who could point out to the people reasons for their lack of exceptional prosperity. For the people always made the mistake of interpreting the prophets' messages as predictions which were more or less shortly to be fulfilled, and not as prophecies which would sooner or later be fulfilled. In New Testament, and even in modern times, many of the prophecies as prophecies delivered throughout the history of Hebrew prophecy have been fulfilled. But in every generation many of the Hebrews expected these prophecies as predictions to be fulfilled during their life.

So this was the mission of the prophet of our lesson: to seek to recall the people to religious and moral earnestness. We stated in our last lesson that the religion known as Judaism was born on the day when the Jews accepted the law of Moses as read by Ezra as the law of the land. Then the prophet of our lesson is the one notable prophet produced by Judaism. He is keenly interested in strict ritual observance and ceremonial punctiliousness, and in the aloofness of the Jews from the Gentiles. He insisted on these things as means of preserving his, a peculiar people of God, devoted loyally to the service of God, that God may bless them in a peculiar way.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 22, 1929

"All nations shall call you happy"

(By D. D. Martin, D.D.)

Malachi, the last of the Old Testament prophets, was contemporary with Nehemiah of our last lesson. It is a call to prepare the way for Jehovah. It had its immediate fulfillment in Nehemiah. It more remotely, but with clearness, referred to John the Baptist, and has yet further reference to anyone in any age who prepares the way for God's coming among the peoples of the world in this sense. Every true missionary is preparing the way.

What is the real work of the forerunner? To prepare the people for the coming of the Messiah, to call men to repentance, and to help refine the dross from their lives and make them ready for the marriage with God's Son. It requires much discipline to prepare a nation to accept the holy principles of Christ. Attention is called to the sins so common as to not be misunderstood. This kind of robbery is so nearly universal with mankind there is no denying. If we say, "Wherein have we robbed God?" He tells us just where. It is in our tithes withheld and our offerings not made.

All we have is God's, and should be used for the furtherance of His work in the world. We are so related to Him that we cannot ignore His claim to all we are and have. There is a well-defined law of procedure in our relation to God and His work that must be recognized and followed. Otherwise we are robbers in the sight of heaven, even if we stand approved of men. Upon our fidelity rests the interest of the world missionary enterprise, and every great work which is the King's business in caring for His kingdom among men.

If we do our part, God will make us a delightful and happy nation, and all nations will call us such, and they will desire a part with us in the happy rewards of faithful service. God will pour out a blessing, and just such as we need, for there is no want to them that fear Him, and all nations shall call us happy. We shall be happy in the kind of happiness this world needs to drive out its sadness and fill all nations with the joy of His coming.

GAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 22

By A. H. Beardsley

SUNSET WORSHIP SERVICE

(Psa. 69. 34; Psa. 113. 5, 6; Rev. 21. 1-3)

The hour of sunset, seated in full view of the glory which only God can stretch across the sky, and who could not worship! The sunset itself is wonderful for its beauty, but the greatest value of the sunset is that, in the presence of its beauty, our thoughts are brought close to God who has made it all.

"The secret of worship is getting into the worshipping spirit. Here at sunset we are at once struck with the greatness and the majesty of God. Our natural impulse is to worship the Creator, God—to express His worship. The special things we say and do need not fall into a hard and fast plan, though previous planning by the leader is most essential; but the one essential in worship is that the expression come from a deep-felt desire to worship. A unity of spirit in the service, among those worshipping, and also a certain idea, which finds expression in songs of praise, a prayer hymn, Scripture, is an ideal to be achieved. "The heavens declare the glory of God" comes naturally to mind. Perhaps different ones will bring verses about God that have meant a great deal to them. In such a service there will be real prayer. It may be silent and individual prayer. Heart depths may be touched in a meeting of this sort. It is a safe venture that the leader will speak from the depths of the heart.

Poetry may be used in the service; also gems from literature. There are no bounds to limit the various ways in which we may honor God and do Him reverence in an out-of-door service. The value of such a service cannot be measured. It may be stored up in memory as one time when we came especially near to God and most surely were conscious of Him. If this be so, forever after it will be easier to realize God's presence. He will seem more real and near.

The helpfulness of the meeting depends upon three things: the willingness of the group to be led in such a service; the perfect harmony of all that is done and said with the one central purpose of the meeting, which is to express to God our appreciation of His worth-ship, and, most essential of all, the spiritual state of the leader. To lead such a meeting successfully, the leader must have all the rich appreciation which comes from daily living in which God is supreme, and in which communion with Him is a daily occurrence. No one can introduce another to God if he himself be a stranger to Him. This appreciation is not something you do by willing to do it, but is ripened and mellowed and deepened by constant friendship with God. One who lives in friendship with God cannot but develop a life in which

worship is a natural, normal expression of his feeling toward Him.

Real worship on the part of the group, as well as of the leader, comes from practice. Such an act is based on love—first God's love, or a feeling that God loves us, and our response to that love in worship. The act of and attitude of worship does much for those

who actually participate in it. It helps them to appreciate God's will and to want to do it. It releases God-given power. It makes for spiritual growth. It is doubtful if there can be any normal spiritual growth in a life that has not learned the art of worshiping. Let us thank God for the out-of-doors which helps us to worship.

Little Stories of Achievement

What the Churches Are Doing

Lampton, Miss.—On August 15 and 24, at New Zion Methodist Episcopal Church, the Ladies' Aid and Woman's Home Missionary Society gave a box party and a tea party. Both affairs were successfully conducted. The total amount raised was \$25.50. Our church is yet alive.—Mrs. Stepney Thomas, Reporter.

Prairieville, La.—The Rev. W. Dewett Milton, of the Methodist Episcopal Church, South, and his congregation, worshipped with us in Mt. Sinai Methodist Episcopal Church, Friday night, August 23. The Rev. Milton took for his text Solomon 1. 5; subject, "I Am Black, But Comely." He preached to the delight of all who heard him.—R. A. Taylor, Pastor.

Lonoke, Ark.—The district rally of Moses Chapel Methodist Episcopal Church resulted as follows: Mrs. C. Sampson, \$5; Mrs. F. B. Wells, \$2; Mrs. I. Fuje, \$4; J. H. Matthis, \$3; S. Maysfield, \$1.25; for the pastor's aid club, \$2.60 for pastor. Our pastor is doing a great work here. Under the plans of our able leader, the Rev. W. H. D. Bright, we were able to make a round report at the District Conference at Clarendon, Ark.—Lilla Matthis, Reporter.

Jonesville, Fla.—We were grateful to have with us on Sunday, August 18, at Pleasant Plain Methodist Episcopal Church, our beloved district superintendent, Dr. D. S. Selmore, who gave us a wonderful message. Our souls rejoiced while listening to the wonderful sermons delivered morning and evening. The church was crowded at each service. We are now in the midst of a revival meeting. Pray for our success. We have a great program to put over this year. Collection for the day, \$41.—W. M. Mack, Jr., Reporter.

Augusta, Ark.—St. James Methodist Episcopal Church is progressing splendidly under the leadership of our dear pastor, the Rev. J. E. Adams. Sunday, August 18, was a high day with us. Model Sunday school was conducted by our superintendent, Mr. R. W. Willingham, at 9.30 A. M., and at 11 o'clock our pastor, the Rev. J. E. Adams, had with him the Rev. L. E. White, of California, who brought us a wonderful message. He used for his text, "What think ye of Christ?" It was enjoyed by all.—Susie L. Douglas, Reporter.

Hawthorne, Fla.—Sunday was a high day at New Hope Methodist Episcopal Church. Sunday school was conducted by Superintendent W. E. Jenkins, and the attendance was very good. At 11.30 A. M. we were favored with a strong sermon by our pastor, the Rev. J. W. Robinson. The Lord's Supper was administered to us by the pastor at 7.30 P. M. We were favored with another great sermon by the pastor at the evening service. We always enjoy his sermons, and pray that he may live long to do the work of the Master. Collection was good.—Jesse Truell, Reporter.

Jeanerette, La.—A cake feast was given on Thursday night, August 22, led by the president of The Woman's Home Missionary Society of St. Peter Methodist Episcopal Church and members of our society. The meeting was a great success. A pound shower was given after the meeting by the members of the Missionary Society for our pastor. Ninety-eight pounds of choice groceries and \$1.40 were given in the shower. The pastor expressed his appreciation and asked them

to come again.—The Rev. J. Green, Pastor; Mesdames M. E. Thompson, President; E. M. Littles, Secretary; R. Hensley, Treasurer.

Greenwood, Miss.—The Rev. M. J. Stallings, our popular pastor at Clarksdale, Miss., conducted a week's meeting for us at Wesley Memorial Methodist Episcopal Church, Greenwood, Miss., recently, to the delight and spiritual uplift of the entire church and community. The entire meeting was real interesting from start to finish, and was very largely attended. Dr. Stallings is a fine gospel preacher, with a fine personality and a very impressive bearing. We pray God's continued benedictions upon him and many years of life to advocate the cause of our blessed Christ in Kingdom building.—E. R. Miller, Pastor.

Mt. Vernon, Ga.—Warren Chapel Methodist Episcopal Church: Sunday was a well-spent day for the members and friends of our church. The Sunday school rendered a wonderful program at 8 P. M., after the lesson had been well discussed. We had with us many visitors from out of town. After the program we were favored with an interesting talk from the pastor, Rev. F. F. Mungin. The Epworth League is still moving upward. All the young people seem very much interested in the work, and are planning to have a public debate for the benefit of the League and Sunday school. Miss Ruby P. Brown and Miss Inez Rock will have charge of the debate.—Reporter.

Fayetteville, Ark.—St. James Methodist Episcopal Church is still progressing along all lines, and pressing on the upward way. Sunday, August 4, was a high day. A baby contest was given by Mrs. Odessa Parker and Mrs. Blair. The amount raised was \$14.07. Total amount raised for the day was \$75. We want to thank the good members of our church and the friends for their aid. Our dear pastor preached a wonderful sermon on "Love and Sacrifice." We are looking forward to a soul-stirring revival. Too much cannot be said of our pastor, the Rev. A. R. Ray, who is doing excellent work and laboring hard to achieve great victory.—Miss Georgia N. Garrison, Reporter.

De Soto, Miss.—July 12-14 were high days with us at St. John Methodist Episcopal Church. Mrs. D. A. Houston, the Conference secretary of evangelism, was with us on Friday night and gave a beautiful demonstration which was enjoyed by all. Our pastor, the Rev. C. H. Hill, and wife; A. Falconer, B. Howe, Wm. Hough, and Josie Atterberry, assisted her in carrying out this program. On Saturday night we went to one of the Rev. Hill's other churches, Little Zion. There the pastor, F. Falconer, W. Houze, and others aided Mrs. Houston in putting over this program, and much good was accomplished. On Sunday, Mrs. Houston rendered excellent services.—May R. Hough, Reporter.

Dublin, Va.—The third Sunday in August was a great day at Mt. Pleasant church. It was the close of the rally. The pastor divided the congregation into three clubs. No. 1, Sister Conner, chairman; J. J. Conner, assistant; Mrs. Maggie Boyer, secretary. No. 2, Sister Ida Hendrick, chairman; G. T. Burk and Hannah Page, assistants; Thos. Hendrick, secretary. No. 3, Sister V. Garrett, chairman; M. E. Eaves, James Alexander, assistants; H. C. Conner, secretary. The rally was a success, and we extend thanks to all who helped us in any way. Club No. 1 raised \$88; No. 2, \$78.50; No. 3, \$69.15;

total for the day, \$240.27. The Rev. J. M. Watson preached a wonderful sermon. Music by Dublin choir. At 8 P. M., Dr. W. S. Hight brought us an able message, and music was furnished by the Pulaski choir. May the Lord bless all of these good people. Our motto is a round report for the Annual Conference.—H. G. Harrison, Pastor.

Jackson, Miss.—Anderson Chapel Methodist Episcopal Church, Georgetown: A rally was given on August 11 in the New Hope Baptist Church. The Rev. E. M. H. Bradley, pastor, allowed us to use his church. The rally resulted as follows: Mrs. Lizzie Haynes, \$14.90; No. 2, Mrs. Savannah Taylor, \$12.50; No. 3, Mrs. Ida Ramson, \$6.05; Mrs. Pattie Smith, \$5; total for the captains, \$38. The Rev. Dave Hugh, pastor of the African Methodist Episcopal Church, \$2; the Rev. E. M. H. Bradley, pastor of New Hope Baptist Church, \$2; the Rev. M. Byrd, local preacher, \$2; the Rev. J. Greer, local deacon, \$1; the Rev. J. Hayes, of the Holiness Church, \$5. The Rev. M. C. Collins did not preach, but asked the members for a collection, in which \$14 was raised. Grand total for the day, \$64. This rally is for the building of Anderson Chapel Methodist Episcopal Church, Georgetown, Jackson, Miss. We have a good Sunday school. Pray for our success.—R. B. Anderson, Pastor.

Stamps, Ark.—The month of July was a very pleasant one for the Stamps charge. The Young People's Radio Social Club raised \$25.16 for the pastor to go to the District Conference, with the assistance of the Woman's Home Missionary sisters. On Friday night the Radio Social Club had a mock trial, which was very entertaining. Five dollars was raised. On Monday night, August 12, the Texas Jubilee Singers, of Texas College, rendered a musical program. On Friday night the Woman's Home Missionary Society gave a mid-summer Christmas tree, on which were placed many presents for the pastor. The members of the club are Curtis Flowers, Jewel Robinson, Verda Lee Sampson, Ruby Troupe, Daisy B. Carrol, Pearl Troupe, Vera Jones, Erma Green, Lillian Green, Curtis Stewart, Walter McCray, Jessie Smith, John C. Parker; Harold Flowers, president; Emma Jones, secretary; Cleon Flowers, treasurer.—The Rev. G. G. Troupe, Pastor; Pauline Troupe, Reporter.

Darlowe, Miss.—August 18 was a great day at Cook's Methodist Episcopal Church, and will long be remembered by the people of this section. An excellent program was rendered under the leadership of the Sunday-school superintendent. The Rev. J. W. Golden, of Holly Springs, Miss., preached a great sermon. Bro. W. E. Edwards, of the Baptist Church, is a great help to us. A new day has dawned; we are now worshipping in a new church, and we are thankful to the good people of Mt. Zion, Meadow Valley, and Trail Lake Missionary Baptist Churches for their assistance. We had the I. N. O. O. T. Sir Knights with us, who laid the cornerstone, and left with us \$20; public collection was \$18.10; committee on ice cream, \$14.15; corner-stone collection, \$9.50; Cleveland Phinsee collected \$33.75; Sunday school collected \$5, which was sent to Pearl M. Triplett, a little twelve-year-old blind girl, who is attending Piney Wood School. The Rev. Charley Dee, Baptist preacher, delivered a soul-stirring sermon at 8.30.—Sam Triplett, Reporter.

Nashville, Tenn.—It is our desire that Gordon Memorial Methodist Episcopal Church come up with the requirements that were laid out for the year. Every department is doing its best. The Justice and Mercy Club gave a lawn party on a recent Monday night, which brought a neat amount for their treasury, and the Ladies' Aid had their rally the following Sunday night. They reported \$30. The sermon was preached by the Rev. Jacobs. On Sunday morning one of our local preachers, the Rev. C. L. Carter, preached for us, and his sermon gave us a double determination to do our bit in the task we now have before us. His subject was, "Praise ye the Lord; let us send forth more laborers." At 8 P. M. he preached at Galilee Baptist Church, to aid them in their

financial effort. The pastor, Rev. H. P. Gordon, with a part of his membership, went out to Brentwood, Tenn., to be with the Rev. T. B. Blackman, at 8 P. M. It was the occasion of their all-day meeting. The Rev. Gordon preached from the subject, "I am the vine, ye are the branches." Amount raised for the day, \$116. James Dixon and his junior choir furnished music for this service. —Mrs. Georgia Williams, Reporter.

Nettleton, Miss.—The Palestine Methodist Episcopal Church is progressing nicely under the leadership of our newly appointed pastor, the Rev. R. D. Gerald. The recent revival conducted by the pastor, with the assistance of his wife, was a great success. There were twelve conversions and eleven accessions to the church. Large crowds attended day and night, such as had not been seen on these grounds for quite a number of years. We can truthfully say there has been a great awakening. Our pastor is a man of great ability, and as a gospel preacher his equal is not easily found. On Friday night the pastor and his wife were very agreeably surprised when a band of loyal women entered the parsonage singing, "When the Saints Go Marching In." They were met and greeted by the pastor's wife, who led the way to the dining room, and there they placed upon the table seventy-five pounds of choice groceries, accompanied with a cash purse. The following persons contributed: Sisters S. Adams, M. Sargent, M. L. Hogans, Genette Springer, W. M. Aron, M. Childs, E. Shumpert, N. H. Cowley, Bros. N. Leeper, G. Hooper, S. Leeper, G. Shumpert, E. Williams, C. Childs, A. Barnes, G. Springer, and the writer. The pastor and wife expressed their appreciation in well-chosen words, and invited us to call again. The amount raised in the revival during the week was \$32.75.—B. T. Ross, Reporter.

Jackson, Miss.—After a series of cottage prayer meetings, Pratt Memorial Methodist Episcopal Church began its ten-days' revival with the assistance of brother pastors. The revival lasted from July 14-24, with the result that eleven additions were made to the church. On August 5 the annual "Girls' Popularity Contest," under the auspices of Ladies' Aid Society No. 2, was brought to a successful close with the following reports: Misses Rosalie Anderson, \$5.25; Susie Mae Anderson, \$18.15; Velma Bowling, \$1.70; Lillie Brown, \$1.20; Lucile Brown, \$2.20; Mildred Davis, \$2.40; Sara Davis, \$5; Marie Elmore, \$28.65; Clara Mae Gibson, \$4.78; Virginia Jackson, \$2.30; Corine Jefferson, \$4.03; Elsie M. Johnson, 45 cents; Iva G. Michael, \$18.55; Thelma Phillips, \$1; Sadie Shirley, \$5; Mildred Taylor, \$1.50; Lura Washington, 75 cents; total, \$102.91. The first prize, \$5, was awarded to Miss Marie Elmore; the second prize, \$2.50, was awarded to Miss Iva G. Michael, and a special prize of \$1 was awarded to Miss Susie Mae Anderson. Preceding the counting of the votes the following literary and musical program was rendered: "My Country 'Tis of Thee," audience; instrumental solo, Miss Eula T. Anderson; solo, Miss Sara Davis; instrumental solo, Miss Bobbie Lewis; reading, Miss Susie M. Anderson; solo, Miss Sadie Shirley; reading, Miss Iva G. Michael. Mrs. Hattie E. Oates is the enterprising president of Aid No. 2, who awarded the prizes, and, with the pastor, thanked the participants and friends for their support.—A. B. Keeling, Reporter.

Brandywine, Md.—Gibbons, Asbury, and Zion Wesley Methodist Episcopal Churches have, respectively, contributed more or less toward the promotion of the spiritual, intellectual, social, and financial interests of the Brandywine charge thus far this Conference year. Aside from the regular services held at each church during the said time, an Easter service was held there, when the pastor, Rev. C. H. Toulson, delivered an excellent sermon, as were those also of Mothers' Day and Children's Day, with the rendition of exercises of a high order. Immediately after those of the last occasion, both the adults, as well as the children, were served to refreshments free on their respective church lawns, and to all appearances everybody concerned had an enjoyable time. The combined offerings thus far amounted to

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\$62.86. On Sunday, June 23, a State rally was held at Asbury Church, from which \$175.10 was realized, as follows: Mrs. Carrie Pinkney, \$50; Mrs. Della Driver, \$73.40; Mr. Milton Mahoney, \$21.70; Mrs. Mayme Johnson, \$15, and Miss Nora Washington, \$15. The Rev. J. T. Bailey, pastor of Tee Bee African Methodist Episcopal charge, Maryland, and a large representation of his people were present on this occasion. The former preached to the delight of his audience at the 3 o'clock service, while the latter rendered valuable aid thereto. On Sunday, June 30, the Rev. L. A. Carter, the pastor of Broad Neck charge, Maryland; the singing bands and others of the same, and also the singing band of Ames Memorial Methodist Episcopal Church, Baltimore, Md., were with us at Asbury. At the 11 A. M. service, Bro. Green, a local preacher of the Broad Neck charge, gave an interesting discourse on "The Life of

Moses," and at 8 P. M. the Rev. Carter delivered an informing, soul-stirring sermon on "Jacob's Vow." A spirited prayer service, conducted in turn by the respective band leaders, followed, after the taking of the offering, which, including that of the morning, amounted to \$33.48 in favor of the rally of the previous date, and which also made its entire amount, \$208.58. Gibbons Church held a very large picnic on the Fourth of July. Zion Wesley Church had a rally on the 14th of July, toward which Miss Marguerite Myles collected and paid in, \$10.60; Miss Loretta Marshall, \$10.50; Miss Evelyn Brown, \$3.15, and Miss Nellie Blair, \$2.50, making a total of \$26.75, which, with the amount donated by the public, made a grand total of \$40.35. The pastor preached the sermon for the occasion, and the Rev. John Robinson, of Baltimore, gave remarks and the benediction.—Reporter.

District Activities

Quarterly Conferences

BATON ROUGE, LA.

Our fourth Quarterly Conference was held at Jordan Chapel Methodist Episcopal Church, August 19. The district superintendent, Rev. Chas. Anderson, was on time, and the business of the Conference was dispatched with ease. The superintendent preached to a packed house with open hearts. His sermon will live in our memory for many years to come. The superintendent was paid in full. Raised during the Conference, \$30. The pastor and members are working side by side, and we ask the Conference for his return. We are always glad when Dr. Anderson comes to us. We wish for him a long administration on the Baton Rouge District. —The Rev. J. S. Dickson, Pastor; Miss Rosa Henderson, Reporter.

BIRMINGHAM, ALA.

The fourth Quarterly Conference of Enon Methodist Episcopal Church was held on August 16, the Rev. J. W. Thomas, district

superintendent, presiding. It is a pleasure to say that this was the best Quarterly Conference ever held. A larger number of officials and members of the church were present than ever before. The meeting was very interesting. There were a number of talks made concerning the progress of the church since the coming of the Rev. J. C. McGee. The financial part of the Quarterly Conference was well taken care of. We paid our district superintendent in full. We are looking forward to a great year at Enon. The Rev. J. W. Thomas preached a wonderful sermon, the best of his career. The members and friends were glad to welcome his wife, and wish for them much success and happiness through life.—R. S. Durr, Reporter.

HANNIBAL, MO.

Sunday, July 7, was our first quarterly meeting at Scott Chapel Methodist Episcopal Church for this Conference year. The Rev. D. G. Hancock, district superintendent, was present and delivered two very masterful sermons. The business session was held and reports were made from all of the depart-

ments. The district superintendent spoke very encouragingly of the work being done here. Our pastor, the Rev. Badie Ray, has been with us now since last Annual Conference. The membership and friends of Scott Chapel are very proud to have the Rev. Ray and wife here in our midst. The work seems to have taken on renewed life; every department of the church is coming into its own. We are very well organized and are moving along splendidly under our present leadership. The prevailing spirit is indeed good. Much constructive work has been done since our pastor, the Rev. Ray, came on the work. The parsonage has been painted at a cost of \$45; much credit is due the Ladies' Aid Society for having this work done. The trustee board covered the entire parsonage, at a cost

of \$135. Plans are now under way for the interior decoration of the church. The Foreign Missionary Society is carpeting the church. The Ladies' Aid report to our District Conference showed \$111 raised since the Annual Conference in April. The Queen Esther circle, of which Mrs. Ray is organizer and director, is composed of eighteen young ladies, who are doing splendid work. The church school and junior church are moving along nicely. Our Bible training class meets each Wednesday night in connection with our regular prayer meeting. The spiritual interest of the church is on the upward go. Five additions have been made to the church since the Rev. Ray's pastorate here; also two subscriptions to the Southwestern.—Reporter.

Conference, it also can be said of him as a defender of the Beaumont District. He has greatly enriched himself in the hearts of both ministers and laity of the district.

Welcome addresses were given as follows: The Hon. Mayor of Livingston, on behalf of the city; the Rev. I. T. Andrews, in behalf of the white churches, and Mr. A. G. McGown, in behalf of the Livingston circuit.

The Rev. F. D. Mayes was again at his best in the song services of each session. This was a feast for all, and one was prepared to enter more fully into the details of business. Each pastor of the stations and circuits reported, and a gain in World Service was reported, being a total of \$2,476 for the year, as well as \$505 being reported for Wiley, and good reports were made on other claims of the church.

The following ministers broke the bread of life during the Conference: the Rev. C. G. Curtis, Dr. W. D. Lewis, Dr. J. W. Gilder, ex-district superintendent; the Rev. N. W. White, the Rev. B. F. Jackson, Dr. T. M. Jackson, the Rev. M. B. Evans, the Rev. R. R. Bailey, the Rev. F. D. Mayes, the Rev. James Hants, and Dr. C. H. Pemilton, district superintendent.

The following subjects were discussed: "The World Service Movement and Its Handicaps," by Dr. J. W. Gilder and others; "The Stewardship of Life and All of Life," Dr. W. D. Lewis and others; "Is the Spiritual Progress Commensurate with Our Financial Progress?" by Dr. T. M. Jackson; "The Rural Church and Its World Service Problems," by R. R. Bailey. The discussions were quite keen and timely, in which many of our failures to respond to the call of God were shown and stressed. The latter deferred his subject so that the following visitors could be introduced: Dr. J. S. Scott, district superintendent of the Houston District; Dr. A. W. Carr, pastor of Mt. Vernon, Houston, and Dr. R. B. Reid, pastor of Sloan Memorial, Houston. The same gave short and timely talks. Dr. M. W. Dogan, president of Wiley College, was introduced with the Wiley quartet, and he spoke in the interest of Wiley. Dr. W. A. Fortson was introduced, and he made a stressing appeal for the Board of Pensions and Relief. The Rev. F. D. Mayes had charge of the Southwestern Christian Advocate, soliciting subscribers.

The Rev. N. N. Sawyer and his graceful wife and members spared no time or pains to make the stay of the delegates a pleasant one. There was not the slightest complaint on the part of anyone. He and his good wife and members of Livingston deserve much credit to take care of such a large delegation, especially in the flooded area.

Friday night was Wiley Night. The Wiley quartet gave several selections which were enjoyed by both white and colored. Dr. Dogan gave an interesting lecture on Wiley; then each church made their Wiley report. The Rev. F. D. Mayes was elected delegate to the Area Council, Waveland, Miss.

On Saturday night a splendid concert was given, under the capable supervision of our own Deaconess Simpson, who was an asset to the entire Conference. Seat of next Conference, McCabe, Beaumont, Texas.

The following named persons were the leaders: the Revs. W. L. Sonier, N. W. White, E. A. Batieste, W. M. White, E. W. Adkins, Tenola Edwards, Marsh Jackson, and M. B. Evans.

The spiritual tide was high throughout the entire meeting, and each minister who broke the bread of life advanced good and wholesome food for thought, and these sermons will live long in the memory of those who were present.—R. R. Bailey, Reporter.

DURANT

The Durant District Conference convened August 6-11 at Liberty Hill Methodist Episcopal Church, Sturgis, Miss., with the district superintendent in the chair. He gave us a few timely remarks, which we all enjoyed. We were favored with a sermon by the Rev. G. H. Boyd, who delivered a great sermon. The following officers were elected: the Rev. B. H. Ashford, secretary; Miss Sadie Gardner and the Rev. J. W. Campbell, assistants; the Rev. L. J. Young, statistician; the Revs. J.

Reports of District Conferences

BATON ROUGE

The forty-fifth session of the Baton Rouge District Conference convened, July 24, at Mt. Zion Methodist Episcopal Church, Clinton, La., the Rev. Charles H. Anderson, district superintendent, presiding. The Lord's Supper was administered by the district superintendent, assisted by the Revs. J. B. Johnson, M. R. Walker, A. C. Mitchell. The following officers were elected: Geo. W. Carter, secretary; J. S. Dickson and Wm. Howell, assistants; J. D. McClary, statistician; E. H. Knox, J. H. Thompson, assistants; W. H. Davis, treasurer; J. H. Thompson, reporter and collector for the Southwestern Christian Advocate; S. M. Taylor, postmaster.

The morning message was delivered by the Rev. C. H. Anderson, which was very inspiring and helpful. The afternoon sermon was delivered by J. H. Thompson. The following distinguished visitors were introduced: the Rev. Chas. Anderson, new district superintendent; A. C. Mitchell, J. B. Johnson, S. M. G. Taylor, new pastors; the Revs. T. H. Hayes, H. Lucius, C. Gilmore, visiting ministers; Mrs. F. C. Galtner, deaconess; Mesdames Hattie Kelly, A. L. Anderson, Lizzie Young, L. A. Mason, and Emma Brockton. Prof. R. H. McAllister, business manager of the Southwestern, addressed the Conference in the interest of our great and progressive paper, which made a wonderful impression on all who heard him. A number of subscriptions were secured. The discussion, "The Relation of the Layman to the Church," was led by Prof. Wm. H. Rogers and others. Deaconess F. C. Galtner delivered a wonderful address on the work of The Woman's Home Missionary Society. The welcome addresses were delivered by Mrs. Viola Muson, Methodist Episcopal Church; the Rev. T. P. Taylor, African Methodist Episcopal Church; the Rev. B. D. Watson, Methodist Episcopal Church, South, representing the mayor. Response by the Rev. J. B. Johnson.

The following ministers delivered inspiring sermons during the Conference session: D. S. Sloan, J. H. D. Frazier, B. D. Watson, C. A. Gilmore, A. C. Mitchell, H. H. Roberson, G. W. Carter. The Rev. B. J. Reddix, ex-superintendent, brought fraternal greetings from the New Orleans District. He exceeded himself in eloquence and historic survey of the great work of this district under the gallant leadership of Rev. C. H. Anderson, district superintendent. Mr. M. H. Senseley presented a fine subject, "The Modern Sunday School." Prof. B. J. Reddix, Jr., Mrs. Cross, the Rev. Woolfolk, J. D. Brown, and D. Hawkins were introduced and addressed the Conference. "Our Attitude Toward the Layman Question in the Methodist Episcopal Church" was led by Mr. A. L. Fleet. The missionary sermon was delivered by Rev. J. B. Johnson. Mrs. J. Dotson, acting pastor of Dutchtown Sunday school and church, reported \$10 for that mission. Mrs. A. L. Dementor presented a fine subject on the work of The Woman's Home Missionary Society. The discussion, "What Effect Will the Central Conferences Have On Our Group?" led by the Rev. J. B. Johnson, made a profound impression upon the Conference. The Conference was lifted to a mount of vision by the paper presented by Miss Addie Kelly; subject, "The Progress

of the Negro Women of America." She was complimented and given a vote of thanks by Dr. H. W. Knight, of Flint-Goodridge Hospital, and the Conference. Dr. Knight brought a fine message on "The Value of Education and the Benefit of Our Greater Flint-Goodridge." Friday afternoon was given over to the woman's hour. Mrs. Emma Brockton presided. Mrs. M. E. James, president of The Woman's Home Missionary Society, was ill, and prayers were offered for her recovery. Mrs. Alice T. Berryhill is president of the Ladies' Aid Society. Mrs. E. Brockton presented a very excellent report for The Woman's Foreign Missionary Society. The doctrinal sermon was delivered by the Rev. M. R. Walker. St. Mark's choir, with Mrs. D. J. Dupree, organist, rendered several beautiful selections.

The Rev. G. W. Carter brought an able message on Saturday morning. Special resolutions on behalf of Gulfside and the great work carried on there by Bishop R. E. Jones, were adopted. The following delegates were elected to the Area Council at Gulfside: the Rev. M. R. Walker, ministerial; Mr. J. E. Adams, layman. Many beautiful solos were rendered during the Conference session.

On Sunday morning a model Sunday school was conducted by the Revs. M. R. Walker and G. W. Carter. Conference love feast was conducted by Father J. H. Rylander and M. R. Walker. At 11 A. M., the Rev. Charles H. Anderson delivered his first annual sermon from the theme, "Waiting On God." It was a logical as well as spiritual sermon. Sunday afternoon, field day and harvest hour, the following ministers preached fine gospel sermons: Bros. Ball, L. Barrow, A. Norman, J. H. Lennon, E. H. Knox, W. H. Harrison, and R. J. Thomas. Bro. A. Norman was awarded a fine Bible for securing the largest offering. Resolutions were presented the various churches and the entertaining pastor and church for their hospitality. Resolutions complimentary to the district superintendent were also presented. Total amount raised during the session for all causes, \$500.07. Port Allen, La., was selected as the seat of the next District Conference. The closing sermon was delivered by the writer. Thus closed one of the greatest sessions ever held on the district.—J. H. Thompson, Reporter.

BEAUMONT

The Beaumont District Conference, Ladies' Aid, Woman's Home Missionary and Woman's Foreign Missionary Societies met with the St. Paul Methodist Episcopal Church at Livingston, Texas, August 7-11, 1929.

On Wednesday morning the district superintendent, Dr. C. H. Pemilton, took the chair. After the morning devotion the district superintendent administered the Lord's Supper, assisted by the elders. This was indeed a solemn occasion; many hearts were turned afresh to Calvary.

The district superintendent then called the roll and had the organization of the Conference. He has proven himself master of the situation. There was not one item of the work of the district and the stressing of the program of the entire church left unnoticed. The same as is known of him as a defender of the ideals and principles of the Texas

H. Everett, F. J. Talbert, and W. C. Hillard, finance committee; the Rev. G. W. Weatherly was appointed representative of the Southwestern Christian Advocate. The Rev. C. V. Heffner, district superintendent, addressed the Conference, after which Prof. R. H. McAllister and Miss C. B. Talbert were introduced. Miss Talbert gave a few brief remarks, and Prof. McAllister made a strong talk in the interest of the Southwestern. The afternoon session was turned over to the Epworth League president, Mrs. C. Mallet, who dispatched her duty, loyally, spiritually, and financially. The various topics were discussed, and each was very impressive. The League, financially, was in advance of previous years.

Thursday morning, devotions were conducted by the Rev. Higgins, the morning message being given by the Rev. F. J. Talbert. Thursday afternoon The Woman's Home Missionary Society was in session, with Mrs. N. B. Rooney, district president, presiding. Financial reports were good. Prof. P. W. Tucker, representative of Rust College Concert Company, spoke in the interest of the company. Dr. L. M. McCoy, president of Rust College, made a talk on behalf of Rust and Greater Rust. Friday morning the seat of the fall District Conference was voted to Welr, Miss.

The laymen's convention was held Friday afternoon, with the president, W. P. Ashford, presiding. He delivered his annual address, which was very timely. After the close of the convention the delegates were elected to the Area Council: J. P. Watson, ministerial; W. P. Ashford, lay.

Sunday was the closing day of the Conference. The sacrament was administered by the district superintendent and others. During the Conference our spiritual souls were fed by the following: Revs. G. H. Boyd, J. H. Everett, W. C. Hillard, W. L. Mabry, L. I. Young, B. H. Ashford, G. W. Weatherly, C. L. Wrlght, and C. V. Heffner, district superintendent. Total receipts for the Conference were good. Thus closed one of the greatest Conferences of the Durant District.—B. H. Ashford, Reporter.

GRIFFIN

The Griffin District Conference convened in Laster's Chapel Methodist Episcopal Church, College Park, Ga., July 31 to August 4. Nothing essential or disciplinary suffered at the hands of the powers that be, as regards to a well-ordered Conference; but with unusual promptness every detail received full attention. The Conference was preceded by the Boys' Conference. In this gathering 350 boys and girls met in club colors and gave reports of club activity in each charge. The clubs from Jonesboro, McDonough, College Park, Griffin, County Line, deserve special mention. County Line had the only group with bank accounts and books at Conference. On Wednesday, the Rev. W. B. Wood, district superintendent, opened the Conference proper. His report was a document fired with the note of evangelism, tinged with a prophecy of a Spirit-filled session, and that prophecy we all saw fulfilled. The Rev. Wood, though ill, presided in the opening session with dignity and ease. After the administration of the sacrament he perfected the following organization: the Rev. N. A. Bridges, secretary, with Miss Eula Arnold, assistant; the Rev. C. W. Adams, chairman Finance Committee; L. W. Strickland, reporter; B. F. Barkley, representative of the Southwestern. The Rev. Erwin, pastor of the Methodist Episcopal Church, South; the Rev. Evans, white, representing the Baptists; the Rev. N. J. Crolley, district superintendent Gainesville District; Dr. L. H. King, editor Southwestern Christian Advocate, were all introduced and made short and inspiring addresses. The Rev. J. F. Dorsey brought the morning message from John 14. 6. The afternoon session began with devotion, followed by reports from pastors. To note the definite constructive work done was pleasing. There seems to be a growing effort to make religion and Methodism effective. Vital topics as they relate to our present-day church were presented, such as "Problems of Our Present-day Church and Their Solution," "Is Not the Church Growing Less Spiritual? If So,

Roster of District Conferences for 1929 Season

We will cheerfully make any corrections or entries when necessary. A postcard request is all that is expected. District superintendents will kindly enter theirs as early as possible.

District	Place	Date	Supt.
Jacksonville.....	Ferandina, Fla.....	Sept. 12-15.....	H. W. Bartley
New York.....	Brooklyn, N. Y.....	Sept. 24-26.....	M. A. Thompson
Philadelphia.....	Bridgeton, N. J.....	Oct. 1-3.....	W. C. Thompson
Wilmington.....	Dover, Dela.....	Oct. 15-17.....	D. H. Hargis
Easton.....	Ridgeley, Md.....	Oct. 22-24.....	Wm. J. Helm

Why?" "A Prepared Laity As Well As a Prepared Ministry One of the Great Needs of the Church." These, and many like topics, were presented to the Conference by the laymen, which included Dr. A. M. Wilkins, Prof. P. P. Jones, H. S. Murphy, K. D. Eliard. The evening sermon was given by the writer.

Thursday morning, after devotions, another chain of great subjects, together with a round table on "What Constitutes Ministerial Support?" were discussed in a manner that a definite conclusion was reached, and delegates with pencil and tablet went away with a program or plan for the local church. The Rev. P. L. Inman delivered a great sermon at noon, from Acts 27. 23.

The Sunday School and Epworth League Convention opened their program with papers, as usual, and yet with an unusual force and freshness, on the afternoon of the second day. The youth of this district gave good account of themselves in no uncertain terms. The annual sermon was preached by Rev. B. F. Barkley. Friday was the busy day at the Conference. Various reports were made, visitors introduced, and all was done in high regard of time. Dr. H. W. B. Wilson, agent for the American Bible Society; Dr. C. L. Johnson, district superintendent of Rome District; the Rev. D. H. Stanton, district superintendent of Atlanta District; the Revs. H. E. Burns, J. F. Demery, J. J. Seabrooks, R. H. L. Eans, E. G. Newton, J. W. Moore, Dr. M. S. Davage, and others were introduced. This was Clark Day, and Dr. M. S. Davage delivered the main address, which was followed by roll call for Clark University. The Rev. J. J. Seabrooks also addressed the Conference and received temperance pledges. The afternoon featured in methods and demonstrations in League activity. The County Line cabinet gave the Conference a demonstration of just how to conduct a modern League, led by pastor and president, Henry Lincoln Jones. The full equipment, wall charts and pledges, were displayed, and a departmental League conducted. The recreational period, led by the writer each day, was entered into heartily. The Rev. J. T. Wolf preached the sermon on Saturday. During the sessions, Revs. N. J. Crolley and C. W. Adams presided for Superintendent Wood because of his illness. The Conference voted a vacation for the district superintendent, paying his expenses and dividing the quarters among the men during that time. The Conference is grateful to Rev. J. W. Swain, his untiring wife, and loyal people for the way they entertained us, and for the beautiful surroundings that greeted us about the church and parsonage. We were welcomed by white citizens, Baptist, African Methodist Episcopal, and Laster Chapel churches. The dignified welcome came from Miss Theana R. Arnold. This goes on record the most constructive, far-reaching session of the Griffin District in its history.—L. W. Strickland, Reporter.

JACKSON

The 1929 session of the Jackson District Conference convened in Tyler's Chapel Methodist Episcopal Church, Canton circuit, Canton, Miss., July 25-28, 1929, at 9 A. M., with the Rev. J. S. Williams, district superintendent, presiding. The organization of the Conference was entered into with the Rev. A. B. Keeling being elected secretary and reporter to the Southwestern Christian Advocate, and the Rev. Harry Holston, statistician; Mrs. H. J. Williams was appointed assistant secretary. The Conference Committees on Conference Relation, Course of Studies, etc., were then appointed.

Owing to the indisposition of the district superintendent, his report was read by the Rev. J. W. E. Bowen, Jr. The report showed many advances among the charges. The Revs. L. E. Johnson and J. W. Isable

were appointed Conference stewards, and at the request of the district superintendent, the Rev. J. W. E. Bowen, Jr., took the chair and presided during the remainder of the sessions with ease and dignity. The finance committees were appointed, and all the charges except Lampkin reported for one or more auxiliaries. The Canton charge was the only one to make a report for a Mothers' Jewel Auxiliary; Pelahatchie, a Methodist Brotherhood; Yazoo (St. Stephen), a junior church, and Pratt Memorial led the district in reports for Pensions and Relief. "Interdenominational Co-operation" proved to be a live topic with the Conference; strong arguments were presented by the Revs. L. E. Johnson and N. Poe. Miss Ernestine Fesby presented a very timely paper on "Training the Young People in Works of Mercy and Help." Miss Loretha Goodloe gave the Conference a welcome address which will long be remembered, and the Rev. J. A. Patterson responded in no less well-chosen words. The Conference listened with delight as Mr. Robert Pickens sang "I've Started to Jesus and I'm Going Through," with Miss Marie Elmore at the organ.

Dr. E. M. Jones, representing the Board of Pensions and Relief, held the Conference's undivided attention as he spoke on the subject, "When a preacher comes to town, what does the town expect of him; and when the preacher can no longer come to town, what does he expect of the town?"

The second day's session was packed with interest from start to finish. Brandon and Carthage were nominated for the seat of the 1930 session of the District Conference, and after much spirited arguments, Carthage was selected by an overwhelming vote. Following this the election of ministerial and lay delegates to the Area Council was entered into with three strong pastors: the Revs. Patterson, Isable, and Keeling, and two popular lay sisters: Mesdames Morrison and Wilburn, in the race; but after the dust had settled and the votes were counted, the Rev. A. B. Keeling and Mrs. M. E. Wilburn were declared elected ministerial and lay delegate, respectively.

The afternoon session was given to The Woman's Home Missionary Society, at which time Mrs. M. L. Morrison, district president, presided. The Conference was lifted Christward as Mrs. Lula Roseby sang "I Come to Thee," accompanied by Miss Marie Elmore; following this, Miss Iva G. Michael, delegate from Pratt Memorial, gripped and held us spellbound with a wonderful reading, "The Messengers of the Gospel Light." Mrs. H. E. Oates delighted the Conference with her rendition of "The Drunkard." Mrs. Morrison, assisted by others, presented "How the Average Dollar Is Spent," accompanied by a lecture showing that only three fourths of one per cent of the average dollar goes to the church. Deaconess Florence E. Gaither, true to her reputation, made a very strong and effective appeal in behalf of the work of The Woman's Home Missionary Society, which is striving to inculcate in the girls and women the Christian ideals of a pure and modest life.

Prof. R. H. McAllister brought us a well-timed, informative address on the why and effect of the merger of the Southwestern Christian Advocate.

Among our visitors were Dr. D. L. Morgan, district superintendent of the Meridian District, who brought greetings from his district and an invitation to visit their Conference; Prof. M. C. Dukes, who spoke of the work of the Madison County Training School; Dr. A. W. Walker, pastor of Bethel African Methodist Episcopal Church, Yazoo City, who made a brief address on the "Value of reading and studying the Bible and the work of the ministry"; Bro. McNair, the blind gospel

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Nair; \$8 for our ex-district superintendent, the Rev. N. N. Sydney, and \$1.55 for the secretary; \$6.52 for Deaconess Gaither, traveling expenses, were taken. Splendid inspirational sermons were preached by the Revs. H. Smith, F. L. Woods, H. W. Daniels, N. E. Goodloe, and L. E. Johnson.

The district had reported to date: \$2,100 for World Service; \$187 for Area Council expense; \$40 for Episcopal Fund; \$20 for General Conference expense, and \$165 for Pensions and Relief.

The Rev. N. Poe and members of the Canton circuit outdid themselves in the splendid way they entertained the Conference. Everybody was comfortably located and well fed, so much so that we are all ready to go back to them at their bidding. God bless them. The choir, under the leadership of Miss Ernestine Fesby, rendered excellent service. The recreational features, under the direction of the Rev. E. W. Middleton, were greatly enjoyed by all. Thus ended the best session of the District Conference held in the knowledge of the writer.—A. B. Keeling, Reporter.

OMAHA

The Omaha District Conference held its first annual session in connection with the church school, Epworth League, Woman's Home and Foreign Missionary Societies, in Morrow Chapel, Marshalltown, Iowa, August 7-11, the Rev. Spencer Ray, district superintendent; H. C. Shaw, pastor. The officers of the Conference were Mrs. Blanche E. Lee, Des Moines, president of The Woman's Home Missionary Society; Mrs. C. G. Glaspie, Lincoln, Nebr., president of The Woman's Foreign Missionary Society; Mrs. M. M. Brewton, Mason City, Iowa, president of church school. The sacrament was administered Wednesday morning by the district superintendent, assisted by the Rev. B. W. Tucker, a missionary from India, and the elders. The communion was quite effective and made a good impression upon all. The organization completed, the body was ready to begin work. H. W. James was elected secretary; H. L. Overton, H. W. James, and A. H. Higgs, finance committee; H. L. Overton, representative of the Southwestern Christian Advocate.

Introductions: The Rev. Callier, of the African Methodist Episcopal Church; the pastor of the Presbyterian Church, and Dr. B. W. Tucker, a representative of the Foreign Missionary Society, who remained with us all the week, taking an active part in all services. The message was delivered by the Rev. Byrd. The afternoon was noticeable for a good musical program by the district choir. The recreational period represented an hour and a half well used. This unit was led by H. C. Shaw. The evening session was one of the big events of our meeting, and consisted of special music for the occasion, and the welcome addresses, in behalf of the Ministerial Alliance of the city, by J. H. Callier, pastor of the African Methodist Episcopal Church; on behalf of the city, Mr. D. N. Crasthwaite; on behalf of the local churches, Miss Jesse Walker. Response on behalf of Conference, A. H. Higgs and District Superintendent, Ray. The addresses all brought a hearty welcome.

Thursday morning marked the beginning of another great day. Special topics were discussed; letters of commendation read, after which the annual address was made by the superintendent. At this session the Rev. E.

W. Hannah, district superintendent of Kansas City District, who brought personal greetings for the bishop, was introduced and made a strong plea for the active co-operation of all pastors, delegates, and members of the church in every charge, stressing the giving in a systematic way for our World Service, Episcopal Fund, area budget, and other needs of the Covington Area. Sermons were delivered by the Revs. A. H. Higgs and B. W. Tucker. The Rev. J. C. McGinty preached on Friday. Bro. Shaw is to be commended and complimented for the manner in which he had things arranged for this great meeting. He had the co-operation of the entire community. The sermon on Friday night by the Rev. C. G. Glaspie was a spiritual feast.

The climax for the women came Friday afternoon, when the anniversary of The Woman's Home and Foreign Missionary Societies was held. The annual address of Mrs. B. E. Lee was well worth the effort in advancing that cause, as well as those of Mrs. Glaspie and the representatives of Sioux City.

Sunday was the great day for the spiritual uplift. Sunday school was conducted at 9.30 A.M., by Mrs. M. M. Brewton; sermon by the Rev. Spencer Ray, district superintendent, at 10.45 A.M.; 3 P.M., sermon by the Rev. H. L. Overton, and at night the Rev. H. W. James brought the message. The Conference adjourned to meet at Lincoln, Nebr., 1930.—A. H. Higgs, Reporter.

TUPELO

The Tupelo District Conference, Ladies' Aid, Woman's Foreign Mission, Epworth and Junior Leagues, and Brotherhood Conventions convened in Athen Methodist Episcopal Church, Aberdeen, Miss., August 7-11, with Dr. B. W. Wynn, district superintendent, presiding. The Conference was organized as follows: N. H. Cooperwood, secretary and reporter to the Southwestern Christian Advocate; R. L. Sweeney, statistician; W. B. Rogers, assistant. Dr. J. M. Marsh was appointed to represent the Southwestern Christian Advocate. The pastors were present with good reports. Local preachers, Sunday-school superintendents, district stewards, and class leaders also made good reports. The Ladies' Aid convention was presided over by Mrs. Q. V. E. Crump, president; The Woman's Foreign Missionary Society by Mrs. Emma Hatby, president; the Epworth Leagues by Prof. E. A. Howell, president. Delegates representing these auxiliaries read inspiring papers from topics for discussion.

The following visitors were introduced during the session: Dr. L. M. McCoy, president of Rust College; Profs. Adolph Bell and P. W. Tucker, of Rust College; Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate; Prof. and Mrs. White and Father Hicks, of Okolona Industrial School. All addressed the Conference. Dr. W. H. Golden and A. Howell were elected ministerial and lay delegate, respectively, to the Area Council at Waveland, Miss.

The following divines preached during the session: R. L. Sweeney, S. S. Brown, R. D. Gerald, Wm. McCaskill, Dr. J. M. Marsh, and the writer. Raised for all purposes approximately \$600. The Rev. Burton, despite the many vicissitudes that prevented him from active service the greater part of the year prior to the Conference, and his people, deserve much praise for the hospitable way they cared for the Conference. The next Conference goes to Corinth, Miss.—N. H. Cooperwood, Reporter.

WINSTON

The Winston District Conference convened in the Methodist Episcopal Church, Rural Hall, N. C., July 17-21. On Tuesday night the Rev. Dorsey McRae preached the opening sermon from Phil. 2. 8. As usual, the Rev. McRae delivered a noble sermon. Wednesday morning the Conference was opened for organization. The efficient district superintendent, Rev. J. A. Baxter, presided. The Rev. B. F. Thomas was elected secretary; the Rev. L. W. Hedrick, assistant. Various committees were also appointed. The Rev. J. W. Simpson, who was scheduled to lead the devotion for the first morning, could not

singer, and wife helped to keep the spiritual fires burning with their melodies and songs. The esteemed wife of the district superintendent, Mrs. Williams, and charming daughter, Miss Lena Williams, graced the Conference with their presence. Free-will offerings of \$11 for the blind gospel singer, Bro. Mc-

be present because of death in his family, and L. W. Hedrick acted in his stead. Reports from local preachers were rendered Wednesday afternoon. After these reports were given, the Rev. W. M. Wells provoked the question about "The Lack of Applicants of the Christian Ministry." The question was discussed very candidly and logically by these Christian men. The discussion would have been incomplete if the most celebrated orator had not spoken. He went into the heart of the vital question and brought out many noteworthy points. This discussion opened up many things to our understanding about the matter.

Wednesday evening the welcome address on behalf of the churches was made by Bro. Echols, of the African Methodist Episcopal Zion Church. Bro. L. C. Elridge gave the welcome address on behalf of the community; response for the Conference by the Rev. P. J. Cook. After the addresses we were blessed with an excellent sermon by the Rev. H. L. Ashe, from the text, Heb. 11. 27. The services would have been incomplete again if Dr. L. H. King had not spoken. He gave a very short but heart-touching address concerning the reality of Christ in his life. The Rev. W. E. Halrston, who led devotions on Thursday morning, made a very timely address on the subject, "Social Regeneration." After remarks by the superintendent, an address was made by Mrs. E. B. Anderson on the subject, "Woman's Place in the Council of the Church." This was a very thoughtful address. Pastors rendered their reports at this service. At the afternoon session, the Rev. W. B. Scales spoke from the subject, "The Great Need of the Christian Ministry." Dr. L. H. King spoke Thursday evening on "Why Take the Southwestern Christian Advocate?" After he had answered this question from four points, we candidly believe that every honest person there that night who had not subscribed for the paper became absolutely ashamed of himself. Not only was this address filled with thought and philosophy, but it was also filled with conviction and oratory. Drs. P. J. Cook, N. M. Martin, P. F. Johnson, and R. N. Brooks made helpful addresses. Dr. Brooks, who is a professor in Gammon Theological Seminary, gave one of the best addresses heard at this Conference. The church and race are proud of this great thinker and educator. Friday evening, Bennett College for Women was represented by Prof. Barrett. After Prof. Barrett's address, we had a splendid sermon by Dr. N. Pass, district superintendent of Western District.

The Conference came to an end on Sunday. Love feast was conducted by Father D. Brooks; sermon by District Superintendent J. A. Baxter. All will heartily agree that this was one of the greatest Conferences ever witnessed. We attribute this to the keen interest of our district superintendent in co-operation with the pastors. Too much praise cannot be given the Rev. H. Jones and his generous people for their hospitality shown during the Conference.—L. W. Hedrick, Reporter.

Marriage

BELL—KEMP. On Wednesday evening, August 21, 1929, Miss Alice Kemp and Mr. Thurman Bell were married in the auditorium of Scott Methodist Episcopal Church, Detroit, Mich. The church was beautifully decorated. The bride and groom were attended by six young ladies and men, a ring bearer, and two flower girls. The bride was given in marriage by her brother, Algy Kemp. Mrs. Bell is a popular young woman of our church and a teacher of our Sunday school. We wish for them many happy days upon the sea of matrimony. The pastor, Dr. B. F. Smith, officiated.—M. E. Busch, Reporter.

Card of Thanks

Friday night, August 16, the full Ushers Board of Stewart Memorial Methodist Episcopal Church, Daytona Beach, Fla., met at their regular weekly meeting at the parsonage. They were a little late in gathering and, entering in a body, caused a little suspicion, but that was soon forgotten when all settled

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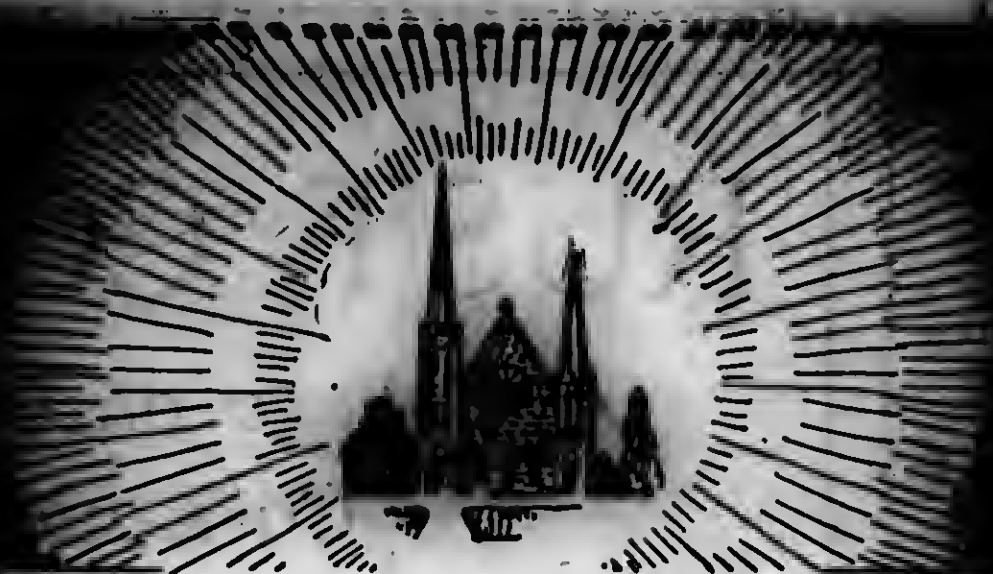
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DAVID D. JONES, President.

down to business. The business being completed, Mrs. Pickens, assisted by Mrs. Janie Jones, a member of the board, began to prepare refreshments. All had gathered around the beautiful dining table but two brothers, who had slipped out, only to come back in the midst of the song, "Swing Low, Sweet Chariot," with a clothes basket filled to the top with all kinds of fine groceries. This was under the auspices of the Ushers Board: J. D. Gibbs, president; Mrs. A. Gibbs, Mrs. L. James, Mr. and Mrs. J. Jackson, Mrs. O. Rivers, Miss Maud Pete, Samuel Howard, Mesdames J. Jones, M. Auglin, M. Eddy, Mr.

and Mrs. E. P. Trapp, Mesdames C. Lawrence and M. Pete. Other members and friends who assisted are as follows: E. Perkins, Prof. H. F. Coleman, H. Auglin, N. R. Johnson, Mesdames H. Fletcher, L. Stephens, E. Alums, D. Bennett, I. Byred, C. Tanner, J. DeBose, A. E. Bain, S. C. Cromartie, and Geo. Carlyles, S. Eddy, Wm. Hawkins. We take this method to thank the board and friends for their thoughtfulness of us during these times. This is one of the best boards of Florida Methodism. Come again; you are welcome.—The Rev. and Mrs. W. Pericles Pickens.



MISSIONARY DAY

Sunday, October 13, 1929

A Church-wide review of Christ's Message to a Modern Age and the work of our missionaries at home and in forty other lands.

In Each Church

1. A MISSIONARY SERMON
2. NEW PAMPHLETS PREPARED BY EACH OF THE MISSIONARY BOARDS
3. RECONSECRATION
4. A MISSIONARY OFFERING

Write for samples of new literature to WORLD SERVICE, 740 Rush Street, Chicago, Illinois

NOTE: In some churches Missionary Day will be observed on some other Sunday in October

Woman's Column

To the women of The Woman's Home Missionary Society, Upper Mississippi Conference: We are making this appeal to you sisters now so as to get in as much money to our national treasury as we can at the beginning of the year. September is dues-paying month, and we are asking each woman of the Methodist Church to pay \$1 in September. If you cannot pay the whole amount, pay in installments—fifty cents or twenty-five cents—until the \$1 is paid, and have your auxiliary treasurer to send this at once to Mrs. L. P. Rodgers, our Conference treasurer. We have not called on you for quite awhile, so please respond at once because our schools need the money, and the many other causes the society represents need the money. You know next year is our golden jubilee year, or our fiftieth anniversary, and we cannot afford to lag. Let us be up and doing.—Mrs. S. C. Phillips, Conference President; Mrs. L. P. Rodgers, Treasurer, Indianola, Miss.

The fifth annual district session of The Woman's Foreign Missionary Society of the Houston District, Texas Conference, convened at our Boynton Church, Houston, Texas, August 3, 1929, with the district president, Mrs. R. A. Carr, presiding. The devotional meeting conducted by Sisters Lucy Reedy, A. Minnegan, R. F. Allen, and others, was full of the Spirit and enjoyed by all. Memorial services were conducted by Sister K. E. Summers. The roll of deceased members was called, and it was found that five of our co-workers had answered the roll call up yonder. At this point, Mrs. B. B. Scott, wife of our district superintendent, sang an appropriate solo which stirred our hearts. The reports of the district officers and local representatives showed that the work was far in advance of last year. Mrs.

Zula Pope Lovell had charge of the young people's and the junior hour, and the following program was carried out: Playlet, "Why Do You Smile?" by the King's Heralds of Trinity Church; "The Animated Mite Box," by King's Heralds of Mt. Vernon Church, and a rousing yell was delivered by the King's Heralds of Grace Church. Trinity East, was represented by a fine group of young women who acted well their part. We all are indebted to Mrs. Lovell for the fine way in which she has handled this department. The mite-box secretary, Mrs. R. B. Reid, made her report, which showed that seventy-three mite boxes had been distributed over the district during the year. Mrs. L. C. Booker, extension secretary, presented her work through a pageant, "The Porch Party." This pageant represented one of the high spots of the session, and was well portrayed by the Foreign Missionary members of Grace Church, of which Mrs. L. C. Booker is president. Mrs. F. T. Lee, the pastor's wife, played the leading rôle, and it can be truly said that each played well her part. Mrs. C. Tilley, stewardship secretary, gave us a candle demonstration of her work, showing how the sixtieth anniversary program of The Woman's Foreign Missionary Society should be carried out by each auxiliary on October 30, 1929, which we trust all will observe throughout the district. Mrs. A. W. Harlee, secretary of literature, had on hand a supply of literature which was freely distributed among those interested and desired to know more about the work. It is her desire that the members keep up with the work of the society by reading its literature. Mrs. B. B. Scott, district corresponding secretary, pulled off a pleasing "stunt" by having all of those who are subscribers to the "Woman's Missionary Friend," to stand and sing, "I Have the Friend," etc., and as they sang each was tagged with a golden star. Four new subscriptions were taken. She represented "The

Junior Friend" also. The following new officers were elected for the year of 1929-30: Sisters F. T. Lee, C. C. Fonsworth, and R. F. Allen. A most impressive installation service was conducted by the Rev. A. W. Harlee. Benediction was pronounced by Deaconess Rosa Simpson. Now, sisters, allow me to commend you most heartily for what you have been able to accomplish during the past year, and urge you to push onward and upward to larger achievements during this new year. The harvest is white, but the laborers are few. Are you not glad that you are one of the laborers? Let us work hard to bring up the balance of our quota by the 15th of September. If you fail to have it by that time, be sure to report it when we meet at the Annual Conference in Port Arthur, October 16, 1929. Yours in His service, Mrs. R. A. Carr, District President.

Special Notices

To the Undergraduates of the Louisiana Annual Conference: Please meet the board of examiners at Williams Church, corner Cherokee and Pearl Streets, Tuesday, October 8, 1929, at 2 o'clock sharp. Bring your books with you.—Calvin S. Stanley, Chairman; A. W. M. Obee, Registrar.

Butler, Mo.—All ministers who will attend the District Group Meeting of the Sedalia District, October 15 and 16, at Butler, Mo., will please send in their name and also name of delegate, to the Rev. C. C. Reynolds, 502 East Pine Street, Butler, Mo.

Inquiry

I wish to inquire for my sister, Annie Beuford. When last heard from, about seven months ago, she was living in Pittsburgh, Pa. Any information will be highly appreciated.—Nancy Simpson, Batesville, Ark.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 19, 1929

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"A Christian Saxon American"

Gathering for Another Flight

Senatorial Personalities and Attitudes

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE United States Senate is now the center of a vigorous political contest as the Republican majority endeavors to put into legislation its new tariff bill, and the Democratic minority seeks to hamper action and to make the proposed tariff unpopular to the end that political advantage may be gained. Some of the Senators of both parties are inclined to view the whole question of the tariff with a partisan objective in mind rather than with a consideration for sound public policy. In these early stages of the debates, it is difficult to make a satisfactory analysis of the main features of the tariff bill as it will finally develop into law. By the time the House of Representatives returns on September 23 and settles itself for legislative action, there will appear the basis of what will be the new bill relating to imports to this nation.

SENATORS STRICKEN

In these opening weeks of the Senate session, only about two thirds of the members have been in attendance. Some have felt their presence was not yet necessary, and others have been unavoidably detained by personal illness or illness in their family circles.

The ranks of the Upper House were recently broken by the death of Senator Lawrence D. Tyson, of Tennessee. He was a highly esteemed and efficient member of the Senate, who had served the nation not only in its legislative halls, but also in the army, holding important commands in both the Spanish War and the World War. The governor of Tennessee has appointed as his successor another Democrat, William E. Brock, a successful candy manufacturer of Chattanooga. Mr. Brock is not well known here in Washington from a legislative standpoint, but he is a millionaire, and ranks high in the party councils of his home State.

Senator Henrik Shipstead, of Minnesota, the sole Farmer-Labor member of the Upper House, has been seriously ill for months. He is now living on a secluded island in the northern part of Minnesota. It is hoped that he will be able to return to the Senate sometime in October. His colleague, Senator Thomas D. Schall, the blind member of the National Legislature, recently appealed to the citizens of Minnesota to pray for the recovery of their senior Senator. Mr. Shipstead is a Lutheran, and Mr. Schall an Episcopalian.

Senator Wesley L. Jones, a Methodist, as his Christian name would indicate, was confined to the hospital during the summer, following a serious operation. He is back on the Senate floor, but not able to take the vigorous part which has been characteristic of him. He is assistant leader of the majority, and is highly regarded by all members, irrespective of party, because of his honesty and fairness.

EX-GOVERNOR SMITH FOR SENATE

Senator Royal S. Copeland, of New York, has been absent from the Senate while continuing his summer visit to Europe. He is expected in Washington about the first of October. He occupies a place of peculiar interest in national politics. He came to the Senate as a Democrat, but previously he had been elected mayor of Ann Arbor, Mich., as a Republican. He was nominated for the Senate by the Democratic leaders of the Empire State to placate those who feared and distrusted Tammany Hall. His first election was accomplished by the anti-Tammany forces, with much of his support coming from the Protestant church people of New York State, who believed him above Tammany and staunchly dry. He is now thought to be tying up with Tammany Hall for political reasons, and his dryness is questioned by a great body of people who formerly supported him. Many of these have been compelled, reluctantly, to regard him as drifting into the status of a mere politician.

Now comes the rub. It is proposed by some of the friends of former Governor Alfred E. Smith that Senator Copeland be asked to resign his seat in order that Governor Roosevelt may name Mr. Smith as a United States Senator. The purpose of these friends is to keep the defeated candidate for the presidency in the limelight, looking toward his re-nomination three years hence. In that suggestion are possibilities of more than national significance, and politics of an extraordinary nature. Could ex-Governor Smith be nominated again? This is a question, for his nomination would mean the absolute ruin of what the Democratic Party has been in the past. The presidential election gave evidence that the rank and file of Democrats will not support the former executive of New York State. They do not believe that he is qualified to be President, or that it is safe to entrust the rule of this nation at this time to a man of his attitude respecting great public issues. On the other hand, there may be a new party line-up if Smith's backers force him to the front. His chief supporters are rich Roman Catholics who have been willing to put millions back of Mr. Smith. Their outstanding leader, Mr. Raskob, was formerly a Republican. This fact has caused millions of Democrats to regard his interest in Mr. Smith as one not based upon historic Democratic Party principles. It is stated by outstanding members of both parties that the continuance of the tactics now practiced by these backers of Smith would mean a new line-up in national politics. This would mean a Roman Catholic party in this country such as already exists in many European countries.

Some of the old-time legislators in Washington are of the opinion that certain of the substantial leaders of the Democratic Party know that it cannot succeed in a national election if Smith is nominated for the presidency in 1932, but are willing to tolerate his backers' plans for the present because of the liberal financial contributions the latter are making to carry on the party campaign. Not in years has the Democratic Party had the funds to carry on such active propaganda as they are now promoting from their national headquarters in Washington. The possibilities of the future to which the present suggestions of the Smith backers point may be left for future development without further discussion at this time.

But what about Senator Copeland? The plan suggested is to entice him, upon his return from Europe, to accept the program as indicated, with the assurance that he will be appointed head of a proposed New York City sanitation commission at a salary of \$25,000 a year. The moves necessary for this scheme are that Mayor Walker appoint Dr. Copeland to the chairmanship of the commission, and then Governor Roosevelt, who has twice nominated Smith for the presidency, would this time appoint him Senator. The way the Tammany politicians figure it is as follows: They will buy Senator Copeland by offering him a \$25,000 job in place of his \$10,000 position as United States Senator, to the end that they can play their political game. Some who still believe in the Senator's political integrity do not believe he is an Esau who would sell his birthright for a monetary mess of pottage. If he is such, then Mr. Smith in the Senate in place of Mr. Copeland would mean no loss to that body.

It is to be sincerely regretted that such deals are ever even considered in connection with a legislative body which has the destiny and well-being of the people of this nation so largely in its care. That citizens with Christian conscience and moral conviction are the only hope of a great democracy is increasingly evident as this nation grows richer and political positions become more potent. One often wonders if those who make up the great body of Christian citizens realize their re-

sponsibility to their country and their fellows. To express by ballot or petition one's moral ideals as based upon his honest religious convictions is as truly a Christian duty as is giving for missions or succoring the poor. To do one and omit the others is to fall short of a Christian's opportunity. To keep the social and political order righteous and clean is far more constructive from a Christian standpoint than to endeavor to alleviate the sufferings and wrongs which Christians' abstinance from public duty entails.

Personal and General

—Miss Elaine Juanita Dean completed her work for the degree, Master of Arts in English, at Ohio State University, August 30, 1929. Miss Dean was salutatorian of her class at Dunbar High School, Washington, D. C., and is a graduate (*magna cum laude*) of the class of '26 of Howard University. She is a member of the Delta Sigma Theta Sorority; is the daughter of the Rev. and Mrs. W. H. Dean, of Pittsburgh, Pa., and is a teacher of English at Virginia State College, Petersburg, Va.

Woman's Column

Dear Co-workers of The Woman's Home Missionary Society of the Mississippi Conference: The missionary year of 1928 and 1929 has closed and left us far from the goal. It is quite a burden to know of the fall-off. The districts reported as follows: Brookhaven, \$120.61; Gulfside, \$48.08; Hattiesburg, \$171.26; Jackson, \$141.05; Vicksburg, \$6.20; Meridian, \$36.35; total, \$523.55. We received cash credit from national treasurer for \$500.45; voucher credit for \$70; total credit for Mississippi Conference, \$570.45. Now that the new year has begun, let us begin with it. September and October are dues-paying months. We are asked by the national body to do our bit in paying dues because of the great need of money for the opening of school and other institutions. Our most worthy corresponding secretary, Mrs. W. P. C. Morrison, should be leaving soon for the national convention to be held in Grand Rapids, Mich., October 9-15, and much of her railroad fare is yet to be raised and sent in. We humbly ask the societies that have not responded to do so now, or not later than September 30. The amount asked for is \$3 from each society. Please do your best. Your best might not be but a part of this amount, but do your best. Our pastors do not get credit on their Annual Conference vouchers for the money sent to annual convention for Contingent Fund, including expense of convention and national delegate's expense. But we do get credit for it all as a Conference. So why should we care? We as women have a big job before us, and we know it. We also have a great God back of us to help us through. We pray that

(Concluded on page 752)

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THE METHODIST BOOK CONCERN

Vote Solidly for Central Conferences

BECAUSE we are satisfied that the proposed constitutional amendments, voted so overwhelmingly by the last General Conference, are a distinct advance toward more concrete realization of the Kingdom ideal of Christian fellowship within the Methodist Episcopal Church, we call upon all the members of our fall Conferences, both Annual and Lay Electoral, to vote solidly for these amendments. Let there be not one dissenting vote when the count is taken and the returns made.

The church asks this kind of a vote to strengthen her hands and to facilitate her efforts in this beginning which she is making now to pervade our Methodist machinery throughout with the spirit of Christian democracy.

Before submitting the Central Conference amendments to the several Annual and Lay Electoral Conferences for their approval, General Conference thoroughly and exhaustively considered every detail and implication of the new departure. This proposed adaptation of old Methodist machinery to new demands made by our changing times was not done hurriedly or with mental reservation. Twenty-five hand-picked men, including eleven from foreign fields, selected by the General Conference, gave days of deliberation and prayer to the proposal. Having themselves then given unanimous vote thereto, the commission brought it to the more than eight hundred delegates of the General Conference for final consideration. Of 830 delegates present and voting, 766 voted for the first and, of 774 voting on the second amendment, 768 voted affirmatively.

It is clearly evident that the church, as represented by its official leaders comprising the General Conference, muchly believes in and desires that the Central Conferences shall become a fact of our future Methodist machinery and polity. It therefore asks that the requisite two thirds of the members present and voting in the current fall Conferences give these amendments the vote necessary to make the fact of Central Conferences operative in our foreign denominational dependencies. Since the church is willing to grant it to them, and since our foreign groups want it, we assume that our colored Conferences will not stand in the way of the church in her plan of adaptation to meet the imperative and legitimate human needs of our brethren beyond the seas. History must not record us as obstructionists to normal processes of progress or to legitimate human aspirations for self-realization.

Less than anybody else can the Negro withhold his sympathy and co-operation from aspiring groups. He must be calloused of heart, indeed, if his centuries of struggle upward toward the level of opportunity have not begotten in him the urge and the will to assist others into larger realization and surer possession of those virtues and goods, material and spiritual, which constitute civilization and progress. Our votes must never be withheld from fostering any social process which leads to

enfranchisement and advancement of other folk into that glorious liberty vouchsafed by the Son of God, whose only credential was the truth which makes men free.

As is the case with all protectorates and the like, ecclesiastical super-authority has become distasteful. Quite in keeping with the spirit of the times, our Methodist mandates have become an anachronism. It is an inescapable aspect of the nationalistic spirit rampant in our world to-day, that Christians in Africa, India, China, should be intensely desirous of directing their own church life, of determining their own inter-group policies, of selecting their own group leaders. The history of the Christian church discloses that the form of the church in all periods has but reflected the political structure and processes of the society which fosters it. But more deep-rooted even than social forms is this urge to group realization. It is of the very genius of the vital expression of a people.

One group's choice of leadership for another group, though easily feasible, is never desirable, nor proves finally successful. Whether in politics such a procedure is attempted, or in church, the fact holds good that the soulful response of a group is seldom freely given except to leadership of its own choosing or hearty approval. It can be put down as one of the maxims of successful administrative economy: "The people know their man." That is, they know whom they want; with and for whom they will work creatively. They may not always succeed with him, because other factors often enter the equation. On the other hand, given their man, the largest essential factor has been supplied in disposing them toward attitudes of accord and cheerful endeavor. The man they want is the one essential factor to be calculated in contemplation of group success.

This fact the Congregational Church has recognized. Its work in China has been officially entrusted to Christian Nationals there. This fact the Methodist Episcopal Church has recognized; and authorization through the amendments now to be voted on by the fall Conferences is sought to place our Methodist work abroad into more harmonious working relations with that local field and constituency. Our colored Conferences will embrace gladly this opportunity to aid the church in thus contributing to the self-respect of our brethren beyond the seas, whose insistent plea at the Kansas City General Conference swept eight hundred delegates into a pandemonium of sympathetic approval. Annual and Lay Electoral Conferences, voting on the amendments up to date, likewise have given them most enthusiastic endorsement. Of the total ministerial body of the spring Conferences, practically ninety-five per cent have voted approval; of the laymen voting up to date, about ninety-eight per cent, nearly all, have concurred in the Central Conference amendments.

For our colored Conferences, what remains but to give the proposed amendments a solid vote. Let it not be said that considerations of racial selfishness influenced

us against voting "yes." It must not be hurled into our teeth by other struggling groups that since we got what we wanted at Des Moines, we have lost interest in the issues of well-being as they affect other less fortunate groups. If the Negro needs racial leadership of his own, do not the Chinese, Indians, and other groups experience the same need in the church? Benefitting ourselves by the principle of supply and demand, let's assist others in procuring similar benefits for themselves.

Neither must we create an atmosphere around us and an attitude of suspicion toward the church as though our foster mother were bearing to her Negro children Greek gifts. It would be extremely unfortunate for such an attitude to be cultivated on our part. The Negro in the Methodist Church must not be a chip-toter. Suspicion deadens initiative and is destructive to loyalty. Methodism has proven in most conclusive fashion, by all tokens of service and sacrifice, her fealty and faith toward the Negro. If more than a century of such unstinted and prodigal devotion to the most vital interests of a group has not kept down our suspicions of the motives and movements of our church, what further sacrifices within the bounds of reason could we ask of her?

Unfairly, some few have dragged into consideration of the amendments the question of racial status within the church in the United States. To do so is an inference unwarranted by a single word or implication of the amendments, or by any facts we have found anywhere disclosed. It must surely be distressing to live in the realm of such fetid fears. They who do so must be numbered among those who are not "at ease in Zion." And of what avail would such fears be? If the big Methodist Church wants the Central Conference amendments, she will (in fact, has practically done it already) vote the proposition anyway.

The merits of the case and the circumstances dictate the wisdom of a solid Negro vote in the affirmative. The manhood instincts of the Negro dictate likewise the wisdom of concurring in the overwhelming majority desire of the church in her effort to adapt herself for more satisfactory service to the constituent groups which in the near future will make up our world-wide Methodist commonwealth. Practically every one of our spring colored Conferences has voted for the Central Conferences; now let our fall Conferences swell the chorus, giving one certain sound for that which the church wants—Central Conferences.

The South Finding Itself

WE WONDER if the following incidents are suggestive of the direction in which the social winds are blowing, or are merely negligible gusts in the everyday current of inconsistent happenings in the South?

Riding the other day as a passenger on the Birmingham Special, just before we reached our destination, we were approached by the courteous conductor, who requested, as is the custom, our identification check. On being handed it by me, he replied in genial vein: "I am glad to have you as a passenger on my train." To every other one of the score of passengers in the crowded coach he made similar utterance.

I said to him, as he was hurriedly retiring through the coach, "We are more than delighted to ride with such a conductor as you." This remark evidently was a challenge to his more extended conversation. For, despite the haste necessitated by our arrival now at the terminal, he paused and snatched a moment to make this reply: "It is my custom, sir, to treat everybody with due respect, regardless of who they are, in all of my dealings with men of every race. Your presence on my train was really a pleasure to me."

Such uncommon courtesy jolted me into thinking as to the why of it. It is but natural that surmisings would begin, as we discussed it among a handful of similarly surprised passengers who, like myself, had noted this remarkable manifestation of courtesy in the South. Someone, speaking up, said, "I guess the railroads are courting good will because of the increasing share of their traffic being taken by the public buses and private automobiles."

At the same time, others gave as explanation, and we think these last were right—at least they expressed what I think was the case: This conductor was one of an augmenting number of that better type of Southerner who dares to see men otherwise than through the goggles of sectional tradition and racial prejudice; who see men as essentially similar personal units in a great mass of hu-

manity entitled to the ordinary human consideration which society should give to all men despite the accidents of birth or race. This man simply ventured to be a real gentleman across conventional and racial lines.

The other incident which jolted us was an item of news by the Associated Press. It reported that a certain aristocratic social club of Atlanta refused to act favorably on the application of a high official of the Ku Klux Klan for membership in the club. Desirous of verifying the report, I waited until I had business subsequently in Atlanta in order to ask a friend of mine there whether the report could be substantiated. He said it was true, and that it was the club's method of discrediting and repudiating the Klan and the ideals for which the Klan stands.

I set up another series of surmisings in regard to this, as in the case of the courteous conductor above mentioned. "Maybe after all," I thought, "this was a personal affront, based on *persona non grata* reasons." But my further investigations assured me that the action of this exclusive social club of Atlanta was due to the discredited influence and waning estimate which happily the Klan is now experiencing in the very cradle of its birth. A rather undignified, though philosophical saying, this, "Chickens come home to roost."

Both these incidents are illustrative of the integrity that is struggling to find more general expression in the South. There is a better South. It is the flowering forth from such seeds of social good will as are being sown by such fine spirits as the Egans, Alexanders, Durhams, Dorseys, *et al.* May their tribe marvelously increase!

It is our own mature conviction that rare souls in the Southland are trying to relate in a practical way to human relations the teaching and spirit of the Christian gospel. Though these are far in the minority, they are nevertheless bearers of that leaven upon which we must depend for the leavening of the social lump.

The Contributing Editor's Page

Discrediting the Peace Work of the Churches

"WHAT is the meaning of recent attacks on the church bodies, noticeably the Federal Council of Churches?" is a frequent inquiry. When the young lawyer asked the older lawyer what he should do when he had a weak case, he answered, "Abuse the attorneys for the other side."

The issue at the moment is the President's effort for naval reduction. Among his most determined opponents are certain rear admirals and their subordinates, both retired and active. The church bodies in general and the Federal Council in particular have been the objects of bitter criticism because they are regarded as largely responsible for the almost unanimity of opinion which defeated a so-called "Big Navy" bill, which would have nullified before the world the influence of the United States in connection with the Kellogg Pact.

The big navyists have a desperate case. The churches are against them, public opinion is against them, and their commander-in-chief is not swayed from his course by their outcries.

They cannot openly and directly oppose the lead of the President, and so they follow the indirect method of seeking to discredit the forces that are on his side. They have a hopelessly weak case, and they abuse the attorneys for the other side.

Possibly they might have some effect were it not for their stupidity and their misguided reliance on popular credulity. They seek to stir up ill-will against Great Britain on the ground that a former president of the Federal Council was born in England. They make the false assertion that an Englishman is furnishing money to the American church forces (awhile ago it was Russia that was helping the Christian churches of America); a rear admiral visualizes Great Britain as the next nation we must be prepared to fight, and another retired admiral solemnly avers that of course naval men should determine our political procedure in the present juncture of affairs.

The time has come to let these gentlemen and others like them know that their criticism of the churches and of the Federal Council for their part in promoting peace is pointless and quite beside the mark.

They need also to be told that if they directly or indirectly attempt to defeat the efforts of the President for the peace of the world they are performing a disservice to our country.

They are not getting anywhere by abusing the attorneys.

Fire and Fearlessness

IN Professor BUNDY's "The Religion of Jesus," the author says that in John the Baptist "we have before us a genuine prophet and a real revival of the long lost prophetic fire and fearlessness."

Fire and fearlessness. That is a great combination. Whenever it is found in a human personality something is bound to happen. It confers upon a man that indefinable power that moves human wills to the obedience of the heavenly vision within a humdrum world.

Fire and fearlessness—if they are not possessed may

they be acquired? If they have been lost can they be regained? If they are present but running loose, uncontrolled by factual thinking and by being geared into practical purposes, can they be made productive?

Prophetic fire comes only with deep personal conviction of the truth of some vision of duty, some gripping of the soul by a principle for which one is willing to die, some complete surrender to a cause which arouses all the latent loyalties of a man's nature. It is quite different from those familiar emotional explosions which leave behind them nothing but a fading trail of colored light.

Fearlessness comes only from complete assurance as to the reality of God, his presence in the human struggle, his active interest in the defeat of evil and the triumph of love.

The pulpit needs a revival of these prophetic qualities. Yes, but so does the pew. Church members without any consuming passion for Christ and the highest welfare of humanity have not yet found anything in their religion but a cloak of respectability for colorless lives. With more fire and fearlessness in the pew the preacher would be kindled and emboldened to undertake a leadership which would lift the Church out of the ruts of convention and formalism.

With fire and fearlessness in both pulpit and pew the impossible may still be accomplished and the Church enter upon a new period of vitality in both experience and service.

D. D.

A Song For New Days

By Thomas Curtis Clark.

Passing the days of old!

Dawning the age of peace!

War's bitter tale is told,

Reason has brought release,
Freedom shall come indeed—

Freedom from craft and hate;

No more shall giant Greed

Pilot the ship of state.

Glory of kings and lords

Fades in the new world-dawn;

Rust on a million swords

Tells that the night is gone.

Dreamers may now return,

Builders may ply their trade;

Now may hope's altars burn,

As the new world is made.

Is our high dream too fair?

Shall we not weave our songs?

Shall we still court despair,

Seeing the world's great wrongs?

No, we shall dream and sing,

We who have wept from birth;

Winter is past; Love's spring

Dawns for a strange new earth.

Our Social Creed and Rural Life

By William E. Beckett

Pastor Methodist Episcopal Church, Alto, Michigan

THE social creed of the church, translating the social and spiritual ideals of Jesus into agriculture, sets forth seven points. They are so interlocked that they stand or fall together; and some of them are here selected for emphasis, not because they are more important than the others, but because, at this time, they seem particularly to challenge the church to supply inspiration, incentive, and purpose, that threatening disaster be avoided and a righteous social order be created.

The points cited are from the Social Creed, 1928 Discipline, paragraph 597, section 2, subdivision 3.

"(a) That the tiller of the soil shall be encouraged in his efforts to own the land he farms, and society be protected by efficient production and conservation of fertility."

Shall we have peasantry? Some answer that we shall not because American rural life is fortified against it by the independence and individualism of the American farmer. But are not those characteristics just the ones that may make peasantry, or its equivalent, come easy in this complex, high-powered age? The more the farmer asserts his independence, the more apt he is to be caught in the commercial system that reduces individuality to zero. The farmer must learn how to be himself in a co-operative world.

In this area (Alto Parish) most operators are owners. The rural exodus reduced the population sixteen per cent from 1910 to 1920. Those who left were nearly all under forty-five years of age. The result is a community of

old age out of all normal proportion. Another decade will bring a sweeping change of farm occupancy. Who are the newcomers to be?

In the meantime, the modern industrial system, with all its boasted efficiency, discards its workers as a comparatively early age slows them up, without adequate means of support for the rest of their lives. Their drift to the country has now begun. The extent has not been determined. It is sure to increase. It is entirely in keeping with the conscience, temper, and

method of modern industrialism to make agriculture the dumping ground of its derelicts, where they would live in a state equivalent to peasantry.

A review of the editorial comment of the city newspapers, touching the movement of population from country to city and city to country in 1928, reveals that their only concern is that the food supply of the city be not endangered; and that they interpret it only as a matter of people moving about making choices of occupation. But it involves vastly more than that. It is known that youth are going to the city; that the hunger of the city industry for profit demands the cheap labor of children and a constant stream of vigorous youth from the country. And the interest of agriculture demands that a searching inquiry be made to determine whether rural life, in 1928 for example, is trading 1,960,000 choice youth for 1,362,000 outworn folks from whom modern industry has taken youth and vitality and then cast off as no longer able to keep the pace of its desperate grind.

A Christian Rural Life

Certainly the ideal set forth in paragraph (a) cannot be fulfilled with that kind of a population drift. In centuries past the church has lent itself readily to making peasantry endurable; but the church to-day must supply the moral dynamic that will make peasantry impossible.

"(c) There shall be every encouragement to the organization of farmers for economic ends, particularly co-operative sales and purchases."

Acknowledging that the extension of co-operative marketing is essential to a Christian rural life; and declaring the duty of the church to give encouragement to the method; and believing that, whether the church encourages it or not, there will be increasing co-operative activity among farmers, and a growing rural solidarity in business and politics, we must inquire, Will the co-operation be for profit, for power, or for the good of humanity? Is it not true that the first aim and motive of co-operation is profit, in the average mind? And this is the age that profit, like a barbarian of old, rides rough shod over the world. And if profit is the mastering motive, rural life may be organized for co-operation and be as destructive of the ideals of Jesus as any ruthless power ever loosed in the world. Co-operation is individual freedom expressing itself in related effort for the service of humanity. To that end the church encourages the organization of farmers for co-operative marketing; but with a co-operative morality that is Christian in purpose and method.

"(e) That special efforts shall be made to insure to

the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home."

We acknowledge that a larger share of the nation's income is due the farmer, and that it may be gained by co-operative enterprise. In this clause are enumerated well-tried good-life institutions. Rural life has a right to such a share in the nation's income as to enable rural people to have their own institutions—social, religious, and educational—supported by themselves and financed by their own money. But these institutions are not going to be the automatic results of a more profitable agriculture. The church holds them to be indispensable to the good life of persons; and it must convince folks of their desirability, and exert itself that the provision for better character-building institutions become the dominant motive for a more profitable agriculture. The right end needs to be in view from the beginning, lest a more profitable agriculture follow the vicious circle of the Old Fool's Merry-Go-Round, to get more money to buy more land to raise more corn to feed more hogs to sell to get more money to buy more land, etc., until the head swims.

"(g) There shall be the fullest measure of friendly, reciprocal co-operation between the rural and city workers."

There is danger of this clause being interpreted as an encouragement to a combination of farmers and city laborers in a class struggle against the rest of the folks. Surely that is not what is meant. But it is a concrete statement in a brief text, that the creation of a social order based on the social and spiritual ideals of Jesus cannot be realized without the fullest reciprocal co-operation of rural and urban people.

It means that rural and urban life are so entwined about the whole of life that one cannot be Christian without the other. There is a stream of life flowing through both like the blood through the veins and the arteries. If the blood is diseased in the arteries, it is sure to be diseased in the veins. The aim of the church is to make Jesus regnant in total life; and to do that there must be a combined and mutual attack upon the evils of our world by rural and urban people co-operating, with sympathy and understanding.

A case in point. The problem of agricultural economic welfare cannot be solved, nor an attempt be made to solve it, without consulting urban life in its entirety. Just now rural people are thinking of relieving their situation by Government assistance in handling surpluses. But has all urban life been consulted in determining that there are surpluses? Have we consulted the children on the back streets of the factory centers about this matter? Would not Jesus have consulted them before He consulted the money changers? Dare a Christian social order conclude that there is a surplus of food in America until there is ample proof that there is more than enough to sustain a good life for everybody? Is it Christian for us to think in terms of surpluses of food while the families of thousands of men, able and willing to work, are hungry? And if, after consulting all the facts, too much food is not found, then certainly the fault is not in the over-



production of food supplies; and the remedy lies elsewhere than in the manipulation of great quantities of food supplies for the purpose of price fixing. When we speak of a surplus of food, do we mean the amount there is over and above enough to sustain the good life for everybody? Or do we mean that part of the

total food supply which, under the present profit-seeking system of industry, cannot be put on the plates of hungry families at a profit? This clause helps us to define our terms, and shows that there is a definition of such a term as "food surplus" that is Christian and one that is pagan. The clause determines the line of inquiry that should be made to correct the maladjustments of rural urban relationships, namely, by consulting the requirements for the good life of all, both rural and urban people.

Competition

The competitive system has not yet demonstrated that it can keep up without a substantial portion of the world for the exploitation of the profiteer. Domestically, "It has denuded and disemboweled a continent." It has taken the fertility from virgin soil and massed its value in metropolitan banks. It has taken millions of young men and women, grown to maturity, educated and cultured at an enormous cost to rural America, as the human stuff that makes the wheels go round, without acknowledging any debt. Pastors of urban churches, whose membership consists largely of country-made folks, are acknowledging the obligation, but up to now have shown scant resourcefulness when it comes to finding a method of balancing accounts. The indictment is not against the city nor its institutions, but against the system that makes all men do wrong, the system that does battle under the flashing banner upon which is emblazoned "*Competition*." The word carries as its essential meaning, snatching the prize from another.

American rural life has just learned to sharpen the pencil and make out a balance sheet. There are deep currents moving near its center. A prize-snatching ruralism, organized for battle, would bring this economic order down, a smoking Babylon. And right there is where the social creed of the church takes hold. In the ideals of Jesus, the good life is not to be had by snatching it from another.

Urban congregations may be wiser; but many rural church people think the social gospel is covered by the program of parties for young people, athletic games for boys and girls, and picnics for everybody. They do not know that the social gospel undertakes such hazardous crusades as the dethronement of Mammon and the banishment of Mars. They do not understand that it seeks to organize all life in such a way that the farmer can practice Christian lovingkindness to the poor child of the metropolis, whom he has not seen, as he can to the child of his next neighbor, whom he has seen. The good news of the social gospel is based on faith, hope, and love, believing that these spiritual forces have the power to organize life, that the work of the world shall be so done that every man may secure the essentials of the good life without hurting his fellow man.

"A Christian Saxon American"

By Harry M. Chalfant

Editor "American Issue," Pennsylvania Edition

SOME years ago the legislature of Pennsylvania passed a law setting aside September 28, or the school day nearest thereto, as "Frances Willard Day." The law authorizes teachers of the public schools to use a part of that day in commemorating the deeds of Frances Willard and in writing on the hearts of the children some of the great lessons to be gleaned from her character and work. On that date this year occurs her ninetieth birthday. She has been dead almost a third of a century.

Having studied her life and work anew in preparation of special material to be used by teachers, I am tempted to recall for the meditation of other folks some of the challenging events of that life. Moreover, it seems most appropriate to me that this should be done at a time when we are having to fight over again many of the battles in which she engaged with such telling effect.

Frances Willard was a successful educator, a convincing speaker, a skillful parliamentarian, and a writer of notable ability. But her place in history is due primarily to none of these things. Posterity remembers her for her genius in promoting the temperance movement through the development of the Woman's Christian Temperance Union. This unique organization, tested by the simplicity of its methods, by the purity of its motives, by the intensity of its zeal, by the scope of its activities, by its power of endurance and rejuvenation, is without parallel in history.

Miss Willard entered it at the beginning as president of the Chicago Union. She was immediately made corresponding secretary of the national organization and at once began a life of great activity on its behalf. In 1879 she succeeded to the presidency. Four years later her leadership produced the World Union. In the pursuit of her labors she traveled extensively in all parts of this country and in lands afar. She spoke almost daily. She wrote and published a vast deal of literature on the whole problem of temperance and prohibition. This was her program for twenty-two years.

Consider the reach of her life in just one particular. Very early she discovered Mrs. Mary H. Hunt, of Boston, a woman deeply interested in instruction of scientific temperance in public schools. That talented woman was promptly placed at the head of the Scientific Temperance Department. As a result of their united labors, laws were written on the statute books of practically every State, authorizing continuous instruction in the public

schools as to the results of alcohol on the human mind and body. No statistician ever lived who could calculate the measure of good accomplished in this way—the millions of lives saved to sobriety that might otherwise have been drunken; the millions of homes affected; and, perhaps greatest of all, the major place this work had in leading to the adoption of prohibition as a governmental policy.

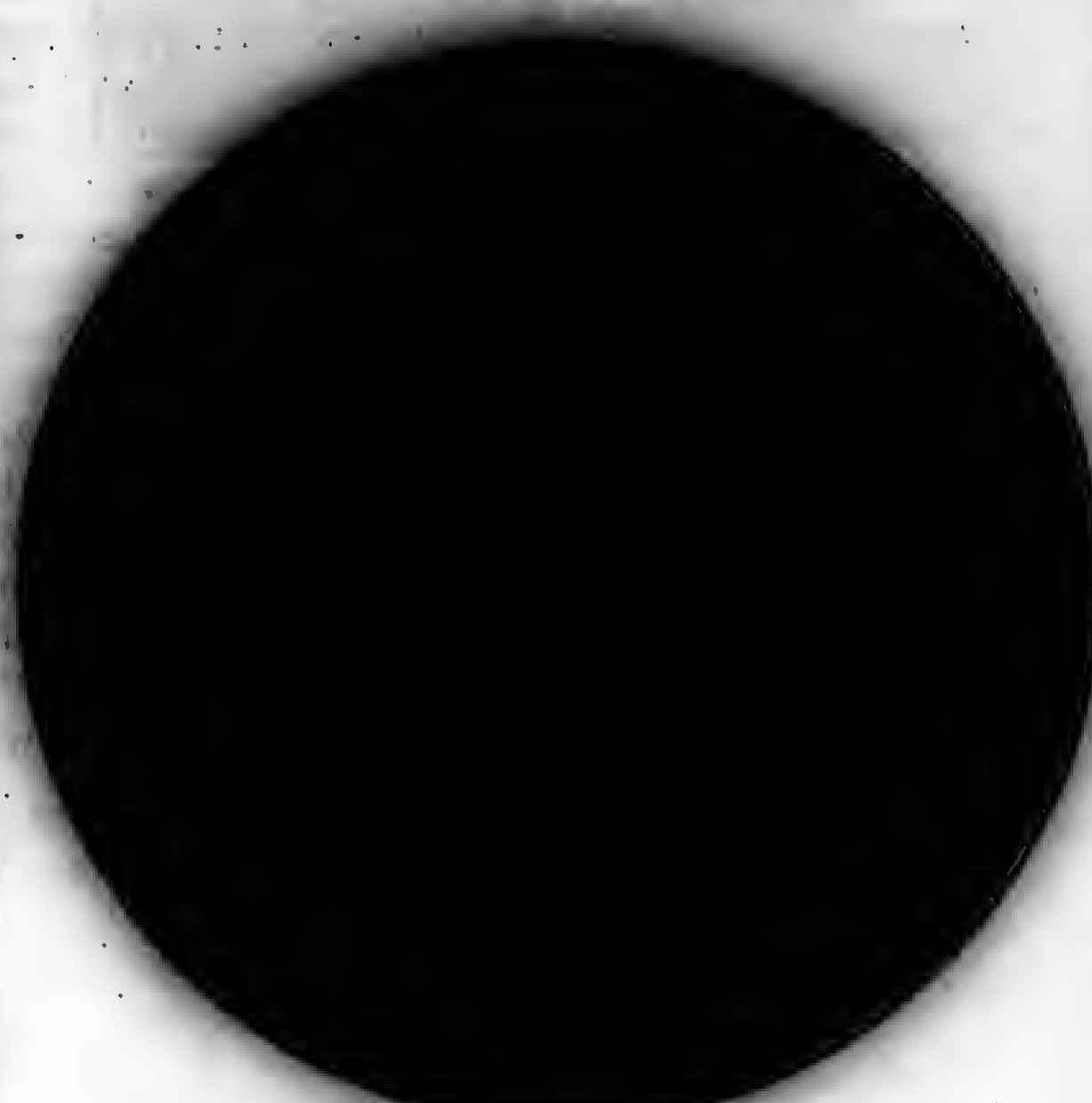
Her Life Work

The Master Architect must sometimes adopt radical methods in shifting His workers. This is due either to their inability to hear the still small voice or their unwillingness to obey it.

Frances Willard did not voluntarily resign her position as dean of women at Northwestern University that she might take up the work which has made hers a household name. She did not agree to become president of the newly organized Woman's Christian Temperance Union of Chicago until she had been rather violently shaken out of her deanship at Evanston. Briefly the situation was this. In her brilliant career as a teacher she had reached the presidency of the Female College at Evanston. A year later it happened that the authorities of that institution decided to merge it with the newly organized Northwestern University, and the president of the women's college became dean of women in the university. At the end of her first year in this new position there came to the university a new president, Dr. Charles H. Fowler. He was a youthful and brilliant minister whom she had known in years gone by. In educational affairs he was a novice as compared with her.

She was a strong advocate of student self-government and of throwing responsibility for moral and religious conduct more largely upon the girls themselves. On this and other vital matters the dean and the president were widely apart. Realizing that harmony would be a practical impossibility, she sent the board a letter tendering her resignation and asked that it be accepted immediately. She went from that meeting with a bleeding heart. Earnestly devoted to the best interests of the young women who had come under her care, she was reluctant to separate herself from them. But she had a profound conviction that this was the only course for her to pursue.

After this episode, there came an invitation from Dwight L. Moody to assist in one of his campaigns in Boston. In discussing the matter, he one day asked her this question: "What was the trouble between you and Doctor Fowler at the university at Evanston?" To his



FRANCES WILLARD

inquiry she promptly replied: "Doctor Fowler has the will of a Napoleon and I have the will of a Queen Elizabeth; when an immovable meets an indestructible object, something has to give way."

Several months after quitting her university work, Miss Willard attended in Chicago an evangelistic meeting conducted by a wealthy Philadelphia layman. In the course of a conversation she told him of her experience at Northwestern and expressed the feeling that she had been dealt with unfairly. Nor did she conceal the fact that she had never felt a forgiving spirit toward her opponents. The evangelist gave her some sound advice. He urged her to go back to Evanston and hunt up every one of the college authorities toward whom she had entertained ill will, to shake hands with them, to assure them that the hatchet was buried, to ask their forgiveness, assuring them that through all the remaining days of her life Northwestern would have her sympathy and best support.

She took this advice and afterwards declared that that visit was one of the happiest experiences of her life. It fortified her for future service. She was destined in the coming years to be brought face to face with the vilest of slanders and wildest of accusations. These she was able to meet without any spirit of resentment or hatred toward those who villified her.

This woman, destined to play so large a part in her country's history, did not come to her place of power and influence without thorough preparation. She had not only the advantage of the best schools of that day, but there was also the preparation which proved so well worth while in thirteen years' experience as a teacher in various kinds of schools. Added to this, she had been given the opportunity of travel and study abroad for two and a half years, an opportunity which had come to her through friendship with a young woman whose acquaintance she made one night in prayer meeting. This was Kate Jackson, whose father generously financed the trip for both of them.

Tolerance

When Miss Willard was assisting Moody in his Boston meetings, he became peeved over her tendency to use so much of her time and strength in addressing temperance meetings. One day he saw that she was advertised to speak at such a meeting in one of the suburbs and that on the program with her was Mrs. Mary A. Livermore, famous lecturer and Unitarian. The evangelist was sure it was a mistake for one of his workers to appear on the same platform with a person holding religious beliefs to which he could not subscribe. Miss Willard listened obediently to his appeal and withdrew from that particular program. After that campaign was finished she informed him that she would be unable to continue in his work. She held that it was her duty to ally herself with the representatives of any religious faith, so long as they were persons of unquestioned moral standing, in promoting temperance reform. Henceforth she refused to raise any question concerning the religious beliefs, race, sex, color, or nationality of anyone who was ready to help her promote the cause she loved.

Soon after her election as president of the national organization, plans were made for visiting the great denominational meetings with the hope that she might be heard in a ten-minute speech of greeting. All went well and she was received with greatest cordiality everywhere

until she came to the General Conference of the church of which she was a member. That body was meeting in Cincinnati. One of the delegates, upon learning her wishes, promptly proposed a resolution asking that she be heard for the time suggested. Instantly there was opposition. It was led by a young minister from New York, Dr. James Monroe Buckley. He deemed it very imprudent that a woman should be permitted to take the platform and address this group of men. They did not all see alike. The debate waxed hot. In the course of an hour or two they reached a vote and approximately two-thirds of the delegates voted for the resolution to hear her on the following day.

However, Doctor Buckley was not willing to yield to the majority rule and announced that as a matter of principle he would exhaust all parliamentary usages before she would be permitted to speak. Miss Willard sat in the visitors' gallery and listened to the entire debate. When the General Conference was ready for business the next morning, the secretary read a letter from her in which she thanked the delegates for the opportunity accorded her, but expressed regret that her request had used up so much valuable time and created such antagonism. She asked, therefore, to be excused from appearing before the body. It is interesting to note that she appeared eight years later at the General Conference in New York a full-fledged delegate with all necessary credentials.

World Vision

Frances Willard had a world vision. To her the modern prohibition movement was not a matter for any one nation, but concerned all lands. Therefore she early sought to extend the work and influence of her organization to other countries. One of the results was that she made frequent trips to England, and in that country was always received most graciously.

Upon the occasion of one of her latest visits to London she was invited to address a meeting arranged in her honor in City Temple. More than one thousand people were present, including many of England's foremost statesmen, philanthropists, educators, and literary lights. This happened at a time when there was dangerous friction between Uncle Sam and John Bull growing out of some matter having to do with one of the South American countries. Her address demonstrated that she was not only tactful, but that she was a physician of rare skill in treating an international sore spot. She was an agitator of unusual force, but on that day everyone recognized in her the diplomat. She captured her English audience quickly and easily, and thereby made a great contribution to the preservation of the spirit of brotherly love between the two nations. One of her striking statements was this: "I am first a Christian, then I am a Saxon, then I am an American, and when I get to heaven I expect to register from Evanston."

Francis Willard was controlled by strong emotions. Perhaps it would be more accurate to say that she was a woman of strong emotions who was always in control of them. She had wonderful skill in stirring the souls of her hearers. Once when she was speaking in Boston a young Harvard student went to the meeting.

"Did she cry much?" asked his cynical father when the boy returned home.

"No," said the young man. "She didn't cry any more about the woes of intemperance than Emerson would have done. No, she didn't cry, but all the audience cried, in-

cluding myself; and you would have cried about the things she spoke of if you had been there; and you would have cried because she did not cry."

However, it was a rare occasion when she used her power to bring her audience to tears. Henry Ward Beecher, who often invited her to speak from his pulpit, described her as having "the alliance of a clear head with a warm heart." Discussing her extraordinary appeal as a public speaker, he said: "I always feel that she might inundate the whole assembly with tears if she were not so wise; and that she might take us to the heights of reasoning where we would all freeze to death if she were not so kind."

"Fused"

There are men and women possessed of numerous strong points, but unable to succeed because they fail to make their varied talents work in harmony. They remind one of the teamster who has four good horses, and yet cannot haul any considerable load because of his inability to persuade his horses to pull together. Miss Willard was not only a clear thinker, but completely self-possessed when on her feet before a great audience, giving that audience in the most forceful language the best thought that was in her soul. Not only was she a genius in public speech, but in talent for organization she had no superior among the women of her day. In addition to

these achievements, she was deeply spiritual in the very best sense of that expression. She walked with God. She had intimate acquaintance with His Son. She moved under the impulse of His Spirit. Moreover, she had unmeasured capacity for making, developing, and holding friends. The beauty of her friendships, the fervor of them, the stability of them, was nothing less than marvelous. And then she was able to take all these elements of strength and work them as a successful driver handles his team. It was this rare combination that led the poet Whittier once to say to her: "Thee might be only a bundle of good qualities if thee had not been fused."

They have carved her likeness in marble and placed it in Statuary Hall in the Capitol at Washington, the only woman ever thus honored. They have given her name high place in the Hall of Fame in New York. But no one need travel to those cities to see a more lasting monument than either of these. Scattered throughout this great land, and even in other lands, there are innumerable better homes, there are millions of individuals whose deeds

are more worthy, whose thoughts are nobler, and whose lives are happier because at some time or other they have felt the touch of her hand, and eaten the fruit of her labors. Yea, behold a great nation with the bonds of legalized rum broken asunder, and a grateful people bestowing upon her the major meed of praise!



Gathering for Another Flight

By William L. Stidger

We are just a flock of bluebirds
Gathering for another flight;
Singing over hills and valleys,
Swinging through the day and night.

This the story of the ages,
Man in cycles ever goes
Up through vast and vaster stages
On eternal tides and flows.

From some surging sea's soft singing,
To the warm and friendly earth;
Ever onward, upward winging,
Into human hope and birth.

Up and up, erect, and daring
Every danger, every foe,
Like some star-bound pilgrim faring
Where the vaster vistas go.

Cycle after cycle creeping,
Thus is told the tale of man;
Ever through all ages sweeping
In some great supernal plan.

Flint and fire, levers lifting,
Power from the turning tide;
Lightning where black clouds go drifting,
And Time's thunder-clouds abide.

Turbine, piston, volt, electron,
Wait their exit from the deep,
When the soul of man shall summon
Them their tryst of Time to keep.

Life—and then: God's great Hereafter;
Cycles in the tale of man;
Then a leap of love and laughter
To complete the spacious span.

We are but a flock of bluebirds
Gathering for another flight;
Ever onward, upward, Godward,
Out of darkness into light.

Princess Anne Summer School of Theology

By Dr. F. J. Handy

THE Princess Anne Summer School of Theology held its seventh session—July 23 to August 2, 1929—at Princess Anne Academy, Princess Anne, Maryland. It was the very best in its history from several standpoints.

The attendance of the undergraduates and postgraduates was considerably in excess of previous years. Some of the men lived as far away as West Virginia, and climbed ten mountains by auto; others were compelled to borrow money to reach the school, but they came. The total of all persons attending was one hundred.

The lectures and addresses were of the highest order; the attention to the classroom work, and the thoroughness with which this was done, gave to even a casual visitor the impression that they were observing the work of a well organized school. Cordial greetings were received from "The Troy Conference Summer School," held at Round Lake, New York.

The high points of the session were the lectures by Bishop E. G. Richardson, two of which were given: (a) "Conduct of Worship," (b) "Some Misunderstood Facts of Methodism." At both of these lectures the chapel was filled with the members of the school and visitors. The entire scene was not unlike a regular session of an Annual Conference. The bishop's services were invaluable.

Rev. Oscar L. Joseph, Litt.D., known throughout Methodism for his scholarly attainments, was the guest lecturer. He gave five lectures on the following subjects: (1) How to think and study, (2) Authority and conviction, (3) What are we to preach? (4) How to behave as Preachers, (5) Compensations.

He also conducted a post-graduate seminar on "Pauline Christianity," which was attended by every member of the faculty and a number of other ministers not in the undergraduate school. Total, forty. His visit was greatly appreciated and marked a new era in the life of the school. It was the answer to the problem how to interest the ministers who had completed both their seminary and college work, in the program of the summer school, and especially its post-graduate work.

Other graduate courses were offered by: W. A. T. Miles, in Theology; W. C. Jason, Homiletics.

Other lectures and addresses were given by members of the faculty, namely: Dr. Ernest Lyon, "The Genius, Characteristics, and Contribution of the Black Race to the Civilization of Mankind." Rev. M. Thompson, B.D., "Our Preaching Book Brought Up to Date." Rev. T. H. Woodley, Ph.D., "Preparing for Service." Rev. W. A. Hubbard, "The Preacher's Task." Rev. J. W. Jewett, M.A., "Isaiah the Prophet of Faith." Rev. S. J. Horsey, Ph.D., "The Preacher as an Idealist." Rev. E. A. Love, B.D., "Preaching and Culture." Rev. A. L. Jenkins, A.B., "The Relation of the Undergraduate to the Conference Course of Study." Rev. L. S. Moore, A.B., "The Preacher and Recreation." Rev. D. L. Ridout, "The History of Music and Hymnology."

Eight district superintendents were present, as follows: Drs. Fairfax King, George E. Curry, W. C. Thompson, M. A. Thompson, W. J. Helm, D. W. Henry, to whom D. H. Hargis and R. T. Coates conducted very successful discussion groups on "Parish Problems." The entire student body was present.

The spiritual atmosphere throughout the entire session was very evident. The devotional hour was in charge of Dr. W. C. Jason, whose theme for the ten days was "The Law of the Lord."

These services culminated in a great Sunday service, held at the Town Church, at which two members of the faculty preached, namely: Dr. J. H. Jenkins, of Washington, D. C., in the morning and Dr. C. Y. Trigg, of Baltimore, in the evening. The graduation exercises were held on Thursday, August 1. Dr. Julius S. Carroll, of Washington, D. C., presided; Dr. Jason delivered the address.

The social and recreational activities of the school were given due recognition. The former was in charge of D. L. Ridout, through whose efforts a grand concert was given by the student body. The latter was supervised successfully by L. S. Moore.

The faculty and students through appropriate resolutions expressed their appreciation to the "Commission" and Dr. Allan MacRossie for the hearty support given the school this year, and pledged themselves with renewed effort to advance this part of the "Program of the Church."

Homes of The Woman's Home Missionary Society

By Mrs. Lillie O. Williams

IT HAS been said that home is a place of abode, or residence. It may be adorned with all the elegance that heart can wish, art create, and wealth procure; where pictures by the old masters ornament the walls; where by day the light streams through curtains of richest lace, and by night falls softly from golden chandeliers; where fountains send up their sparkling waters, and where sweet music enchants the ear. Home may be a place

where happiness waits on honest industry; where comfort comes from competency rather than luxury; where the Bible spreads its banquet of wisdom and love, and prayer bears on high the desires of the heart, while praise wafts to heaven the gratitude of the soul through the sweetest song.

There is another home. It may be one of want and wretchedness—one where bare floors, broken furniture,

hard beds, tattered garments, and scanty fare are emblems of distress.

A group of consecrated women came forth from the homes first described to show the lowly sisters in the latter type a more excellent way to live. This group of women were the founders of The Woman's Home Missionary Society of the Methodist Episcopal Church.

This society looked on the Negro women of the Southland and saw their needy condition. They gave of their time, their prayers, their money, and their consecrated daughters to labor and lift us up. While the artist painted beautiful pictures to adorn the walls of the homes of luxury, these noble women were imprinting the likeness of Christ in the hearts of the lowly. While lights were shining through lace in the homes of plenty, the lights of education, industry, intelligence, and Christian influence were finding a place and shining in the hearts of young women through the home of The Woman's Home Missionary Society.

Orphanages, homes for girls, whose wages are inadequate to provide them wholesome quarters elsewhere, are maintained. We have hospitals and dispensaries to care for sick and afflicted bodies; day nurseries, friendship homes to care for young ladies away from home. All these are supported by The Woman's Home Missionary Society. The society maintains a number of homes through

the Southland for Negro girls. These need the hearty support and prayers of the Negro women, especially of the Methodist Episcopal Church. We are fortunate to have one of these ideal homes in our own State, known as the Elizabeth L. Rust Home. God blessed me with the grand privilege of enjoying the Christian influence of that home. It was a place of religious atmosphere. The superintendent of the home at that time was Miss Ella Becker. She was our Bible teacher in the Sunday-school classroom. The industrial work for young ladies in that home was under the direction of two consecrated ladies supported by The Woman's Home Missionary Society. While they were teaching the hands to work, they also gave helpful instructions in religion and morals. Through the work of The Woman's Home Missionary Society we are favored with a deaconess to travel, lecture, and inspire the women of our group. After her days of toil she must have a home. This will be provided by The Woman's Home Missionary Society. The society is broad in its work of mercy and love. It maintains homes for Indians, Negroes, white, Chinese, Eskimos, and others. With this great organization laboring to help build real women without regard for race or color, I feel that it needs our assistance. The Negro women are deeply in debt to the society because we were her first children.

Some Impressions

Of the Epworth League Institute Movement in the West Texas Conference

By Prof. Willis J. King, Ph.D.

ONE of the most unique movements in recent Methodist history is that institution among its young people known as the Epworth League institute. About 150 of these institutes are conducted every year, with a total enrollment of approximately 50,000. This movement, for various reasons, has been taken hold of rather tardily by the Negro membership. For several years it was only here and there that an active institute center could be found, such as the one at Morgan College, Baltimore, or the Wiley "U" in Texas. In recent years, however, there has been a unique development of this movement in the great State of Texas, in that section of the State known officially in our Methodist Episcopal nomenclature as the West Texas Conference.

These stalwart Texans, big in body and adventurous in spirit, are nothing if not original. It is in the very nature of their genius. They refuse to be bound by the conventional methods of procedure. They will dare to do it differently if they are convinced that it can be better done by them in this different way. A study of the history of the "Lone Star State" will be illuminating as to the reasons for this instinct for originality, found among the inhabitants of this great commonwealth. It was inevitable, therefore, that the institute movement, if and when adopted by this group of Methodists, would be subjected to certain adaptations in keeping with their existing organizations and their own methods of conducting them. Other influences, such as their great distance from the "center of things" and the tremendous territory comprising the West Texas Conference, would help in the de-

termination of the character of the institute program for that Conference.

SOME UNIQUE FEATURES

Even the most casual and cursory study of the movement in this territory reveals several distinct differences in the movement here and in some other sections of the church; and these innovations are, very largely, deliberate adaptations of the conventional methods to local situations. First, the unit in this Conference is the district rather than the Annual Conference. This grew normally out of the fact that the district is the indigenous unit for co-operative effort in all our Negro Conferences. Here we have the District Conference and convention, the district superintendent, and the district program. Here was something definite and tangible; something they could tie the new institution to; somewhere there could be placed definite responsibility for its leadership.

A second very unique feature is the character of the institute program. It is a combination of the usual institute program of study and recreation with the best features of the old-time Epworth League or Sunday school convention. The forenoons are given to instruction under capable leaders with textbooks, etc., while the afternoons are devoted to reports from district and chapter officers, and the discussion of some of the practical problems in connection with the conduct of the local organizations in the several charges. The evenings are given over to preaching, for the most part, with remarkably large audiences in attendance. Quite frequently these evening

services approximate the old-time revival meeting, with altar service and appreciable numbers added to the membership of the church.

A third, and rather surprising feature, in view of some things said above, is that the leaders of this movement in the Conference are thinking in terms of an institute program for the whole Conference rather than several isolated district programs. While each district is to develop in its own way, the institute leadership in the Conference moves from one district to the other, serving on the several faculties, and helping in every possible way to give each district the benefit of whatever of talent and experience the whole Conference possesses.

THE DALLAS DISTRICT INSTITUTE

One of the best illustrations of this type of institute was the Dallas District Institute, held at Commanche Crossing, on the Mexia circuit, August 6-11, the Rev. J. H. Childs, district superintendent.

The observant visitor was impressed, first of all, with the physical setting. This was as nearly ideal as it is possible to conceive. The institute was held in a thirty-five-acre wooded park, purchased many years ago by the Negro citizens of Limestone County, and dedicated to the ex-slaves of that county. Here these farmer folk had erected suitable buildings in the way of an auditorium and amusement hall, and had established a tradition of coming together several times a year for purposes of celebration, worship, and jollification. This park, with its trees and buildings and well-lighted and well-kept grounds, was a continual inspiration to the visitor who had anything of the pioneering instinct, and formed a splendid background for the daily sessions of the institute.

Then there was the leadership of the institute: the Rev. J. H. Childs, district superintendent, clear-headed, well-poised, alert to the needs of the district, a respected leader of men; Dr. E. W. Kelly, the able and aggressive dean, pastor of St. Paul (Dallas), experienced in institute work from long years of connection with the Wiley "U," and unusually successful in his leadership of young life; Dr. K. W. McMillan, pastor of St. Andrews (Fort Worth), a pioneer institute leader, and one of the ablest and most resourceful pastors in Negro Methodism; Prof. Timothy B. Echols, that tireless, dynamic professor of religious education in Samuel Huston College, who probably has done more than any other person to further the cause of formal religious training for the young people of Texas, both in college and out.

These and others that might be named represent the leadership on that great district; and as one saw them in action it was impossible not to be thrilled at the inevitable results that must ultimately be achieved in the training of young life in this territory.

The institute program of Bible study, church school and Epworth League methods, missions, and life work service was all creditably carried forward. Added features were the daily vacation Bible school conducted by Miss Sammie Jones, of Dallas, and the evening addresses listened to by tremendous crowds.

In some ways the outstanding service of the week was the "Life Work Decision" service. The address to the class was made by the dean, Dr. Kelly, on "The Need of Divine Guidance in Human Life." He began by reciting something of the early life of the community where the institute was being held, how it got its name, "Commanche

Crossing," from the Indians who used to camp for a few days beside the stream running through these parts as they journeyed on their way to larger centers; the absence of highways and sign posts and guides for these travelers. How necessary these are to the travelers on life's way! The Christian's conviction that Jesus Christ is the way to God. It was a tremendous message and remarkably gripping in its setting forth of Christ as the only safe guide for mankind in the struggle of life.

The writer came away from this institute with the conviction that these pioneers in the great Southwest are pointing the way, in the institute movement, to the rest of our Negro Methodism. Dr. F. H. Butler, secretary of the Epworth League for Colored Conferences, has given encouragement and personal direction to this movement, and the future seems exceedingly bright for this phase of the work of the church in that territory.

The Scope of World Service

By the Rev. J. A. Gary

THE subject of this paper opens its treasure house to those who approach it frankly and earnestly in the spirit of Him who came not to be ministered unto, but to minister. Not the one who lived in purple and immaculate linen, bejeweled with diamonds and other precious stones, whose soft hands are unstained with toil, are the nobility of earth and the high priests of heaven. The incomparable letters of Paul glow and scintillate with the kingly *doulos*. The dignity and divinity of the Man of Galilee never shone with richer luster and more radiant glory than when He girded Himself with a towel and performed a service for His followers that lifted their thinking into higher and nobler realms than they had ever known.

Let us look for a moment at the words of our subject, Scope. This is a word of noble ancestry, coming to us from the Greek and Latin word, *Skopos*, meaning watcher, work, aim. Webster defines its meanings for us: room, or opportunity, for free outlook or action. World, not the earth we inhabit, but the teeming, unthinkable millions of folks who from century to century play their little part and pass into the dim unknown.

The Master said, "The field is the world," and John Wesley said, "The world is my parish." Service. This is one of the kingliest words in our language, and has far-flung horizons—labor done for another. He that giveth a cup of cold water, his reward is sure, says Christ.

Man, like the God in whose image he is created, is a trinity—body, mind, and soul. The opportunity of service therefore is wherever man is found the wide world around. This service is to be rendered in a threefold way—physical, mental, and spiritual. For the physical man we have manifold ways of supplying service. The well must be fed, clothed, and protected. The hungry, the sick, and the cripple must be cared for; and we have for this purpose erected hospitals, asylums, and sanitariums all over the land. For the spiritual development and growth we have churches, Sunday schools, Epworth Leagues, Y. M. C. A.'s, and Y. W. C. A.'s. For all this I have said is in regards to the scope of World Service, of whom every man, woman, boy, and girl, regardless to creed or belief, Christian or sinners are indebted to World Service for the advancement of the kingdom of Christ on earth, and await their reward in the kingdom of Christ in heaven.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

SIGNIFICANCE OF THE EXILE AND THE RESTORATION

THIRD QUARTER. LESSON XIII. SEPTEMBER 29

It was a unique occurrence in history for a nation to have been overthrown, practically the whole people to have been deported into another country for more than half a century, and later to have been permitted to return to their native land to begin their life anew as a separate people. We do not think of another such occurrence in the history of nations. But then the Jews were themselves a peculiar people. Hardly would any other people of the world have deliberately maintained their racial integrity for so long a time in the midst of another people of the same racial stock. Any other people would have become absorbed by their conquerors. The fact that the Jews came out of the melting pot without having been melted was due to at least two things: first, they were not scattered into different parts of the country so that they could not to a large extent and in large numbers keep up their peculiar social and religious conditions. The Jews of Babylon were a little Jerusalem in Babylon, as we have to-day our "little Italies," "Chinatowns," etc., in some of our great cities. Unlike the Assyrian method of dealing with the Israelites of the northern kingdom, the Babylonians made no serious endeavor to Babylonianize the Jews. And, secondly, the Jews believed and felt themselves superior to their conquerors and, indeed, to all other peoples of the world. They did not think themselves superior because of their racial identity, nor because of their advancement in civilizational achievements, but because of their religion, because of the God whom they served—who had chosen them to be His peculiar people, and who had repeatedly promised them a glorious future among the nations of the world. Without their religion and their Messianic hope they would have become swallowed up by the nations. And whenever any number of them temporarily lost their faith in God, the less averse to being swallowed up did they become. But it taxed the ingenuity and resourcefulness of the exilic prophets to prevent the loss of faith from becoming general and permanent.

But there was one lesson which it was terribly hard for them to learn. This was that their relation to God imposed upon them a serious responsibility for uprightness in every phase of their life—that God had selected them to be His messengers and example to the other nations of the world, and that their glorious future depended upon their success or, at any rate, their honest and earnest endeavor in fulfilling the mission for which they had been chosen of God. Their great prophets had tried in vain to teach them this all-important lesson. So their exile was, religiously speaking, a severe method of God to teach it to them. Spiritual persuasions had failed to persuade. Moderate spankings through the taking away of national independence had failed to frighten. And so God, so to speak, resorted to a cat-o-nine-tails method of dealing with them. It was with that nation as it is with the average boy—even though the applying of the rod may not always do it, the sparing of the rod is not usually the most effective method of saving him. Then this was something of the religious significance of the exile: a severe punishment whose purpose was the complete reformation of the offender.

But we do not lash a boy to death to save him. One does not try to save a person by destroying him. Neither do we keep one in a reformatory for life unless his life is unexpectedly short. In our efforts to save or reform, after we have punished or confined the offender for a time, we then experiment on him to test the results of our punishment. But to begin with, we do not allow him too much leeway. Rather we keep our eyes on him and increase his leeway as he evinces con-

vincing evidences of having been more or less permanently reformed. In a similar way God dealt with the Jews. After He had punished them severely for a time He tried them out for a time to see how effective their punishment had been in reforming them. They returned, not to an independent national life, but only as a dependent province of the Persian empire. They were being spoiled, so to speak. And they never did come into complete independence, as they never did evince sufficient evidence of a complete reformation. Finally, six hundred years later, they were again imprisoned for more than ninety-nine years. This time it was not to reform them, but to give them up as lost as far as the carrying out of God's mission in the world through their national existence was concerned. This, then, was something of the religious significance of the restoration or return from captivity: the beginning of a recitation period, so to speak, to see how well the obstreperous pupil had learned his lesson.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 29, 1929

"The lovingkindness of Jehovah is from everlasting"

(By D. D. Martin, D.D.)

We are giving a brief review of the missionary thought in the lessons of the quarter.

1. Ezekiel's experience helped us to see that sometimes missionary work is hardest in the home field. Israel was "hard-headed and stiff-hearted."

2. The duty of watchmen is clearly set forth, and the safety of God's people in any

land depends on the faithful warnings of the watchmen.

3. This lesson gave us a picture of the healing streams proceeding from the throne, and everything was made to live whither the river cometh.

4. Daniel and his three friends were in a strange land, and were put to the severe test of living according to their religion. They met the test, and were stronger and wiser than any of the people.

5. Daniel is here represented as an interpreter of dreams. God's balances are to determine the standing and hope of the heathen world.

6. No king could interfere with the prayer life of Daniel. The stay of every missionary in the foreign field is his prayer life. Many lions have been checked by the power through prayer.

7. God has not forgotten His own in exile. Sometimes the heathen converts are the very best friends of the missionary. Cyrus proved himself the friend of the Hebrews.

8. The first thing on the return to Jerusalem was to rebuild the house of Jehovah. The church is the place to begin for a revival. Some were discouraged, but the song of victory gave hope.

9. Another new day came to Israel by a victory won through Ezra the scribe, who was commissioned by a foreign king to return and rebuild Jerusalem. Men and means were provided to complete the work.

10. In this lesson we have a new champion who had won victories in the king's palace in a foreign nation, and had gained treasure with which to build again the walls about Jerusalem.

11. God's book had been neglected in Jerusalem while Israel was in exile. The scribes and prophets of the exile had cherished the law. They understood it and could interpret it.

12. This lesson is a call to prepare the way of Jehovah. The last of the prophets is making ready for His coming who should redeem Israel. We are to prepare for His coming in every land.

GAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 29

By A. H. Beardsley

PLANNING WHAT TO DO

I. FINDING THE REAL CONCERNS OF OUR GROUP

(2 Chron. 1. 11)

Realizing that people are concerned about a variety of things, the Topic Committee have planned both dated and undated program units. By this arrangement Epworth League groups may study intensively for some little period of time their chief concern, that they may gain sufficient light on the subject or problem to work it out. Then they may choose and work on another unit.

The part for us as chapters to do right now is audibly to express as a group what are our chief concerns. This should not be difficult to do, if, during the past year, we have really wrestled in open discussion with the problems which the topics have raised. Some of those discussions may have opened our eyes to conditions and convictions that have caused us much concern since. This business of living has loomed up as a vital concern, until, like Solomon, our greatest desire has come to be that we may receive wisdom and the knowledge to play our part in it all well.

Right here, as we seek to formulate our chief concerns into words, the value of a sunset worship service such as we had last week, becomes evident. If we will read the last chapter of First Chronicles and the first chapter of Second Chronicles, we will be impressed with the great reverence and honor which characterized their attitude toward God

and the things they were doing. The chief concerns of David, the king, were made a religious rite, full of praise to God. How many times have we heard the choir chant, "All things come of Thee, O Lord, and of Thine own have we given Thee," and were we surprised to find it a part of David's prayer as he presented to God the large offering made by the people and himself that the building of the temple might be realized? David's concern over the temple which he hoped his son might build did not take precedence, however, in his prayer over a greater concern that was his as he prayed thus, "Give unto Solomon, my son, a perfect heart." Then David asked all the assembly to bless God, and they did, and Solomon was anointed unto Jehovah to be a prince, and to be king. In the next chapter we find the first recorded act of Solomon to have been to lead the assembly to the altar of Jehovah, on which he offered a thousand burnt offerings, asking for himself not riches or honor or power, but wisdom and knowledge that he might "go in and come out before the people, 'For who can judge this thy people that is so great?'" Real concerns stand out clearly in a real service of worship, and it is then that we become aware of our own inadequacy and our need of the wisdom that only God can give. To achieve humility and harmony with God

and His purposes, seeking not for ourselves, but for wisdom that we may act wisely in this business of living, will put us into an attitude of mind in which we can distinguish real values from the false, and see the problems in realizing these values in life.

As we ask for wisdom, our part is to find out all we can from past experiences and from studying present conditions. And as we earnestly seek to solve our problems in the light of all our findings, God will give us wisdom.

Little Stories of Achievement

What the Churches Are Doing

Mt. Sterling, Ala.—St. Mary Methodist Episcopal Church is still moving forward. The Rev. D. D. Vann, our pastor, has conducted a great revival, assisted by the Rev. Sam Harris, our pastor at State Line, Miss. The Lord blessed the service with sixteen converts and four additions to the church. —Miss Lilly Ridgeway, Reporter.

Augusta, Ky.—The annual camp meeting, which was held at Augusta, Ky., July 25 to August 4, closed very successfully. We raised \$275. Preaching services were held each night, and refreshments sold. There were eight hundred people on the grounds the last Sunday of the meeting. Next year we hope, by the help of the Lord, to have even greater success. —Edgar E. Hamblen, Reporter.

Anadarko, Okla.—St. Paul Methodist Episcopal Church is rejoicing over the revival just closed. Thirty-four souls were saved. We were assisted by the Rev. W. H. Hamilton, of Parsons, Kan. He is a great power in revivals. Sunday was a high day. At 11 A. M., the pastor preached a special sermon to the candidates for baptism. At 8 P. M., the Rev. W. H. Hamilton preached to the delight of all. It was a masterpiece. May he live long to preach such sermons. The Rev. W. H. G. Rowe is our pastor. —Reporter.

Pulaski, Va.—North Pulaski circuit: The parsonage committee had its rally on the fourth Sunday in June for the purpose of raising money for painting the church and parsonage. We had four captains, as follows: Mrs. S. A. Boyer, \$12; Mrs. Raspy, \$6; Mrs. D. A. Clark, \$23; Mrs. F. B. Bewley, \$12; total, \$53. The church has been painted, and we are hoping to raise sufficient money to paint the parsonage in the near future. We are asking your prayers. —The Rev. F. B. Bewley, Pastor; Mrs. D. A. Clark, Chairman; Mrs. M. L. Clark, Reporter.

Abbeville, Miss.—We take pride in saying that the Abbeville charge has been on the upward march since the last Annual Conference. The Rev. Z. T. Powell, our pastor, seems to forget himself for the salvation of others. We have had seventeen accessions. Our revival closed August 16, with eighteen converts, giving us a total of thirty-five added to the church this year. We are grateful to the Rev. T. W. Moore for his faithful service during our revival. We can truthfully say that the Rev. Moore is a powerful preacher. For the expense of our revival we raised \$55. The Rev. Powell brings to us each Sunday powerful and inspiring sermons. —Reporter.

Camparapet, La.—Ross Chapel Methodist Episcopal Church held their yearly old-time basket meeting on Sunday, August 18, and we had a real spiritual and financial time. We had our neighboring pastors with us from Haven Memorial Chapel, the Rev. C. D. Small, and members of St. Philip's Memorial; our district superintendent, the Rev. Hubbard Daniels; and our good friend, the Rev. Jos. Morris, of First Zion Baptist Church. Our collection for the day was \$35.85. We closed our last Quarterly Conference in splendid shape. As usual, we have had a splendid year of success with our pastor, the Rev. T. R. Wallace, spiritually and financially. —Mrs. Amella Robertson, Reporter.

Columbia, Miss.—Columbia Valley Methodist Episcopal Church pulled off a rally for the pastor on the first Sunday. The brethren elected a committee of seven to conduct the rally. The following brethren were selected: B. T. Marshall, E. W. Warren, D. M.

Marshall, E. Jackson, C. L. McArthur, J. Buchanan, and T. Conner. The brethren, with the aid of The Woman's Home Missionary Society, put the matter in motion, and in less than a week the rally was a success. The committee reported as follows: D. M. Marshall, \$11; E. Jackson, \$6; E. W. Warren, \$6.50; T. Conner, \$7.50; B. T. Marshall, \$9.75; C. L. McArthur, \$8; J. Buchanan, \$2.50; Ladies' Aid, \$21.87; total, \$72.47. —D. M. Marshall, Reporter.

Turkey Creek, Miss.—Mt. Pleasant Methodist Episcopal Church: The Rev. Nicholson began a revival August 26, which met with success. We had the Rev. G. W. Smith with us, from Bay St. Louis. We were proud to have him, as he always proves to be a live wire in the work. Seven persons united with the church. At the close of the meeting, Rev. P. W. Powell preached a soul-stirring sermon, which was a delight to all who heard him. We raised during the meeting for all causes, \$13.72. We have on now a queen contest, which we hope to put over, so that we may send our pastor to the Annual Conference with a good report. We are proud of the Rev. W. H. Nicholson, and hope to have him with us another year. —F. Cassell, Reporter.

Brentwood, Tenn.—Brooks' Chapel Methodist Episcopal Church is still moving on with our wide-awake pastor, the Rev. L. B. Blackman. Sunday was a great day in our church. It was a home-coming day, and many of the members were present to answer the roll call. We had with us the Rev. Sister Alice Ralme, of Dickson, Tenn., and the Rev. Wm. Hill, one of the young preachers of Brook's Chapel, who preached two able sermons. Sister Ralme took for her text Romans 8. 14; subject, "Obedience." At 2.30 P. M., the Rev. H. P. Gordon and his choir, of Gordon Memorial, were with us. He preached a soul-stirring sermon that will never be forgotten by the people of this church. Our revival began on Sunday night, conducted by our pastor, the Rev. T. B. Blackman. —Sarah Frances Phillips, Reporter.

Ellenwood, Ga.—One of the greatest revivals in the history of County Line church was conducted by our beloved pastor, the Rev. L. W. Strickland. Our revival began August 18, and closed August 23. In addition to the revival, Rev. Strickland and wife, and Miss Luc Tempie Barns, taught a daily vacation Bible school. This school was held five days, beginning each day at 8.30 A. M., and closing at 12 M. The school was attended by young and old, and the average attendance was eighty-five. Each student was given a certificate. This school proved quite beneficial to the community. Each day the young people were carried through a series of exercises and games by the Rev. Strickland. Nine new members were added during the revival. We raised \$121 during the revival. —P. P. Jones, Reporter.

Butler, Mo.—Mt. Zion Church, since vacation is over, is getting down to real work, pastor and delegates having returned from District Conference held in Joplin, Mo. Each department goes forward with greater interest. Our district group meeting will be held here, October 15 and 16. All members and pastors of the Sedalla District, of which we are a part, are expecting to be present. We promise you a nice time while in our midst. Clubs under the leadership of Mrs. Donna Crouch and Mrs. Druzella Sullivan, will report September 22. All forces are rallying forth for the completion of our World Service. Our aim is one hundred per cent by October 31. The Sunday school is doing nicely under the leadership of Mrs. Rosa Ford. The Sunday school rendered a fine

program Sunday night. —Isabell Kenoly, Reporter.

Crystal Springs, Miss.—Little Rock Methodist Episcopal Church has just closed the greatest revival ever conducted at this place. The Rev. B. J. Cooper, pastor, with the Rev. A. Nelson, of Meridian, conducted the services. The Rev. Nelson preached with spiritual power to the delight of all. The people far and near thronged the church to hear him. Among the visitors from the coast were the Rev. A. J. Thompson and wife. On Wednesday, the Rev. Dewitt Smith, pastor of Red Bone Missionary Baptist Church, preached two strong sermons. We feel that the Holy Spirit was present during the meeting. Thirteen souls were added to the church. Total amount raised during the meeting was \$75.10. We pray God's blessing upon the young pastor, Rev. Nelson. We are proud of him, and are praying for his continued success. —The Rev. B. J. Cooper, Pastor; Mrs. S. E. Rice, Reporter.

Dallas, Texas.—Trinity Methodist Episcopal Church: We are climbing up the hill of progress since the arrival of our new and worthy pastor, the Rev. J. H. Carruthers, of Pelham, Texas, who came to us on June 9. He finished Gammon Theological Seminary in May of this year, and went directly to Houston, Texas, where he was married to Miss Margurite Ruth Taylor, daughter of Mr. and Mrs. L. F. Long. After their marriage they went directly to the Rev. Carruthers' home before coming to us. Mrs. Carruthers is a graduate of Jack Yates High School of Houston, a competent music scholar, and will be quite an asset to her husband, who is young in the ministry, towards helping him up the ladder of success. She is a wonderful church worker. The church has awakened, and is working wonderfully through their kindness and congeniality. We have raised since the Rev. Carruthers' coming, \$240.69. —M. A. Adams, Reporter.

Nashville, Tenn.—Gordon Memorial Methodist Episcopal Church is making every possible effort to clear up all the requirements for the Conference year. After the chairman of our Pension and Relief Committee passed into the great beyond, Mrs. M. F. Bramlette was elected, and did her best to put this program over. She put on a contest among five babies, as follows: Curtis Leon Cage, \$1.70; Joshua Odway, \$6.50; Francis Beatrice Groden, \$13.35; Corene Baker, 50 cents; and Ernest G. Williams, of South Nashville, who raised \$24, and was the winner of the first prize, which was \$5. The second prize went to Francis B. Groden, \$2; and third to Joshua Odway, \$1. Total reported, \$46.05. It is our greatest desire to make an all-round report at the close of this year. We are proud to have our members back with us who have been on the sick list; also those who have been out of town. We are always glad to have visitors. —Mrs. Georgia Williams, Reporter.

Attalla, Ala.—We have just closed a two weeks' meeting at Antioch Methodist Episcopal Church, with very great success. Twenty-two persons were converted and joined the various churches of the city. The spiritual tide was very high during the meeting. We are very grateful to the Rev. Geo. Brown, of Alexander City, for the excellent services rendered during the first week. He is a great preacher. The house was packed each night, and all enjoyed the services. Every night the speaker brought a burning message. The second week, the pastor, Rev. N. H. Redrick, conducted the meeting. On the third Sunday in August, the contest among four girls of the church came off. They were: Misses Margaret Smothers, Louise Payne, Rosa Moore, and Glentine Davis. The first prize was given to Miss Rosa N. Moore; the next went to Miss Margaret Smothers. Each girl received a prize. We are very grateful to these young women for the splendid work accomplished, and pray God's blessings upon them that they may be able to do more. —Reporter.

Port Arthur, Texas.—The good members of St. Paul Church, led by Sisters Amella Jones and Emma Butler, entered the parsonage,

bringing many pounds of choice groceries. Sister D. E. Alexander made the presentation speech, assuring the parsonage family that their five years' pastorate was appreciated by the membership, and the citizens as well. This was indeed a pleasant surprise. We want especially to thank the various auxiliaries for the extraordinary service rendered in appreciation for the pastor's five years' work. Each night was a treat to the congregation. Monday night, the young people's Sunshine Social Club, the Rev. J. A. Scypion, representing, raised \$4.12; Tuesday night, Ladies' Aid, the Rev. N. Gray, \$6.12; Wednesday night, Woman's Home Missionary Society, the Rev. Roades, \$8.05; Thursday night, Woman's Foreign Missionary Society, the Revs. S. Shepherd and H. Boykins, \$7.05; Friday night, Sunday school, the Rev. Reece, \$6.12; Sunday, at 8.30 P. M., the Hester Club, the Rev. J. H. Hardeman, \$19.46. Sunday night closed the service, with the officials giving an account of the pastor's

work and worth. The F. L. Association presented a purse of \$25 to the pastor for the sermon delivered Sunday afternoon, September 1; Double Cross Lodge, K. P., presented \$5 through Chancellor Lancelin. Amount raised during the week's program was \$100. Bro. Jas. McGriff, one of St. Paul's outstanding officers, deserves much credit for carrying this program to a successful conclusion. Two persons united with the church, and more than one hundred communed. The Steward sisters presented a purse of \$11; the choir, Ladies' Aid, Woman's Foreign Missionary Society, Hester Club, Mrs. Sarah Weeks, Dr. and Mrs. Dixon, Mrs. N. Nichols, presented the pastor and wife presents of value and usefulness and a purse. Little Misses Helen McGriff and Gladys Smith read beautiful papers on the pastor's work in the Sunday school and young people's societies. Miss G. Gilliam read a most excellent paper on "The Pastor As a Church Builder." Thus closed a glorious week.—Reporter.

"Where Art Thou?" At 8 P. M. the Rev. A. C. Collins preached a soul-stirring sermon which was also enjoyed by a packed house. This was the close of our revival. There were seventeen conversions, and sixteen of these joined the Methodist Episcopal Church. We are proud of our pastor, the Rev. Fuller. —Mrs. Corene Johnson, Reporter.

SLATER, MO.

Our second Quarterly Conference was held August 17 and 18, with the district superintendent, Rev. E. W. Hannah, presiding. Our quarter was a success, both spiritually and financially. A most excellent sermon was delivered by the district superintendent in the morning. The afternoon sermon was delivered by the Rev. W. F. Walker, of Marshall, Mo. The Rev. H. T. Reeves, of Glasgow, Mo., preached a wonderful sermon on "The Power of the Cross," at 7.30 P. M. The offering amounted to \$59. The church is progressing nicely under the leadership of Rev. R. H. Young and his official board.—L. Taw, Secretary.

WEIR, MISS.

Our third Quarterly Conference was held at Mt. Salem Methodist Episcopal Church, August 17, with the district superintendent, pastor, and officers present. Reports were good. Sunday, August 18, Mt. Salem's revival was in session, which was a splendid meeting. Our pastor, the Rev. E. D. Cameron, had with him in his services the Rev. L. D. Campbell, of Sturgis, Miss. Amount raised during the session, \$59.93. Total raised for all causes, \$74.84.—Mrs. Rena M. Potts, Reporter.

ZACHARY, LA.

The fourth Quarterly Conference of the Zachary circuit was held August 17 and 18, at Jackson Methodist Episcopal Church, with our most efficient and praiseworthy district superintendent, the Rev. Chas. Anderson, in the chair. He found all reports good. The district superintendent gave some timely remarks which were uplifting to us. Sunday night the Rev. Anderson preached very acceptably, and his sermon will be long remembered by those present. The devotional service was led by our pastor, the Rev. J. S. Dickson. The membership is small at Albert and Jackson Chapel, but there are no cowards in the band. We ask everyone to pray for our continued success.—James Morgan, Reporter.

District Activities

District Round

DURANT DISTRICT

Fourth Round—Louisville, September 14, 15; Goodman, 21, 22; Pickens, 28, 29; Sulphur Springs, October 4-6; Ackerman, 5, 6; Lexington, 12, 13; McCool, 19, 20; Lexington Ct., 26, 27; Weir, November 2, 3; Louisville Ct., 9, 10; Ebenezer, 14-16; Kosciusko, 15-17; Kosciusko Ct., 16, 17; Sturgis, 23, 24; Pilgrim Rest, 30, December 1.

Dear Brethren: Many and sacred are the obligations that our church has placed upon us. They have the divine approach of the infinite Christ, and are far-reaching in scope. Let us exert every effort in bringing about the conquest of His kingdom. Let every pastor, with his laymen, be prepared to attend the joint meeting of Greenwood and Durant Districts, October 17, at Winona, Miss. This meeting is in the interest of Rust endowment campaign. Begin now to arrange your plans for raising the remainder of your World Service quotas. Strive to bring up a good list of subscriptions for the Southwestern, at least by the time of the fall District Conference. Yours for the Master's cause.—C. V. Heffner, District Superintendent.

officers were all present with good reports. The Rev. Williams preached a soul-stirring sermon on that day. The quarterly assessment was paid in full. The Rev. L. E. Johnson, of Asbury Church, Canton, was with us on that day. At night, the Rev. H. Hoiston closed a very spiritual revival. The Rev. Johnson delivered several able sermons and the services were well attended. Eight persons united with the church. We are doing all we can to make a good report for the Conference in December.

FAIRFIELD, TEXAS

The fourth Quarterly Conference convened in Fairfield Methodist Episcopal Church, with the Rev. J. F. Barnes, district superintendent, in the chair. Most of the officers were present with reports somewhat in advance of the last quarter. Some advance had also been made in the spiritual work. The attendance at Sunday school has increased. Sunday was a high day spiritually. Our pastor, who had been preaching for nearly three weeks, was at his best, and preached an able sermon at the morning service. At 8.30 P. M., the district superintendent preached to the delight of all from Gen. 8, 9,

Quarterly Conferences

ABBEVILLE, MISS.

The fourth Quarterly Conference of the Abbeville charge was held August 31. The Rev. A. G. Cole, district superintendent, presided. The Conference was largely attended. The Rev. Cole was very much pleased with the progress the charge has made this year along all lines. We raised during the Conference, \$48.88. The Rev. S. J. Mack, our pastor at Oxford, graced our pulpit Sunday at 11 A. M. and delivered an inspiring message. The Rev. Mack is a strong preacher, and we invite him back again. We have raised to date, \$1,011.42. We hope to make it \$1,500 by Conference.—Reporter.

BARNESVILLE, GA.

The fourth Quarterly Conference was held at John Wesley Methodist Episcopal Church, September 7 and 8. The district superintendent, Dr. D. R. Cooper, delivered a burning message which was enjoyed by all. Sunday, at 11 A. M., he delivered another great message. This was the best quarter held by him in this charge. The full assessment was raised. The pastor, Rev. A. W. Reaves, has things well in hand. His return was asked for. We are going to send the pastor to Conference with round reports. Dr. Cooper was well pleased with the work of the Conference.—Reporter.

BENTON, MISS.

Our third Quarterly Conference was held at Wesley Chapel Methodist Episcopal Church, August 16, with the district superintendent, Rev. J. S. Williams, presiding. The

Reports of District Conferences

CHATTANOOGA

The Chattanooga District Conference convened at Bakewell, Tenn., July 10-14, with the Rev. A. D. Williams, district superintendent, presiding. The Conference was organized with the election of Prof. C. H. Powell as secretary; the Rev. F. S. Scruggs, treasurer. Following the devotional exercises and the introductory sermon by the Rev. J. S. Washington, the holy communion was administered by the district superintendent, assisted by Dr. L. H. King, editor of the Southwestern, who delivered a beautifully appropriate address for the occasion. It was a service so manifestly owned by God that it would be difficult to find words to describe it. It brought the Conference to a high spiritual level that was maintained throughout the session.

Dr. J. S. Hill, the veteran president of Morristown College, was present the first day of the Conference and delivered an address of unusual merit on "Christian Education," in which he stressed the claims of Morristown College, and helped us to realize again the tremendous problems that face our youth of to-day, and the necessity of our meeting the challenge as a church. Dr. L. H. King, our editor, was a most welcome visitor, and delivered several addresses of great power. They were clear-cut, scholarly, and true to the spiritual aims of the church. He pled for a better informed church membership, and urged that the Southwestern be placed in every home.

The welcome address was delivered by the pastor of the white Congregational Church;

response by Prof. E. M. Billingsley and the Rev. F. A. Hatcher. The annual sermon was delivered by the Rev. T. W. Davis, D.D., pastor of Stanley Chapel, Chattanooga. Dr. Davis was recently transferred to our Conference from the Tennessee Conference, and has already given proof of his ministry. At the request of the superintendent, Dr. Davis conducted evangelistic services every evening. The business of the Conference was transacted without friction; the district superintendent had all the work well in hand. The attendance was unusually good, both ministerial and lay, and there were many interested visitors from other churches. Among the laymen who delivered addresses were W. C. Hixon, Prof. E. M. Billingsley, Wm. McDonald, Prof. J. W. House, Dr. E. T. Fields, Dr. P. A. Stevens, all of Chattanooga. An interesting feature of the Conference was a clinic, conducted by Drs. E. T. Fields and P. A. Stevens, in which social diseases and oral hygiene were discussed, and a district symposium in which such subjects as "How May the Church Aid Business?" and "Better Farming" were discussed. A whole afternoon was set aside for a demonstration by representatives from the State and national Agricultural Bureaus, who had been secured by our enterprising district superintendent.

Ample space was given on the program for the discussion of Sunday-school and Epworth League methods. A remarkable paper on "The Graded Sunday School" was read by Mrs. Mamie F. Walton, of Chattanooga. The Woman's Home Missionary Society was ably

represented by Mrs. Jesse Stevens, district president, and Mrs. Hattie Isabel, district treasurer. At 11 A. M., Sunday, the Rev. A. Williams, pastor of Ooltewah, preached to a great audience that heard him gladly and with profit. At 3 P. M., the message was delivered by the writer. It was a great hour. The Conference was brought to a fitting close on Sunday night with a heart-gripping message from the district superintendent, and a never-to-be-forgotten consecration service. Thus was brought to a close one of the best District Conferences in the history of the Chattanooga District. A most pleasing feature of the Conference sessions was the splendid singing by a well-trained choir under the direction of Mrs. A. D. Williams, accomplished wife of the superintendent. The people of Bakewell, Soddy, and Coulterville nobly sustained their reputation for generous hospitality by the magnificent way in which they entertained the Conference. South Pittsburg was chosen as the place of the next meeting. —C. K. Brown, Reporter.

CINCINNATI-LEXINGTON

The Cincinnati-Lexington District Conference was held at Clark's Methodist Episcopal Church, Winchester, Ky., August 28 to September 1, 1929. Due to the hospitality of the pastor, Rev. J. S. Roberts, his wife, and congregation, the Rev. L. E. Jordon, the district superintendent, presided over an inspiring, informing, as well as profitable District Conference.

The Conference sessions began with the symbolic cup of Jesus from which the members of the Conference spiritually drank. The thought expressed in the sacramental sermon was that "This cup of the new covenant" was the suffering love, the forgiving love, the redeeming love that Jesus experienced as a method of revealing to men how they might develop an integrated personality or conform to the will of God.

The Woman's Home Missionary Society impressed the Conference with the thought that the home field is making sacrificial efforts in their contributions to the kingdom of God. The words of Mrs. Dean and Mrs. M. W. Clair were forceful and effective as they presented the claims of The Woman's Foreign Missionary Society.

In the evening the local program of welcome made us feel that our Conference was but the reunion of one big family. The officials and citizens of Winchester substantiated their words by their deeds. The Rev. D. D. Turpeau well expressed our appreciations in his response to the addresses of welcome.

Thursday night rightly be called a "Day in School." The general themes was "The Meaning of World Service." The classes were conducted in accord with the Evanston Conference on the "Present Outlook of the World Service of the Methodist Episcopal Church."

The instructors were given fifteen minutes for the presentation of each theme. After the lectures, nine minutes were allowed the students for questions and discussions. It is needless to say that many left the classes better informed on the "Meaning of the World Service." The instructors and their themes were: the Rev. C. M. Harris, "The Board of Foreign Missions"; the Rev. D. D. Turpeau, "The Board of Home Missions and Church Extension"; the Rev. Wm. H. McCallum, "The Board of Education"; the Rev. H. W. Tate, "The Board of Pensions and Relief." Dr. Boyd W. Tucker, a representative of the Board of Foreign Missions, further enlightened us as to the existing religious conditions of India. It seems that the principles and ideals of Jesus will find practical expressions in India long before they become realities in the life of America.

The Woman's Home and Woman's Foreign Missionary Societies presented the program of the evening, the principal feature being a missionary drama entitled "Soup, Sand, and Sagebrush," directed by Mrs. Pearl Rankin Bush.

The hours designated for the young people's conference was a period of inspiration as well as information. The enthusiasm with which the young people discussed the various topics was contagious. For in truth our

hearts burned as they frankly expressed their views on such topics as: "The Kind of a Preacher I Like," "What Is Religion?" "Can We be Like Jesus?" The literary program was equally as impressive. The solos, readings, and duets gave evidence that the young people are willing to share in Kingdom building. The leaders of this conference, especially the Rev. R. W. Stennett and S. P. Jenkins, are worthy of special considerations. The young people effected their organization known as the "Junior Conference" of the Cincinnati-Lexington District. The Rev. R. W. Stennett was elected as the Conference supervisor. The addresses by the Rev. John Irwin, a representative of the Board of Education, were timely and suggestive. Bishop M. W. Clair delivered his lecture to an eager and anxious-to-be-informed congregation.

The report of the findings committee was heartily endorsed by the Conference, with requests from many that the same be printed and sent to the preachers of the district. The report and recommendations were: 1. That the Holy Communion or the cup of our Lord must suggest the life of Christ by each believer that he might present it properly to the world. 2. The extension of sympathy to needy churches by contributions and prayers are to be considered as an opportunity to advance the kingdom of Christ. 3. To present the claims of the church as expressed in World Service. As an individual responsibility, this must be accepted by every Methodist. The needs and cries of the foreign fields are human. 4. Evangelism, the great need of the church, being sick in the Christian church, must be healed by the power of Jesus Christ. Faith is the great influence that can and will unite us with this power. 5. Religion must and will keep us while we keep it. 6. The young people must have our special interest, and the preachers must always remember that they are looking to them for guidance. 7. We must have the Holy Spirit to advance the World Service; it is not simply money-getting, but soul-saving that demands attention in this new day. Every man with might and main with aspiration and inspiration must put over the program for God and man. 8. The awakening of the life of the Spirit is the crying need in all our churches, and must be sought in prayer and consecration. Readiness to do as well as say. 9. The motto of the Cincinnati-Lexington District Conference should be, "All claims met; no blanks in our reports; no shirkers allowed."

The Conference was further honored with the presence of the district superintendents of the Evansville-Louisville and Cleveland-Columbus Districts, the Revs. G. W. Tindull and I. G. Penn. A purse was presented to our superintendent, L. E. Jordon, in appreciation of his loyal and sacrificial services.

As a fitting climax, perhaps the words of the Rev. F. R. Arnold might be quoted: "What is preaching? . . . Sermons are but pulpit performances, learned essays, rhetorical orations, popular lectures, or it may be political harangue, until God gives in answer to earnest prayers the preparation of the heart. It is only he that prays that can truly preach."—Ervin W. Spence, Reporter.

CLARKSDALE

The District Conference and conventions of the Ladies' Aid, Sunday school, and Epworth League convened in Beasley Chapel Methodist Episcopal Church, Drew, Miss., August 20-25, with the Rev. C. W. Butler, district superintendent, in the chair. The Conference was opened at 9 A. M. After devotions, the Conference was organized by electing G. Orange, secretary; C. W. Evans, assistant; L. W. Washington, statistical secretary; E. W. Washington, assistant; G. Orange, reporter to the Southwestern Christian Advocate; J. M. Walton, representative of the Southwestern. The Conference adopted the program which made W. M. Maxwell evangelist for the session. He filled his place very ably and acceptably. One soul was brought into the Kingdom and added to the church. The Rev. Maxwell is a great preacher. The district superintendent delivered the message on the opening morning, which gave hope and cheer, and filled our hearts with inspiration, as did the following brethren who preached

each morning: J. M. Walton, M. J. Stalling, L. W. Washington. The election of delegates to the Area Council resulted as follows: L. W. Washington, ministerial; E. D. Johnson, lay.

Each convention was well attended. Mrs. Moore, of Minter City, and Mrs. J. M. Douglas, of the Coahoma charge, are the presidents of the Ladies' Aid and Sunday schools, respectively. The Rev. L. W. Washington is president of the League. Quite a number of very excellent papers were read and speeches made, which were helpful and inspiring. The district superintendent, Rev. C. W. Butler, is finishing his sixth year on the district. This is his second time on the same district. No man in the history of the Conference has made such a record. Notwithstanding his long service on the same district, the pastors and laymen throughout the district regret to give him up. His place will be hard to fill.

The Conference was graced with the presence of some very distinguished visitors: the Rev. F. J. Talbert, Lexington, Miss.; Miss Carline Talbert, teacher and representative of Rust College; the Rev. N. G. Crawford, Greenville, Miss.; Dr. L. M. McCoy, president of Rust College; Prof. Tucker, representative of Rust College; the Rev. J. H. Bynum, Itta Bena; Dr. J. W. Golden, area evangelist; Mrs. C. W. Butler, wife of the district superintendent; Mrs. C. W. Evans, Mrs. M. J. Stalling, Mrs. P. H. Jackson, Mrs. D. D. Shelly, Miss Talbert. Dr. J. W. Golden spoke on child life. The following brethren delivered strong sermons during the Conference: the Revs. J. H. Herron, I. R. Butler, C. W. Evans, M. McCullough, J. M. Walton, G. Orange, D. D. Shelly, W. M. Maxwell, M. J. Stalling, P. A. Lemon. Total collection during the Conference: for benevolences, \$566.50; public, \$36.21; grand total, \$602.70. The Clarksdale District is leading the Conference. The next session will be held on the Minter City circuit.—G. Orange, Reporter.

HATTIESBURG

The Hattiesburg District Conference was held in Stonewall, Miss., August 8-11, 1929. The district superintendent being unable to preside, he had the Rev. G. W. Smith to preside in his stead. The Conference was organized by electing the Rev. P. A. Taylor as secretary; Miss Annie C. Taylor, assistant; the Rev. F. L. Williams, statistician; the Rev. J. D. Wheaton, treasurer. This was one of the greatest sessions that has been held on the district. Nearly every pastor reported in advance of previous years. The following brethren preached great sermons during the session: Revs. R. Houze, W. A. Wiggins, A. B. Britton, G. W. Smith, J. D. Wheaton, J. H. Easter, T. J. Johnson, and C. M. Wehh.

We were indeed upon the mountain during these few days. Dr. E. M. Jones made his visit and represented the Board of Pensions and Relief. He spoke on "What Is Expected When the Preacher Comes to Town, and What Does the Preacher Expect When He Can No Longer Go to Town?" Never before in the history of that great cause has it been shown plainer that the veterans' cause is one that is established on his work. Dr. D. L. Morgan, district superintendent Meridian District, brought greetings from that district. The Conference gave to the Board of Pensions and Relief \$115. There was collected through the various auxiliaries of the district \$500, saying nothing of the other causes which reported an increase over all previous years. The Rev. E. A. Wilson, district superintendent, has been ill since the latter part of April, but has not ceased to superintend the work. The Rev. C. H. Hill was reported ill, and the Rev. A. W. Wilks died on July 5. All other pastors were present. Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate, made a splendid address in the interest of the paper. Too much cannot be said of the good people of Stonewall for the royal way in which they entertained the Conference. Resolutions were passed extending a vote of thanks to the pastor and the good people for these entertainments. The seat of the next Conference was fixed at Heidelberg. The Rev. J. D. Wheaton and Prof. S. Adams were elected as delegates to the Area Council at Waveland. Bros. C. F. Jackson and Will

Brown were granted license to preach, and the Rev. W. A. Wiggins recommended to the Annual Conference for admission on trial. The Conference ended its business session on Saturday. Thus went down in history probably the greatest Conference we have ever witnessed.—T. A. Carter, Reporter.

HOT SPRINGS

After the fashion of custom, and with increased fervor and zeal, as the result of the constant safe leadership of that matchless disciplinarian and fearless gospel preacher, the Rev. W. C. Rivers, the men and women of the Hot Springs District came together on Wednesday, August 14, and opened what proved to be the best session ever held on this district. After rededicating ourselves by a sermon by the Rev. G. G. Troupe, of Stamps, Ark., the Conference was organized, with the Revs. W. O. Thomas, secretary and reporter; Wm. Greene, treasurer; M. F. Strong, statistician; W. H. Hanna, representative of the Southwestern; the Rev. P. H. Myers, D. H. E. Harris, Mrs. J. H. Richardson and Mrs. P. J. Thomas, Misses Isabella Washington and Hazel Cravere, assistants.

The following visitors were present: Dr. Boyd W. Tucker, of the Board of Foreign Missions; Drs. W. S. Sherrill, district superintendent Little Rock District; J. C. Brower, pastor Wesley Chapel, Little Rock; B. F. Neal, pastor of Mallaleu, Fort Smith; the Rev. L. E. Neal, pastor Batesville Station; A. E. McDade, of the Colored Methodist Episcopal Church. Strong sermons were delivered by the Revs. P. H. Myers, G. G. Troupe, B. F. Littlejohn, Wm. Greene, T. H. Wyatt, the district superintendent, and writer.

Dr. A. C. Cabean not only proved himself a herculean builder, but a royal host as well. The entertainment was an indisputable evidence of our welcome. In two strong addresses, Dr. Boyd W. Tucker presented the claims of the Board of Foreign Missions in a way that will live long. Prof. Kelly Jackson, of Philander Smith College, electrified the Conference with his addresses. He also led the recreational activities each afternoon. Benevolent collections are in advance of last year, despite the drouth.

Sunday brought us to a day of spiritual good things. God talked to us through Drs. Rivers and Greene, and we knew Him. Meet us at Clow next year.—W. O. Thomas, Reporter.

OCALA

The Ocala District Conference was held at Hawthorne, Fla., August 22-25, with the Rev. F. E. Welch, district superintendent, presiding. Devotional service was conducted by the district superintendent, assisted by the superintendent of the Gainesville District. The sacrament was administered by the ex-district superintendent, Rev. F. W. Williams, assisted by the Revs. J. W. Robinson, R. H. Debose, E. J. Young, S. B. Wilson, A. Miles, and District Superintendents F. E. Welch and D. S. Selmore. The organization of the Conference resulted as follows: S. B. Wilson, secretary; E. J. Young, assistant; A. Miles, treasurer; J. E. A. Keeler, assistant; J. W. Keller, statistician; J. S. Lee, reporter and representative of the Southwestern Christian Advocate; the Rev. J. W. Robinson, postmaster.

The following visitors were introduced: District Superintendents D. W. Demps, South Florida Conference; H. W. Bartley, Florida Conference; Jacksonville District, D. S. Selmore; Gainesville District, W. P. Pickens; representative of Bethune-Cookman College, the Revs. T. W. Williams, R. H. Debose and wife, F. W. Wooten, A. E. Robinson, G. W. Debose, D. J. Watts, Mrs. E. P. L. Johnson, the Rev. H. C. Green, W. W. Sullivan, and others. Each visitor here mentioned gave an excellent address. The annual address delivered to the Conference by District Superintendent F. E. Welch was a masterpiece. It was, and is, food for thought. It carried with it fatherly counsel, facts to be met with, and truths that have been approved, looking forward to the fullness of the righteousness of the Christ in man and the extermination of the evils that tend to rob God of His glory and man of his happiness.

The reports from the charges showed an increase on all lines above that of last year.

The following pastors preached acceptably during the session: the Revs. G. M. Hearst, J. J. Williams, the writer, and Bro. J. W. Keller, a young local preacher, graduate of Florida State College and Howard University. He showed fitness to preach and that he had the calling. Dr. F. E. Welch preached at 11 A. M., Sunday, from the text, Matt. 21: 3: "The Lord hath need of them." He was at his best, and preached as never before. At 3 P. M., the Rev. J. E. A. Keeler preached an inspiring sermon. Sunday night, the closing sermon was delivered by the Rev. S. B. Wilson, who took for his text Matt. 13: 26; subject, "The Power and Work of An Enemy." The district choir rendered excellent service throughout the sessions. The Woman's Home Missionary Society, under the leadership of the district president, Mrs. White, assisted by E. P. L. Johnson, Florida Conference president, made a great showing on woman's work. With thirteen subscriptions to the Southwestern, and a total of \$200.02 raised during the session, reading of resolutions, and singing, "God Be With You Till We Meet Again," the Conference closed, to meet at Lowell, Fla., 1930.—J. S. Lee, Reporter.

ROME

The District Conference, Sunday School, and Epworth League Convention of the Rome District convened in Moore's Chapel Methodist Episcopal Church, Carrollton, Ga., August 21-25, 1929.

The Conference was opened Wednesday, August 21, at 10 A. M., with the Rev. C. L. Johnson, D.D., district superintendent, presiding. The communion was administered by the district superintendent, assisted by the Revs. R. B. McPherson, E. V. McRae, J. C. Cunningham, J. J. Jones, and P. B. Gates. After the district superintendent had given the exhortation to the pastors and delegates, the organization of the Conference was perfected. The Rev. E. V. McRae was elected secretary; Miss Susie Cunningham, assistant; the Rev. G. W. Hatcher, reporter to the Southwestern; Prof. W. A. Robinson, reporter to the Atlanta Constitution; the Revs. J. J. Jones, P. B. Gates, and J. C. Cunningham were elected committee on finance; the Rev. W. L. Stallings was elected as representative of the Southwestern Christian Advocate.

At 2 P. M., the Sunday School and Epworth League Convention convened, with Prof. W. A. Robinson, president, presiding, and Miss Carrie Lee Patrick, secretary. The devotion was conducted by Bro. J. H. Clarke and Miss Patrick. The praise services, conducted each afternoon by different members and delegates, were inspiring and helpful. The various subjects discussed, and the fine papers that were read, indicated that much thought and preparation had been given in the construction. Prof. W. A. Robinson, the versatile president of the convention, prepared a unique program, which required fine educational background upon which each participant had been prepared. He has served as district president for ten years, and rendered a tremendous report of the work accomplished under his administration. During these many years he has served the Sunday school and Epworth League, the Rome District has grown numerically, morally, and religiously strong as never before.

The annual sermon was delivered by the Rev. E. V. McRae; subject, "The Shining Light." He was at his best, and rendered an excellent sermon, which was suitable for the occasion.

Thursday morning the devotional exercise was conducted by the Rev. G. W. Hatcher. It was both spiritual and inspiring. Dr. Johnson rendered a fine report, stating the past, present, and future prospects of the district. The Rome District, which has been at ebb for the past twenty years, towers now as one of the best organized districts of the Atlanta Area. More than \$950 has been sent to Chicago for World Service, souls are being saved, churches are being built, and lives are being strengthened. Dr. Johnson having served before ten years as district superintendent of the Atlanta District, came to the smallest district last December, and has been instrumental in making the Rome District the second best and strongest district of the Conference. Because of his scholastic attain-

ments, his ready wit, and magnetic force, has gained the respect and admiration of the pastors and members of his district. Thus with the co-operative spirit of the pastors and their unlimited efforts, he has lifted the standard of the district to a higher level, of which the district rejoices and the general church is grateful. With such leadership in the cabinet and on the district, God's kingdom will be extended and the church's program will be put over.

After the report of the superintendent, the pastors of the Rome District rendered their reports, which indicated advancements along all lines, both spiritual and temporal. The following charges reported their World Service money raised in full and sent to Chicago, Ill.: Cave Spring, Douglasville, Summerville, Cartersville, Cedartown.

The Rev. Hatcher rendered a round report, having raised the full amount of money for World Service, Episcopal Fund, local board, contingent money, Area Council Fund, and General Conference expenses. He was the leading pastor who reported all claims in full for the year.

The superintendent introduced the following visitors, who acquitted themselves of their respective tasks: the Rev. H. W. B. Wilson, sub-agent of the American Bible Society; the Rev. N. J. Crolley, of the Gainesville District; the Rev. W. B. Wood, of the Griffin District; the Rev. D. H. Stanton, of the Atlanta District; Prof. Gordon, principal of Cave Spring Deaf and Dumb School; Prof. W. S. Lester, principal of Carrollton high school; the Rev. I. C. Rucker, of Stockbridge; the Rev. E. L. Newton, of Atlanta; the Rev. R. T. Jackson, of Newnan; the Rev. J. S. Miller, of Warren Chapel, Atlanta; Mrs. C. L. Johnson, wife of our district superintendent; Mrs. Barnett and Mrs. Whittaker, Atlanta, Ga., representatives of The Woman's Home Missionary Society; and Mrs. Barnes, president of The Woman's Home Missionary Society of the Rome District.

At 11 A. M., the devotional exercise was held by the district superintendent, assisted by the Revs. Cunningham, Hunt, and Newton, of Atlanta. The Rev. A. L. Hayward, of Summerville, rendered a spiritual sermon from 1 Corinthians 13: 13. The discourse was well taken, and the brethren were elated. At 2:30 P. M., the district president of the Sunday School and Epworth League Convention conducted the devotions. The president called the various charges of the district, and the delegates responded with excellent papers bearing upon the different subjects as indicated on the program. These papers were both informational and inspirational.

At 8 P. M., the Rev. W. E. Ector was at his best and made a fine impression upon the audience.

Friday morning the superintendent introduced Dr. L. H. King, editor of the Southwestern Christian Advocate. Dr. King spoke briefly.

The Sunday School and Epworth League Convention convened at 2 P. M. The president introduced Bros. Seabrook, of Gammon Seminary, a representative of the Board of Temperance, Prohibition, and Public Morals, and B. H. Hull, of boys' work of the Conference. President M. S. Davage, of Clark University, spoke in the interest of Clark and the value of Christian education. More than \$100 was reported for the Institution. The fifth Sunday in September was decided on as Clark's Day throughout the district, and the pastors are expected to have rallies so as to report the full quota for the Rome District thereafter.

Dr. L. H. King, A.M., D.D., the orator of the new day, was presented. Dr. King spoke of the paper, its origin, and value of the united group centered around the church paper. For one hour Dr. King held his audience spellbound as he portrayed the value of Christian ideals and ideas. More than fifty subscriptions were secured. Each charge was assessed to report a definite number of subscriptions according to its numerical strength. The Rev. Hatcher led in reporting the largest number of subscriptions for the Southwestern. Dr. King is greatly respected and admired, not only by his Conference, but by the entire Methodism. The Rev. J. W. Thorpe

held the consecration services, and all were made to rejoice.

Saturday evening was exclusively young people's evening, at which time a fine literary program was rendered, Prof. Robinson, district president, presiding. A fine treat was given to all present.

Sunday, 9.30 A. M., Sunday school convened. Prof. Robinson's address to the young people will long be remembered. At 11 A. M., the praise service was conducted by Rev. G. W. Hatcher and the pastor. The superintendent was at his best in rendering an excellent sermon from Matt. 14. 28. The spirit of God was keenly felt as he expounded the Word, disciplining men concerning their duty to God and man.

At 8 P. M. another great sermon was rendered by the Rev. G. W. Hatcher. Thus the members of the district and pastors and visitors left, saying that the greatest and best Conference of the Rome District had become history for a new day.

The pastor and members of Moore's Chapel were congratulated for the royal way in which they entertained the Conference. More than \$40 was left for the local church, and \$3 for the sexton. Thus closed a great Conference, to convene, 1930, at Cedartown, Ga.—The Rev. Geo. W. Hatcher, Reporter.

SEDALIA

The Sedalia District Conference, Epworth League, Church School, Woman's Home and Foreign Missionary Convention, convened at Trinity Chapel Methodist Episcopal Church, Joplin, Mo., Wednesday, August 14, 1929, at 9 A. M., with the Rev. E. L. McAllister presiding; the district superintendent, Rev. E. F. Pate, was delayed because of car trouble. At 2 P. M., the district superintendent, assisted by the Revs. A. E. Diggs, W. B. Curtis, and E. A. Graham, administered the sacrament of the Lord's Supper to a splendid group of delegates that had traveled many miles to the far southwestern corner of the State. The organization of the Conference was completed by electing A. E. Diggs, secretary; C. C. Reynolds, assistant; E. A. Graham, treasurer; C. S. Webster, E. L. McAllister, and W. B. Curtis, finance committee; C. S. Webster, reporter to the Southwestern.

The welcome addresses delivered were above par. On behalf of the city, Mayor Patterson; on behalf of the city churches, the Rev. Wm. O. Taylor, pastor of the African Methodist Episcopal Church; on behalf of the local church, Mrs. Grace Davis.

Efficient and well-prepared papers on the live subjects of to-day were read by Mr. Earl Pate, Jr., Miss Egetta Gravette, and A. C. White. These papers were so full of rich and wholesome thoughts, they were discussed by the delegates until every moment of time was taken that was allowed by the presiding officer. Much credit is due Mrs. M. A. Mitchell for the dignity she indicated in presiding over the Epworth League and church school convention. She is a splendid woman, wholly set aside for the Master's work. Her annual address was a masterpiece; we will never forget it. We retained many suggestions that will assist in Kingdom building.

The anniversary of The Woman's Home and Foreign Missionary Societies was conducted by the presidents, Mrs. S. A. Abbott and Mrs. Emma Greer. After each president gave a short annual address and received reports from the charges, the Rev. A. E. Diggs was introduced. His address was timely, and he spoke to the delight of those present. Mrs. Desmukes, an active missionary of Pittsburg, Kans., was also introduced. Her message still rings in our ears; she told many thrilling stories of the needy where she has labored. Sermons were delivered by some of the great preachers of this district as follows: C. D. Hester, A. E. Diggs, C. C. Reynolds, W. B. Curtis, J. W. Terrell, Russell Coider, and W. H. Smith.

The park board of Joplin has lately given the Negroes a park well furnished with such paraphernalia that makes it first-class. Mrs. Melissa Fuel Cuther, a promoter of race enterprises, a loyal member of our church, is employed as one of the caretakers at Ewert Park. She was introduced Thursday morn-

ing, and at the close of her address she extended an invitation to the Conference to take dinner with her at the park Friday afternoon. The invitation was accepted and the cloth was spread for sixty. C. S. Webster was toastmaster. He called for expressions from E. L. McAllister, W. H. Smith, W. B. Curtis, A. M. Summerville, Mrs. S. A. Abbott, and the Rev. Smith, a city pastor. Response by Mrs. Cuther. We haven't words now to tell you how hard the pastor, Rev. E. A. Graham, and the good members of Trinity Chapel worked to make us happy while in their city. The Rev. Graham is a genius; he knows how to entertain. Everything necessary to make our stay pleasant was placed at our finger tips. We had a good Conference. Our district superintendent presided in his fair and pleasant manner, and did all things well. Mrs. Irene Walker, the organist of Taylor Chapel, Sedalia, Mo., assisted by Mrs. Alpha D. Pate and Mrs. David Jackson and eight girls, gave a wonderful musical and literary program on Saturday night to a packed house. Nearly every participant was called back, which proved that the program was above par. Mr. Fred Ferguson was the master of ceremonies for this occasion. We adjourned Sunday night to meet next year in California, Mo.—C. S. Webster, Reporter.

SPARTANBURG

The thirty-fifth annual session of the Spartanburg District Conference was held in Bethel Methodist Episcopal Church, Greer, S. C., July 24-28. The Rev. W. H. Peterson, of the Pacolet circuit, preached the initial sermon on Wednesday evening, July 24. The district superintendent, Dr. L. W. Williams, opened the Conference proper on Thursday morning, and gave a soul-stirring sermonette, basing his thought on Paul's exhortation to Timothy. The Conference was then organized, and the regular routine work begun. The reports of the superintendent, pastors, and laymen showed an improvement over last year. The spirit of the occasion stood at high tide, and we all had a spiritual feast. The discussions were well mastered and provoked much thought, and the sermons were all filled with the spirit of Christ. We were honored with the presence of Drs. A. R. Howard, L. H. King, Prof. W. R. Gregg, and Prof. McGhee; also Prof. Gordon, of State College, Orangeburg, S. C. Each of these distinguished visitors gave a splendid account of their work, and their presence inspired us.

The good people gave us a most pleasant reception. Each day the tables groaned under the weight of delicious food, and the white friends provided gorgeous flowers throughout the session. Too much cannot be said of the Rev. F. L. Lawton and his good wife, our pastor there, for the splendid way in which they entertained us. May God ever bless and keep us all; and may we, His servants, do a whole duty to all that He has committed to our care.—Giles C. Brown, Reporter.

WACO DISTRICT INSTITUTE

From August 13 to 18, the Waco District Institute was in session at Davis Chapel, Marlin, Texas, the Rev. J. G. Brown, pastor. The pastor and members have just completed a most beautiful little modern church, which consists of Sunday-school rooms, kitchen, large pastor's study, rest rooms, brilliantly lighted and painted inside and out. Everything required to conduct an institute was available, so far as building was concerned. One of the best faculties that could be found in the whole Southland was assembled to carry on this work. Busy pastors, superintendents, and professional men were invited, who came and spent the time required to make the work a success. We felt wonderfully blessed to have this rare type of service. The Rev. J. W. Downs, district superintendent, served as registrar, and was enthusiastic over the type of work being done. He is a forward looking Christian leader, and lends a strong arm in every pull for this district. Dean M. B. Burkley was on the job, and never fails

to keep things going once they have been put into his hands. Prof. T. B. Echols, manager, was of untold value to this work. His presence gives assurance of success. Remaining members of the faculty and their courses were as follows: Morning watch, by manager; Bible study, the Rev. G. A. Deslandes; evangelism, the Rev. E. W. Kelly; Sunday-school methods, the Rev. K. W. McMillan; missions, the Rev. W. L. Turner; life work, the Rev. F. D. Young; Epworth League, the Rev. T. B. Echols; stewardship, the Rev. C. S. Williams; recreational program, Prof. J. S. Henry; Old Testament, two lectures, Dr. W. J. King, Gammon Seminary. Certificates were issued to those finishing twenty-five hours of work, with recommendations from the faculty. Evening programs included sermons, lectures, and special music by choirs, as follows: Local church, Bremond, Baptist church of the city, and St. James, of Waco. Visitors introduced included Dr. W. J. King, Gammon Seminary, who spoke one night on "The Bible In Modern Life," besides giving two lectures on the Old Testament; Mrs. W. L. Turner, Mrs. J. Swann, the Revs. J. J. Hardiman, W. B. Lott, W. S. Jordan, T. S. Moore, Prof. T. R. Davis, president of Sam Houston College, the Rev. J. H. Childs, district superintendent Dallas District, and others.

Our entertainment was superb. Bro. A. C. Wilson, superintendent, the members and friends, by arrangement had secured the use of the first floor of the high school building, and in it they had room to take care of the crowds, and here they gave us plenty of well-prepared food. Comfortable lodging was given the delegation by the various homes. Marlin's Clinic for Colored People, owned by Dr. Hunter, gave privileges of free baths in the famous mineral waters, where thousands go annually for baths. We shall never forget Marlin. There is promise that the Waco District, along with six other districts, will in time be prepared to offer trained leaders to the churches in larger numbers than has ever been her opportunity before. We hail the light of this coming day with gladness, and feel that it may mean the fulfillment of our dream and closer approach to our highest ambitions. A Kingdom building for our Christ wherein abideth peace.—W. W. Baker, Reporter.

BRANDYWINE, MD.

On Saturday, July 13, the Washington District Epworth League cabinet had a meeting of two sessions at Gibbons Church, which were presided over by the district president, Mrs. Cora C. Doy. The first session was begun at 3.30 P. M., with devotions conducted by Mr. Thos. Simms, following which the president stated the object of the meeting and introduced Mrs. S. E. Addelle, the district secretary, who read a paper as to the organization, object, composition, etc., of the Epworth League. Mr. Thos. Simms, Mrs. A. Belle Sprague, Mrs. Smith, the Rev. J. H. Monroe, Mrs. Pearl Smaliwood, and Miss Martha E. Henson were introduced. Each made comprehensive remarks as to his or her work, and after another song by the congregation a discussion as to the gaining and the holding of the young people in the Leagues of our churches was participated in by several, and some suggestions were offered which, we think, if put into practice by the Leagues that have not already done so, will prove of much value to them. Next, after a song by the congregation, these and others were introduced: Mrs. Sadie Jenkins, Mrs. Meil Tibbs, Mrs. Alice Tibbs, Miss Mary Washington, Miss Rebecca Washington, Mrs. Ailee Clayton, Miss Simms, Mr. William Crusor, Mr. Smith, and the Rev. M. L. McKinney. The session closed with the League benediction, after which conversations and games were indulged in for an hour, when followed the serving of an appetizing repast by the local Junior League. The second session was begun at 8 P. M. by the singing of a hymn and prayer by the Rev. Monroe. A grand musicale and literary concert by the members of the cabinet and others, followed. The pastor and his wife were introduced and gave complimentary remarks as to the occasion, and the session was closed with the benediction by the former.—Reporter.

Obituaries

BOSTON—At 7 o'clock Saturday morning, August 3, 1929, our heavenly Father saw fit to take unto His kingdom our dear husband and father, Charles Boston. He was the second child of Richard and Rachel Boston, and was born in Mason County, Kentucky. He was married to Lida Preston, and unto this union nine children were born. He was a devoted husband and father. His greatest interest was the care of his home. For many years he has been a member of St. Paul Methodist Episcopal Church, Augusta, Ky. His favorite songs were: "Does Jesus Care?" and "Let the Lower Lights Be Burning." He leaves a wife, nine children, several nieces and nephews, a host of friends to mourn their loss.—The Family.

DAVIS—Mr. R. A. Davis was born in the State of Mississippi, January 23, 1862, son of the Rev. and Mrs. M. S. Davis. He went to Alabama when ten years of age, where he joined the Methodist Episcopal Church at Avondale in 1896. He lived a consistent Christian until death. Bro. Davis served three years in the Spanish-American War. Having received an honorable discharge, he made his home in California, where he married Miss Ethel L. Butler, of Texas, with whom he lived until death. He died July 22, 1929, at Fresno, Calif. He leaves a devoted wife and little daughter, mother, sisters, and other relatives to mourn his passing.—Mrs. M. S. Davis, Reporter.

HARDAWAY—Sister Gertrude Hardaway, of Hogansville, Ga., passed away July 19, 1929. She was sick quite awhile, but bore her illness with patience, and died as she lived, in full triumph of faith. On Sunday, July 21, the funeral was preached by Rev. J. H. Brandon, of White Plain Methodist Episcopal Church, of which she was a faithful member. She was loved by all who knew her. As a public school teacher she was faithful and trustworthy. Her Sunday-school superintendent, Bro. Allen Hodges, said many good things concerning the good work she had done in the Sunday school. Her class leader, Bro. Eddie Berry, also made remarks concerning her life in the church. She leaves to mourn her passing, two children, husband, father, mother, three brothers, and a host of relatives and friends. The funeral was largely attended, and the floral offerings were beautiful.—Mrs. Alice H. Jackson, Reporter.

LEWIS—Mrs. Martha Lewis, aged sixty-nine years, wife of J. Vance Lewis, attorney, who had been a member of Wesley Methodist Episcopal Church, Houma, La., for a number of years, died Tuesday, August 6, at 8 A. M. Mrs. Lewis had been a shut-in for eight years. Another soldier who bore the burden in the heat of the day has reached the end of the great highway. She leaves to mourn their loss, three daughters, one son, four grandchildren, and a host of relatives and friends. The Rev. Isaiah Catherine, pastor, delivered a most touching sermon.—Reporter.

MILLER—Frances Maxine Miller, little daughter of Henry and Dora Miller, departed this life July 17, 1929, at Paw Paw, W. Va., aged eleven years. She is survived by her father, mother, one brother, grandmother, and a host of other relatives and friends. Little Midge, as she was familiarly known, was a bright little girl, loved her church and Sunday school, and was loved by everyone. Gone, but not forgotten.—Reporter.

SMOOTH—Mr. A. Smooth passed away August 18, 1929, at the age of twenty-two years. He leaves to mourn his passing, a wife, two brothers, one sister, mother, and father. All are members of Haven Chapel Methodist Episcopal Church, Briceys, Ark.—C. B. Banks, Reporter.

SPEARS—Mrs. Lou Spears, wife of the Rev. Alexander Spears, a retired Methodist preacher, died July 25, 1929, at the ripe age of 107 years. She was buried on the 28th. Eulogies were delivered by Prof. J. W. Reddix, the Revs. E. P. Harris, J. H. Martin, and H. W. Gray, the pastor. She

died happily, and left two daughters: Mrs. Lizzie Brown and Malissia Carey, and a host of friends to mourn their loss. She was a member of Daniel Chapel, Shreveport, La.—The Rev. H. Gray, Pastor; J. W. Reddix, Reporter.

Woman's Column

(Continued from page 734)

the missionary societies that were dormant last year will in some way be aroused and help put the program over for our Father. We are the instruments through whom the work of the Kingdom is carried on. What if we fail? For love of Christ and in His name, I am, Mrs. Selina K. Trigg, Conference Treasurer, 420 East Seventh Street, Hattiesburg, Miss.

Victoria, Texas.—A message to the women of the West Texas Conference, Woman's Home Missionary Society: The executive board will meet at Eliza Dee Home during the annual session of the Conference, as the board members are usually at this meeting. It will be two months prior to the making of semi-annual reports, which must be systematically arranged by the board. New changes made at the national meeting will be explained, that by the time we come up to our 1930 session next June, our work will be better understood throughout the Conference. We urge a keener interest in our work by the local auxiliaries, for if you fail there will be no report. Start your work at once, if you have not started. Dues and contingent funds make you one of those workers for the love of Christ and in His name. Student aid helps some young woman to attain life service; the organization and work of your Jewels will help maintain our children's homes. Your thankoffering will pay those consecrated women who teach and train our youth for Christian usefulness. Securing your husbands, your brothers, and your sons as honorary members will better interest them in our work and add to our finances as well. Of course, your young woman's auxiliary, Queen Esthers, and Home Guards must be organized to secure an efficient auxiliary to-day and to-morrow. Women, we must look around us; see our group, as God is giving to some of them substantially, and request them to give something to our work. All persons desiring to place girls in the home must arrange on or before our annual session, that meets in June each year. We solicit the co-operation of the district superintendents, pastors, auxiliary members, officers, and friends in the plan of a Woman's Home Missionary Society picnic, held one day sometime during the year, at which time have the work represented by some officer, annual, district, or Conference. Plan it so as to raise your entire quota, relieving all concerned of suspense, and doing our duty as women of Methodism. All who have not sent their quota or expense of corresponding secretary to national meeting, send it by the first week in October to Mrs. S. E. Jones, corresponding secretary, 406 South Wheeler Street, Victoria, Texas.

Special Notice

To the Texas Conference: All pastors are requested to be at the seat of the Conference Tuesday evening, October 15. Come direct to the church for registration. Bring only your elected lay delegates, pastors, and their

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wives. All others coming to the Conference will be on their own expense. Bishop Brown requests the cabinet to meet him Tuesday afternoon. The Woman's Home Missionary Society and Woman's Foreign Missionary Society will have their anniversary Tuesday night, October 15.—W. D. Lewis, Pastor, Port Arthur, Texas.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 26, 1929

The Pilgrim Way

But once I pass this way,
And then—and then, the silent Door
Swings on its hinges—
Opens Closes—
And no more
I pass this way.
So while I may
With all my might,
I will assay
Sweet comfort and delight
To all I meet upon the Pilgrim Way,
For no man travels twice
The Great Highway
That climbs through darkness up to light,
Through night
To day.

—JOHN OXENHAM.

Capital Prepares To Welcome British Premier

The Rev. Harry Earl Woolever
Editor of The National Methodist Press

THE United States Senate is just now involved in a partisan wrangle over the tariff. This naturally produces a state of forensic confusion in the upper branch of the national legislature. There is much talk, but to date there appears to have been little headway toward agreeing upon the chief items in dispute between the standpatters of the two major parties. The Republicans, under the guidance of Senator Smoot's finance committee, believe that an excellent tariff measure has been prepared. In fact, some of the old-timers of this party say that with a few minor amendments this is the best tariff measure ever presented to the Senate. The view of the Democratic group is quite the reverse.

It always appears strange that two groups of so-called statesmen, physically separated in the Senate by only a small aisle and having the same opportunity for ascertaining the facts, should so utterly disagree upon measures which vitally affect the material well-being of every citizen of this nation. On each point of contest one side must be nearer the right than the other, and first one side and then the other; but the intensity of the adherence to party lines, regardless of the issues under consideration, might leave the impression upon the uninitiated that one group is always right and the other always wrong. Such disagreement is a characteristic of partisanship which quite offsets many of the benefits of party government. However, there is a benefit which must not be overlooked. The fact that each party endeavors to point out the faults in the other's program guarantees that every detail will be exposed to public view and made the most of politically.

An example of the forensic outbursts which result from the partisan consideration of subjects of major importance was seen when Senator Pat Harrison delivered one of the opening speeches against the bill. This Mississippi senator, one of the younger members of the body, has a facile and witty tongue with which he, on occasion, talks much but says very little. His chief weapons are ridicule and sarcasm. He said, for instance, in beginning his attack on the tariff measure, that the bill should be entitled "An Act to Destroy Revenue, to Stifle Commerce with Foreign Countries, to Discourage Industries in the United States, to Flim-flam American Labor, and to Fleece the American Farmer." Then he continued: "In the art of discrimination the proposal is a masterpiece. The forked tongue of hypocrisy hisses through every paragraph. From title to citation clause deception abounds."

When one reads sentences such as these, he admires the cleverness of their author, but finds nothing that leads to any constructive conclusions. It is much easier to criticize than it is to construct anything.

HOUSE PROLONGS RECESS

There is a rather close division on the tariff bill at this writing. In opposition to the proposed measure are found most of the Democrats and a large proportion of the "progressive" group. On the other hand, the "regular" Republicans are for the bill, and they are reinforced by at least five of the Democratic members. Not only is the final form of the measure still in doubt, but the final vote is a long way off.

Owing to the fact that the Senate does not appear to be in a position to vote on the tariff measure for some time, the House leaders have notified the members of the latter body that it will not meet for the transaction of any business before October 14. It was originally planned that the House would convene again on September 23. Provision was made, under a resolution passed prior to the

recess taken in June, and after the House had passed its tariff bill, that Speaker Longworth might alter the date for the resumption of legislative business if circumstances indicated the wisdom of further delay. The main business to come before the House will be the consideration of the differences between the tariff bills passed by the two branches of Congress and the adjustment of

To Delinquent Subscribers

All persons who are in arrears with their subscription to the Southwestern Christian Advocate are hereby advised that all past due payments must be sent into this office now, as we positively cannot send the paper longer unless you pay up. Letters have recently been mailed reminding you to RENEW. Did you get a letter?

PLEASE RENEW.

the items into one bill which can receive the approval of Congress as a whole. Then this bill will go to President Hoover for his signature. In this the Chief Executive will face one of the most complicated domestic issues of his administration.

PRESIDENT AND PREMIER NEGOTIATE

The Hoover administration in the United States and the MacDonald government in Great Britain are raising in the heart of mankind the hope of a world freed from international conflict. At least these two major nations, the greatest in naval strength that the world ever has known, have come to such a basis of agreement that competition in building fighting ships seems at an end. Messrs. Hoover and MacDonald have not turned over these negotiations to minor representatives as they might on questions of secondary importance. They have actively guided the negotiations themselves, and where representation has been necessary, they have assigned men of the highest caliber to the task. Now the head of the British government proposes to come to the United States that he and President Hoover may confer personally. Only state matters of the highest rank would justify such an unusual procedure.

In England and Scotland, President Hoover has been represented in conversations with the British prime minister by Ambassador Dawes. The former Vice-President is one of the ablest and most effective officials that ever served this Government, and now that he has escaped from the restraints of the vice-presidency, he has shown great tact and ability in handling the question of naval reduction.

Mr. MacDonald has evidenced a most commendable spirit in his activities regarding relations between Great Britain and the United States. In his negotiations with our Government, his chief lieutenant has been the Hon. Arthur Henderson, Secretary of State for Foreign Affairs of Great Britain, who, like the Premier, is a lover of peace. He is a man of character who possesses the ability to do the necessary thing in a practical way.

CHRISTIAN STATESMEN SEEK PEACE

Reference to Mr. Henderson, whom many in this country know because of his visits here, and with whom the writer has had pleasant contacts on both sides of the Atlantic, recalls something of the spiritual

character of the negotiators in the present efforts for naval reduction and world understanding. President Hoover and Premier MacDonald are Christian men, and in their chief associates in these exchanges of views they have two of the finest Christian men the writer has had the opportunity to meet in high governmental circles. Arthur Henderson, outstanding labor leader of England, who now handles foreign affairs for the British empire, is a Wesleyan Methodist local preacher. Former Vice-President Dawes is an earnest Christian layman, whose faithfulness to his church and regularity in attending its services could not be excelled. While in Washington he attended the New York Avenue Presbyterian Church. We recall a conversation in which his Washington pastor said: "Vice-President Dawes has not missed attending services at our church except on two Sabbaths during this year. On one of these Sundays he was speaking in a church in Philadelphia, and on the other he was attending services at a colored church, where his barber is the pastor." Charles Gates Dawes is the type of man who should be sent to the nation's capital for the transaction of the people's business. There are others here of the same high character, but many a Christian citizen would render a service to his country if he asked his senators and congressmen what church they attend while in Washington, and if they find regular attendance interferes with their legislative duties. Altogether too many legislators seek, while they are back home, to secure the favorable vote of the church people, but absolutely neglect the church when in the capital.

We set out to indicate that the very favorable situation which now exists between the

(Concluded on page 768)

Personal and General

—Mr. E. M. Conover, director of the Bureau of Architecture, will be at Gammon Theological Seminary, Atlanta, Ga., October 24, and give illustrated lectures on church building. He would be glad to interview pastors, district superintendents, and others who may have church building problems in prospect.

—Mrs. Gertrude Harper Grannum, wife of the Rev. S. E. Grannum, of the Lexington Conference, passed away on Friday morning, September 13, 1929, in Cleveland, Ohio. Mrs. Grannum resided in Cincinnati for four years, her husband being pastor of Mt. Zion Methodist Episcopal Church. She was a graduate of Wiley College, Marshall, Texas, and did post-graduate work in the Boston University School of Religious Education and Social Service at the time that her husband was in the school of theology. Funeral services were conducted last Monday by Bishop M. W. Clair, at the Cory Methodist Episcopal Church, Cleveland, Ohio, of which her husband is now pastor.

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Quotas for the Self-Support Campaign

Finishing Date, January 1, 1930—Bishops Urging Superintendents and Pastors to Creditable Endeavor

SWELLING the number of the bishops of our Southwestern territory who are showing fine interest in Southwestern circulation are Bishops McDowell and Smith. As did Bishops Jones, Clair, and Keeney, Bishops Smith and McDowell have both sent us most encouraging letters of approval of our intensive campaign now in progress for self-support of the Southwestern Christian Advocate by January 1, 1930.

Each of the bishops has taken the pains to address to his men a special note of emphasis on the importance of the task, enclosing for each district, quotas for his territory. We are again publishing herewith a complete exhibition of quotas for the entire field that our constituency by Conferences, districts, and local charges may be apprised of the task and may proceed intelligently toward its performance during the approaching Annual Conferences.

ATLANTA AREA

FREDERICK T. KEENEY, Resident Bishop

Atlanta Conference

District	Quota
Atlanta	191
Gainesville	108
Griffin	180
Rome	112

Total for Conference..... 591

Florida Conference

Gainesville	78
Jacksonville	96
Ocala	43

Total for Conference..... 217

Savannah Conference

LaGrange	65
Savannah	72
Waycross	44
Waynesboro	105

Total for Conference..... 286

South Carolina Conference

Beaufort	216
Bennettsville	194
Charleston	235
Greenville	169
Florence	295
Orangeburg	235
Spartanburg	159
Sumter	307

Total for Conference.....1,810

South Florida Conference

Atlantic	87
Gulf	90

Total for Conference..... 177

Total for Area..... 3,081

CHATTANOOGA AREA

H. LESTER SMITH, Resident Bishop

East Tennessee Conference

District	Quota
Bluefield	58
Chattanooga	55
Knoxville	51
Pulaski	69

Total for Conference..... 233

North Carolina Conference

Greensboro	133
Western	119
Wilmington	136
Winston	148

Total for Conference..... 536

Total for Area..... 769

COVINGTON AREA

MATTHEW W. CLAIR, Resident Bishop

Central West Conference

District	Quota
Kansas City	92
Omaha	28
Sedalia	74
St. Louis	201
Topeka	107

Total for Conference..... 502

Lexington Conference

Chicago-Indianapolis	412
Cleveland-Columbus	264
Evansville-Louisville	147
Lexington-Cincinnati	211

Total for Conference.....1,034

South West Conference

Fort Smith	80
Hot Springs	73
Little Rock	87
Oklahoma	86

Total for Conference..... 326

Tennessee Conference

Memphis	121
Murfreesboro	91
Nashville	104

Total for Conference..... 316

Total for Area..... 2,178

NEW ORLEANS AREA

ROBERT E. JONES, Resident Bishop

Central Alabama Conference

District	Quota
Birmingham	136
Huntsville	70
Montgomery	72
Opelika	144
Tuscaloosa	83

Total for Conference..... 505

Louisiana Conference

Alexandria	95
Baton Rouge	109
Lake Charles	78
La Teche	70
Monroe	41
New Orleans	167
Shreveport	115

Total for Conference..... 675

Mississippi Conference

Brookhaven	124
Gulfside	85
Hattiesburg	142

District	Quota
Jackson	144
Meridian	135
Vicksburg	69

Total for Conference..... 699

Texas Conference

Beaumont	109
Houston	216
Marshall	158
Navasota	91
Palestine	88
Paris	40

Total for Conference..... 702

Upper Mississippi Conference

Clarksdale	65
Durant	125
Greenwood	87
Holly Springs	108
Starkville	124
Tupelo	95

Total for Conference..... 604

West Texas Conference

Austin	89
Corpus Christi	36
Dallas	129
San Angelo	49
San Antonio	113
Victoria	83
Waco	180

Total for Conference..... 629

Total for Area..... 3,814

PHILADELPHIA AREA

ERNEST G. RICHARDSON, Resident Bishop

Delaware Conference

District	Quota
Easton	221
New York	85
Philadelphia	420
Salisbury	317
Wilmington	209

Total for Conference.....1,252

Total for Area..... 1,252

WASHINGTON AREA

WM. F. McDOWELL, Resident Bishop

Washington Conference

District	Quota
Alexandria	216
Charleston	169
North Baltimore	348
South Baltimore	319
Washington	336

Total for Conference.....1,388

Total for Area..... 1,388

The Rev. Charles E. Jones Passes

By the Rev. J. W. Dockett

THE Rev. Charles E. Jones, pastor of the Churchton charge, South Baltimore District, died at Freedman's Hospital, Washington, D. C., September 5, 1929. He was born in Frederick County, Maryland, and was the son of the late George and Ellen Jones.

Bro. Jones joined the Washington Conference in 1910, and served faithfully, acceptably, and successfully the following charges: Hullsville, Md.; New Windsor, Md.; Middleburg, Va.; Asbury, Richmond, Va.; Bowie, Md.; Churchton, Md.; Churchville, Md., where he erected a beautiful church, which stands as a monument to his memory. He was a loving husband, a loyal citizen, a good preacher, and an efficient and faithful pastor. His greatest ambition was to preach and win souls for Christ. This he did, wherever he was sent, with credit. In the translation of Bro. Jones the Washington Conference has lost a faithful and loyal member. He was patient during his afflictions, and perfectly resigned to the will of his heavenly Father, and told the brethren who visited him that "all is well." He died in full triumph of faith. He had his work planned about four months ahead. His favorite hymns, which he was often heard singing during his affliction, were, "It Pays to Serve Jesus," "I Have Anchored My Soul In the Haven of Rest," and "Every Time I Feel the Spirit I Will Pray."

Besides his wife, Mrs. Rebecca Jones, daughter of the late Rev. and Mrs. J. T. Owens, of the Washington Conference, he leaves a daughter, three sisters, and one brother to mourn their loss. His funeral was held at Whatcoat Methodist Episcopal Church, Baltimore, Md., September 9, with the Rev. F. F. King, superintendent of the South Baltimore District, in charge. The body lay in state from 11 A. M. to 1 P. M., where it was viewed by numbers of ministers and friends. Members from Churchville, Md., and Churchton, Md., the two last charges he pastored, sat as mourners and brought resolutions from their official boards. Over thirty-six ministers were present. The following ministers took part in the services: J. W. Waters, L. A. Carter, J. E. Dotson, V. E. Johnson, C. S. Briggs, W. S. Jackson, G. E. Curry (superintendent North Baltimore District), J. S. Carroll, C. E. Queen, Ernest Lyon, J. H. Jenkins, M. J. Naylor, J. D. Brown, and the writer. The Order of Elks' Pride, of Baltimore, Lodge No. 713, had charge of the body, which was laid to rest in Mount Auburn Cemetery, Baltimore, Md.

Alpha Phi Alpha Convention

Elaborate Preparations Under Way for Entertainment of Visitors—Five Hundred Delegates Expected

THE annual convention of Alpha Phi Alpha, national Negro college fraternity, will be held in Atlanta, December 27 to January 1, and is expected to bring to that city five hundred delegates from all parts of the country, according to an announcement by Forrester B. Washington, director of the Atlanta School of Social Work, and general chairman of the convention committee of arrangements. A large committee is at work planning for the entertainment of the convention, and expects to make the meeting a most notable one.

In addition to the serious features of the program, which will include business sessions and the discussion of

the educational and fraternal interests of the race, there will be a succession of social features in the nature of smokers, barbecues, parties, athletic events, and the like.

The local committee of arrangements assisting Chairman Washington is composed of B. T. Harvey, C. L. Reynolds, C. R. Reeves, LeRoy Carter, L. D. Milton, John Hope, Jr., A. T. Walden, Myron Towns, B. C. Baskerville, J. W. Crawford, F. Alexander, A. F. Weems, J. P. Gomillion, and H. S. Murphy, each of whom is the chairman of a subcommittee responsible for some phase of the program.

Alpha Phi Alpha is the oldest Negro college fraternity in the country, and has seventy-seven chapters widely distributed, four of which are in Atlanta. This, however, will be the first national convention the organization has held in the South. The people of Atlanta are looking forward with great interest to the coming of the convention, and are determined to overlook no feature of typical Southern hospitality.

Watch This Subscription Corner

SELF-SUPPORT is assured if all of our district superintendents and pastors will raise their quota of Southwestern subscriptions. Recently these brethren have sent in more than one subscription:

The Revs. J. W. Turner, New Orleans, La., 5; B. F. Abbott, St. Louis, Mo., 8; F. E. Welch, Ocala, Fla., 3; E. E. Crawford, Jeffersontown, Ky., 3; J. C. Hayes, Evanston, Ill., 3; W. L. Darius, Milford, Ohio, 3; T. R. W. Harris, New Orleans, La., 2; C. C. Reynolds, Butler, Mo., 2; L. A. Greenwood, Bryan, Texas, 3; Anderson Davis, Bristol, Va., 9; B. J. Hudson, Cedar Grove, Tenn., 2; J. A. Williams, Opelousas, La., 12; J. A. Rolax, Lake Charles, La., 12; H. E. Morgan, Crystal Springs, Miss., 14; P. H. Rembert, Biloxi, Miss., 3; G. W. Williams, Moss Point, Miss., 9; J. M. Shumpert, Pass Christian, Miss., 3; N. W. Ross, Summitt, Miss., 5; Mrs. M. C. Phillips, Gulfport, Miss., 5; the Revs. Leroy Fields, Muskogee, Okla., 12; John C. Gibbes, Charleston, S. C., 3; J. J. Ford, Richton, Miss., 12; M. P. Johnson, Gulfport, Miss., 4; J. B. Johnson, Baton Rouge, La., 3; A. C. Mitchell, Port Allen, La., 5; M. R. Walker, Baton Rouge, La., 3; F. L. Jones, Bolton, Miss., 2; N. Poe, Canton, Miss., 5; L. E. Johnson, Canton, Miss., 3; J. W. E. Bowen, Jr., Jackson, Miss., 3; J. C. Smoot, Fayette, Miss., 4; P. S. Olive, Harriston, Miss., 4; A. B. Keeling, Jackson, Miss., 8; A. G. Crump, Union Church, Miss., 3; J. W. Isable, Yazoo City, Miss., 5; E. J. Milsap, Jackson, Miss., 8; P. W. Baldwin, Meadville, Miss., 3; N. D. Shamborguer, Louisville, Ky., 2; L. R. Starks, Louisville, Ky., 5; Mrs. E. M. Blue, Madisonville, Texas, 12; Wm. Jarrell, Mansfield, La., 2; J. C. Calvin, Shreveport, La., 23; J. C. Martin, Allendale, S. C., 2; Wm. A. Hubbard, Brooklyn, N. Y., 4; J. R. Ross, Natchez, Miss., 3; A. B. Harris, Sterlington, La., 7; B. F. Smith, Detroit, Mich., 6; J. C. Chuman, Alexander City, Ala., 5; J. H. Thompson, Denham Springs, La., 5; R. M. Greene, East Radford, Va., 6; J. R. Gray, McMinnville, Tenn., 5; J. C. Sherrill, Knoxville, Tenn., 3; Arthur Booker, Monroe, La., 6; E. L. Lefton, Cumberland, Md., 4; F. S. Delaney, Gary, Ind., 25; H. L. Phillips, Huntington, Md., 2; L. H. Zeigler, Bessemer, Ala., 2; H. W. Tate, Cincinnati, Ohio, 2; M. Q. A. Fuller, Fairfield, Texas, 2; J. J. Johnson, West Point, Miss., 12; W. L. Sanders, Princeton, Va., 4.

The Contributing Editor's Page

A Reason for Optimism

WHENEVER we think of the large number of men and women interested in the religious education of children and youth we discover a sound reason for optimism.

It cannot be said too often that there is no greater service to be given to the kingdom of God than that of training the youngest members of society to live their lives as loyal members of that kingdom. Anyone who is serving the Church as a teacher of youth in the field of religion is benefiting society in an incalculable measure. The uniqueness of the opportunity, if only it were realized by all teachers of childhood, would fully compensate for all its difficulties and seeming lack of results.

THE redemption of society comes in the measure of the application of Christian ideals, in the Spirit of Jesus Christ, to all human activities and relationships. These cannot be applied except by those who know what they are and what they require of those who would practice them. Knowledge is not the only essential, but it is indispensable.

The most alarming feature of present-day society is that large numbers of young persons are growing toward maturity without any knowledge of what Christian ideas and ideals are.

It is because we have so many grown-ups in present-day society equally ignorant that so much paganism is accepted and practiced without a qualm of conscience by otherwise educated, cultured persons. They do not know enough about the religion of Jesus and the morality that expresses the vitality and meaning of Christianity to see any particular evil in things as they are.

Teachers of religion must spread a truly Christian culture to save society from religious disintegration and moral decay.

Two books, small in size but large in significance, have recently appeared, which will be of great suggestiveness to many of those who are training boys and girls to live as good citizens of the kingdom of Jesus Christ today and tomorrow.

One of them is *Worship Training for Primary Children*, by CLARA BEERS BLASHFIELD, printed for the Leadership Training Association by The Methodist Book Concern.

The author makes much of the importance of starting very early to give children a truly Christian idea of God. She shows that this can be done with remarkable results for their daily life.

Experience with very young children indicates that they have their own ideas of God and that these greatly vary. The notion has been planted in the minds of some that he is a magic worker, or that he is one who can be cajoled into doing what we want if we use the right words. "The child who knows him as a God of love, a kind and just and merciful Friend and Companion, will experience a very different emotion in worship from the child who prays to a God of vengeance, a God who has special favorites, upon whom only he bestows his blessings."

Another sentence throws light upon the success some have in this difficult field while others register relative failure: "We must . . . be capable of understanding and experiencing worship ourselves if we would attempt

to help little children in their worship." A truism? Yes, but like many another packed with wisdom for those who have "ears to hear."

THE other book will make a wider appeal only because it does not address one particular group of workers in the field of religious education.

Dr. HAROLD J. SHERIDAN has written *Growth in Religion*, an introduction to psychology for teachers of religion. The book bears the imprint of the Cokesbury Press.

It is the belief of the author that religious development proceeds in an orderly way and that it can be sufficiently understood by teachers whose learning days are not over to give them a reasonable assurance "of a good measure of success."

A minister who had just completed his first course in child study said, "I am an old man, I have had abundant opportunity to observe children and youth and have noticed many of the characteristics discussed in this course. But I have not always understood the significance of all that I observed and, therefore, have failed many times to be as helpful as I might have been. I feel that this study will contribute greatly to my usefulness as a pastor."

Doctor Sheridan confirms the view held by Mrs. Blashfield when he says, "It is . . . clear that children who are still quite young do have those experiences of fellowship with God and participation in his Spirit and way of living that are truly religious." Childhood is not to be considered a period of preparation for religion, but "a time when our children actually are religious."

In such a brief reference no idea of the scope of this very useful book can be given. Suffice it to say that it would be difficult to find a better introduction to the minds of the boys and girls in our homes and schools, and to the tested principles that must be followed if Christian character is to be helped and not hindered in its development toward the Christ ideal for the whole of life.

IN speaking at Chautauqua Dr. ALBERT W. BEAVEN is reported to have said that "the Church will get more results by working with youth than with maturity. Many churches spend 90 per cent of their money on people over twenty-five years of age and 10 per cent on those under twenty-five. . . . The attitude of the Church toward educational training is one of neglect."

The encouraging sign is that religious leaders are waking up to the importance of such training. A larger number of persons with some measure of trained ability will take up this work this fall than ever before. Even more hopeful, a constantly increasing number, realizing how important the task is, will welcome just such practical help as these two books cannot fail to give. And when Doctor Sheridan reminds us that "with the new generation we have a new opportunity, provided we are able to supply a better training than was given the parents," we become optimistic. For this is just what thousands of intelligent, thoroughly consecrated, trained teachers of children in the school of Christ are determined shall be done.

In this lies the brightest hope for the Church of tomorrow and for the Christian society the Church is slowly bringing out of the materialistic chaos of the present. The mind of Christ furnishes the pattern. D. D.

Carrying Life and Light to the Ends of the Earth

By Clara B. Raymond

"Made of one blood with all
on earth who dwell,
Born brothers of the near
and far as well,
The children of one sacred
Fatherhood,
And common heirs of uni-
versal good,
Grant us, who bow, O Lord,
before Thy sov'reign
face,
To learn with Thee to love
our world-encircling
race.
Amidst the troubled, griev-
ing, overborn,
Among the helpless, hope-
less, and forlorn,
Engirt with ill and poverty
and pain,
And bitter strife of greed
for empty gain—
Give us, O Lord, the sight
with Christly eyes to
see
The hidden, soul-deep need
of men for us and
Thee."

* * *

AMONG the many con-
tests of ancient
Greece was a foot race
in which each man was given

a lighted torch, and the laurel wreath was for the one who came in first "with his torch alight." Someone in commenting on this said, "Success in life is not merely 'getting there,' but also in keeping the light of God burning in our hurrying lives."

For sixty years The Woman's Foreign Missionary Society has been running a race with ignorance and sin, each carrying a lighted torch. To which shall be the laurel wreath? Because the society has kept her torch burning with the "light of God," there is no question of the final result.

But at this sixtieth anniversary it is wise not only to take a backward glance of review, but also a forward look. What will the race be in the coming years? Can the torch be kept alight till the goal is reached—the goal of a world acknowledging God as Father, Jesus Christ as Leader, and each brother to each? How shall the torch be kept burning?

A few months ago, with Mrs. Nicholson, we looked at the years from that twenty-third of March in Boston, when six women "undertook the impossible." We traveled the road of their glorious progress from that first year down to this anniversary. We measured the questions and problems of to-day by those of yesterday, and as we did so we lingered at the milestones of that journey



MISS SHOROJU BOSE

Teacher in Johnson Girls' High School, Jubbulpore, India
Lay Delegate to General Conference, 1928

in thanksgiving because our torch has brightly burned all along the way.

Shall we stop to-day to question why that torch has kept alight, and to ask how we may reach the goal with its flame glowing?

First there was in those eight leaders a vision of need and a vision of companionship in service with Jesus Christ. Have the years brought a change in either? Is there still need, and is there still service to be rendered?

To-day one half the men and women of the world are yet saying, "We never knew there was a Jesus Christ." Such a group corresponds to the one of that early vision and calls for like service; but to that is added an even larger, and shall we say, more urgent call.

The service of those sixty years has thrown wide the doors of zenanas and harems, and pressing through these open doors we see not only the illiterate, ignorant, and superstitious women of sixty

years ago, but in addition many who have heard of a larger, more independent life, and yet who know not the way. One missionary tells of a group of young women rushing from their seclusion arrayed in costumes part Oriental, part Western, part masculine, part feminine, swaggering day after day through the streets of that ancient city, adopting both manners and language of the lowest type of Occidental.

These two groups, together with the much smaller one from mission schools, are emerging from their age-long seclusion, demanding a share in the educational, social, and even political life of their countries.

New Doors Open

African doors have been thrown wide to commerce which has brought to hundreds of women visions of a new life of freedom and independence, but commerce has not shown the way, and they stand bewildered, seeking an open door to the realization of their new dreams, and many there are to lead them astray.

Is there need of service still? Can women of America ask that question as they look back over their own country's history? The womanhood of the non-Christian world is standing at a similar door to the one suddenly thrown open to the mass of our population in 1865.

Almost everywhere education is being offered to women, but will that alone fit them to bear their share in the preparation of their country for the brotherhood of the nations of the world?

One trader in Africa says, "My long experience of native labor leads me to recognize that no class of workers is so satisfactory as those who have been under strong missionary education." Everywhere governments are seeking to fill official and semi-official positions with men and women in whom reliability of character accompanies skill, because they have learned that power and position without character often bring danger to the commonwealth. And the religion of Jesus Christ alone transforms character.

Without God and a new heart the women of the world and through them the nations of the world in their strivings for an enlarged life are lost; for the false, the base, the untrue, stand at their sides pointing the way with flaming torches to the broad way of pleasure and self-indulgence.

We of The Woman's Foreign Missionary Society can no longer "tithe mint, anise, and cummin," for we come to this sixtieth anniversary in the presence of a gigantic task demanding the greatest devotion and the greatest sacrifice. Dr. Kagawa, of Japan, forcibly expresses our challenge: "The dawn is near; the harvest is ripe and waiting for you. Let us start a new movement."

The years ahead open a door of even greater companionship in service, and we stop to consider, Are we ready to enter?

In the second place, our torch has kept aflame these years because of a faith like unto that of the first group as they stepped out into a new highway. Theirs has been an incentive to our faith, growing each mile with the increasing need. To-day the task before us is no longer that alone of bringing the individual into the Christian church, though that remains as ever, but of introducing nations to Christ and of sharing the finest we have gained through knowing God. Such a task demands of each woman of the organization the highest faith which can only result from a close personal fellowship with Christ, from putting first things first at all times, and from taking the long view, the view of the entire campaign.

Through faith during these sixty years doors have opened not alone in India, but in nineteen countries in five continents. From one teacher in one school there is to-day every form of modern educational work carried on by specially trained teachers; from one doctor in one small room there is to-day medical work general and specialized in six hospitals and in connection with many schools.

And still ninety-six per cent of the non-Christian world is illiterate, and one doctor serves about two million people.

How shall we keep the torch of faith glowing with such a need before us and the added problems of this new day? Jesus said, "Lift up your eyes." Whenever we lift our eyes high enough to catch the sweep of His horizons we see what He saw—something higher than racial differences, higher than social discrepancies, and the pathway to service will open before our vision.

Maintaining Spiritual Purpose

Our torch has been kept burning by that constant enlargement of interest, devotion, and sacrifice on the part of the women of Methodism through the years. The great task of the past could not have been accomplished but for this, and the still greater task of the coming years cannot be completed without an even larger interest, devotion, and sacrifice. Is that possible?

In Breasted's "History of Ancient Egypt" there is a description of the way the people lived under the middle kingdom. A successful man must have a mud house, a yoke of oxen, a plow, and his share of water from the Nile. What a vivid picture of complacency and unimaginative routine!

Surrounded by all that science and material invention are giving us to-day, there is great danger of our drifting into a life of complacency without spiritual purpose. Things are tightening their tendrils about our minds and hearts, and unintentionally and even against our wills we are being drawn into that unimaginative life of the middle-kingdom people. If there is genuine thanksgiving for the devotion of the past, we must turn aside lest we "come to the end of the journey hugging an armful of faded ideals that once were fresh but from which the fragrance has long escaped."

New Type of Service

In the past our teachers, physicians, and evangelists have gone out to teach, heal, preach, and live the Christ life, and their living and working have been splendidly fruitful in developing fine Christian leadership in every field they have entered. Now, has not the time come when our workers, instead of going out as leaders directing affairs after our Western fashion, should go as servants helping the native leaders to develop a "racial expression of the 'Universal Christ' "?

We must not lessen the number of our missionaries, but rather multiply it, sending them out with such a spirit of co-operation with native workers—such a spirit of interdependence that all eyes will be turned to the Christ rather than to them. Then the attitude of the peoples among whom they go will soon be that of the Hindu lawyer who said to E. Stanley Jones: "Do you mean to say you are not here to wipe out our civilization and replace it with your own? Do you mean that your message



SOME CHINESE CHRISTIANS WITH AMERICAN COLLEGE DEGREES

is Christ without any implications that we must accept Western civilization? I have hated Christianity; but if Christianity is Christ, I do not see how we Indians can hate it."

Then, too, shall not the emphasis of the future be upon a deeper and more sympathetic identification with peoples of other races? The story is told of an English lady who in three months so broke through all barriers with her Christlike sympathy that the people about her clasped her to their hearts as one of themselves. Dr. Jones quotes an Indian as saying, "Please open the door and then get out of the doorway." That is the sympathetic identification needed in the years before us.

Is The Woman's Foreign Missionary Society, at this sixtieth anniversary, ready to work co-operatively with Christians everywhere for the attainment of our goal—God, Father; Christ, Leader; Brothers, all?

The anniversary days themselves will be a trumpet call to every member throughout the world for higher vision, deeper faith, and more stirring interest.

There is a story of a group of tourists, among whom was one little child. The days of sight-seeing were long and usually uninteresting and very dull for that lonely



CELERINA TRINAS

*Nurse Graduate of Mary Johnston Hospital
Now on D. A. R. Nurses' Scholarship in U. S. A.*

small girl, but she bore the monotony patiently with one glorious end for her day always in view. The moment the party reached the hotel she was gone in search of a piano, and climbing on the stool she sat engrossed in picking out, with one small finger, the only tune she knew. Again and again was that same little tune picked out until the monotony of it for the members of the party was almost maddening. Then came a day of unusual weariness in sight-seeing and they hoped the child would forget her tune. But scarcely had they entered the hotel when she disappeared, and soon on their ears fell that one-note tune, but only for a short time. Instead of its repetition, there came to them pulsing, throbbing harmony, exquisite and appealing, with that monotonous little tune the golden thread running through. They gathered at the door, and there on the stool beside the child sat a great musician, his hand over the little one, making out of her one little half-tune a

drawing, strangely winning song.

With the Master's hand over ours, a song of compelling melody will draw all to Him not only during the anniversary days, but in future days as well. It is our holy purpose to finish the course with torches flaming with glowing devotion.

"I Have Made My Peace With God"

By A. S. Kavanagh

Pastor Ocean Parkway Methodist Episcopal Church, Brooklyn, N. Y.

THIS brief story is of the spiritual transformation of a distinguished lawyer who came to a deep and rich experience in a way which I think might be considered peculiar to one with a legal training. This conscientious man was a member of the church and of the official board, and was deeply interested in every department of its work. He was generous with his money and expressions of appreciation. In a word, he was a Christian gentleman.

A few weeks ago a new chapter in his life was introduced as he became a patient in one of our hospitals. As the physicians and surgeons made their physical examinations he determined upon just as thorough a spiritual diagnosis. As a lawyer he was familiar in a general way with all legal matters, but when a specific case was brought to him, then his entire library was requisitioned for service, and his best thought was brought to bear upon the subject in hand. So now as to the spiritual matters to be investigated he turned from generals to particulars, from the general stamp of character which everyone had placed upon him to the task of instituting the strictest sort of personal investigation. In a very real sense he haled himself to the judgment bar where he was

at once witness, prosecuting attorney, and jury. He drove the case hard against himself.

By the grace of God he thought his way through, and great was the deliverance that came to him. He described it in the old-fashioned language used above, "I have made my peace with God." Then he added, "This must be 'being born again.'" This story, during several days, he repeated many times to his family, his pastor, and others, "I have made my peace with God." To his wife he said he saw Jesus passing by his bed. She thought it was a fever that was disturbing his mind. But no, it was a very real experience which had come to him, until he really felt that Jesus was in the room. To his children he gave beautiful words of admonition. He was now ready for the surgeon. He said: "Doctor, I am ready now. I have no fear whatever. I am in God's hands, and I am trusting you fully."

He lived for a couple of weeks after the operation, and there was not a little hope that he might in due time be taken to his home. His secretary was able to assist him in some professional matters. But such was not to be the case. He was in full possession of his faculties to the end. He had made his peace with God.

Mysticism

By George Preston Mains

THE term "mysticism" in a general sense is not altogether easily or satisfactorily defined. It is applied generally to a seemingly direct awareness of reality which lies beyond the margins of ordinary mental discernment. It may arise from a mood intensely philosophical, from æsthetic studies of nature, or from rapt poetical inspirations. As applied to religious experience, Prof. Rufus M. Jones, a most sane expositor, defines it as a "type of religion which puts the emphasis on immediate experience of God, a direct and intimate consciousness of divine Reality."

This definition carries with it momentous assumptions. It forces to the front supreme questions, questions which, affirming the definition, must rank as of first importance to human life; if, however, proven false they must simply be held as audacious fictions. . . .

I

The phenomena of mysticism cannot be dismissed as negligible. In one expression or another the mystical state voices itself from many sources which at once assert both its existence and its genuineness. Hocking says: "The mystical impulse is not a matter of special temperament, for there are mystics in all temperaments. There are practical and world-moving mystics as well as dreamy ones." Buckham says: "It might be true to say that the man who has no mysticism in him is the abnormal man." It, however, may be said that the most challenging forms of mysticism, those forms which compel examination and rational respect, are such as predominantly spring from spiritual conditions.

James Russell Lowell, describing an occasion when he was speaking upon "spiritual matters," says: "The whole system rose up before me like a vague destiny looming from the abyss. I never before so clearly felt the Spirit of God in me and around me. The whole room seemed to me full of God. I spoke with the calmness and clearness of a prophet."

Tennyson had a mystic experience which he declares was "beyond words" to describe. "But," he says, "there was no delusion in the matter! There was no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind." It was he who tells us that prayer may bring the worshiper face to face with God.

"Speak to Him, thou, for He hears, and
Spirit with spirit can meet—

Closer is He than breathing, and nearer
Than hands and feet."

It is not easy to plummet the depths of both Robert Browning's sane common sense and his mystical insight. He dared to believe that Beethoven's music was divinely inspired. It was he who said:

"But God has a few of us whom He whispers in the ear;
The rest may reason and welcome; 'tis we musicians who
know."

The mystical story of Francis of Assisi lives in history an imperishable spiritual idyll. Madame Guyon, persecuted and imprisoned for her faith, said, "The soul

that loves God finds Him everywhere;" and in her prison cell she could sing:

"Oh! it is good to soar
These bolts and bars above,
To Him whose purpose I adore;
And in His mighty will to find
The joy and freedom of the mind."

Illustrative examples need not be multiplied. To deny the high validity of the mystical spiritual experience would be to turn a blind side to the finest sainthood of the Christian centuries.

II

Christian mysticism is confronted with the question, "Is the assumption that the worshiper may have immediate and direct knowledge of God, and thus enter into personal and ecstatic communion with Him—is this a divine fact, or is it a mere subjective creation of the imagination?" It is a matter of wide observation that the human mind is capable of great self-deception, that it frequently seeks retreat in mere fanciful creations, in "airy nothings." We know that the focused searchlight of armed criticism has exploded many of the cherished dogmas of Christian tradition, and that there is a wide agnosticism abroad concerning even the very fundamentals of the Christian faith. It still remains with some a crucial question as to whether the fundamental premises of Christian mysticism are true or false.

Among many first-rank philosophers, both James and Hocking have studiously sought to sound the philosophical depths of religious experience. While both recognize vast fringes of superstition, of false assumptions, and of self-imposed deception under the guise of Christian professions, both are equally clear as to the validity of Christian mysticism. James freely declares that as thinkers we cannot "possibly upset" the hypotheses of the mystical experience. He says: "The supernaturalism and optimism to which they would persuade us may, interpreted in one way or another, be, after all, the truest of insights into the meaning of this life."

Hocking says: "It matters not to us if some, or even most, prophets have been vain or false, if there be any true prophets. The existence of the genuine mystic, however seldom he be found, is the momentous thing; sufficient to command respect for the traditions of mysticism, sufficient to justify the attention which through religious history has been focused upon its products."

III

Conceding the mystical assumption of a direct experimental knowledge of God, the question arises as to the relation of such experience to the rational faculty. If clearly any assumed experience is found to be in conflict with obvious reason, then logic must utter a positive revolt against the assumption itself. We can ultimately rest in no faith or belief which is clearly in conflict with manifest reason.

Bishop Francis J. McConnell, in a recent book, "Humanism and Christianity," discusses this very question. I do not understand the bishop as arguing against Chris-

tian mysticism *per se*; but he insists, and rightly, that the mystical process must not be in conflict with rational thought. However far the mystical experience may transcend the grasp of reason, the experience itself roots in rational processes. But Christianity demonstrates its life in conduct and in states of the heart rather than in theoretical hypotheses.

Prof. Bowne insistently taught that a theory of life could only prove its real validity as it activated itself in life. Truth only held creedally in the intellect is no synonym for a rational and saving Christian faith.

The rational teaching of Christianity is, that a truth held only in intellect, but practically negated in motive and conduct, gives definite proof that its possessor is doubly false; he may not only sin through ignorance, but he is false to his own moral sense. He is deliberately developing blindness of spiritual vision.

Christianity stakes the supreme requirement and test of its rationality upon obedience of the life. Christ did not say to His disciples: "You must believe in this or that philosophy, or in this or that theology; you must conform to this or that ecclesiastical creed." He did say in tones vibrant with imperative emphasis: "If you really love me, you will keep my commandments." He makes central heart-obedience the vital condition of true discipleship. Men walk and can walk in the luminous rationality of the gospel only as their hearts and wills are wedded to the purposes of Jesus Christ. Christlikeness must be a supreme aspiration of the soul. Only as men *do* His will may they *know* experimentally the divine reasonableness of Christ's doctrine. Any professed spiritual mysticism which fails to conform to, and to grow out from, these conditions may be rationally and justly excluded as not validly Christian. But this is far from saying that reason alone can overtop, or unaided, can adequately account for, the spiritual raptures of a soul whose life is hid with Christ in God.

IV

On the basis that the mystical Christian experience is a real awareness of God, a conscious fellowship with Him in worship, there is highest credential for the validity of such experience. It lifts Christ, the Founder of Christianity, before our gaze as the supreme Mystic of Christian history. He lived in unbroken and radiant consciousness of, and personal communion with, God as His divine Father. From His intimate and direct knowledge He has given to mankind a conception of God the most satisfying, the most commanding, the most helpful that has ever entered into the world's thought.

St. Paul's direct vision of God transformed him from a persecuting Jew into Christian sainthood, and inspired him for an enduring spiritual mission which brought him persecutions, privations, perils, and final martyrdom—a mission that lifts him over the centuries with ever-increasing luster as one of the sublimest moral heroes of the race. The apostolic age is vibrant with the voice of the Spirit in the life of the saints. Pentecost itself was a great inaugural day for the reign and inspiration of the Spirit in the life of the church.

The continuous experience of God through the Spirit is Christ's guarantee not only for the perpetuated life of the church in the world, but also for the final triumph of His kingdom in the earth. There can be no substitute for this vital condition, no powerful organization, no euphonious ritual, no organized charities, no richly endowed foundations, no scientific learning, no human social agencies. While all these may be richly subsidized by a living Christianity, yet without the pervasive life of the Spirit in human life all these will be powerless to effect the moral redemption of the race. It is certain that the most luminous periods of Christian history lie in zones where the spiritual vision of the church has been most clear. The foremost Christian evangelists, teachers, and reformers are those who have learned the secret of dwelling apart with God. Direct vision of God illumines all the great eras of inspiration. Moses went upon the mount and talked face to face with God until his face shone, though he wist it not, with a light not born of earth. Isaiah, when he received the prophet's ordination, saw the Lord sitting upon a high and lofty throne while His glory filled the temple. Augustine, Luther, Francis of Assisi, Francis Xavier, George Fox, Wesley, Asbury, William Carey, James M. Thoburn, Dwight L. Moody, and E. Stanley Jones of our own day—these all have been distinctively Spirit-imbued for a great mission.

The Christ who filled the Revelator's vision is still walking among the golden candlesticks. The church that will finally bring the New Jerusalem down out of heaven will be pre-eminently the church of the Spirit.

"A mightier church shall come, whose covenant word
Shall be deeds of love. No 'credo' then—
'Amo' shall be the password through the gates.
Man shall not ask his brother any more,
'Believest thou?' but 'Lovest thou?' and all,
And all shall answer at God's altar, 'Lord, I love.'
For Hope may anchor, Faith may steer, but Love,
Great Love alone, is captain of the soul."

ALTADENA, CALIF.



Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

RECOGNIZING OUR DEBT TO OTHERS

FOURTH QUARTER. LESSON I. OCTOBER 6

Scripture Lesson—Mark 12. 28-34; Rom. 13. 1-7; Phil. 2. 1-8; Col. 3. 12; 4. 1; John 2. 14-17; Neh. 4. 15-23.

What is our debt to others? The Master has summarized it in these words, "As you would that men should do to you, do you also to them likewise." In this extremely critical age this rule of social conduct has not escaped the unfavorable eye of the critic. Some say that the most immoral (sexually immoral) man may not do anything to others which he would not be quite willing for others to do to him. If the Master's statement is to be taken as a dictum of formal ethics, perhaps that criticism holds. But it is certainly not to be taken as such a dictum. Jesus was not formulating a rule of conduct for social degenerates, but rather one for social normals—one for the man who has some respectable social ideal as far as conduct of others to himself is concerned, but which, because of his self-centeredness, he fails to apply in his conduct toward others. A purpose of his statement was to discourage men in thinking solely about what others should do for them, and to encourage them in thinking more about what they should do for others.

The emphasis is, therefore, on the first—that is, the dependent clause: "As you would that men should do to you." That is probably one reason for putting it first. Men never need to be taught to do, as doing something is characteristic of them. But they do need to be taught *what* to do and *how* to do it. Most, in fact, all men in need think much about what others should do for them; but not all of them think little about what they should do for others in need—that is, men normally have a rather high social ideal, and are caustically critical of others, when they think that they themselves should be the recipients of altruism; but their ideal is not so high, and they are inexcusably tolerant, when they should be the doers of altruism.

Our lesson passage, as told by Luke (Luke 10. 25-37), is a good illustration of the Master's teaching along this line. What priest or Levite, no matter how hard-shelled he may be, would not wish that others should come to his relief if caught in helpless distress? And yet they passed by such an unfortunate man on the other side! What hungry man would not wish that others would give him something to eat if he is unable to purchase it? Yet there are actual Diveses and Lazaruses to-day. What creditor would wish that his creditor, if he had one, would squeeze blood out of the turnip? Yet there are actual Shylocks to-day. What employer would wish that his employer, if he had one, would fleece him? What gossip would be willing for others to gossip about him? What backstabber would wish that others would stab him in the back? What merchandiser would wish that others would give him short measure or weight? What deceiver would wish that others would be deceitful with him? What liar would wish that others would lie to him?—*ad infinitum*. The fact that such unsocial conduct is practiced by otherwise respectable people with high ideals in other matters is due largely to their failure to think themselves sympathetically into the other fellow's boots. But in our public social relations, others owe us no debt that we do not equally owe others, if the scales were changed.

That last statement emphasizes another aspect of our debt to others. "As you would that men should do to you, do you also to them likewise." But does not the failure of men to do unto me as I would that they should do relieve me of my obligation to do unto them as I would that they should do to me? Many, if not most, men act as if it does. Somebody steals my dog; and his cat

comes up missing. And, worse than that, if he keeps a close eye on his cat, I steal somebody else's dog. But the rule of Christian conduct is not, Do unto others as they do unto you, but Do unto others as you would that they should do unto you. This is made very clear in Luke 6. 27-38.

Yet another aspect of our debt to others: "As you would that men should do to you, do you also to them likewise," may easily be misunderstood. For instance, one may think that the "men" means a particular group, and that the "them" refers only to this group. I expect that the people of my club, my class, or my community will do a certain way toward me; then I reckon that my debt to others is paid when I do the same way toward these particular people. But this is not the case. The "men" is general; it is both all-inclusive and indefinite. The same is true of the "them." The meaning is this: as you would that all men should do to you, do you also likewise to every man with whom you come into contact; or, stating the same thing in another way, as you would that any man should do to you, likewise do you also to any man with whom you come into contact. If X owes me a debt of love and helpfulness, then I owe, not only X, but also Y and Z the same debt. What you would that men should do to you who are able to do something for you, likewise do you also to others for whom you are able to do something. I am duty bound to help, not only those who have helped me, who can help me and from whom I can reasonably expect some help if I should get in need, but also those who have never helped me, who cannot help me, and from whom, because of their condition, I cannot reasonably expect any help if I should get in need.

But if others owe a debt to us, we also owe a debt to ourselves. In spite of the fact that many men are unduly selfish in not thinking of others' welfare, and because of the fact that many are selfish in expecting others to do so much for them, the debt to self needs to be stressed. Many men are in need because they have been depending on others to help them should they get in need. And many are in need in spite of the vain efforts of others to teach and advise them against the path which inevitably leads to distress. For those of that disposition I think the Master would give some such rule of conduct as this: What you would that men should do to you were you in need, likewise do you also

to yourself before you get in need. Probably Paul had something like this in mind when he said that every man shall bear his own burden (Gal. 6. 5).

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 6, 1929

"Thou shalt love thy neighbor as thyself"

(By D. D. Martin, D.D.)

The two commandments are one. The second is like the first in that it is a part of it. No man can love God whose love is not constantly manifest in his devotion to his fellows. It must be the same love in kind, for loving our neighbor is the love to God being made manifest. Love to God and man is not mere sentiment, but a compact including the three, and involves our heart, our soul, our mind. We love God and our neighbor as we love ourselves.

In this holy alliance within the area of self-realization, we are God's partners, and He a worker with us. His glory and our success depends on how fully the third member of the alliance is involved. The full gospel is not in my kinship with God alone, but in what I am to others in their relation with God. It is the triangle which cannot be modified or changed. The doctrine of brotherhood is the interpretation of Christ to men—the incarnation of His spirit who came to seek and to save others. The Christ life is best expressed in the missionary undertakings of His church.

The underpaid and underfed industrial worker is our neighbor. The man without a job is our neighbor. The multitudes of children compelled to work to answer the spirit of greed are our neighbor's children; they are our children. The friendless life of the lonely or the imprisoned is our neighbor. The man or woman most remote from us in our own land, and whose interests seem no part of our own is our neighbor. Not all of our neighbors live in this land or on this continent. The world is very small now, and yet smaller when measured with love. The struggling spirits of every dark land of night and sorrow belong in this pact with us and God.

If we love our neighbor as ourself we will manifest that love in some way. Our interest in him will find expression as full of meaning as the interest we have in ourselves. There is a form of attention we must give ourselves, not because we are selfish, but because it is our work in the common interest of humanity. We should always be at our best for our neighbor's sake. There is a type of attention just as important that we should give our neighbor, and without it he will not come to his best, and the whole world and God's kingdom will suffer. Show your love for Him and your interest in Him by your works.

OAMMON SEMINARY.

Epworth League Topic

OCTOBER 6

By A. H. Beardsley

FINDING THE REAL CONCERNS OF OUR GROUP

II. SELECTING UNITS OF PROGRAM

(John 16. 13-15, 24; 8 John 1. 8)

Those who enjoy a part in planning and in carrying out plans will welcome the new plan adopted by the Central Office of allowing the Leagues to select their own program units and virtually to make out their own topic card. Some groups reserved this right in the past, but it was distinctly hazardous, in that they had to work out all their material alone if they did not use the regular topic. This new plan will enable every League to make out a program of topics suited to their particular needs. Just as there is no average person, so there is no average League; each has its own traits and needs. This has been recognized by the Epworth League leaders, and, in a time when newer

methods are being tried out in schools here and there, the younger part of the church is being afforded the opportunity to take part in a great religious experiment.

Last year we came to see religion in a light perhaps new to many of us, as a great venture; and this year, knowing it is a venture, and being eagerly launched on that venture, we find situations that perplex us, and we feel that we must pause on our venturing until a satisfactory solution is found.

We take up the sheet sent us from the Central Office. Herein, the chances are, we will find a program unit very close to if not identical with our problem. Let us select the unit that seems best to meet our present

need. If we have several problems, let us choose several and take them in order.

For a month our group will live with its chosen unit, its project. We will study it, look at it from all angles, and try to find out all the facts that will throw any light on its solution. At any rate, we will plan some definite way to attack our problem. It is probable we will have committees, having our entire membership on some committee that will work during the month on some phase or other of this problem. We may have one leader for the series, or one for each Sunday evening, someone who is intensely interested in the problem and who can lead off on it. It is safe to predict that this method of religious research will revolutionize the backward and half-hearted, until religion begins to live for them.

No longer need any youth feel that the questions that haunt him like phantoms must

be hidden because they cannot be answered. The League meeting is just the place to unburden ourselves of the things that trouble our minds, and brotherly fellowship will be built in the group as we try to help each other think things through.

Our religion must be a first-hand religion, forged out of our doubts and questionings in the light of experiences, and proven in the laboratory of living. We can no more inherit religion than we can inherit a working knowledge of Greek or of science.

The League room this year is to be a laboratory in which students of religion shall bring as tools the experience of the past and an evaluation of the present to bear upon their problem. Here each will try to forge out for himself a religion to live by. Not that a new religion will be formed, but rather that religious truth will be tried out as it is brought to bear upon the problem.

Sanders. The Rev. H. E. Morgan officiated.—Mrs. Lennel Cumberlin, Reporter.

Carlos, Miss.—Pilgrim Rest Methodist Episcopal Church is progressing splendidly under the leadership of our pastor, the Rev. J. H. Smith. Sunday, September 8, was a great day with us. Our district superintendent, Dr. G. W. Coleman, was present and brought to us a wonderful message, which was enjoyed by all. This was the beginning of our revival, which lasted during the entire week. A number of persons came forward for prayer, four united with the church, and two were baptized. Total collection during the revival was \$44.16. Paid the district superintendent, \$12.85. Raised for the blind, \$2.67. Pray for our continued success.—N. A. Daniels, Reporter.

Hawthorne, Fla.—Sunday, September 1, was a high day at New Hope Methodist Episcopal Church. Sunday school was conducted by the superintendent at 10.30 A. M., and at 11.30 A. M. a brief talk was made by the pastor, after which love feast was conducted by P. M. Lee and Jesse Truel. At 6.30 P. M. the Epworth League was conducted by its president and the attendance was good. At 7.30 P. M. Bro. Truel delivered a strong sermon from Rev. 7. 17, which made our hearts rejoice. The Rev. J. W. Robinson and Bro. W. E. Jenkins, who had returned from the Area Council at Waycross, Ga., made encouraging remarks concerning that meeting.—Jesse Truel, Reporter.

Rocky Ford, Ga.—Charlestown Methodist Episcopal Church has been bringing about good results, due to the fact that the pastor, Rev. W. A. Holmes, has been up and on the job. A successful revival was held July 28 to August 2. The Rev. Scott Bartley, of Savannah, preached during the meeting, and thirteen persons accepted Christ as their personal Saviour. The Rev. Bartley was always at his post of duty preaching wonderful sermons, and they were inspiring to all who heard them. We have not words to express our appreciation of the kindness and good work the Rev. Bartley has done for us. We only hope for him a long and successful life, and that he will ever continue to preach such sermons that sinners will make a start for Christ's kingdom. Collection amounted to \$55.25.—Miss Willie M. Hendrix, Reporter.

Mt. Vernon, Ga.—On August 27, our revival meeting started at the Warren Chapel Methodist Episcopal Church, and ran through the week. The Rev. P. W. Rock, of the Vidalia circuit, delivered the introductory sermon, which was a very able one. On Monday night the Rev. P. R. Dubose, of Jesup, Ga., preached for us. He conducted the services throughout the week. Dr. Dubose, known as one of the greatest evangelists and one of the best ministers throughout the country, rendered splendid service while here. The influence and power of the meeting were great. Two souls were added to the church. The Rev. Dubose's sermons will ever be remembered by all who heard him. Our pastor, the Rev. F. F. Mungin, also is a great soul winner for the cause of Jesus Christ. The collection for Sunday was \$34.30. The total collection for the entire week was \$73.41.—Miss Ruby P. Brown, Reporter.

Brooklyn, N. Y.—The Rev. Hubbard filled his pulpit last Sunday morning and spoke to a splendid gathering, who seemed eager for the spiritual food. He chose for his subject, "And the door was open," St. Matt. 25. 10. He was divinely inspired, for his message carried contagious conviction. Many souls were on fire with the descending spirit of God, for they showed emotional gestures, while the pastor exhorted his flock to live better lives and do better deeds. The usher board celebrated its fourth annual service, and the Rev. Emptage, of Wilmington, was invited to preach for them. He commended the augmentation of the board, and hoped for its continued success. The harvest festival is fast approaching. The church is anticipating a wonderful time and a record-breaking event, due to the many contributions received, which will create an appearance of splendor, plus a financial success.—Lemuel Burke, Reporter.

Little Stories of Achievement

What the Churches Are Doing

Wilson, La.—Wesley Chapel Methodist Episcopal Church is progressing nicely under the leadership of its pastor, the Rev. R. B. Sandford. The district superintendent held the quarterly meeting, with good results. Mrs. M. G. Miller, of Monroe, is visiting her father and sister at her old home here, and we are proud to have her in our midst.—W. M. Terrell, Reporter.

Shaw, Miss.—Sunday, September 8 was a great day at New Hope Methodist Episcopal Church. The Rev. M. McCullough preached from Prov. 16. 18, "Pride Goeth Before Destruction." Musical selections were rendered by Bro. D. N. McGee and Sister Alice McGee, twins. We are planning to give Dr. Butler, district superintendent, whom we love, a farewell drive.—D. N. McGee, Reporter.

Rio, Miss.—Our revival meeting at Liberty was quite a success, with the Rev. I. R. Kirsh, pastor, and the Rev. A. Nelson in charge. The Rev. Nelson preached many soul-stirring sermons, and pleaded with the sinners to turn from their wicked ways and live for our blessed Saviour. Four precious souls were added to the church. Collection for the week, \$60. Pray that we will do more for the cause of Christ and the upbuilding of our race.—Miss Velma M. Donald, Reporter.

Handsboro, Miss.—Sunday, August 4, was a spiritual day at Riley's Chapel. Our pastor, the Rev. A. H. Lathan, delivered to us a wonderful sermon at the 11 o'clock hour. We were also proud to have Dr. W. G. Aiston, of New Orleans, with us at night, who delivered a wonderful message. This was our regular communion day, and we enjoyed a glorious time. Many were present to partake of the Lord's Supper. Quite a number came forward for prayer.—Edward Smith, Reporter.

Ashville, Ala.—On Friday night, September 6, we closed a very successful revival. Services were conducted one week at Springville and one week at Ashville. Six persons were converted at Springville; four accessions to the church. At Ashville, ten persons were happily converted; twelve accessions to our church. Both places were greatly revived. The pastor, Rev. F. T. Jacobs, was assisted by the Rev. E. W. Smith, whose helpful sermons meant so much to the community.—Reporter.

Wellford, S. C.—Florence Chapel is located in the center of Wellford. We have one of the most prominent pastors in the church in the person of Rev. R. E. Bethea, who is interested in all activities of the church. The Sunday School Institute convened here September 11-15. The parsonage has been painted, the money being given by the Ladies' Aid. The porch of the parsonage has been beautifully decorated with green ferns and other flowers by our beloved Mrs. Bethea.—Miss L. L. Nesbitt, Reporter.

McComb, Miss.—St. Paul Methodist Episcopal Church: A wonderful revival is just over, conducted by the Rev. James, of Bude, Miss. There were four converts. Our district superintendent was with us one night during the meeting. His family spent two days with us. The Revs. S. Howard, L. J. Brinson, and L. Fisher, pastors of the town, were present; also the Rev. B. W. Robinson, of Hazelhurst, who spent the entire week here.—The Rev. A. D. Smith, Pastor; Laura Robinson, Reporter.

Bellefontaine, Miss.—We have just closed a great revival at Pleasant Ridge, Piney Grove, and Jordan Chapel churches. The Rev. R. L. Sweeney, of Okolona, Miss.; and the Rev. G. H. Harvey, of Carrollton, Miss., conducted the services. All services were well attended, day and night. Eighteen souls were added to the church at Pleasant Ridge, eight at Piney Grove, and eight at Jordan Chapel; total, thirty-four. At this writing the fire is still burning.—The Rev. W. M. McCaskill, Pastor; Mrs. Mahala Steel, Reporter.

Louisville, Miss.—One of the greatest revivals in the history of Maple Springs Methodist Episcopal Church, beginning August 11, ending August 16, was conducted by the Rev. Weatherly, pastor of Ackerman charge, assisted by the Rev. Patton, of the Baptist Church. The spirit of God was present in the church during the entire meeting. Our beloved pastor, the Rev. E. M. Byrd, was present, but being somewhat indisposed, did not preach. There were seven converts; one went to the Baptist Church. Collection amounted to \$84. Pray for our continued success.—Mary Gage, Reporter.

Potts Camp, Miss.—One of the greatest revivals ever held in St. Mary Methodist Episcopal Church began August 25, and ended Friday night, August 30, conducted by the Rev. Reuben, of the Colored Methodist Episcopal Church. Excellent services were conducted and many souls were added to the church. The revival was not a financial drive, yet \$43 was raised. We are still climbing to success. May God's blessing rest upon our beloved pastor, the Rev. O. W. Crump. We are also praying that the Lord will spare the Rev. Reuben to be with us next summer.—Lucile Street, Reporter.

Crystal Springs, Miss.—New Zion Methodist Episcopal Church: On Sunday night, August 25, we enjoyed a musical concert given by the students of Rust College, Holly Springs, Miss. Our pastor, the Rev. H. E. Morgan, preached a soul-stirring sermon at the morning service; subject, "What does it profit a man to lose his soul and gain the world?" Collection for the day, \$19.01. Sunday, September 1, was another high day at New Zion. The Rev. H. E. Morgan stirred the congregation with a spiritual sermon. Seventy-seven persons partook of the Lord's Supper. Collection for the day, \$70.69. Sunday evening, September 1, Miss Alma Sanders became the happy bride of Mr. Charlie Henry at the home of her parents, Mr. and Mrs. A.

Darlowe, Miss.—On July 23, at noon, the pastor was stormed in a very attractive way under the direction of Bro. Sam Triplett. The pastor was "arrested," carried in a car from where he was working on the new church to the old convict cage where they had been worshipping for three years. There the crowd of members and many friends awaited the pastor's "trial." The charges were read by Bro. Will Edward, of the Missionary Baptist Church and Bro. R. Boyd: No. 1, for being a good fellow; 2, for adding more members to the church than any other pastor of this district; 3, for building more churches in one year than any other preacher we know of. Bro. Shepard Jackson, acting judge, imposed the fine, which was paid by the good women of the church and many Baptist friends, with more than 200 pounds of groceries, one dozen chickens, and a cash purse of \$15. The Rev. Crawford is indeed a great preacher and builder. Within eleven months he has built two first-class churches and a six-room parsonage. We pray that he may live long to do big things for God.—Mrs. Mamie Bass, Reporter.

Asheboro, N. C.—It is agreed throughout the Winston District that the usher board of St. Luke Methodist Episcopal Church of Asheboro is one of the most aggressive boards of the district. Out of this local board, Leroy Hedricks organized a debating team which has made a tour of the district and made one stop in the Western district. The tour began August 26 and ended August 30. Out of the twenty members of the board the following five made the tour: Misses Myrtle Chrisko, Ruth Hoover, Elizabeth Scotten, Adelaide Hedrick, and Mr. Leroy Hedrick. Miss Blanche Reid acted as judge and chaperone. The debating team visited Thomasville, the Rev. Scarborough, pastor; South High Point, Hickory, Kernersville. The Asheboro debating team was victorious at Thomasville and Hickory. The debate at Kernersville resulted in a tie. The subjects debated were: "Resolved, That the Eighteenth Amendment be abolished," and, "Resolved, That the church should take an active part in politics." The team was invited to several of the leading churches, but will not be able to make the engagements. L. W. Hedrick was coach.—Reporter.

New Edinburg, Ark.—The month of July was certainly enjoyed by the membership and

Fall Annual Conferences

Conference	Place	Date	Bishop
East Tennessee	Bristol, Tenn.	Oct. 2	Clair
Louisiana	New Orleans, La.	Oct. 9	Richardson
Texas	Port Arthur, Texas	Oct. 16	Brown
Tennessee	Nashville, Tenn.	Oct. 17	Smith
North Carolina	Winston-Salem	Oct. 23	Mead
West Texas	Austin, Texas	Oct. 23	Brown
Central Alabama	Pensacola, Fla.	Oct. 30	Clair
Southwest	Muskogee, Okla.	Dec. 4	Clair
Mississippi	Moss Point	Dec. 4	Lowe
Savannah	Greenville, Ga.	Dec. 5	Jones
Upper Mississippi	Greenwood, Miss.	Dec. 11	Lowe
South Carolina	Anderson, S. C.	Dec. 11	Jones
Atlanta	Atlanta, Ga.	Dec. 17	Jones
South Florida	Ft. Lauderdale, Fla.	Jan. 9	Brown
Florida	Ocala, Fla.	Jan. 16	Brown

the entire community of this charge. The Rev. J. H. Oliver preached two wonderful sermons on the first Sunday, and a splendid Children's Day program was conducted by Mrs. J. H. Oliver. Collection, \$2. Amount raised for World Service was \$2.02; total collection for the day was \$12.02. On the second Sunday a mock District Conference was held which had been planned by the pastor. Bro. A. Warner acted as district superintendent; Mrs. Henrietta Marks, entertaining pastor; Bro. Ed. Dupree, bishop. Each night the service was well attended with good results. Sunday morning a model Sunday school was conducted by Bro. J. Marks; devotions conducted by the Rev. G. Andrews. A splendid program was rendered and the sermon was delivered by the Rev. J. H. Oliver. The Rev. D. A. Harden preached at 3 P. M.; devotions conducted by Bro. G. Andrews. At night the Rev. Oliver again brought us an inspiring message, after which the following pastors reported: E. Barnett, C. Jenkins, O. Jenkins, K. Barnett, P. E. Barnett, H. Marks. Total collection, \$69.75. Monday night, July 15, a great revival was launched at Mt. Ollie Methodist Episcopal Church. The Rev. Tolbert, of Carthage and Bunn, ably filled the pulpit while the Rev. J. H. Oliver stood hard by the mercy seat pleading to sinners. The result was, fifteen persons were happily converted. The Rev. Tolbert preached on the 21st; collection, \$11. The Rev. Oliver preached at Elbethel, and the collection there amounted to \$6. Total collection during the revival was \$40. Total raised for all purposes during July was \$127.79. We are praying God's blessings upon our pastor and his dear wife.—M. L. Dupree, Reporter.

a noble sermon at 11 A. M. and at night. After each sermon the Lord's Supper was administered. All departments made good reports. This was one of the best Conferences held here for some time. We are proud of our district superintendent. He is a man of brotherly love. He was paid in full. The officials met Thursday night, September 5, to make plans to close a creditable Conference year, that we may meet the Annual Conference at Bristol, October 3, with round reports. The pastor, Rev. A. F. Shockley, has worked faithfully in making his church work a success, and may God abundantly bless him. We thank the faithful members and friends for their hearty co-operation this Conference year.—Reporter.

CRYSTAL SPRINGS, MISS.

The fourth Quarterly Conference was held September 14 and 15 at New Zion Methodist Episcopal Church, with the Rev. G. W. Coleman, district superintendent, in the chair. The general condition of the work was reviewed and reports received. On Sunday, two strong sermons were delivered by the elder. Collection for the day, \$50.86. Paid superintendent in full. Sunday night, September 15, marked the close of our two weeks' revival at New Zion. Fourteen souls were added to the church. The Rev. Goodman, pastor of the African Methodist Episcopal Church, assisted our pastor in the revival each night. We had a glorious meeting.—Lennel Cumberlin, Reporter.

FOXWORTH, MISS.

Our third Quarterly Conference was held at Pleasant Valley Methodist Episcopal Church, July 16, with Dr. G. W. Coleman, district superintendent, presiding. He made a strong talk on the condition of our work, and was well pleased with our method of doing business. All officers were present with good reports. The superintendent was paid in full. Raised for all purposes this quarter, \$75.—The Rev. N. Scott, Pastor; Joe Crawford, District Steward.

HEMPHILL, TEXAS

Our fourth Quarterly Conference was held at Pine Grove Methodist Episcopal Church, Hemphill, Texas, September 7 and 8, with the Rev. C. H. Pemilton, district superintendent, in the chair. All officers rendered good reports. The superintendent was paid in full, \$40. Total amount paid superintendent for the year, \$160. The Rev. Pemilton talked largely about the program of the church and the advancement of the district. Sunday the spirit ran high. Two sermons were delivered, to the delight of all. At the close of the Conference, Sunday night, the superintendent spoke in behalf of the Rev. W. L. Sonler, who now lives in the new parsonage that was built this year, and is out of debt, and of the new church at Milam that is being erected and will be completed before the setting of the Annual Conference. Our pastor is ready for the Annual Conference, which will convene at Port Arthur, October 15, 1929.—Reporter.

HUTTO, TEXAS

Sunday was a high day at Smith Chapel Methodist Episcopal Church. The district superintendent, Rev. C. E. Whitaker, held his fourth and last Quarterly Conference. He preached three strong sermons, at 11 A. M., and at night. He preached at Granger at 3 P. M. Visitors were as follows: Bros. Tyson and Scott, of Pflugerville, and the Rev. Anderson. A free dinner was served on the church ground. Smith Chapel went over the

District Activities

District Round

NAVASOTA DISTRICT

First Round—Millican Ct., October 26, 27; Navasota Sta., 27, 28; Bedias Ct., November 2, 3; Madisonville Ct., 9, 10; Anderson Ct., 16, 17; Richard Ct., 23, 24; East Hempstead, December 1; Brookshire Ct., 7, 8; Hempstead Sta., 8, 9; Brenham Ct., 14, 15; Brenham Sta., 15, 16; Bellville Ct., 21, 22; Sealy Ct., 28, 29; Caldwell Ct., January 4, 5, 1930; Hufsmith Ct., 11, 12; Stoneham Ct., 18, 19.

Dear Pastors: The Conference and the district superintendent will expect you to start out for a great year by raising every dollar of your Conference Claimants' money on watchnight, December 31, and saving some soul for the Master's kingdom. Yours for the cause.—T. S. Pryor, District Superintendent.

Quarterly Conferences

BROOKER, FLA.

September 8 was a high day at Brooker Methodist Episcopal Church. The Rev. F. E. Welch, district superintendent Ocala District, was present. Sunday school opened at the usual hour, with all members present. The lesson was wonderfully taught by the district superintendent and discussed by the pastor, Rev. B. E. Hail, and others. Collection for the Sunday school, \$1.25. At 11.30 A. M., the district superintendent delivered a wonderful sermon. We were very glad to have the Rev. Welch with us. He held the Quarterly Con-

ference, finding all reports very good, and the members of the church working together harmoniously. At 3.30 P. M., a sermon was delivered by the Rev. Albert Brezell, of Lakeview African Methodist Episcopal Church. Collection for the day, \$13.25.—L. M. Hill, Reporter.

CASTLEBERRY, ALA.

Our fourth Quarterly Conference was held at Sparta Hill Methodist Episcopal Church, August 31, with the district superintendent, Rev. P. P. Wright, presiding. A few of the officers were present with good reports. The members and friends are asking for the return of their pastor. Raised this quarterly meeting, \$50; paid the superintendent, \$13.25. The Rev. Wright preached at 11 A. M.; the message was enjoyed by all who heard him. On Sunday afternoon the district superintendent was given a reception by the members of the church, old and young, in appreciation of his six years' service on the district. This reception was sponsored by the Willing Workers' Club, Mrs. W. A. Fountain, leader. Other ministers present were the Rev. W. M. Edward, of the Baptist Church, and the Rev. R. C. Cody, pastor. The Rev. Wright spoke words of appreciation at the close of the reception.—R. C. Roach, Reporter.

CLINTON, TENN.

The fourth Quarterly Conference of Clinton and Byington charge was held at Clinton, Asbury Methodist Episcopal Church, September 7 and 8, by Dr. F. D. Young, our beloved district superintendent. Dr. Johnson preached

top with the superintendent; paid him \$27.70; total raised during the Conference, \$40.70.—The Rev. R. A. Appling, Pastor; M. L. Ake, Reporter.

WAVELAND, MISS.

St. Rock Methodist Episcopal Church: The fourth Quarterly Conference was held by Dr. A. L. Holland, our most worthy and efficient district superintendent, September 10. Dr.

Holland being fatigued from having preached three sermons, was excused from preaching at this time, but very encouragingly commended from St. John 14, "Let not your hearts be troubled." All departments made good reports, especially the Ladies' Aid, of which Sister Ruby L. Redd is president. The amount raised was \$7.02.—W. N. Richardson, Reporter.

of the best sessions in the history of the district, praying God's blessings upon the pastor and good people of Mt. Zion for the splendid way in which they took care of the Conference. The Conference remembered that the pastor and district superintendent needed a vacation, and gave them each a purse, and turned over to the local church, \$251.45. The next session goes to Riebertown, Md.—E. E. Williams, Reporter.

Reports of District Conferences

HOLLY SPRINGS

The Holly Springs District Conference convened in Aiken Chapel Methodist Episcopal Church, August 20-23, New Albany circuit. The first session opened at 9 o'clock Wednesday morning. The Rev. A. G. Cole, district superintendent, conducted the devotional services. We were favored with brief remarks by the district superintendent, touching upon the purpose of the Conference. The Rev. P. R. Jenkins, of Alesville, preached a sermon that will long be remembered. The afternoon session was highly enjoyed by all. Dr. L. M. McCoy, president of Rust College, delivered an interesting address, touching upon the purpose of the Conference. Dr. J. W. Golden, who always has the work of evangelism at heart, spoke to the delight of all who heard him. His message was to the point, touching upon his work. Dr. E. M. Jones, Board of Pensions and Relief, was at his best, speaking on the subject, "When a Preacher Comes to Town, What Do You Expect of Him? When a Preacher Cannot Come to Town, What Shall He Expect?" The message was filled with vision, inspiration, and thought. The Epworth League convention was held, and interesting papers were read from the subjects, "What Can Be Done to Make Our Epworth League Chapters Mean More to the Church Life of the Community?" "Is the Epworth League Serving the Purpose for Which It Was Organized? If Not, Why?"

The Wednesday evening session was conducted by the Rev. C. H. Maxwell, pastor of Corinth charge. After the welcome addresses, Rev. S. A. Miller preached to the satisfaction of all who heard him. The second day's session opened with devotions and round-table discussion touching upon the relation of youth to the church. The discussion was led by Mrs. S. K. Philips and Miss Corine Jones, of Holly Springs. A strong sermon was preached by the Rev. C. H. Maxwell. At the afternoon session, Mrs. S. K. Philips made strong remarks relating to the mission work at Waveland. The Ladies' Aid Society was then in session and delighted the Conference with a live discussion from the subject, "Is the Ladies' Aid Society Functioning in the Charge? If Not, Why?" Evening services were opened with devotions, followed by a strong sermon by the Rev. A. G. Marshall.

The Junior League held its session on the third day, and the subject for discussion was, "Why Should the Junior League Operate in the Local Church?" The Conference seemed to have reached its climax under this discussion. The Rev. Z. T. Powell preached at the closing session. The delegation was well taken care of, and the Conference closed, to meet again at Ripley, Miss.—Reporter.

HOT SPRINGS

The Hot Springs District Conference convened at Carthage, Ark., September 5-8, with the Rev. W. C. Rivers, district superintendent, in the chair. He outlined the work of the Conference in a brief way; the roll was called, and all pastors were present. The Rev. H. Bright was elected secretary; Mrs. Estella Johnson and Miss Naomi Malone, assistants; the Rev. John H. Oliver, treasurer; Merrill E. Nelson, assistant; the Rev. R. B. Fagan, statistician; the Rev. Tilmon, assistant. The Rev. Davis brought to the Conference greetings from the African Methodist Episcopal Church. The afternoon session was devoted to literary work for the church school and League, and some very excellent papers were read by the young people. The writer read a paper on "Is the Church Meeting the Challenge of the Young People of To-day?" which was discussed in a very broad way by all pres-

ent. Another paper was read by Miss Naomi Malone, "Is There Any Longer Need for Mid-week Prayer and Class Meeting in the Church?" This brought about quite a discussion, but it was finally agreed that it takes prayer to win souls for God and His church.

The local church rendered a program at night. Welcome addresses were delivered, and the writer preached an able sermon from the subject, "Finding Your Task and Finishing It." Friday morning we assembled to hear reports. The district superintendent reported his work in splendid shape, and an increase over last year's report was made. The district superintendent preached Sunday morning to a large audience, and at night people came from afar to be present at the meeting. The writer represented the Southwestern. The pastor, Rev. Tolbert, and his co-workers spared no pains in making things comfortable for the delegates and others who attended the Conference.—S. McDonald, Reporter.

NORTH BALTIMORE

The eleventh session of the North Baltimore District Conference, Sunday School, and Epworth League Convention of the Washington Conference, convened at Mt. Zion Methodist Episcopal Church, Baltimore, Md., August 20-25, Dr. Geo. E. Curry, district superintendent, and the Rev. V. E. Johnson, pastor. On Wednesday morning, after an inspiring address by the district superintendent, the following ministers assisted in the communion service: S. W. Sweeney, R. A. Green, J. J. Barnes, J. G. Grant. The Conference was then organized: A. A. Dixon, secretary; Bertie Brown, Beanie Anderson, assistants; finance committee: C. Y. Trigg, J. E. Dotson, M. Williams, Miss Ruth Handy, Mrs. G. Ockmy; postmaster, J. G. Grant; reporter, Ezra E. Williams. The district superintendent's report was interesting, and was received with a great deal of enthusiasm. The Rev. G. A. Davis preached a sermon that stirred his hearers. Wednesday night, welcome addresses were made on behalf of the city by Mr. Theo. McKeldron; for the church, James E. Bell, M.D. Response by the Rev. J. G. Grant. Dr. S. W. Sweeney gave us an address in favor of Pensions and Relief that we won't forget soon. Music by the Asbury choir. Thursday night, Dr. W. A. C. Hughes gave a masterful address for World Service. The Rev. J. A. C. Green preached from Rom. 1. 14, which made us see our duty as never before. The papers presented were full of interest, and caused a good deal of helpful discussion.

The Epworth League and Sunday-school session was well attended. Dr. F. H. Butler and Dr. A. J. Mitchell gave very thoughtful addresses in these sessions. The pageants given were splendid. The anniversaries of the Home and Foreign Missionary Societies were enjoyed very much. On Friday night the reception was given on Captain Brown's boat down the Chesapeake Bay. Dr. A. J. Mitchell addressed the Conference on Saturday morning in the interest of Morgan College and the Aged Home. Dr. D. W. Hayes read a paper. Visitors included the Revs. B. T. Perkins, Brooks, Gross, Briggs, Roan, Whitfield, Dockett, Brady, Carter, Mrs. B. T. Perkins, Mrs. J. S. Carroll, Mrs. W. J. Tyler, Misses Whitfield, Williams, Brown, and Hall.

Sunday morning, at 11 o'clock, Dr. G. E. Curry preached from the text, James 1. 12; 2 Tim. 4. 8; 1 Peter 5. 4; subject, "The Crown of Life, of Righteousness, and of Glory." It was a great sermon, filled with power. Music by Mt. Zion choir. At 3 P. M., the Rev. E. D. Hall preached a forceful sermon. The Rev. J. E. Dotson preached an inspiring sermon at 8 P. M. The Conference closed one

TUSCALOOSA

The fifty-third session of the Tuscaloosa District Conference, Ladies' Aid, Sunday School, and Epworth League Convention was held with the Oak Grove church, Clinton, Ala., July 30 to August 4, the Rev. Z. A. Jackson, pastor. The Rev. F. W. Williams, district superintendent, presided.

This session was declared from many angles the best ever witnessed by many delegates and ministers. The opening sermon was delivered by the Rev. L. Tatum. On Wednesday the Conference was organized. The Rev. E. Green was elected secretary; Miss Lillie Ridgeway and Miss Phillis Jackson, assistants. A communion sermon was preached by the Rev. E. Green, after which the Holy Communion was administered. These services were full of the Holy Spirit, which continued throughout the entire session. The business was handled with brotherly love and care. The district superintendent gave each item due consideration. The reports of the various charges and departments were splendid, and showed progress. World Service is far in advance of last year.

Three men were given licenses to preach. The Sunday School Convention was presided over by its president, Mr. W. A. Vaughn. A number of splendid papers were read by Miss Nellie Kelley, Clara Kelley, Edith Canon, Annie Hamilton, Sarah Tysee, Lizzie Belle Moore, and others.

The Ladies' Aid Society was presided over by Mrs. Naomi Goodson. Many splendid reports were rendered. Deaconess Gaither gave several very helpful addresses to the women and the District Conference. She also installed the officers of the district Woman's Home Missionary Society, and made a splendid impression in the masterful installation addresses rendered. She is a great power for good in her work.

The Epworth Leaguers showed an increase in their activities, each report being in advance over last year. Sermons were delivered by this group of ministers: L. Tatum, E. Green, J. M. Ridgeway, Dr. J. H. Hughes, P. H. Kelly, L. H. Zeigler, A. Callahan, I. B. Points, J. H. Duffee, F. W. Williams, D. D. Vann, Haywood Jackson, B. G. Green, S. B. Tibbit. Addresses were delivered by Dr. L. H. King, editor of the Southwestern Christian Advocate; Dr. Wm. Jones, of the Board of Sunday Schools. These men placed their work upon the Conference with lasting impression. Visitors: Dr. Mitchell, M.D.; Prof. Dausby; Mr. Croot, of Tuscaloosa; Miss Rivers, State nurse; the Rev. E. D. Bryant, of the Baptist Church; the Rev. Jinkens, of the American Bible Society; the Rev. J. C. Chuman and wife, district superintendent of the Opelika District, Central Alabama Conference. Deaconess Gaither was very helpful to the women of the district in their work.

All pastors were present except two. There were three hundred who registered as delegates. The collection was \$245.75. All denominations took part in helping the good pastor, Rev. Z. A. Jackson, care for the delegates. The pastor of the Methodist Episcopal Church, South, white, gave \$30 worth of groceries to feed the delegates. Dinner was prepared on the church grounds every day. Too much praise cannot be given this good pastor and wife, and the many people of Clinton, for the way they cared for the Conference and its delegation. The Rev. and Mrs. F. W. Williams were at their best. The Conference closed Sunday night, to meet next year in Bessemer, Ala.—The Rev. J. B. Points, Reporter.

WASHINGTON

The thirty-eighth session of the District Conference, Epworth League, and Church School Convention of the Washington Confer-

ence convened at Union Methodist Episcopal Church, Upper Marlboro, Md., August 27 to September 1. The convention opened with the anniversary of the Epworth League and church school, Mrs. Cora E. Day, district president, presiding. Address for the League was given by Mr. Thurman Dodson; for the church school by Mr. W. C. Parker.

On Wednesday morning the district superintendent, Rev. R. F. Coates, called the house to order. Sermon was preached by the Rev. P. G. Myers, followed by the holy communion. The body joined the memorial service. The address was delivered by the Rev. C. E. Queen. The welcome address on behalf of the church and community was delivered by Miss M. Henderson; on behalf of the county by Hon. Landsdale T. Sasser, State senator; on behalf of the commonwealth by Hon. Commissioner T. Van Clagett. The response was delivered by Rev. C. E. Queen. The district superintendent's report was fine, and showed faithful work had been done. The reports of the pastors were very encouraging. The addresses on the Board of Pensions and Relief and the Board of Education were made by the Rev. S. H. Sweeney and Mr. Alphonso Lee. A pageant, "Life," was given by the district Epworth League officers, which was enjoyed by all. The Woman's Foreign and Home Missionary Societies were represented by addresses, papers, and demonstrations. The young people presented a pageant for the Junior League hour. Inspiring and interesting papers were read by Mrs. F. D. Tyler, the Revs. C. A. Johnson, H. A. Brooks, and M. L. McKenny, which were debated upon. The Colesville quintette was one of the main features of the Conference. The Rev. J. T. Monroe had charge of the recreation period.

Saturday night a wonderful concert was given. Prof. Hong Wong Foo, of China, was on the program. Mrs. B. H. Coates was directress. The Rev. J. A. Small, from the Episcopal Church, Woodville, gave an interesting address. Among the visitors were Drs. G. E. Curry, C. Y. Trigg, J. E. Dotson, the Revs. E. Williams, M. Williams, F. F. King, D. W. Hayes, J. W. Waters, W. S. Jackson, J. W. Dockett, J. C. Scarborough, V. E. Johnson, B. T. Perkins and wife, and Dr. Harris, M.D., of Baltimore. The Rev. G. Brashears won the ten dollars in gold for the largest number of subscriptions to the Southwestern Christian Advocate. The Rev. W. J. Tyler, the congregation and friends, deserve great credit for the successful entertainment of the Conference.

Sunday morning the Conference was highly honored by having Bishop Wm. F. McDowell, who preached a wonderful sermon. At noon, the Rev. J. F. Monroe preached an interesting sermon, and at night the Rev. T. S. Tilden delivered a noble message. This Conference will go down in history in many ways as one of the best ever held on the Washington District. The next session will be held at Rockville, Md. We wish to thank the district superintendent, who has worked faithfully, and hope for him a future that will mean much in bringing the Kingdom and the will of God in the hearts of men. He is not only a leader, but a friend and brother. Mrs. A. M. McKenny, Reporter.

Crescent City Note

St. Matthew Methodist Episcopal Church.—The early prayer service on last Sunday was well attended. Both school and League, and the church in general, are doing effective work. We were pleased to have on Sunday, September 1, the Rev. L. H. King, editor of the Southwestern Christian Advocate, who delivered an excellent sermon. It will ever live in the hearts of his hearers. The Lord's Supper was administered to a large number. Our pastor preached a noble sermon. God, in His infinite love and mercy, visited the home of Bro. W. J. Brown, August 27, and gave him the summons to come up higher. He was buried on Wednesday. Bro. Brown died in full triumph of faith, and he will be greatly missed for his loyal and faithful service. He was local preacher, recording steward, and at one time a class leader and teacher of the senior Sunday-school class. The Revs. T. Albert, S. T. Huston, G. McPherson, W. C. Hayward, and W. S. Chinn participated in

the services. Mr. Robert C. Hayward rendered a solo, "No Night There." The pastor delivered a touching sermon. Bro. Brown was a member of McDonoghville Jewels, which association bore his remains to the cemetery. His life is worthy of emulation. He leaves a wife, daughter, sisters, and a host of friends to mourn his passing.—Reporter.

Marriage

BUMBRY-WALKER. Mr. B. J. Bumbry, a member of Union Memorial Methodist Episcopal Church, St. Louis, Mo., and Miss Melzla Lillye Walker, a member of Hale Chapel Methodist Episcopal Church, Inverness, Miss., were united in holy wedlock at Hale Chapel, August 18, 1929. After the wedding the couple spent one week in Mississippi, then left for their new home, 2604 Glasgow Avenue, St. Louis, Mo.—Reporter.

Woman's Column

The meeting of the general executive committee of The Woman's Foreign Missionary Society, which will celebrate the sixtieth anniversary of the founding of the society, will be held at King Avenue Methodist Episcopal Church, Columbus, Ohio, the Rev. Isaac A. Miller, D.D., pastor, October 24-27, and at Memorial Hall, Columbus, October 27-30.

Among the speakers secured for the first part of the program, are: Bishops Leonard, McConnell, McDowell, Nicholson, and Welch, Judge Florence Allen, Prof. W. J. King, Mrs. M. H. Lichtner, Dr. J. M. M. Gray, and Dr. S. D. Gordon.

The second part of the program will visualize the history and achievements of the society in processions, pageants, and demonstrations. Additional special speakers in this part of the program will be Dr. John R. Mott, Bishop W. F. Oldham, Mrs. Carrie Chapman Catt, Dr. Rollin H. Walker, Mrs. Ella A. Boole, Mrs. H. W. Peabody, Dr. Harvey Reeves Calkins.

Railroad tickets should be bought with certificates. The dates for the purchase of certificates will be announced in each Branch.

The general chairman is Mrs. C. B. Smith, 625 Franklin Avenue, Columbus, Ohio; the chairman of hospitality, Mrs. J. T. Kirk, 192 Twelfth Avenue, Columbus, for delegates, missionaries, and regular members; Mrs. C. A. Albrecht, 858 North Park Street, Columbus, for visitors.

The Woman's Home and Foreign Missionary Societies of the Cincinnati-Lexington District convened at Winchester, Ky., August 28 and 29. Each society had a representative number of officers and delegates who pledged themselves to reach each charge on the district, that the work might receive inspiration and information which can only come by contact. The respective presidents were re-elected: Mesdames M. M. Willebte, of Falmouth, Ky., and M. A. Garrett, of Covington, Ky. Mrs. J. E. Bean, of Rushville, Ind., the Branch secretary of the Foreign Missionary Society, was present with her usual zeal and love for the work, and much enthusiasm to the work. Mrs. M. W. Clair also made an interesting address on "Africa and Its Needs." Mrs. S. E. Hinton, of Chicago, Ill., the Conference junior secretary, spoke on "Saving the Youth." On Thursday evening the missionary work was well demonstrated through a wonderful drama, entitled, "Soup, Sand, and Sagebrush," under the direction of Miss Pearl Rankin-Bush, of Lexington, Ky. A packed house witnessed the rendition. The cast of characters was selected from Gunn Tabernacle and Asbury churches, who proved themselves well prepared to impress the message of missions to the people. There have been many calls for this great drama throughout the district and Conference. It will be presented at Asbury Church on September 23.—Reporter.

A report of Deaconess Gaither's Itinerary in the St. Louis District of the Central West Conference for the months of May and June, 1929.

Mrs. Gaither states that her visit to the various charges was a pleasant one, and that she was received courteously. Her report

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shows that her work was a great success, and highly appreciated by both laymen and ministers. The Conference officers are also well pleased with her work. New auxiliaries organized, 8, members, 69; young woman's auxiliary, 1; members, 6; Queen Esther Circles, 5; members, 56; Home Guards, 3; members, 57; Mothers' Jewels, 4; members, 31. Total organizations, 21; total membership, 214; total amount of collections, \$75.55; number of subscriptions for Woman's Home Missions and Junior Home Missions, 19; number of addresses made, 55.

We are very grateful to Mrs. Gaither for her loving service, and look forward to her return in November to continue her work in the following districts: Beginning November 1, she will take up that part of the Omaha District which was formerly in the Kansas City District, Central Missouri Conference, for she had made the Lincoln Conference before the merger. Itinerary from November 1 to December 31, 1929: Omaha District—Mason City, Iowa, Rev. J. C. McGinty, November 1-3; Waterloo, Iowa, 4-6; Marshalltown, Iowa, Rev. H. C. Shaw, 7, 8; Des Moines, Iowa, Rev. H. L. Overton, 9-11; Sioux City, Iowa, Rev.

H. W. James, 12-14; Council Bluffs, Iowa, 15-17; Ottumwa, Iowa, 18, 19. Kansas City District—St. Joseph, Mo., Rev. B. R. Brooker, 23, 24. Kansas City, Mo., charges—St. Mark, Rev. Jordan Ray, 25; St. Andrew, Rev. Leroy Woolridge, 26; Independence, Mo., Rev. Alfred Clay, 27; Centennial Church, Rev. M. L. Mackey, 28; Wellington, Rev. F. S. Bowers, December 3, 4; Lexington, 5, 6; Blackburn, Rev. A. Gamble, 7, 8; Marshall, Rev. W. F. Walker, 9, 10; Malta Bend, 11; Slater, Mo., Rev. B. H. Young, 12, 13; Glasgow, Rev. H. T. Reeves, 14-16; Armstrong, Rev. C. N. Wright, 17; Mexico, Rev. W. A. Payton, 18, 19; Bowling Green, Rev. E. T. Carrington, 20, 21; Montgomery City, Rev. J. H. McAllister, 22, 23; Sturgeon and Wellsville, Rev. H. I. Harrison, 24, 25; Moberly, Rev. W. H. Wheeler, 26-29; New Franklin, 30.

Will each pastor please co-operate with your respective presidents of The Woman's Home Missionary Society in regards to these dates, as we desire that Deaconess Gaither shall continue to enjoy her work in this Conference, and all preparation for her coming may be made—Mrs. L. R. Grant, Corresponding Secretary.

Special Notices

To the Conference Claimants of the Louisiana Conference: Conference claimants are requested to send the names and ages of all children to be considered by the board of Conference stewards at the coming meeting, as no child will be paid unless its name and age are given. Send names and ages to the Rev. Calvin S. Stanley, 4129 Willow Street, New Orleans, La.—W. M. Caldwell, Secretary.

The Ministers' Wives Aid Society of the Louisiana Annual Conference will have its regular meeting, Saturday, October 12, at the seat of the Conference. This society has made wonderful progress. It has never ceased to help any member. Let every minister register his wife. You may not need aid to-day, but to-morrow.—Mrs. T. B. Cooper, president; Mrs. C. W. Reeves, treasurer; Mrs. C. S. Stanley, secretary; Mrs. G. W. Alston, chairman of board of control.

Bishop E. G. Richardson, who will preside at the Louisiana Annual Conference, will lecture at Trinity Methodist Episcopal Church, New Orleans, La., on Tuesday night, October 8. Subject, "Truest Citizenship." All the pastors, delegates and friends are invited to be present. This lecture is given under the auspices of Gulfside Association. Five hundred will hear him. After the lecture all pastors will shake hands and become acquainted with the bishop. Admission, twenty-five cents.—W. G. Alston, Pastor; J. D. David, District Superintendent.

To the churches, Sunday schools, and Epworth Leagues of the Gulf District, South Florida Conference: Greeting! At the session of the convention in Ft. Myers, Fla., a resolution prepared by G. D. Rogers, who was ill at the time of the convention, and sent to the seat of the meeting, setting the fifth Sunday in September as Bethune-Cookman rally day in the district, was adopted unanimously, and that day is drawing near. Among the important features of the resolution, one was that the local charges would do all within their power to have each member of every local charge to give one dollar on this day for Bethune-Cookman College. We feel that if we start in time this can be done without hurting anyone, and the school certainly needs the help of everyone. May I suggest that we get active in this matter now? Let the Leagues and Sunday schools assess themselves a certain sum and put it on the table on the fifth Sunday. We hope that every pastor will get actively behind the movement and send Bethune-Cookman one thousand dollars on Monday morning following the fifth Sunday. We understand that our school will have a hard time this term to make ends meet, our church appropriation having been reduced, and the stringent times all over the State make it very hard for Mrs. Bethune, our great president, who is working untiringly for the educational and economic advancement of our

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race. For our church to falter now would be only a little less than treason.

We have confidence in the old Gulf District, and we believe that although the times are somewhat tight, the Gulf District will rise to the emergency and do her part to maintain our school. We are asking that you notify us immediately after the rally just what you have done, that we may keep a record of it for our files. We are depending on you. Faithfully yours for the work.—G. D. Rogers, Executive Secretary, Conference Laymen's Association, 207 Ninth Avenue, Bradentown, Fla.

Inquiry

I wish to inquire for the Simms family, of Page County, Virginia. I am the widow of the late Alfred Mason, and wish to get in touch with some of his sisters or brothers, or any relatives of his. Alfred Mason was the son of Mrs. Charlotte Simms, also deceased. Anyone knowing the whereabouts of any member of this family, kindly notify me, and the same will be greatly appreciated.—Mrs. Hannah Mason, 1001 Cox Street, Jacksonville, Ill.

Capital Prepares to Welcome British Premier

(Continued from page 754)

two great English-speaking nations is the result of the efforts of men who have been trained and reared with Christian backgrounds. Every supporter of the Christian church has reason to take courage in these days. Especially may those who give for home and foreign missions rejoice in the impetus which governments are now giving to the causes for which missionary gifts are being made. Here in these negotiations for world understanding and co-operation, home missions and foreign missions are entwined, and the result of the forthcoming naval conference will vitally affect every mission on the globe. At the capitals of the world to-day, if one but listens he can hear the advancing tramp of the hosts of Jehovah. The governments are being led to sound His praises and enunciate His principles.

BRITISH PREMIER TO VISIT WASHINGTON

In early October we are to have an official visit from the head of the government of the British empire. Mr. MacDonald has been in the United States before, and only a year ago he was here for a short stay. He now comes in his official capacity as prime minister—the office which calls to American minds such leaders as Gladstone, Disraeli, and Lloyd George—for the purpose of collaborating with President Hoover in preparing the ground for a successful conference on naval reduction. If success crowns their efforts, billions of dollars will be saved to the taxpayers of these nations, the bitterness which develops between people in competition avoided, and the cause of peace among men advanced. Realizing the far-reaching significance of their negotiations, neither Mr. Hoover nor Mr. MacDonald is sparing any effort to make progress sure.

It is for this reason that the Premier makes this extraordinary trip to the United States. Here he will be received with the highest respect. It is understood that the Secretary of State will meet him as he lands on our shores, and that the President will greet him at the railway station in Washington. If this plan carries, it will be the highest honor paid a foreign visitor for years. President Hoover has also invited the prime minister to be his guest at the White House.

In the hearts of most American people, England's ranking statesman will receive a royal welcome, and not a few will pray that the two largest English-speaking nations, so closely united in their blood streams, will again become one in their earnest co-operation to promote peace and brotherhood among the peoples of the wide, wide world. That prayer will breathe the spirit caught in sacred song:

"Our fathers' God, to Thee we raise,
In cheerful song, our grateful praise;
From shore to shore the anthems rise;
Accept a nation's sacrifice.
Incline our hearts with godly fear
To seek Thy face, Thy Word revere;
Cause Thou all wrongs, all strife to cease,
And lead us in the paths of peace."
WASHINGTON, D. C.

Epworth League Institute
**THE SOUTHWESTERN
CHRISTIAN
ADVOCATE**

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 3, 1929

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Political Corruption And United States Senate

The Marine Base Clean-Up

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

QUANTICO is the chief training station of the United States Marines. It is located in Virginia, about thirty-five miles south of the National Capital. From this military center go forth a noted group of our national soldiery to do Uncle Sam's bidding on land and sea. These boys, sometimes called "the soldiers of the sea," have a reputation for soldiering and for an *esprit de corps* which is unexcelled in all the world round, despite the fact that the total number of Marines is only about 18,000.

Just at this time the Government is completing the construction of five large brick quarters for the Marines at Quantico. These new buildings, which look like college dormitories, replace very cheap, unsanitary, one story, wooden barracks covering many acres of ground.

Major-General Smedley D. Butler, who is best remembered as the borrowed police commissioner of Philadelphia, was recently placed in charge of the Quantico station. It was only a few weeks ago that he returned from China, where he was in command of our expeditionary forces sent into the interior to protect American lives. In his new position he has created quite a stir by forbidding any Marines to visit the village of Quantico, which is near the barracks. This has brought a protest from the merchants, as ninety per cent of their trade comes from the enlisted men. When the mayor and councilmen came to protest, the general informed them that when they drove out all bootleggers and lawless individuals he would lift the ban. Now the citizens are actively at work cleaning up the town. One method has been for the merchants to refuse to have any dealings with those who have the reputation of being bootleggers. The citizens propose to drive this element out of town.

The general is doing a patriotic service, both in behalf of his fine soldier group and of the country. When the citizens who claim to be decent and to respect the Constitution refuse to have any dealings, social or commercial, with law breakers, or with bootleggers or their patrons, the country will be greatly benefited.

PENNSYLVANIA POLITICS AND THE SENATE

Pennsylvania, the State having the second largest congressional representation in the Union, for over two and a half years has had only one vote in the United States Senate. This may be a penalty resulting from her reputation for being, politically, one of the most completely machine-ridden States. Whatever may be the facts as to political corruption, no commonwealth has suffered so much from the evil political conditions prevailing within her borders as has this great State bearing the name of one of the most just and noble of the pioneer founders of America.

In 1926, William S. Vare, then a member of the House of Representatives and the acknowledged leader of the Republican machine in Philadelphia, claimed election to the United States Senate. The incumbent at that time was George Wharton Pepper, who had represented the Keystone State for five years. Immediately following the primary elections in Pennsylvania in May, 1926, the United States Senate raised a committee to investigate the charges of corruption relating to certain nominations to the Senate. As a result of that investigation, two claimants to seats in the Senate eventually were denied admission. These were Frank L. Smith, of Illinois, and William S. Vare, of Pennsylvania. In the hearings held by the committee, it was learned that in the Smith primary campaign in

Illinois, \$800,882 were expended in behalf of the aspirant for the nomination. It was further found that the greater portion of this amount was contributed by the public utility interests. Mr. Smith was denied admission to Congress. In the Pennsylvania primaries, much larger sums were expended in contest-

Our Supply Is Exhausted

Because of the tremendous demand for the brochure, "The Teaching Literature of the Methodist Episcopal Church," published and distributed by The Methodist Book Concern, our supply is exhausted.

A large number of pastors have recently requested the Circulation Department of Church School Periodicals to send them sufficient copies to supply their church school and Epworth League workers. They will be glad to know that a revised edition of this brochure will probably be off the press within the next six months and all unfilled requests now on hand, and those which arrive in the interim, will be taken care of at that time.

Sorry that some of our good friends had to be disappointed, but they will find the new brochure worth waiting for.

ing for the nomination for the Senate. There have been no parallels to these expenditures. Mr. Vare's organization spent \$800,114 in his behalf, or an average of \$1.84 for every vote cast in his favor. The interests backing Pepper, which were led by the Mellon machine, expended \$1,804,794, or an average of \$3.50 for each vote cast for their candidate. Vare won by over 80,000 votes. Incidentally, the average cost per vote in Illinois was much cheaper than in Pennsylvania, as Smith's votes, if rated on the basis of expenditures, were only fifty cents each.

These figures do not mean that the majority of the votes of each candidate were bought for a price, but the evidence left no doubt that many were. So shocking were the conditions revealed in Pennsylvania that the United States Senate, on December 9, 1927, passed a resolution in which it stated "that the expenditure of such a large sum of money to secure the nomination of the said William S. Vare as a candidate for the United States Senate *prima facie* is contrary to sound public policy, harmful to the dignity and honor of the Senate, dangerous to the perpetuity of free government and, together with the charges of corruption and fraud made in the report of said committee, and substantiated by the evidence taken by said committee . . . *prima facie* taints with fraud and corruption the credentials of said William S. Vare for a seat in the United States Senate." The committee reported to the seventieth Congress "that the said William S. Vare is not entitled to a seat in the United States Senate."

DEMOCRAT CLAIMS SEAT

Immediately following the election in 1926, William B. Wilson, former Secretary of Labor under the administration of President Woodrow Wilson, commenced a contest for the seat in question. He was the Democratic candidate, and claimed fraud in Vare's election. His contest was referred to the Senate standing Committee on Privileges and Elections. This body assigned the task of investigation to a sub-committee, which has worked diligently for two years in taking evidence, and has expended something over \$114,000 of the peo-

ple's money in so doing. At this writing the report of these investigators is not in, but it has been promised at an early date. Upon their report the Senate will act, declaring its opinion as to who won the election, but even then leaving unsettled the question as to who is to be the second Senator from Pennsylvania.

PENNSYLVANIA HANDICAPPED

Recently the Senate spent the better part of three days' sessions debating a resolution offered by Senator Norris, which ended with this article: "Resolved, That the said William S. Vare be, and he is hereby, denied a seat in the United States Senate." This proposal was an attempt to end the prolonged delay and to enable Pennsylvania to have a second Senator at once. Much of the delay has been occasioned by Mr. Vare's illness. Postponement has been granted in the past on the grounds that Mr. Vare might recover sufficiently to appear in his own behalf. Now it is claimed by his opponents that he does not care to appear. They say he is well enough to travel about the country and to lead his Philadelphia political machine in a hot primary contest, and therefore he is able to come to Washington if he desires to do so. However, the Senate leaders sought further delay on the grounds that to debate the resolution now would hold up the tariff bill, which is the main business before the special session. A further effective argument was the fact that the committee investigating Mr. Wilson's claims to the seat has not reported. Finally, the date for Senate consideration of the Vare issue was fixed to be not later than December 3.

POLITICS AND THE PEOPLE'S RIGHTS

A lot of politics has entered into this contest on the floor of the Senate; otherwise it might have been settled before this, and the governor of Pennsylvania could have appointed a Senator if a vacancy existed. Some have thought that Senator David A. Reed enjoys being the sole senatorial representative of Pennsylvania. Others have accused him of befriending Vare so as to avoid having the opposition of the Vare machine when he, Reed, runs for re-election. Whatever may be the reason for allowing the situation to be prolonged through three years, it is unfair to the people, and above all, to the high-minded citizens of Pennsylvania. Questions of the largest import have been before the Senate, but for a period extending over one whole Congress, and now going well into the second, that great State has had only fifty per cent of its constitutional Senate power in making laws and confirming presidential nominations. With the upper body considering the important tariff bill, involving many commodities in which Pennsylvania is vitally interested, that State is outvoted by little Nevada, with only 43,419 voters. Pennsylvania, with a population of over nine million—which is greater than the combined population of Ari-

(Concluded on page 788)

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A Good Time to Settle It

WITHIN the past fortnight our country has come upon an acute stage in the problem of interracial relationship within the churches. A feeling of growing intensity is manifest in more than one denomination on the point of race adjustment within their own denominational lines. And since in essentials the aspects of this problem are practically the same in all the churches, and since the consequences are so vitally significant for the future of the churches and for an evaluation of religion itself, it would seem to be highly essential that serious thought be given just now to the issues at stake.

This is a good time to settle the question of future policy of the relationship of the Negro members to their white brethren in those churches whose membership is predominantly white. In Brooklyn, the other day, an Episcopal rector is reported to have rudely barred from his congregation a handful of Negro worshippers who were accustomed to attend the services of that congregation even prior to his accession to the rectorship of the church. Subsequently explaining his action, he said:

"I feel it my duty to maintain the integrity of my parish. I wish to advance the kingdom of God among the Negro race, and I hold that that is best accomplished by his own agencies. For this purpose the church maintains Negro churches. Therefore, when I accept a Negro as a member of my parish, I consider that I am not co-operating with what I believe is the policy of the Protestant Episcopal Church. I wish to encourage the establishment and growth of these churches among the Negroes that they, too, may have the gospel preached unto them.

"Every man has a perfect right to his own opinion as to what is the solution for our race problems, but when one conscientiously seeks to better a condition or solve a problem, he must face facts. Now the fact is, no matter what your theory or mine may be, that a Negro member of a white congregation has not the full scope for development of his parochial life that is offered to him in a congregation composed of his own race. Therefore I feel it my duty to do all in my power to encourage his alliance with Negro bodies."

Thus is squarely drawn the issue of a segregated church with its exclusiveness based on race and color vs. a universal church whose inclusiveness is warranted and sanctioned by the spiritual and ethical quality of religion. Rector Blackshear, of Brooklyn, formerly of Texas, has struck at the roots of the most challenging moral fact in the American church. It has been a challenge for the past three quarters, or more, of a century. If his pronouncements serve to stir the American church to an examination and re-evaluation of its age-old policy of segregation, he will have performed a public service to the nation's spiritual forces. Indeed, 'tis an ill wind that blows nobody good.

The American church is doing already practically what Mr. Blackshear advocates—maintaining separate race churches. The Mason and Dixon's Line is identical

and coincides with the policy of the racial line in the churches. That line determines and dictates where the several denominations may and may not maintain, or will and will not practice, the policy of mixed congregations. Thousands of Presbyterian Christians in the South, millions of Methodist Christians there also, and still more millions of Baptists in the South are complacently religious and are militantly building their total cultural and political life upon the very policy of color discrimination in religion, so blatantly sponsored by Mr. Blackshear. In other words, the spiritual currents of the nation are already flowing in that direction which a color segregation policy has determined in the past. Shall this trend and Southern practice continue? Among those who think it should obtain as the measure of spiritual vitality is a leading New York Methodist Episcopal clergyman, who says, commenting on Mr. Blackshear's policy: "Negro churches should be encouraged and sustained, for they can train their own people and provide an appropriate religious background better than can anyone else."

Even in the Roman Catholic Church, with its two hundred thousand colored contingent, it was found necessary at the fifth annual convention of Federated Colored Catholics to draw up resolutions urging appointment of race priests and the abolition by that church of all discrimination in church and schools.

Never was challenge more imperative than that now the church of Jesus Christ in America give to the Negroes, who are minded to be Christian, its unequivocal interpretation of the mind of Jesus when He prayed that "they all may be one, even as we are one"; and the meaning of that classic Christian Pauline utterance, "members one of another." Until the separatists answer the query, "What mean these statements of Jesus and Paul?" there will be skepticism toward their policy of segregation. And there will further be difficulty in successfully propagating the "faith" among the majority of the earth's inhabitants who happen to be colored.

Fortunately for the future of Christian faith, there are in the American church quite a few who have evidently purposed not to bow their knee to the Baal of color prejudice and religious separatism in the church of Jesus Christ. Taking issue with Mr. Blackshear is another Protestant Episcopal rector, Dr. Jeffrey Jennings, whose fraternal instincts and Christian spirit prompt him to say: "Jesus Christ certainly never was interested in the color of a man's skin. Jesus was always interested in a man's heart, his thoughts, and actions. Modern society does not square with the teachings of Christ. The world has not progressed thus far. But as a prophet, looking into the future, I predict that some day in the years to come the color line will be done away with, the social barrier will fall, and as 'God has made of one blood all the nations of men for to dwell on the face of the whole earth,' so the doctrine of the brotherhood of man, as preached by the Saviour, shall make of one race all nations of men to dwell on the face of the whole earth."

And a Roman Catholic pastor of a New York church thus likewise evinced his spirit of brotherhood, saying: "Regardless of your color, nationality, or creed; whether you are of this parish or another; whether saint or sinner, rich or poor, you are all equal when you kneel at the foot of God's altar. It makes no difference to God what sphere you have been placed in outside His tabernacle. Here you are all equally worthy and important in His sight. As pastor of this church I have but one request to make of you. Co-operate with me. Do not let racial or religious intolerance cause dissension in this church. Here let the great and small feel a common bond in that they are alike in the eyes of their Creator."

So resolute are some rare souls on heeding the Pauline injunction to "guard the faith, once delivered to the saints," against inoculation with the dogma of the racial separatists, that the following document is being circulated in New York City in this present period of recrudescence of the spirit of exclusiveness in the church of Jesus Christ:

"In the face of the widespread criticism of the action of the Rev. William S. Blackshear in excluding Negroes from the Protestant Episcopal Church of St. Matthew in Brooklyn, we, the undersigned ministers, join in condemning the wider and more pervasive attitude of racial exclusiveness of which this is only one instance. *What he and his congregation have done openly, many of us have tended to do subtly, though perhaps unconsciously.* Again and again our missionaries, at home and abroad, have been embarrassed by the failure of churches to make themselves inclusive, although professing a religion which transcends racial barriers.

"While attention is being fastened upon a single instance, we confess a more general guilt and perplexity. If the church seriously intends to make her congregations spiritual fellowships she must look squarely at this by no means easy question of rendering it homelike to folk of various races. We therefore think it behooves us and our fellow churchmen to re-examine the nature of the religion we claim to be universal, to study the situations in our own neighborhoods, and to endeavor to create brotherhoods worthy of the name of Christ."

(Signed) Roswell P. Barnes, Russell Clinchy, Henry Sloane Coffin, O. L. Kosmo, Phillips Elliott, Frank C. Foster, Charles C. Noble, Morgan P. Noyes, Arthur L. Swift.

Keenly sensitive of the profound implications for modern Christianity of the policy of exclusiveness in the church, the Federal Council of the Churches of Christ in America, through its administrative committee, last week, drew up the following resolution:

"In view of the widespread discussion of the relation of white and Negro members in the same churches, and in view of the fundamental questions of principle involved affecting all races, the Commission on the Church and Race Relations is hereby requested to study the whole problem thoroughly and to prepare a report for submission to the annual meeting of the executive committee of the council."

That its Commission on Race Relations will make a sweeping investigation and frank statement of the facts of its findings to the executive committee in Chicago in December, is the sincere hope of all who are confronted with so grave a problem.

Deeper than mere sentiment and broader than sect

or section is this question of race relationship in the churches. "Shall spiritual fellowship be a reality among those who name His name?" is the real question. "Shall religion, Christian, give positive sanctions to exclusiveness among the followers (?) of Christ on color and racial lines?" The sooner the colored races of the world are confronted with, and apprised of the intention of white Christians to exclude colored Christians from fellowship and communion in churches which are to be "lily" white, the better will be the situation for all concerned. It is a good time now to clear up the issue. Then let it be faced once and for always.

That last night before He proceeded into the dreaded darkness and anguish of Gethsemane, would Jesus, we wonder, have paused methodically and, in the spirit of exclusiveness, have drawn the color line at the table while they sang the hymn? If exclusiveness of color is to be the badge of religion in the church whose very genius is the close and eternal fellowship of believers, why should it not become as well the rule of every sphere of the social order?

Here the question impinges on all of our relationships. Applied in the larger social realm, its consequences are divisiveness rather than unity. It simply cannot apply in politics or in civic affairs. Why in the church? It is evident that the church, the American church, ought settle the future policy of Christian fraternity or exclusiveness definitely. And the time is now. The world awaits the church. If the church cannot give an ethical lead in this, it should not presume to shape the ideals of society in anything else. Let the church be confused no longer in its thinking and policy. Include the Negro as a full-fledged brother of Jesus Christ, or exclude him, because he is black, from the fellowship of white Christians.

To Hear Noted Speakers

THE National Quadrennial Conference of Young Men's Christian Associations which will take place at the Wabash Avenue Branch in Chicago, October 18-20, will hear several noted speakers. Dr. R. R. Moton, of Tuskegee, the chairman of the general committee of the Conference; Dr. John Hope, of Atlanta University, recently returned from a meeting of the world's committee of the Y. M. C. A. in Switzerland; Mrs. Max Yergan, wife of the well-known director of "Y" work in South Africa, who has just arrived from Africa; former Governor William E. Sweet, of Colorado; Mr. Julius Rosenwald, noted philanthropist; Fletcher Brockman, veteran "Y" worker of China and America; the Rev. R. H. Bowling, of Norfolk, Va., and the celebrated British author and speaker, A. Herbert Gray, will be heard.

Channing H. Tobias, executive secretary, reports that present indications point to the largest attendance in the history of such "Y" gatherings.

The local Chicago committee of arrangements is planning for an unusual welcome to the large group of distinguished delegates that will be present at the conference. Among the leading members of this committee are: W. Ellis Stewart, chairman; Col. S. C. Dickerson, Editor Robert S. Abbott, George R. Arthur, Anthony Overton, Dr. M. O. Bousfield, Dr. W. H. Brummit, Roscoe C. Giles, Dr. H. V. Wilburn, Dr. C. M. Thompson, Dr. J. H. Howard, James W. Fisher, William Gibbs, J. H. Simons, and Walter S. Grant.

The Contributing Editor's Page

What Kind of Religion?

IT is frequently said that religion is a waning power and a fading interest in the modern world. A statement less in accord with the facts could hardly be made.

It is true that organized religion plays a smaller part in the activities of the present than once it did. Many of its forms and ceremonies do not have the same power to attract and hold the attention of thoughtful people. Dogmas which once had an unlimited sway over the minds of almost all religious persons are not so generally accepted. But to conclude from such facts and others that have a similar bearing that religion has lost its human appeal is to become a victim of bad logic.

The truth is, religion is being put to the test of daily experience as never before. Men want to know whether it has any practical value for life. They are asking what actual difference in character and social experience faith, love, prayer and surrender to the will of God make. If individual and social life indicates that these things count for something that is real, something that can stand the light of common day, men will be just as eager to know and possess the truth that makes them free as ever they were.

The person who asserts that spiritual eagerness is absent from the modern world is a hopelessly biased or superficial observer.

BUT this does not mean that intelligent persons are ready to accept the first type of religion that presents itself to them. They never were less willing to follow blind leaders on the chance that they may stumble upon the desired goal.

Men have discovered that religion is a word with many meanings. When you talk to them about it they want to know what kind you have in mind. For they have the feeling that some forms of religion which have played a large part in human affairs in the past, and for that matter still do to-day, are more of a liability than an asset to a person seriously trying to establish his life in right relations with God and his fellow-men.

History shows us that both fear and selfishness have dominated the religious life of multitudes. They are too much in evidence in many of the appeals which draw crowds to-day. For the fear is not the kind which the Scriptures declare to be the beginning of wisdom; and the selfishness, even when it is baptized into the name of Christ, is still the most powerful enemy of his kingdom among men.

Such religion has no ideals worth the name, no obligations that require hard, continuous service, no visions that demand the utmost loyalty to God and the common life for their fulfillment. It is the religion that finds its center and circumference in the safety of the individual and it wholly lacks any outreach of sacrificial love toward society.

There are men whose narrow social vision is largely due to the essentially selfish type of their religion. The very experience which should liberate their most splendid powers for redemptive human service imprisons them within a stuffy little world in which a poor, dwarfed self is the object of constant care and solicitude.

We do not have to go back to the time of the Pharisees to find examples of what a certain kind of religion can do

to shut men away from those holy, productive fellowships with God and with other men which a true religion creates and sustains.

THERE is religion and religion; and to-day thoughtful men are not asking whether they shall have any religion, but what kind?

If Christianity is shown to be something so individually and socially worth while because of the otherwise hidden values it discloses, and the power it brings to believing men to help them realize those values in daily experience, it will be eagerly desired and earnestly sought by multitudes. And this in a day when selfishness is having its most glorious fling in a society chiefly devoted to materialism.

Nothing else, nothing less than the religion of love as lived and taught by Jesus Christ is worth proclaiming, worth organizing and supporting churches and Sunday schools to teach and apply to life. But it is not so easy as this familiar language seems to suggest.

For the religion of love is the religion of personal and social obligation. It is the religion which exalts an ethical code that condemns many of our smoothest and most successful practices in business and social life, in industry, in our dealings with persons of other races, in our methods of determining and measuring out justice, especially to those whose views we abhor. The love which is the essence of Christianity is not a weak sentiment that spends itself in emotional gush. It is the spiritual force that moved Jesus Christ to accept his cross. It cannot be experienced and obeyed by his followers on cheap, superficial terms. The cross is never far away. But it is this kind of religion that our world needs as it needs nothing else.

NEW knowledge has poured in upon mankind from many quarters. A changed social order has resulted from its general acceptance and wide application. Because of this many are asking whether religion is able to make any contribution to life to-day at all comparable with its contribution in a former period.

It all depends upon the kind of religion. There are some types so remote from the real life and interests of mankind that they have little or nothing of essential value for this age. But the religion of sacrificial love was never so necessary for the redemption of the individual and the social order as it is just now.

Men are turning away from imperfect and corrupt forms of religion just as soon as they are recognized as such. As knowledge grows from more to more this process will be speeded up. They are expressing impatience with beliefs that remove God from the scene of human toil and adventure. They are refusing to follow mystical practices which leave a man with his selfish mind and heart unchanged.

But there never was a finer opportunity for spiritual leadership in the history of the world. Those who are really qualified to give it were never more sure of a hearing and a following. The calling of the prophet was never held in higher honor, many signs to the contrary notwithstanding.

For amid much that is confusing and disheartening, the fact is standing out with impressive clearness, that the religion of Jesus in its simplicity and power is the way, the truth and the life for this muddled world. D.D.

Shall We Surrender Our Evangelistic Primacy?

By Bishop Joseph F. Berry



DURING all the years the words Methodism and evangelism have been synonyms. When we have thought of one we have instinctively thought of the other.

Our best ideals have had their basis in evangelism. Our organizations have been built to promote evangelism. Our largest successes have been intimately related to evangelism. A passionate quest for lost souls has dominated our great leaders, and has ever burned in the heart of the church.

What flaming evangelists our fathers were! How they were dominated by the passion to reach the unsaved! They preached for souls. They prayed for souls. They went from settlement to settlement and from city to city seeking souls. Winning souls they were happy. Failing in that sublime mission they were cast down. Fruitful revivals were normal in the life of the church, and the figures which told the story of our growing membership swept upward year by year and quadrennium by quadrennium.

Nominally we still are a revival church. *But are we?*

Now there are a half-dozen situations which modify, directly and indirectly, evangelism of the Wesleyan type in our day.

Times have changed. And the changes have relegated certain spiritual convictions and attitudes to the ecclesiastical discard.

Other churches have become more evangelistic, and Methodism seems to have less responsibility for evangelistic products.

People have become more "conservative," hence less susceptible to the emotional appeal.

Some unfortunate modern evangelistic methods have tended to discount the whole evangelistic program of the church.

There is abroad a subtle psychology which insists upon new statements and new attitudes in religion; a psychology which turns away from everything conventional and time-worn.

The current movement for religious education has taken the emphasis off our historic teaching concerning sin, repentance, regeneration, the witness of the Holy Spirit, a definite and conscious personal experience, and the urge toward higher attainments in the spiritual life.

But does the existence of one or all of these situations release Methodism from her evangelistic responsibility?

Do not misunderstand me. We have other important matters to care for. We must maintain our educational institutions. We must be absolutely devoted to our world-wide missionary program. We must extend our

works of mercy and help. We must promote the culture of our young people upon high levels. We must still make our influence felt in the interchurch movements of our day. We must not give up our devotion to the temperance crusades of our generation. *But our major business still is to save lost souls.*

I do not criticize those who insist that the most satisfactory evangelistic results are secured through the ordinary influences and agencies of the church rather than through the extraordinary urgency of special evangelistic effort. But is it not well to remember the demonstrated fact that a very large majority of the present membership of our church came to Christ and into fellowship with the church as the result of some form of intensified spiritual endeavor?

I have been a careful student of this matter for many years, and have made diligent inquiry, from time to time, of ministers and people. That inquiry leads me to believe that about seventy per cent of those now in the membership of the Methodist Episcopal Church were brought to Christ and into the church at a time of special evangelistic effort. I have taken an expression at several of the large annual conferences where I presided, and always with results that amazed me. Fully eighty per cent of the members of these conferences declared that they traced their conversion and call to the ministry, either directly or indirectly, to the conviction which came to them in some special revival period.

In view of such disclosures, it ought not to be necessary to put up a defense of revivals. Nor should it be necessary to urge the church to awake to a realization of her present obligation. I have a conviction that we ought to begin at once, throughout the whole Methodist world, the most eager, winsome, persistent evangelistic crusade our church has ever known.

The Need of a Spiritual Awakening

We do not need a revival of religious "interest." We do not need a revival of church enthusiasm. We do not need a revival of evangelistic mechanics. But we do need spiritual dynamics. We surely need the manifestation of that spiritual energy of which the Holy Spirit is the Author and Pentecost the best expression.

We have long been talking about the need of a great spiritual awakening. Ministers have been preaching about it. Editors have been writing about it. Consecrated men and women have been praying for it. Some of God's children whose vision has been clarified by close contact with the illuminating Holy Spirit have told us that they could discern some signs of the coming visitation. Why should it not come? Why not this year? Why not this month? Why should not the incoming tides of mercy and grace begin to sweep through the churches this very day?

Let us not expect such a visitation without *importunate prayer*. Prayer has always been an essential link in the chain of causes which have produced real revivals. No great spiritual awakening ever came to the world

without it. Said Mr. Finney: "I will say that unless I had the spirit of prayer I could do nothing. If for even one hour I lose the spirit of supplication I am unable to preach with power or win souls by personal conversation." What Mr. Finney declared was not a discovery. It has been true in all the history of the church. Certainly we must give up more of our time to secret prayer. We must appoint meetings when God's people shall come together prepared to spend hours in intercessory supplication. Our prayers must select individuals for whose salvation we are particularly burdened. Petition must take on an agony of desire. We must live in an atmosphere of intercession. We must *wrestle, wrestle, wrestle* until we prevail!

Then a revival that is vital enough to grip the community and compel extraordinary spiritual victories *will be the result of the faithful preaching of the Word.*

That preaching will have definite objectives. It will aim at immediate results. It will tear the mask from the face of sin and reveal it in all its black and repulsive reality. It will ring out the truths which center in the cross of Calvary. It will challenge the amazing indifference of the church, the spirit of compromise with evil, the mania for pleasure, the chill of secularity, the lust for gold, the shocking lapses in social life, and the drift everywhere toward mere formality in the Christian life. The message for such an hour will be a tender, searching, convicting message, born in the deep experiences of the preacher's heart, and carried to the people by the energy of the Holy Spirit. No time now for ethical platitudes. No time now for the exploitation of sociological panaceas. No time now to tone down the unchangeable truths of God to suit the taste of a worldly, backslidden church. It is time now to declare the whole counsel of God. A feeble, apologetic, emasculate gospel could serve no useful purpose at any time, but how utterly inadequate now!

I plead for no particular methods. Mass evangelism and visitation evangelism each has its important place, and one should supplement the other. What I do plead for is a definite movement in every church to secure the deepening of the spiritual life of its membership, and a passionate crusade to reach unsaved people. If this can be secured through the evangelistic leadership of the pastor, well and good. But if he feels that he needs the assistance of an evangelist, let him send at once and secure the most efficient one he can find.

Methodism and Temporalities

Methodism has been giving much attention to temporalities. That is necessary, of course. But have we not become so absorbed in the institutional as almost to lose sight of the inspirational? Have we not developed so much enthusiasm in money-getting that, to some, the sound of a crisp dollar bill is mistaken for the rustling of angel's wings?

We are pretty well supplied with mechanists. They have spent much time in a critical inspection of our ecclesiasticism. They have tinkered the supposedly imperfect parts—bothering with wheels and cylinders and pulleys and levers and belts. But really our machine is in very good shape. *What we need to do is to turn on the steam.* Methodism cannot do much with a meager amount of power. If we had a small engine we could get along with a limited supply. But with our vast and complicated enginery we are compelled to have the maximum of spiritual energy.

Now what is the actual situation?

The net increase of our membership in the United States last year was 26,500. Nine areas reported a decrease in membership. Hundreds of churches showed no increase whatever. Who can contemplate these figures without unspeakable regret?

We have 4,152,177 members in this country. Suppose each of these had, during the year, brought just one person to Christ and into fellowship with the church. That would place our American membership at eight millions instead of four. Think of it! And if we had been absolutely aflame with the soul-winning passion of Christ, many of us would have reached, two, five, ten unsaved souls. The figures which would represent our total increase would amount to hundreds of thousands, thrilling the whole Christian world with wonder and joy.

American Methodists are building glorious church edifices. We are contributing millions to our colleges and universities. We are multiplying our institutions for mercy and help. The rally in behalf of our imperiled benevolences last October showed that, facing a financial emergency, our people are loyal and true. We are exerting large influences in the realm of public life and reform. But in spiritual productiveness, *are we doing much more than marking time?*

We can do better. We *must* do better. Our pulpits must flame again with spiritual passion. The call to repentance must ring out with persuasive power. Our literature must be saturated with the spiritual appeal. Our Sunday schools must emphasize the Master's "Ye must be born again." The Epworth League must hear again the clarion call which brought the organization into being—the call to evangelize. Our colleges must be centers not only of intellectual enrichment, but of evangelistic conquest. The church must prostrate herself in an agony of intercessory prayer; and, rising from her knees, go out to achieve again the soul-winning conquests of other days—days which witnessed miracles of grace and the triumph of amazing evangelistic consecration.

Times have changed, you say. Yes, times *have* changed. But God has not changed. Truth has not changed. Sin has not changed. The call to repentance has not changed. The necessity of saving faith has not changed. The imperative requirement of a new birth has not changed. The peril of the sinner has not changed. The doom of the finally impenitent has not changed. The call to the church to rescue, by every possible means, those for whom our Lord gave His life still sounds out as clear and insistent as ever.

For a century and a half Methodism has held the primacy in the field of effective evangelism. Are we about to surrender it?

"Say not ye, there are four months, and then cometh harvest. Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest."

Submission

Father, who made the earth, and me,
Who set the stars; who poured the sea;
Who spilled the rocks in heaps that rise,
Like my own hopes, into the skies;
The earth is yours.
All waters roll at your command.
So, too, my soul bows down in awe.
I've too much sense
To struggle with omnipotence.

—Francis Bragan.

Reality in Church Music

By Stanley H. Mullen

Epworth-Euclid Methodist Episcopal Church, Cleveland, Ohio

CHURCH music is a great instrument in the hands of religion. Throughout the ages mankind has been greatly influenced by messages of song. Someone has said that the greatest theology of the church is found in her hymns.

Among the many denominations in Protestantism, Methodism in particular is greatly indebted to her hymn writers. Her vital messages were sung into the hearts and minds of her early followers by the great hymns of that day; and to-day her Hymnal stands as the living testimony of those sturdy souls who had a part in the founding of our church.

But very much the same thing happened to Methodism in the field of church music as happened to the early church after the days of the founders and the martyrs. A general popularizing and cheapening of religion took place.

Forms of worship were cast aside, and anything that looked toward order in the worship of the church was considered as dangerous. This spirit of cheapness is revealed in the type of songs that displaced the standard hymns. Instead of singing those hymns which lead one to a deeper appreciation of God and man, our people began to copy the world in singing those songs which would attract the crowd. The following, for example, is one of them:

"When I set out for glory,
I left the world behind,
Determin'd for a city,
That's out of sight to find.

"And to glory I will go—
And to glory I will go—I'll go, I'll go—
And to glory I will go."

To be sure, there is some meaning in these words, but the song is written in a cheap and unreal manner. To-day it is not at all unusual for one to enter a Methodist church and find the Methodist Hymnal displaced by a so-called "gospel song" book. When the pastor is asked why he does not use the Hymnal, he will tell you that the hymns are not "peppy" enough, whatever that may mean. And that is the notion of many so-called evangelistic singers and preachers to-day. It is "pep" they want rather than genuine worship.

Not long ago, at the evening service in one of our Methodist churches, I was asked to lead the singing. On such occasions I make it a rule to select the hymns before the service begins. So I asked the pastor if I might see the Hymnal. Instead of securing the Hymnal for me he brought me a cheap edition of a gospel song book. As I looked through the book I found that ninety per cent of the pages were filled with songs having tunes little better than the popular jazz that one may hear over the radio and elsewhere. The words set to these tunes were not of the most dignified character. The few standard hymns contained in the book were printed in small type on a few pages in the back of the book. Out of that sort of book I was asked to select appropriate hymns for a service of worship in the house of God.

I recently had a similar experience when asked to con-

duct the singing at one of our Epworth League institutes. The only book available was an abridged edition of a gospel song book with a few standard hymns crowded in small type into the back of the book. But we selected the standard hymns and refused to use the cheap and the unreal sort of thing found in the main part of the book.

When we compare the hymns with the gospel songs we can see that there is a great difference. Take, for example, the subject "Pentecost" as it is treated in a gospel song, and then as it is treated in a noble hymn. The gospel song reads as follows:

"Pentecostal fire is falling,
Praise the Lord, it fell on me;
Pentecostal fire is falling,
Brother, it will fall on thee."

Note the content of the hymn and make the comparison:

"I worship thee, O Holy Ghost,
I love to worship Thee;
With Thee each day is Pentecost,
Each night Nativity."

If it were possible to write the music here so that the musical differences as well as the word content might be compared, it would appear that the first is too much like the popular songs that are here to-day and gone to-morrow, while the second has in it that which is far more enduring in character.

I have heard ministers say that the youth of their churches could not be held unless these lighter songs were used. That is very doubtful. I wonder how many of the young people of our churches know Hymn No. 687 in our Hymnal? Read through the words of one stanza and note the good and solid content:

"Almighty Lord, with one accord
We offer Thee our youth,
And pray that Thou would'st give us now
The warfare of the truth."

The tune is of equally fine quality. It is just one example of the many great hymns dedicated to youth.

I have heard ministers and evangelists say that the standard hymns were not suitable for revival services. In such instances I often wonder whether it is the hymn that is at fault or the type of evangelism. At least before making that statement it would be well for the evangelist and his leader of music to acquaint themselves with that section of our Hymnal (Hymns 241-297) which has to do with the gospel call.

We need to put reality into our church music. If we sing words and tunes that are transient in character, we shall not be singing into the hearts and minds of the people that which is eternal. The world deals out enough of that which is only transient in character; the church must deal in those values that are abiding. It may take a little longer to develop an appreciation of the real and the abiding in the music of the Christian church, but when the church takes this task seriously, she will lift the great hymns to the place of pre-eminence in public worship which they are so worthy to fill.

Is Japan Becoming a Christian Nation?

By the Rev. T. T. Brumbaugh

Missionary in Sapporo, Japan

JAPAN has been called the land of eclectic religion. For what else can be said of a country that takes its babies to a Shinto shrine, sends them from ages three to five to Christian kindergarten, teaches them Confucian ethics in school, and buries them with Buddhist rites?

The only new feature in all this is, of course, the Christian kindergarten. Or, if it doesn't happen to be actually under Christian management, it very likely was modelled after such a pattern and has a Christian teacher somewhere on the staff.

The widespread existence of kindergartens in Japan is but a symbol of the infiltration of the Christian spirit into the life of the land in the past seventy years of evangelistic endeavor. That such an infiltration has actually occurred is evident on every side. Pick up an *Osaka Mainichi* newspaper of a few months back and read an installment of K. Sato's dramatization of the life of Christ, and be informed by the editor that this series, continuing through many successive days' issue, provoked a most unprecedented interest throughout the land. Go to a movie show and, seeing "The King of Kings" in pictures, note what profound attention, respect, and reverence it calls forth from the crowded house. Or again, and better still, go up country and find missionaries speaking through the press or even by radio to thousands upon the elimination of social evils from Japan.

What Does This Mean?

Is no especial significance to be attached to these circumstances? Does it not mean something to an observer when Buddhist Sunday schools come into existence alongside those of the Christians and put their own words to Christian hymns; when an association of former outcasts chooses as their symbol the Crown of Thorns; when various associations of public school teachers, in stressing the need for religious education, welcome Christians with other teachers of religion to bring moral inspiration and instruction into the classrooms; when many of the strongest leaders of liberal political movements in the country, e. g., Isao Abe, Bunji Suzuki, and Motojiro Sugiyama—are known also to be professing Christians; when Toyohiko Kagawa, that mighty Christian prophet of the masses, can fill the largest hall in any city for an evangelistic talk, and even charge admission to help support his settlement work; when the Imperial Government, including the royal household,

contributes liberally to the budgets of certain Christian institutions of social service throughout the land? Isn't it a pretty sure indication that something is happening within the life of a nation when such things are to be observed on every side?

In 1926 a bill for the regulation of religions by a department of the government lay before the solons of Japan. It marked the supreme effort on the part of a bureaucracy to place religion under the heel of politics. Inasmuch as from former times Buddhist temples and

Shinto shrines have been to a degree under the authority of the government, this did not mean for these faiths such a radical departure from precedent as for the Christian church. It seemed for a time that the bill would surely become law. Then from every corner of the empire, and from most unexpectedly high places, there appeared champions of the Christian position, and "Religious Freedom" became a battle cry no politician could ignore. Not only was the bill not passed, but its failure helped to

carry to doom a government which was none too popular.

What Is a Christian?

How many Christians in Japan? Who knows? What do you mean, Christian? Church members? A scant 220,000, to be contrasted with the 48,420,000 nominal Buddhists, and 16,216,000 Shintoists. Yet, just as everyone knows that Catholic and Protestant church statistics involve two very different systems of enumeration, so it must be borne in mind that, whereas in Japan Christianity counts its adherents by individuals converted to its cause, the established religions count all within the households that continue to look to the temple and shrine to "keep the home fires burning" for the revered spirits of ancestors.

When General Booth, of the Salvation Army, made his last visit to Japan, his way of march was literally blocked by the thousands who went to see and hear the beloved leader with whose life history they are all familiar, and whose followers they, to some degree at least, consider themselves.

Last spring there was held in Tokyo a great religious conference, in which hundreds of the leading spirits in Buddhism, Shintoism, and Christianity in the nation participated. Christian representatives were, of course, greatly outnumbered on the floor of the conference, and yet when the body organized, a Christian was chosen as



WHEN GENERAL BOOTH OF THE SALVATION ARMY MADE HIS LAST VISIT TO JAPAN

vice-chairman, and of the four committees into which the conference divided for discussing and drawing resolutions, two of the chairmen were Christians. Furthermore, most of the resolutions passed upon such subjects as World Peace, Alcoholism, Religious Education, Social Service, contain phraseology so readily distinguishable as of Christian origin that no one can doubt the religious convictions of the delegates presenting them.

In 1921, Mr. Kagawa was sent to jail for the part he was said to have played in a Kobe dockyard strike. After the great earthquake of 1923, he was invited by that same government to sit upon the Imperial Economic Commission, and later upon the Government Commission on Unemployment. To-day, though his voice still commands the attention of literally millions of the so-called proletariat, he enjoys greater freedom from police interference than ever before, because it is increasingly evident even to a capitalistic government that Kagawa may be counted an ally in seeking to save the masses from the red terror that crouches on Japan's borders.

Christianity in Government University

In the far northern island of Hokkaido an interesting announcement has recently been made by the president of Hokkaido Imperial University. A new college of letters and arts is to be established in the near future, in which there will be two chairs of religion, one Buddhist, the other Christian. Other universities in Japan have chairs of religion under which comparative studies are made of the history and philosophy of the various faiths, but in this new college the Christian religion will be studied under Christian instructors, and no fact better demonstrates the increasingly vital grip of the Christian message upon the hearts and lives of the thinking people of Japan.

A meager 220,000 to show for seventy years of missions in Japan? Count not the noses only of those who have been attracted by our particular brand of Christianity, or another equally rigid. Look, rather, with such visitors as Count Keyserling, and see a moral energy penetrating a nation's life, to the extent that the Japanese may no longer be considered an Oriental people, but must be regarded as essentially Western, and even Christian in the sense that Christianity is a religion of creative and recreative energy as opposed to the Eastern religions of contemplation.

The writer has recently made a study of the "Religious Beliefs of Japanese Youth" through the answers of 182 students of various ages, types, and interests to a series of questions. Despite the inroads of modern philosophy and materialistic science, which have undermined, to a great extent, regard for primitive and superstitious religions, these youth hold fast to the conviction that spiritual values are higher than material, and that some form of religion is necessary for the life of the race,

while between forty and fifty per cent of them look upon the religion of Jesus as "most true," and eighty per cent desire further information about Christianity's message for a world of sadly twisted individual and social standards.

A Million Souls for Christ in Japan

The Protestant churches in Japan are engaged in a mighty evangelistic endeavor under the slogan, "A Million Souls for Christ." Originally this daring ideal came from a vision by the prophet of the Japanese masses, Toyohiko Kagawa. He had embarked upon a movement to win a million "friends of Jesus," as he chooses to call those who through his ministry come to love the Master; when suddenly in the words of John R. Mott "the sheer magnitude of this conception" began to make "a tremendous appeal" to all Japan, and especially to the Christian forces which a few years ago federated their energies in the National Christian Council. A suggestion was made that the Protestant churches of Japan were ready to co-operate in a nation-wide evangelistic movement, and that Kagawa's help would be appreciated. Instantly all his own original schemes were scrapped, and Kagawa-san offered himself to the Committee of Fifteen among the churches for such service as they might wish to ask. That was in the late summer of 1928. Kagawa has conducted meetings in the island of Hokkaido, along the west coast of the mainland, in Kyushu, and among the host of Japanese in Manchuria, and in the Loo Choo Islands. More than ten thousand people have already decided to become "friends of Jesus" as a result of his efforts.

Yet this is in no wise only a Kagawa-centered movement; other nationally known Christians, some pastors, others laymen, are working equally effectively, among them the Quaker statesman, Dr. I. Nitobe; the great temperance and social reformer, H. Nagao, and the Salvation Army leader, Commissioner Yamamuro—the latter, however, not in company with the other churches. The Protestant congregations in every community are redoubling their evangelistic energies, and the printing house reports that it cannot print fast enough the series of twelve evangelistic tracts prepared by Kagawa for assistance in this work. Regarding the "Million Souls Campaign," Dr. Mott, when recently in Japan, re-

marked, "In this country, as in every other land, we cannot hope to attract and command the co-operation of men who are in the habit of dealing with large things unless our objectives and programs are of such magnitude and difficulty as to convince them that their collaboration is really needed and absolutely indispensable." The Japanese nation has been aroused by the boldness, the daring of the Christian church within her midst, and from every

quarter is heard admiration, encouragement, and offers of assistance. Perhaps the church's numerical paucity in Japan to-day is but the result of its past timidity, as well as a too rigid exclusiveness.



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Great Days at Gulfside

GULFSIDE recreational center and assembly grounds put itself on record in great style during the closing days of its 1929 season. A series of conferences and councils, comprising a representative groups from various parts of the country, marked a new epoch in the history of the enterprise. Beginning with the school of missions, composed of delegates from three States, and a leadership personnel assembled from New Orleans, Atlanta, Cincinnati, Chicago, Philadelphia, and Gulfside, there was a continuous inflow of church and social workers throughout a period of more than two weeks. The season came to an official ending with the meeting of the board of directors, Gulfside Association, September 5, although actual cessation of activities took place Tuesday, September 10, when the Conference of City Workers held its final session. This body consisted of representatives from practically three fourths of all the colored Conferences in the church, and a few selected delegates from other churches. The City Workers Conference was fostered by the Board of Home Missions and Church Extension, and was under the direct supervision of Dr. W. A. C. Hughes, assisted by R. G. Morris, of Chattanooga. Special lecturers on this program were: Dr. Fred Newell, of New York; Dr. E. M. Conover, of Philadelphia; Mr. Forrester B. Washington, Atlanta; Dr. J. S. Stowell, of Chicago; Miss Mary Samson, of Philadelphia, and Dr. W. B. Hollingshead, of Chicago. Besides these speakers there were present for the New Orleans Area Council distinguished persons, including Dr. Mordecai W. Johnson, president Howard University; Bishops B. G. Shaw and W. J. Walls, of the African Methodist Episcopal Zion Church; Miss Florence M.

Read, president Spelman College; Dr. E. C. Wareing, editor Western Christian Advocate; Dr. and Mrs. O. R. Miller, of Albany, N. Y., and Miss Muriel Day, of Cincinnati. The presidents of the several colleges in this area were also in attendance.

As a happy climax to the season's activities, a big stunt night was held, in which more than 250 people participated. The spacious lawn about the hotel was attractively lighted with variegated lanterns which lent color to the entertainment. Plate lunches were served to each guest. Music suitable for the occasion was furnished by an orchestra from Bay St. Louis. R. G. Morris, the "pep" man, led in various forms of amusement for diversion. The Wiley College quartet, which had contributed much in the way of entertainment during the week, helped to make the evening lively by singing many college airs in which a large number of the visitors joined.

The hotel and other facilities were taxed to capacity to accommodate the people. More than 300 were housed and fed during the closing week.

According to opinions of those who are in position to know, the season just closed was the most successful in the history of the enterprise. More than 10,000 contacts were formed at Gulfside this season. Over two score activities have been carried on touching practically every wholesome phase of Negro life. The plant has been wonderfully enlarged and improved, and work continues. A hospital is being built, the foundation and frame work of which are already up. A new dormitory will be started next week. Among the 1930 features now being planned are Roland Hayes and Matthew Henson, of North Pole fame.

Thirtieth Annual Meeting Of the Laymen's Association of the Atlanta Conference

By Miss Lillian E. Spruce

THE thirtieth annual meeting of the Laymen's Association of the Methodist Episcopal Church of the Atlanta Conference was held at Andrew's Chapel, Jonesboro, Ga., July 25-28, 1929.

Perhaps one of the most interesting meetings ever held by the Laymen's Association was that of 1929; all of the members, friends, the pastor, and his wife received the laymen with a warm welcome. Every moment spent there was a glorious one, and afforded a golden opportunity to meet with the old friends, make new ones, and to greet the large delegations represented from the various churches.

The pastor, Rev. P. L. Inman, spared no pains in making everything pleasant. What impressed me most was the good spirit shown throughout the entire meeting among the laymen. Every service was full of interest and inspiration. Just a few years back the laymen didn't seem to have very much "pep"; however, we are glad to say that they are wide-awake. Now we find not only new ideas existing, but in every project there is exemplified an artistic endeavor which is typical of each rendezvous.

We should be proud of our laymen because there is a good spirit that aids in the development of personality, and especially does it give opportunities to develop and

become leaders in many activities. It is very important for us to note how our laymen have striven to make progress along all lines. We never take time to understand just what they have been working for; we would not say for a great name. Why? Because they have developed so much talent, and they are cultivated individuals who are very much concerned that every good citizen should not only be socially adjustable and self-supporting, but that every citizen and layman should possess cultural amenities. Anyway, every day and in every way, the laymen are coming to the conclusion that the people should be represented by the very best there is, intellectually and morally. Therefore we had some of the best talent in the country to bring us greetings and joyful inspirations. Among the noted speakers were: Drs. J. W. E. Bowen and Willis J. King, of Gammon Theological Seminary; Dr. A. M. Wilkins, and our own Rev. J. J. Seabrook, Jr. The musical renditions were indeed superb. We were quite fortunate in having the Central Clef Club from the Central Methodist Episcopal Church of Atlanta, on Friday night; the club's numbers were under the direction of Mr. C. R. Brown, of Gammon Theological Seminary.

Verily, we can say that we are not here to dream, to

drift; we have hard work to do and loads to lift; we can't shun evils, but face them; 'tis God's will. We as laymen must be *strong, strong, strong*. And "If we want our laymen's convention to be the best, we must tell people so; if we'd have our convention to lead the rest, we must

help it grow; when there is anything to do, let them always count on you; you'll feel proud when it is through. If you are used to giving kicks, change your style; throw bouquets instead of bricks for awhile. Be a booster for your convention, that's the stuff, don't you know?"

Our Epworth League Institutes

By Dr. F. H. Butler

IN ROUND numbers, sixteen hundred registered in the twenty institutes of our group. In addition to the institutes, twenty-five or more conventions have been held, and at a majority of the District Conferences a day has been given to the program and discussion of the work.

The new program for young people's work, "Adventures In Christian Living," was put on. The biggest contribution to this program has come from the young people themselves. They told us their interests, difficulties, and problems. Our teaching method this year was unique, to say the least, and yet was not a contradiction of the principles of present-day pedagogy. Students and teachers co-operated and participated, walking together along the way of the thought process. Actual situations involving interests, difficulties, and problems became the starting points for some pioneer journeys in group thinking. Some would call it the project method, some would call it the case method, some would call it the situation approach. We have no dispute as to the name. The great central question upon which each decision was based was, "What would Jesus do in this situation?" Undoubtedly many found that the only enrichment that includes the higher values in living must come through Him.

We may take the lists, given at the different institutes, of interests, difficulties, and problems, and build them around four or five principal relationships, namely, adult, sex, social, international, educational, and religious. Group discussions upon these principal themes were held under the guidance of discussion leaders, and the findings reported.

Take the question of adult relationships. The situation in a certain church before the conditions had been met and improved was considered. The church was not named. A committee of equal numbers of the matured and the young people was appointed to study the question and make some recommendations. This committee discovered:

1. A lack of kindly consideration of the opinion of the young people.
2. An unwillingness to accept the progressiveness of the programs for youth.
3. A lack of interest in youth's desire for sympathy and progress.

As an answer to these discoveries they recommended:

1. More tolerance and appreciation on the part of both groups.
2. Frequent conferences and friendly discussions to promote understanding and open-mindedness.
3. Retrospection and introspection on the part of adults, and more respect for experience on the part of youth.

These recommendations were carried out, changes in attitudes of both groups took place, and to-day that church is a leading center for young people's work. Both the lambs and the sheep are being cared for.

In each institute the methods class became a local group, actually facing its own problems and opportuni-

ties. Everybody was "in" on the discussions. Ofttimes there were differences of opinion. The discussion leader often had to act as umpire. All through the process though they were getting method into their systems. In one institute they organized, budgeted, and managed a church. When it came to the budget, this group first considered what they would do for others. They also agreed that every official should take the Southwestern.

BENEFITS OF THE INSTITUTE

One group of seasoned instituters gave the following benefits as coming from attending the institute:

1. A personal enrichment to the individual life.
2. An introduction to the leadership possibilities.
3. An actual demonstration of methods in carrying out the church program.
4. An experience in Christian social living.
5. An increase of the interest and usefulness of the delegates when they return home.

This program will gain, because though ideal it is related to real situations and aids youth "to face their problems, make their decisions, and in practice suffer the consequences."

A FEW OF THE FINDINGS

Take, for instance, what does it mean to be Christian in these relationships spoken of elsewhere in this article?

In adult relationships: The proper honor, respect, and appreciation of elderly people, including mother and father.

In race relationships: The practice of Christian brotherhood based upon contact, tolerance, understanding, and appreciation.

In sex relationships: The Christ teaching as to the sacredness of the marriage vow and the appreciation of the sacredness of personality.

In educational relationships: The training of the individual to live the largest Christian life.

In social relationships: The practice of the Golden Rule on the part of both labor and capital. This means co-operation rather than competition. An equitable adjustment of the wage scale, and a profit-sharing participation by all concerned.

In religious relationships: Loyalty to Christ as the ideal life, and transmuting of His teachings into everyday life.

These are a few of the conclusions the young people themselves reached.

Quoting from the introductory explanation to the program of "Adventures in Christian Living," notice the four essential features of this new program briefly stated:

1. It continues the use of the name, "Adventures in Christian Living," and is to be considered the participation of Methodist young people in the Protestant-wide movement of American youth known as "The Christian Quest."

2. It is to consist of a series of experiences of young people in various significant areas of living, as they face the interests and problems that are real to them, and seek to discover and practice the Christian way of life.

3. The aim will be to make these experiences definite steps toward the successful practice of Christian living in everyday affairs, and the increasing enjoyment and appreciation of the "abundant life" as exemplified in Jesus Christ.

4. The resource materials to be prepared as a guide in those experiences are to be issued in the form of program units, which will aim to accomplish the objectives.

Here is a list of program units, now in preparation, based upon: (a) The opinion of the young people themselves, expressed in a series of discussion councils held during the fall of 1928, and in a widely distributed questionnaire, "How Do You Feel About It?" (b) The experience and judgment of a special group of adult workers with young people.

The first undated series:

1. How Can I Share My Best?
2. Learning How to Live In the Country.
3. Learning How to Live In the City.
4. How to Conduct a Business Meeting.
5. Advertising.
6. The Meaning of Jesus for My Life.
7. Communion.
8. Life Work.
9. Church Attendance.
10. War.
11. Prohibition.

Further information in regard to these units may be had by writing the Department of Epworth League and Young People's Work, 740 Rush Street, Chicago, Ill.

We carry both the dated and undated series of units. In charges where the local problems are more pressing, the undated units that bear directly upon the questions at issue may be used.

New resource material is constantly being gathered and new units are being developed. Later on there will be a much enlarged list.

South Carolina Standard Leadership Training School

FOR the first year in the history of our Methodism, our great church granted us such a school in South Carolina, August 26-31, 1929, at Sumter, S. C. Adequate arrangements were made by the Revs. A. R. Howard, W. S. Thompson, G. W. Cooper, L. W. Williams, Prof. E. B. Holloway, the late Prof. E. J. Sawyer, and a number of Christian leaders to have this Standard Leadership Training School as an established reality here. These State and local church men are heartily commending the achievement, and are thanking God and our big church for the wonderful opportunities and exquisite facilities offered to our young folk to equip themselves with the best religious education for church-school teachers and Christian leaders.

At 8.30 A. M., August 26, the devotional session was conducted by the Rev. W. R. Gregg. Throughout the school, at the noon hour a sublime inspirational service was observed. This brought the spiritual refreshment for the day's arduous school demands and the fascinating pleasure of preparing to serve. At the evening exercise of the same day our versatile bishop, F. T. Keeney, of the

Atlanta Area, delivered his erudite and fluent address on "Twice One." On Tuesday night the president, Rev. N. W. Green, rendered a comprehensive and optimistic report of the school. Mr. S. J. McDonald captivated the delegation with a lofty welcome speech. Dr. A. R. Howard, in choice and eloquent expressions, responded.

Wednesday evening the delegates were called together to listen to brief, brilliant addresses by Prof. C. A. Lawson and Prof. J. C. McMorries on "Religious Education, the Salvation of the Youth," and "The Psalmist's Conception of God."

Thursday night the talented Cheraw pastor, Rev. N. W. Green, preached a forceful and informing sermon on the theme, "Conversion," and on Friday evening the school, through Mrs. Lillian Moses, introduced gratuitous and appreciative resolutions to Emanuel Methodist Episcopal Church, her energetic minister, the Rev. J. W. Taylor, and the multitude who entertained and helped to make the delegates' stay satisfactory and joyful. A beautiful and consoling memoir in esteem of the late translated E. J. Sawyer was written and read by Mrs. P. M. Gibbes.

The Rev. George T. Harmon, D.D., pastor of the Methodist Episcopal Church, South, Sumter, S. C., in a scholarly and profound speech, related the history of Methodism, impressed the paramount necessity of being religiously educated and prepared to teach and lead, and congratulated the faculty and students of the Standard Leadership Training School for their splendid privilege to instruct and learn, and the glorious mother church, which makes such possibilities real and stable.

All of the evening services convened in Emanuel Methodist Episcopal Church. The Rev. J. W. Taylor conducted a cheerful devotional each night. Dulcet music, played by the accomplished Mrs. A. P. McDonald, was freely dispensed by the trained church choir. At this meeting, Dean Rev. A. R. Howard presented certificates to twenty-one pupils who completed "New Testament" under the Rev. N. W. Green, A.B., B.D.; eighteen students who finished "Primary Methods" by Mrs. P. M. Gibbes; eighteen learners who studied through "Principles of Teaching," taught by the Rev. W. R. Gregg, S.T.M.; eighteen disciples who passed successfully on "Organization and Administration of Intermediate Department," handled by Prof. J. C. McMorries, A.M., B.D.

The five days of school work were intense, altogether commendable and perfectly satisfactory. The early morning time and late afternoon study periods were made sacred and insured good attendance and splendid attention. Success has been achieved. The great church has been honored. The four selected accredited teachers, the vigilant dean, the aggressive president, the faithful treasurer, Mrs. L. T. Thompson, and the accurate secretary, Rev. E. B. Holloway, testify to the indispensableness and absolute necessity and value of the Standard Leadership Training School, and have affirmed that the institution has come to stay. The co-operation and support of the Standard Leadership Training School Board of Managers, the Revs. A. R. Howard, N. W. Green, J. W. Taylor, John C. Gibbes, Profs. E. B. Holloway, S. J. McDonald, and Mrs. L. T. Thompson are urged and solicited from every minister, district superintendent, and member of our Annual Conference, and every member of our race, to carry out the religious education through this medium given by the Methodist Episcopal Church Educational Board to perpetuate and consecrate her church schools.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

KEEPING FIT FOR THE SAKE OF OTHERS

FOURTH QUARTER. LESSON II. OCTOBER 13

Scripture Lesson—Dan. 1. 8-20; 1 Cor. 9. 19-27; 1 Tim. 4. 7-12; 2 Tim. 2. 1-5.

We tried to bring out in our last lesson that, whenever the occasion arises, and to the extent to which he is able, as a member of society a man is morally obligated to do for any other man whom he finds in helpless need the good which he would that any other man should do for him should he be found in a similar need. That obligation is a moral axiom, and needs no argument of proof. And the recognition of it is demanded by the most ordinary sincerity and honesty. Otherwise we are guilty of inexcusable selfishness which defeats its own claims upon others. That lesson emphasized the *willingness* to fulfill our moral obligations to others in need.

But the present lesson requires us to go a step further: if we are thus obligated, the law of social morality requires us, to the extent of our ability, to keep ourselves as fit as possible for responding effectively to the emergency of any occasion in fulfilling our social obligations. To be fit for anything is to possess whatever is necessary for the successful execution of that thing. For instance, a round stopper is not fit for a rectangular hole because it does not possess the necessary rectangularity required to fit the hole; and a rectangular plug will not be fitting for a round hole because it does not possess the necessary roundness to fit the hole. Likewise, if one is fit for a thing one possesses the willingness and the ability required for the successful accomplishment of the thing. So if the last lesson emphasized the *willingness*, the present one emphasizes the *ability* to successfully fulfill our socially moral obligations. A willing heart and an able hand should go hand in hand. And if the inability of hand is due to our previous willful conduct, a willing heart with an unable hand is of no more practical moral value than an able hand with an unwilling heart. In neither case are the demands of the occasion for altruistic service met.

Here the sophomore is apt to raise the theoretical question as to whether duty ever outstrips ability; that is, whether a man ever can have a moral obligation which he is unable to meet. Even the minister sometimes tells us that God never requires more of us than we are able to perform. We need not digress into any theoretical discussion of this question in the abstract. The Kantian ethicists do that sufficiently. No matter what the theoretical conclusion may be, the practical conclusion, we think, is this: if inability to meet the moral demands of an occasion is due to one's previous conduct selfward, that is, to one's selfish conduct, the moral obligation to meet it is just as binding as if one were able to fulfill this obligation. Not every good deed for others exhausts our ability in the doing. And just as ability sometimes exceeds duty, so duty sometimes exceeds ability. The destroying of one's normal future usefulness by present willful conduct does not release one from moral obligations of the future any more than it releases him from present moral obligations which he is able to fulfill. The moral law is no respecter of time; it is the same to-day as yesterday, and will be the same to-morrow, even though some things men consider right or wrong change from time to time. If a military attack is made on a nation, and its citizens, because of previous dissipation of any kind, are unable to rise to the exigency of the occasion, and the nation is therefore overthrown, the civilized world is unanimous in condemning them for having destroyed their efficiency so that they were unable to help one another in the critical hour. Ancient Rome is an outstanding illustration to the point.

Fitness for service to others has three aspects, to-wit: spiritual, physical, and material. The spiritual includes the willingness to serve, of which we have already spoken.

It includes also the spiritual outlook upon life in general, the realization of spiritual values in and for oneself, and the passionate desire to help others to realize those values in and for themselves. After all, the most lasting service one can render to others is just this spiritual service. Physical fitness is maintained by properly caring for one's health. Spiritual fitness it not of very much value as far as others are concerned, or certainly it is not of its greatest possible value unless one is physically fit. Material fitness means economic fitness—the possessing beyond what is necessary for oneself of material goods with which to help others who are in need. Many people, I suppose, will never become economically fit. But many who are thus unfit are responsible for their unfitness. It is due to bad habits of spending and of thriftlessness. One does not have to be rich to be economically fit, though the richer one is, the more fit is he in this respect. Many praiseworthy services which do not get mentioned in the daily papers are rendered others day by day by people of very small means. Especially is this true with respect to services rendered on mission fields, both foreign and home fields. In addition to the spiritual, physical, and material fitness should be mentioned intellectual fitness. This means the knowledge of others' real needs, and the ability to think out the most effective way of meeting these needs. The lack of such fitness causes many a well-intentioned and otherwise worth-while effort to be put forth in vain.

Now if one is to be fit for all-round service to others, one needs to be fit for every possible service that others may need. Of course, such a man will rarely, if at all, be found. And in this age of rather extreme specialization it would be an unfavorable advertisement of ourselves to let it be known that we are looking for such a man. The normal or average man should strive without ceasing to keep fit in at least two of these ways; and one of whatever two he selects as his majors should be physical fitness. Whatever is known to be destructive of health immediately or in the long run, or to be otherwise weakening to the constitution, should be foregone; and whatever is known to be necessary for good health and physical endurance, should be practiced. We owe it to ourselves and to society to do these things.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 13, 1929

"Therefore stood they before the king"

(By D. D. Martin, D.D.)

Daniel and his three friends were away from the restraints of their own people and in a land where the popular thing was to indulge in all manner of extravagances, with appetites and passions unrestrained. They were not there of their own choice, and could throw all the responsibility upon others. This they refused to do. They stood in the presence of the king and all the officers of his court in the strength of their high purpose to do only what their consciences and their God would approve. They dared to refuse every offer of wine, and of meat which had been offered to idols, and to live in the simplicity of their home life.

These Hebrew captives were set to a high purpose in life, and would not be allured from its standards. There is something in the fixedness of a young man's standards that keep him in the midst of temptations. In the darkest night, when temptations abound, there is a light at the center of such a man's soul by which he sees himself, and prefers the admiration of his own spirit to all the applause of unholy associates. If any man can always command his own self-respect he is happier than when the champion of unholy alliances in the pleasure resorts of earth, be they at home or in some foreign land.

The foreign missionary has temptations which the home people without experience cannot know. Many world travelers leave both their religion and their morals at home when they enter the ranks of "globe trotters." The missionary comes in contact with these. They are often from his own land, and may be from his own school or community life. He is invited to share in the liberty with which they count themselves free. The temptation to a social hour, in which the trend toward large freedom is unrestrained, will appeal. The stalwart spirit of a brave missionary will refuse the compromise, even at expense of friendship.

The social life of the missionary with the peoples he is seeking to help and to save has not the same restraints that he has felt in his home church and school. It is important that he make friends with the governors and rulers, those who are in the leading positions. He is often honored by those who are in power. The test comes when he is asked to share in the type of indulgence which the usages of this people will give social warrant to. The question, Will he stand before the King? The world owes much to the moral bravery of these sons of the church.

GAMMON SEMINARY.

Epworth League Topic

OCTOBER 13

By the Rev. J. W. Haywood, D.D.

WHAT IS A GOOD TIME?

For three weeks we shall be considering the big topic, "Having a Good Time." Our purpose to-day is to get some kind of uniformity in our conception of a good time.

What constitutes a good time for one person will not, in most cases, constitute a good time for another. Taste will be the great determiner. Now, tastes are extremely individual things. Antecedently, therefore, we would expect to find a wide variety of answers to our query, What Is a Good Time? If you asked that question of a group of young people such as I am going to work with this year, I can anticipate what the answer would be from ninety per cent of them. "A dance beginning at 10 P. M., and ending at 5 A. M.," would be their answer. No, don't decide too quickly; I am not going to give voice to the usual tirade against dancing. For I frankly confess to you that I don't share the usual preacher opinion on this matter of dancing.

I believe dancing has its dangers, but I can name a dozen other things that we do which are freighted with just as much danger. I believe we are handling this matter of dancing so as to accentuate its danger. Dancing may lead, yes, has led to all sorts of immorality; so have camp meetings. Well, you see that I have no brief against dancing. I think the desire to dance is a perfectly natural desire, and I don't see any sense in training all of our artillery on it any more than on any of a dozen other things that are essentially as dangerous. But I am disturbed considerably when I find young people who are in our colleges, the people who are going to be our community leaders, thinking that the only way to have a good time is to sway across the floor to the strains of the saxophone. I have known the time in my life when educated people enjoyed getting together and exchanging ideas on varied topics.

Conversation is well-nigh a lost art now-a-days. The important thing now is not the tongue, but the toe.

Another thing that enters now into the current notion of good time is large outlay of money. When I was in college, there were no such things as Greek Letter fraternities and sororities in Negro colleges. I am glad there were none then, and I almost wish there were none now. I would certainly enjoy any fellowships that these organizations make possible. But, as I have observed these things from the outside, it seems to me that their fellowships are too expensive. We have both fraternities and sororities here in the school. They sponsor every year social functions which require too great outlay on the part of the students. Now, call a group of these pro-

moters together (as I frequently have done), and talk to them about trying to have their good time with less outlay of money; you would have just about as much effect from a sermon delivered to the Sphinx. It is inconceivable to them that one can have a good time without extravagant financial outlay.

Let me conclude by suggesting two considerations which seem to me valuable in determining what is and what is not a good time:

1. Nothing ought to be called a good time which makes us physically, mentally, or morally unfit for the duties we ought to perform.

2. Nothing ought to be counted a good time which causes one to spend more than one can afford to spend.

MOROAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Oakdale, La.—Turner Chapel Methodist Episcopal Church ran an eight-day revival meeting in which one was added to the church. Amount raised during the meeting was \$25.64. The Rev. J. E. Coleman conducted the meeting. During the meeting many pounds of groceries and a cash purse were presented to the pastor, led by the Home Mission sisters, Mattie Davis, Mary Webster, and C. Simmons.—Mattie Davis, Reporter.

Crystal Springs, Miss.—The revival meeting closed Sunday night, September 15, with fifteen additions to the church. The church was greatly revived. The pastor was assisted by the Rev. E. Goodwin. At the close of the revival, Dr. G. W. Coleman was present to hold the fourth Quarterly Conference, which was indeed a success. Paid the superintendent in full for the year. The church will make a good report at Conference.—H. E. Morgan, Pastor.

Reidsville, Ga.—The revival at Oak Grove church began August 26, ending September 1. Dr. J. W. Brown conducted the services. He is a wonderful preacher, and the people of Oak Grove will never forget him. Two persons were baptized. Sunday morning, at 11:30, our pastor filled the pulpit. He took us to a throne of grace. We love our pastor, the Rev. A. H. Howard, and are standing by him in putting over the program of the church.—Katie Gaffney, Reporter.

Montrose, Miss.—Our revival season is always looked forward to with great enthusiasm, and we feel that it leaves us on a more elevated plane. At Spring Hill the battle against Satan from August 18-23 was pitched by the Rev. Blvens, of Laurel, and from August 25-31 at Mt. Zion by the Rev. S. L. Harrison, of Hickory. Ten souls were added to the church, and \$164.37 was raised. Our wide-awake pastor, the Rev. W. L. Mills, is always on his job.—Mrs. Elizabeth Moore, Reporter.

Little Rock, Miss.—Sulphur Spring Methodist Episcopal Church began its revival the first Sunday in September. The pastor, Rev. C. L. Wright, preached an able sermon. A large crowd was present, and we served dinner on the grounds during the meeting. The Rev. G. W. Weatherly also preached some inspiring sermons. We are proud of the Rev. Wright, and are determined to stand by him in putting over the program of the church. Collection during the revival was \$19.32.—Sarah L. Fancher, Reporter.

Moorhead, Miss.—About a month ago, the Revs. J. W. Golden and R. L. Howard went to Colony Town, Miss., where there never was a Methodist Episcopal Church, and happily organized a St. James Methodist Episcopal Church and Sunday school. On the third Sunday in September, the Rev. Howard made his pastoral visit, baptized one, and administered the Lord's Supper to a large number. Those who took part in the organization were Jink Doss, Sydney Walker, Lewis Moore, Dina Damper, Pauline Walker, Bertha Moore, Delilah Doss, Brice Damper, Bobbie L. Winn,

M. D. Jackson, and others. Pray for our success.—The Pastor.

Elza, Ga.—On September 2, our revival began at Ebenezer Methodist Episcopal Church. Dr. Scott Bartley, of Asbury Church, Savannah, Ga., preached wonderful sermons, and nine souls were added to the church. At 11:30, Sunday, Dr. Bartley again filled the pulpit and preached an able sermon from St. Luke 18. After dinner, our pastor, Dr. A. H. Howard, preached to the delight of all. At night, Dr. Bartley preached the closing sermon from Revelation, "Whosoever will, let him come." Four persons united with the church at the closing service. Dr. Bartley performed the baptism, with the assistance of the pastor, Rev. Howard.—S. H. Sharpe, Reporter.

Jackson, Miss.—Anderson Chapel: On September 10, a host of friends came to the parsonage and laid on the table many pounds of choice groceries. The party was led by Bro. W. M. Harper, the Rev. McCollins, Sister S. Taylor, L. Haynes, E. Johnson, M. Taylor, and other good friends. The pastor offered prayer. This is a small mission, with a membership of eighteen members, and most of them are reading people. The pastor carried six new subscriptions for the Southwestern to the Jackson District Conference. We trust that our good people will continue to read the Southwestern that we may continue to be faithful to the cause of the good Lord.—R. B. Anderson, Pastor.

Barnesville, Ga.—Green Mount Methodist Episcopal Church held its first pastoral fall rally September 22. The pastor preached an inspiring sermon from St. John 11. 11. One person joined the church, after which the class leaders reported as follows: No. 1, M. B. Bush, \$15.31; No. 2, Isam Bush, \$15; No. 3, Walter Jackson, \$8; No. 4, N. J. Jackson, \$10.45; No. 5, S. H. Harthorne, \$5.50; No. 6, E. C. Vaughn, \$6; No. 7, J. W. Clark, \$23.50. Club No. 1, \$17.50. Grand total, \$101.26. We all rejoice in helping to put over this program. We can gladly say that we have had two pleasant years of work under the leadership of our pastor in the person of the Rev. A. W. Reaves. Our motto is, "Go Forward."—J. W. Clark, Reporter.

San Saba, Texas.—Sunday was a high day. Sunday school was held at 10 A. M., and at 11 o'clock the Rev. I. H. Pierce filled the pulpit and delivered an able message, which was enjoyed by all. At 6 P. M., the young people's meeting was held, and at 8:15 the Rev. Pierce again came before us with an inspiring sermon; text, St. Luke 11. 6; subject, "Bankrupt Christians." Many new thoughts were conveyed. We have been going forward this year under the able leadership of Rev. Pierce. A party was given Monday night in honor of the girls and boys who are to leave for school, namely: Misses Leon McLemore, Amy McLemore, Helen Galloway, Carrie F. Dilworth, Emma Parker, Miss Jackson, Messrs. Aaron Kimball, and Clarence Greenwood.—Amy McLemore, Reporter.

Detroit, Mich.—On Saturday evening, August 31, at 12 M., a train of twelve cars left Detroit, Mich., carrying an excursion to Niagara Falls, Ontario, under the name of Scott Methodist Episcopal Church. We car-

ried 558 persons, and the entire trip was peaceful and lawabiding. No one showed the least inclination to quarrel or fight, which is indeed unusual for an excursion. We returned to Detroit, Monday, September 2, at 5:30 A. M. A net gain of \$828 was realized from this outing. Our pastor, Dr. B. F. Smith, is a Christian man, well trained, and capable to carry on the work that is required for a church in a larger city, where money seems to be the only chief object of living. He has the support of the entire congregation, and under his leadership our church is making great progress.—M. E. Busch, Promoter.

Hackney, La.—Sunday, September 15, was a high day at this place. Miss Robinson, daughter of the late Rev. T. F. Robinson, of the Louisiana Conference, and Miss Butler, of Tulane Baptist Church, New Orleans, La., took charge of the Sunday school. Miss Robinson and Miss Butler have been appointed to teach in one of the Rosenwald schools of this town, and were greeted cordially by the officials of the school board of Washington Parish. They met thirty-five children, men and women, under the old oak tree, where this school meets and where service is being held because of no church building, which is needed badly at this place. The Rev. S. J. Jackson, the pastor, has things well in hand for a new building. The Rev. C. D. C. Bryan was with us and delivered a strong address to the Sunday school, and preached an inspiring sermon to the delight of all. The outlook bids fair for the closing up of our year's work in good shape. We will send the pastor to Conference with a good report.—M. Hart, Reporter.

Nashville, Tenn.—Gordon Memorial Methodist Episcopal Church is striving to meet with all requirements of the Annual Conference. We are hoping to send our pastor to the Conference with a round report. It was a pleasure to have with us a few days ago our own Bishop M. W. Clair, who highly complimented the plans and work now going on in our new church. We also had with us on this occasion other ministers of the city. The Rev. J. W. Satterfield, of Lebanon, Tenn., was present also. On a recent Sunday, the Rev. T. H. Blackmon, of Brentwood, and a portion of his congregation were with us to help us with our financial effort. He preached from the subject, "Let Down Your Net" (St. Matt. 4. 18). The amount raised at this service was \$7. Sister Short, the president of the American Bible Society of the church, turned over to the building fund, \$25. The Busy Bee Club had their annual outing at Sunset Park. Quite a number of the members attended the outing and spent an enjoyable day.—Mrs. Georgia Williams, Reporter.

Grenada, Miss.—We are glad to state that the Duckhill circuit, the most worthy point of the Greenwood District, is moving on successfully under the leadership of our progressive pastor, the Rev. J. H. Gaston. We are also thankful that our beloved district superintendent, Dr. J. H. Wesley, has regained his health and was with us in our second and third Quarterly Conferences. Both times, at Hardiman and Payne Chapels, respectively, he brought to us soul-stirring sermons. A noticeable event at Hardiman was that everyone in the house, even the children, partook of the sacrament. His sermons at the third quarter were such that our hearts overflowed with the Spirit, and as a result, \$34 was laid on the table. Our pastor, the Rev. Gaston, has closed his series of revivals over the work with glowing success. Thirty-four conversions and accessions were the result of his meetings. Work has begun on the much-needed parsonage at Duck Hill. By the help of the Lord, after all, we expect to have a successful year's work.—S. C. Hardiman, Reporter.

Houston, Miss.—Mt. Ollie, on the Houston charge, is now rejoicing over some of the wonderful things that have been accomplished under the leadership of Rev. W. B. Rogers. He was gladly received for the second year. Shortly after his return, he and the members lined up together to build a new church, as we had been out of doors for some time. On the first Sunday in July, 1929, we were happy

to enter into our beautiful new church. The Rev. W. S. Buckhannon, of the Colored Methodist Episcopal Church, preached one of the sermons on the entering day. On the 26th of August the great revival began, which was conducted by the Rev. L. F. Jones, pastor of Tupelo circuit. He preached some great sermons, and eight souls were added to the church. He is invited back to Mt. Ollie at any time. We pray that he may live long to preach the Word of God. The Rev. W. B. Rogers has done great work on the Houston charge. He has built two beautiful churches, and there is very little debt outstanding. He is an ideal pastor, and is expected back for the year 1930.—Annie Buckhannon, Reporter.

Fairburn, Ga.—Sunday, September 22, was a very high day at St. Mark Methodist Episcopal Church. At 10 o'clock the Sunday school was conducted by Mrs. M. E. Harrison, superintendent. At 11:30 the Rev. H. W. B. Wilson, D.D., preached a very fine sermon; subject, "Christ's Last Message to His Disciples." Our church was divided into two Conferences, viz., Atlanta and Savannah. Bro. J. C. Cantrell presided over the Atlanta Conference, and the reports from districts were as follows: No. 1, J. C. Cantrell, \$17.55; No. 2, the Rev. C. C. Harrison, \$12.25; No. 3, M. E. Harrison, \$5.65; No. 4, Alberta Gray, \$15.80; total for the Atlanta Conference \$50.75. Savannah Conference, the Rev. J. T. Powell presiding: No. 5, J. T. Powell, \$18.60; No. 6, Mrs. J. M. Wilkinson, \$6.50; No. 7, M. E. Barclay, \$25; total for Savannah Conference, \$50.10. Grand total raised and reported, \$100.85. This is just the beginning of what we are planning for our worthy and excellent pastor, the Rev. B. F. Barkley, who is leading us to do big things and to high planes of thought.—Reporter.

Houston, Texas—The past weeks have been weeks of joy at St. James Methodist Episcopal Church. We have been as busy as bees when the flowers are blooming in the spring getting ready to make a round report at the Annual Conference. We first enjoyed the millionaire's wedding, given by Mrs. L. Mates and tribe; second, the Midnight Cry pageant, given by Mrs. A. L. Mayes and tribe; third, a grand musicale, given by Mrs. V. Hudson and Mrs. Ayers, and a week-end fair at St. James playground. Bro. Johnie Routt, president of the trustee board, was general manager. All captains having different tables of all kinds of refreshments, made it a very pleasant week for all. The Rev. E. H. Holden, one of the leading pastors of the Texas Conference, who cares for his flock in such a Christlike way, gives us more courage to work willingly. We sincerely ask the prayers of all for his return. The drive closed August 25, with very much success. Total amount raised, \$380.75. A new drive was opened by Prof. E. Williams, the wonder man, Thursday night, September 12.—Mrs. A. L. Mayes, Reporter.

Starkville, Miss.—Griffin Chapel Methodist Episcopal Church witnessed another spiritual feast, Sunday, September 15. The pastor, Rev. E. A. May, brought us a burning message from Acts 8:1; theme, "An Old-Time Prayer Meeting." There was one accession to the church. On Sunday, October 18, a calendar rally was held, from which \$77 was realized. Proceeds went on pastor's salary. Very recently we were graced with the presence of Rust College Sextet, who rendered a splendid program, to the delight of all present. They also rendered several selections at the night service. Prof. Murray introduced the sextet and spoke very encouragingly of their previous success. The Daughters of Wesley gave a picnic recently, which was quite an enjoyable affair. Delicious refreshments were served. This organization is a live wire in the church, and is helping to finance each department of the church. We are planning a big trustee rally for the second Sunday in October, and are asking all who can to come over into Macedonia and help us. Pray that the success will be ours.—Mrs. Sena Hardy, Reporter.

Lattimore, La.—Chinn Chapel Methodist Episcopal Church, with the Rev. T. H. Sampson, pastor, just closed a splendid revival

meeting the third Sunday in September. The attendance was very large, and the meeting was indeed spirited and inspiring. The seventeen days' meeting resulted in eighteen precious souls coming home to Christ. Five went to the Baptist Church, and thirteen came to our church. The baptism was conducted Sunday, 15th. Our good friend and brother, the Rev. J. D. H. Frazier, of New Road, La., was with us, and four of the Baptist ministers were also with us. The sacrament was prepared, and 122 persons communed. We are grateful to the bishop and superintendent for sending us this good man, who has the work so well in hand. The entire membership ask that this good man, in the person of Rev. T. H. Sampson, be returned to us for another year. Chinn Chapel is on the upward march. Everyone seems very much pleased with the pastor and his good wife. This work has taken on new life under their leadership, and we predict great things for Chinn Chapel should they be returned to us for another year.—T. E. Hart, Reporter.

Beloit, Wis.—The writer visited our church at Beloit, Wis., of which the Rev. J. P. Pierce is pastor, and found a lively set of members, numbering 125, who are working unceasingly. They have purchased a piece of property for \$8,000, and have paid all of that except \$1,600. There was a dilapidated house on the lot, and the faithful women of the work repaired it and made a nice little church and parsonage. It will be quite a treat to have our bishop of the New Orleans Area visit this struggling congregation, as nearly all of the members are from Mississippi. The Rev. Pierce and his faithful wife are doing nicely. They have organized the young people in groups, and are doing a wonderful work for Christ and His kingdom. The Rev. J. P. Pierce cannot fail with such men as S. W. Prince, A. B. Bolton, G. W. Allen, S. J. Givham, and H. P. Cameron. These brothers' wives are also strong helpers in this struggle. They raised on Sunday, \$75. The outlook bids fair for our church here. There are only about one thousand of our group in this town. The Rev. C. H. Caldwell's children are members of this church, and are earnest workers. God bless this lively band of Christians.—The Rev. G. W. Baker.

Belton, Texas—Our success is measured by the amount of difficulties we have to face. The more opposing forces, the greater our achievements. Under the leadership of our beloved pastor, the Rev. B. A. Byars, we have accomplished more this year than we have for many years. Our church was completely roofless and in need of repairing; had been in this condition for years, but our good pastor and God have made it possible for us to worship in a very nice remodeled meeting house. When the pastor came he found the parsonage unfit to live in, but since the Annual Conference, less than a year ago, the parsonage has been remodeled inside and out. Our pastor's wife solicited the money for papering and painting, which amounted to \$47.45, and the pastor did the work. The house had been painted with two coats of beautiful white paint, all work having been done by the pastor. We, the young people of Belton Methodist Episcopal Church, doff our hats to our pastor for his decorating method, as well as his gospel sermons. We hope for his return at this coming Annual Conference. We have pledged, as young people of this town, to stand by the church's program. The remodeling of our church and parsonage amounted to \$884.50, which has

been paid in full. The pastor made no charges whatever for his labor.—Vernon Harris, Reporter.

Glasgow, Mo.—Lewis Chapel Methodist Episcopal Church, under the leadership of her pastor, the Rev. H. T. Reeves, conducted a grand week of jubilee from September 9-13. Beginning Monday evening, an inspirational sermon was delivered by the Rev. W. B. Curtis, of Fayette, Mo.; subject, "God's Great Mountain." Tuesday evening, a splendid sermon was preached by the Rev. R. H. Young, of Slater, Mo.; subject, "Seven Great Wonders of Christianity." The Rev. C. N. Wright preached Wednesday evening on "Why We Should Rejoice as Christians." Thursday evening a musical and literary program was given by talent of the city under the direction of Mrs. H. T. Reeves. A fitting climax of a great week was reached when on Friday evening the World Service Group No. 2, of Kansas City District, assembled at Lewis Chapel. The following pastors were present with delegates: C. N. Wright, Armstrong; R. H. Young, Slater; W. F. Walker, Marshall; L. F. Payne, Glasgow circuit; G. Woods, Gilliam; A. Gamble, Blackburn; H. T. Reeves, Glasgow. A splendid dinner was served the pastors and delegates in the basement. The business session was held at 8 P. M., after which the president of the group, Rev. R. H. Young, presented the Rev. A. Gamble, who delivered a powerful sermon, full of thought and inspiration, from the prophecy of Ezekiel. Reports from the various charges on World Service showed Glasgow leading the group thus far. Thus ended a great week for Glasgow and community.—The Rev. H. T. Reeves, Pastor; the Rev. E. W. Hannah, District Superintendent.

St. Louis, Mo.—The eighth anniversary of the LaSalle Methodist Episcopal Church was celebrated the week of September 1. Some of the most prominent race men and women of this city helped us to make this week a commendable success. Among those present were the Revs. Fields, of Mt. Zion Baptist Church, congregation and choir; L. E. Vincent, first pastor of LaSalle Methodist Episcopal Church; J. H. Boone, Mrs. L. E. Vincent, Miss Zenobia Shoulders, and Miss Arsenia Williams. The members of the church responded to the call of their pastor, Rev. E. Scott, and everyone diligently shared his part of the responsibility until the last task had been completed. The clubs took an active part in the week's celebration. Monday night the Ladies' Aid Club had charge of the refreshments; Tuesday, Sunlight Girls, Mrs. Willie Watson in charge, served a palatable supper; Wednesday, junior stewardesses, Mrs. Hattie Burrell, president, had charge of refreshments; Thursday, senior stewardesses; Friday night, the LaSalle Thrift Boys, a club of young boys, Mrs. Ruth V. Clay, president, had charge. This club presented LaSalle Church a fifteen-pound white cake bearing eight candles. The first candle was placed in the beautiful white cake by Mr. B. Jackson, vice-president of the Thrift Club, as a token of LaSalle in its infancy. The other candles represented Courage, Earnestness, Faithful Workers, Love, Peace, and Sadness (a memorial to the late Rev. Robert Woods), and the eighth, A Resolution to Press Onward. The proceeds for the week amounted to \$75. We again thank the members and friends for their loyal support. In the near future we hope to build a church that the St. Louis District will be proud of.—The Rev. E. Scott, Pastor; Mrs. R. V. Clay, Reporter.

District Activities

District Round

TOPEKA DISTRICT

Third Round—Mound City, October 17, 18; Fort Scott, 19, 20; Chanute, 20, 21; Parsons, 22-27; Chetopa and Oswego, 27 to November 1; Coffeyville, 2, 8; Independence, 8, 4; Wichita, 10, 11; Coldwell, 12; Dunlap, 16, 17; Osage City, 17 (8 P. M.); Burlingame, 17 (8 P. M.); Valley Falls, 19; Alma, 20, 21; Waubunsee, 22; Asbury, Topeka, 24, 25; Mt. Olive, December 1, 2; Manhattan, 8, 4; Clay

Center, 5, 6; Salina, 7, 8; Pueblo, Colo., 11-13; Colorado Springs, 15, 16; Denver, 20-22; Rosedale, 27-29; Armourdale, 28, 29; Leavenworth, 31; Mason Memorial, January 3-5; Bonner Springs, 5 (8 P. M.).

Brethren: We have come half way in the Conference year, but we are far from being half way in our claims. May I urge upon you to get down to real business and let us bring the district up to the standard that God desires? Stress the spiritual interest of the church and all of your claims, and by all

means try and put the Southwestern in every home possible. Call me when I am needed, and I will be glad to serve in any way I can. Depend on me as a big brother.—Alexander Talbert, District Superintendent.

Quarterly Conferences

DONOVAN, MISS.

We, the members of Cowan's Chapel Methodist Episcopal Church, are rejoicing over the wonderful meeting held August 25. Devotions were conducted by Sisters Emma H. Mosely and Cammie Craig. We were graced with the presence of our most worthy and beloved district superintendent, who spoke to us at the 11 o'clock hour. We were all smiles as we witnessed the presence of the Holy Spirit. The superintendent took his text from John 12: 21; theme, "Sir, we would see Jesus." This was a masterpiece, and we are indeed proud of the Rev. Holland. After a hearty handshake with the superintendent, the district steward, Bro. Craig, came forward and raised a collection of \$2. The business of the Conference was then dispatched, with the superintendent in charge. Most of the leaders and officers were present with their reports. Total raised in the quarter, \$19.25. Paid superintendent in full; paid the pastor, \$5.05. On account of his engagement at the Mt. Pleasant Methodist Episcopal Church, Basin, Miss., Dr. Holland had to leave us. Our evening service was postponed on account of rain. We are pressing forward in His name, and solicit the prayers of the entire Christian band for our success.—The Rev. J. A. Tatum, Pastor; A. L. Mosely, Reporter.

OCALA, FLORIDA

On September 8, at 3.30 P. M., our third Quarterly Conference of New Bell Methodist

Episcopal Church, of which the Rev. W. M. Franklin is pastor, was held by the district superintendent, Dr. F. E. Welch. The reports were splendid, and highly received by the superintendent, much to our appreciation and delight. In this Conference, Mrs. Susie H. Wilson was elected district president of The Woman's Foreign Missionary Society of the Ocala District. She accepted the office willingly. At the close of the Conference the superintendent preached from John 3: 16, "For God so loved the world," etc. He held his congregation spellbound as he dwelled forcibly on love. Truly he preached the sermon of his life. The collection was good, and the superintendent was paid in full, as usual.—Alonzo H. Wilson, Reporter.

WAELDER, TEXAS

Our fourth Quarterly Conference was held at Wesley Chapel Methodist Episcopal Church, August 24 and 25. The business session was very largely attended, with a majority of Conference officials present. The Rev. W. M. Ellison, district superintendent, was on time, as usual, and every item of the fourth quarter was carefully gone over. We raised \$20 in the business session. Promptly at 9.30 A. M., Sunday, Bro. L. Wilson, superintendent, opened the Sunday school, with a goodly number of scholars present. At 11 A. M., the Rev. W. M. Ellison preached a very strong sermon. At 3.30 P. M., the devotions were conducted by the Rev. J. H. Marshall, our pastor, after which the superintendent came forward and preached a soul-stirring sermon. The Lord's Supper was administered. Collection for the day amounted to \$35. The Rev. Marshall preached a great sermon on September 1. Our church has taken on new life under his leadership, and we are planning to repair our church. We ask the prayers of all for our success.—Katie Billups, Reporter.

behalf of Haven Methodist Episcopal Church, Miss Willie Perry; in behalf of the city, Mayor C. E. Oliver (white); in behalf of the Methodist Episcopal Church, South, Mr. Welch (white); in behalf of the Baptist Church, Mr. Gilder. Response by the Rev. J. R. Houser. The Rev. J. W. Knox brought the evening message; subject, "God In the Hands of a Man." He preached a thoughtful and stirring sermon.

The Rev. R. R. Williams, of the Birmingham District, was introduced, and spoke on the progress of the Opelika District and the effective work he did at Dadeville. Dr. Wm. Jones made some timely remarks touching rally day for the Sunday school. The Rev. J. W. Patillo was elected ministerial delegate to the Area Council at Waveland. Mr. D. M. Marable was elected lay delegate.

The boy's conference convened at 3 P. M., Friday, with Dr. Wm. Jones presiding. Dr. Jones had a well-planned program for the boys. The outstanding theme was "Youth and the Christian Quest—Seeking and Knowing the Master of Life." "How May We Influence Our Young Men to Enter the Ministry?" discussed by Mr. N. Foster, the Revs. J. C. Carson, R. R. Williams, J. R. Houser. Mr. Fred Rowe read an excellent paper on "The Home." "The Great Demand for Trained Leadership In the Church and School," was discussed by Mr. J. N. Rowe, Miss Jennie M. Hatchet, Mr. N. Foster. They emphasized that trained leadership is essential to save the world. "The Boys On the Farm" was discussed by Prof. D. D. Crofford.

The evening message was brought by the Rev. J. C. Carson. His message was forceful and inspiring.

On Saturday morning the Ladies' Aid Society rendered an excellent program. The Rev. R. R. Williams brought the morning message from Heb. 11; subject, "Faith." The spiritual tide ran high on Sunday. The 11 o'clock message was delivered by District Superintendent J. C. Chuman, which marked the best sermon of his life. On Sunday night the Rev. P. Y. Wofford delivered a profound and wholesome message.

We are grateful to the Rev. J. H. Gilder and his loyal people for their royal entertainment, and we are pleased with the effective and constructive work being done by District Superintendent J. C. Chuman on the Opelika District.—J. R. Houser, Reporter.

TOPEKA

The first session of the newly formed Topeka District Conference of the Central West Conference, was held in the Mt. Olive Methodist Episcopal Church at Topeka, Kansas, August 27 to September 1, 1929. The opening sermon was preached by the Rev. W. C. Conwell. Wednesday, at 9 A. M., following devotions, the district superintendent, Rev. Alexander Talbert, brought the sacramental address, and about forty persons received the sacrament. At the close of this service the organization of the Conference was begun. Lillian Brown Florence was elected secretary and reporter; the Rev. H. G. Kirkpatrick, treasurer; and Miss Matilda Saxton, statistical secretary.

Thursday morning a fitting welcome program was presented by the local church, during which the city of Topeka was represented by Commissioner of Finance W. Van Ess. The Interdenominational Alliance of America was represented by the Rev. C. S. Booker. Prof. Morgan Maxwell spoke in behalf of the educational system of the city; the Rev. J. R. Ransom spoke for the Methodist Ministerial Alliance, and Lillian Florence for the local church. A pleasing response was given by the Rev. J. B. Walker, of Manhattan, Kan.

Friday morning was given over to District Conference business. The treasurer's report showed \$168 in cash brought to the District Conference for World Service, and seventeen cash subscriptions received for "our paper," the Southwestern Christian Advocate. Much credit is due our district superintendent for having so interested the various auxiliary presidents on the district in World Service, for most of this money was brought by them. A district banner was awarded the church at Wichita, of which the Rev. W. C. Conwell is pastor, for having brought \$55 for World Service.

Each of the district auxiliaries was there.

Reports of District Conferences

MEMPHIS

The Memphis District Conference, second session, convened at Bethel Chapel Methodist Episcopal Church, East Memphis (Binghampton), Wednesday, August 14-18, inclusive, the Rev. Dr. L. A. Armstrong, district superintendent, presiding.

The Conference opened with quite a spiritual awakening, and the spirit of the Lord remained with us throughout the entire session. It was said by those who lived in the bounds of the Memphis District a great number of years that this was the best Conference they had witnessed. Peace prevailed throughout, not a harsh word was spoken, and all things went on in a Christlike manner. The Conference organized with the election of D. E. Simmons, secretary; Miss Beatrice Emery, assistant; Frank Teele, statistical secretary; A. D. Butler, treasurer; J. W. Sebastian, reporter to the Southwestern Christian Advocate. The Rev. B. C. Clay was with us as the representative of the Southwestern Christian Advocate. We were favored with two great addresses by the Rev. Dr. B. W. Tucker, returned missionary from India, the result of which we were seized with a world vision.

Great sermons were delivered throughout the Conference. Mrs. M. M. Ransom, daughter of the Rev. J. P. Price, veteran minister of the Tennessee Conference, was quite an asset to the Conference. She is a consecrated, educated woman, and is district president of The Woman's Home Missionary Society. On Friday afternoon of the Conference, The Woman's Home Missionary Society had their convention, with Mrs. Ransom presiding. The program was excellent. The Mothers' Jewels from Martin, Tenn., of which Mrs. J. H. Bondurant is head, displayed beautifully. Mrs. Bondurant delivered an excellent oration.

On Sunday afternoon, Bishop Matthew W. Clair delivered a great sermon, as only Bishop Clair can do. Thus ends the best District Conference the Memphis District has had for several years. Blessed is that District Conference whose district superintendent is L. A. Armstrong.—J. W. Sebastian, Reporter.

OPELIKA

The Opelika District Conference, Epworth League, Sunday School, Methodist Brotherhood, and Ladies' Aid Conventions convened in Haven Chapel Methodist Episcopal Church, August 7-11, 1929. After the devotionals on Wednesday night, the Rev. J. R. Houser brought the opening message from James 5: 16; subject, "The Power of Prayer." The Rev. Houser delivered a fitting and timely message. Dr. L. H. King, editor of the Southwestern Christian Advocate, was introduced. He set a high standard for the District Conference, which continued throughout the sessions of the Conference.

District Superintendent J. C. Chuman called the Conference to order at 8.30 o'clock on Thursday morning. J. R. Houser was elected secretary; Mr. C. Wofford and Mr. D. M. Marable, assistants; P. Y. Wofford, statistician; Mrs. Mary Williams and Mrs. Hattie Harris, assistants. The Rev. D. G. Toney was appointed to represent the Southwestern Christian Advocate.

Introductions: Dr. L. H. King, editor of the Southwestern Christian Advocate, who spoke on "The Battle of Ideas." He contributed great honor to Bishop Hartsell, who found the sword to fight the battle of ideas for the Negro—the Southwestern Christian Advocate. Dr. E. M. Jones, who spoke on "What Do the People Expect When a Preacher Comes to Town?" Dr. Jones was at his best; he swept the town.

On Thursday, at 8 P. M., the Epworth League and the Sunday School Convention was presided over by Mr. W. M. Reece. The following persons read timely and fitting, inspiring papers: Miss Elizabeth Strickland, Mrs. Hattie Harris, Mrs. Mary Williams, Mr. C. Wofford, Mrs. D. G. Toney, Miss Elmer Crofford, Mrs. H. H. Nunn, Mrs. Sarah Gipson, Miss Pearl Coldwell. The solo by Miss Gregory was enjoyed by all. The recitation by Miss Ida Washington was well rendered.

The Conference opened Thursday night, with the Rev. J. C. Chuman presiding. Welcome addresses were delivered as follows: In

Fall Annual Conferences

Conference	Place	Date	Bishop
Louisiana.....	New Orleans, La.....	Oct. 9.....	Richardson
Texas.....	Port Arthur, Texas.....	Oct. 16.....	Brown
Tennessee.....	Nashville, Tenn.....	Oct. 17.....	Smith
North Carolina.....	Winston-Salem.....	Oct. 23.....	Mead
West Texas.....	Austin, Texas.....	Oct. 28.....	Brown
Central Alabama.....	Pensacola, Fla.....	Oct. 30.....	Clair
Southwest.....	Muskogee, Okla.....	Dec. 4.....	Clair
Mississippi.....	Moss Point.....	Dec. 4.....	Lowe
Savannah.....	Greenville, Ga.....	Dec. 5.....	Jones
Upper Mississippi.....	Greenwood, Miss.....	Dec. 11.....	Lowe
South Carolina.....	Anderson, S. C.....	Dec. 11.....	Jones
Atlanta.....	Atlanta, Ga.....	Dec. 17.....	Jones
South Florida.....	Ft. Lauderdale, Fla.....	Jan. 9.....	Brown
Florida.....	Ocala, Fla.....	Jan. 16.....	Brown

oughly organized, with the following as the presidents: Church School, Mrs. E. G. Hyde; Epworth League, Mrs. E. Batey; Ladies' Aid Society, Mrs. L. Williams; Woman's Foreign Missionary Society, Mrs. O. Yost; Woman's Home Missionary Society, Mrs. J. E. Williams. Upon the recommendation of the district superintendent, a young people's Conference was organized, with Mrs. Elaine Wilson as president. Dr. E. W. Hanna, district superintendent of Kansas City District; the Rev. LeRoy Woolridge, of Kansas City, Mo.; and Mrs. Hanna, visited us during our sessions. Dr. Hanna represented Bishop M. W. Clair, who found it impossible to be with us.

The Rev. Talbert made many friends while pastoring in Topeka, especially among the business and professional men of the city, and they all seemed interested in the first session of his District Conference. An interesting feature was the large number of young people present and concerned about "Kingdom building." All of which assures us a greater Topeka District in the future.

On Saturday evening a musical program, under the auspices of the local church, was rendered by the delegates, assisted by local talent, with Mr. Wilbur Kirkpatrick presiding.

The following brought great messages during the week: the Rev. LeRoy Woolridge, of Kansas City, Mo.; the Rev. G. T. Saxton, Fort Scott; the Rev. P. A. Morrow, Salina; the Rev. J. B. Walker, Manhattan; the Rev. W. C. Conwell, Wichita, and on Sunday the district superintendent preached morning and afternoon. This was a great day spiritually as well as financially. Two persons were added to the church, and \$62.35 received in the offering. At the close of the Sunday evening service, resolutions were submitted by the Committee on Resolutions, complimentary to the district superintendent, the Rev. and Mrs. H. G. Kirkpatrick, and members, for their splendid entertainment of the Conference.—Lillian Brown Florence, Reporter.

ARMSTRONG, MO.

World Service Group No. 2 met, August 29, with the president, Rev. R. H. Young, presiding. The Rev. C. N. Wright offered prayer. The business session opened at 6.30 P. M. By common consent, Blackburn and Marshall were admitted into the group. Officers elected: the Rev. R. H. Young, president; C. N. Wright, vice-president; W. F. Walker, secretary; H. T. Reeves, treasurer; A. Gamble, reporter to Southwestern and Kansas City Call; Ora B. Young, corresponding secretary. The next meeting was voted to Glasgow, Mo., September 13. The Rev. W. F. Walker addressed the meeting on "Stewardship"; sermon by the Rev. A. Gamble; address on World Service, C. N. Wright.—R. H. Young, President; Ora Young, Acting Secretary.

YOUNG PEOPLE'S DAY, OKLAHOMA DISTRICT

Friday, July 19, was Young People's Day at the Oklahoma District Conference, held in Guthrie, Okla. Dr. Boyd Tucker conducted the inspiration service at 7.30 A. M. The business session was held at 9.30, with Mrs. Blanch McFall, church school superintendent, presiding. Total cash reported by church school for World Service, \$78; for Episcopal Fund, \$26; district parsonage, \$25; Conference expense, \$26. Those charges reporting on the three financial items were listed on the district honor roll. Miss Clara Johnson, district president Epworth League, called roll for twenty-four-hour-day money, and \$36 was reported from the League. Our young peo-

ple were made to feel ashamed of amount raised by our group for Episcopal Fund, and every school pledged itself to raise something before Annual Conference. The president was well pleased with reports and fine spirit of co-operation on part of local superintendent. At 2.30 P. M., a literary program was rendered, Mrs. McFall presiding. Music was furnished by the district chorus. Miss Lillian King read a paper on "How Can We As Epworthians Retain Our Place in the Great World Service Program?" Prof. Kelly Jackson, of Philander Smith College, who rendered us fine service during every session, gave an instructive talk on "Primary Department Work." Discussion, "How the Church School Can Best Serve as a Recruiting Station for Church Membership," opened by the Rev. Fields. This subject was discussed with much interest by delegates and ministers.

The district officers were re-elected. Recreation was conducted by Prof. Jackson, Miss McFall, and Miss Johnson. This was one session that nothing but evening shadows could end. The oratorical contest was held at 8.30 P. M. The three contestants were Bernice Howard, T. G. Garfield, and Naomi Jones. These high-school pupils acquitted themselves well, and showed that they had studied the prohibition movement. The subject, "Hats off to the Past, Coats off to the Future," was submitted by Dr. A. R. Howard, of the Board of Temperance, Prohibition, and Public Morals, who gave \$5 in gold to the winner. The Rev. J. H. Ellis, district superintendent, gave \$5 to the charge from which the winner came. T. G. Garfield, of Tulsa, carried off the prize. Dr. Tucker made the presentation. Mrs. Favor's Glee Club, of Guthrie, furnished beautiful music for the evening; solo by Mrs. Alice C. Curry. At the close of the contest the Rev. D. G. Franklin introduced the Rev. M. S. Johnson, who delivered an able sermon. Prof. K. Jackson was master of ceremonies for the evening service. The following is the district roll of honor: Tulsa, Mr. E. Williams, superintendent; the Rev. D. G. Franklin, pastor; Shawnee, L. C. Roberson, the Rev. Willis Johnson; Hugo, Mrs. W. Waters, the Rev. J. D. Gibson; Seminole, J. E. West, the Rev. Willis Johnson; Teriton, Mrs. Blanche McFall, the Rev. J. E. Austin; Purcell, Mock Harris, the Rev. A. Cox.—B. McFall, District Superintendent Church Schools; W. M. Davis, District Secretary.

Obituaries

BOOKMAN—The Rev. T. B. Bookman, of Shiro, Texas, an ordained deacon of the Methodist Episcopal Church, departed this life July 22, 1929. He pastored in the church for fifteen years, and was sixty-eight years of age at his death. He was the father of eight children, four of whom preceded him to the grave. He was loved by all who knew him. The funeral was conducted by the Revs. T. S. Pryor and E. A. Dickey. The remains were laid to rest in David Chapel Cemetery.—The Rev. O. C. Tolbert, Reporter.

COULTER—The Rev. Henry P. Coulter was born in 1867 at Locksburg, Ark., where he was converted and joined the Methodist Episcopal Church. Very soon he felt the call to the ministry and was licensed to preach, being admitted on trial in the Little Rock Conference in 1886, at Pine Bluff. He served the following charges during his ministry: Roland Fork circuit, New Edinburg, Bengin circuit, Texarkana, Sweet Home, White's Chapel, Center Point, Solgohachia,

Fayetteville, Batesville, Fort Smith, Hot Springs, Cotton Plant, Stamps, Pine Bluff. He served as district superintendent of the Fort Smith District for six years. He was pastoring at Pine Bluff when he was stricken with paralysis on April 4, 1922, and lingered for seven years, dying Sunday morning, August 18, 1929. The writer had known him for many years. He was a man of clean lips, warm heart, and Christian spirit. He served the Conference as treasurer, and always rendered an excellent report. He leaves to mourn his passing a devoted wife. The funeral was conducted at Wesley Chapel, August 20. The sermon was preached by Dr. J. M. Cox, assisted by the Revs. Sherrill, Rivers, McDonald, Scruggs, and the Rev. Brower, the pastor. A large host of friends came to pay their last respects to the deceased.—S. McDonald, Reporter.

DOXEY—Death visited the membership of St. Mary Methodist Episcopal Church, Potts Camp, Miss., August 1, 1929, and took from our midst one of the most highly respected members in the church in the person of Mrs. Violet Esters Doxey. She was born in Marshall County, and lived there until she died, at the age of twenty-one years. She was a member of the church for ten years. She leaves a husband, father, sister, two brothers, four aunts, and many other relatives to mourn her passing. The funeral was attended by the Rev. Scarborough, of Holly Springs, Miss., and the district superintendent, the Rev. A. G. Cole. The remains were laid to rest in the cemetery where her mother sleeps.—Mrs. Annie Jackson, Reporter.

EDERSON—Bro. A. Ederson, a member of Mt. Zion Methodist Episcopal Church of Garlandsville, Miss., died August 15, 1929. He joined the church in 1927, under the pastorate of the writer, and was a faithful member. For about a year and a half he was unable to attend services. The funeral was conducted in the church of his choice, witnessed by many friends and relatives. His remains were laid to rest in Mt. Zion Cemetery. He leaves to mourn his passing a devoted wife.—A. D. Wright, Pastor.

GREEN—Sister Harriet Green, a member of St. Mark Methodist Episcopal Church, Washington, La., aged fifty-three years, died September 4, 1929. She leaves one sister and three children to mourn her passing. Joseph Mayo, aged sixteen years, was accidentally killed by his ten-year-old brother. He leaves to mourn, father and two brothers. The funerals were attended by the Rev. J. D. McCain, pastor.—H. Hicks, Reporter.

HORTON—The death knell's doleful peal again alarmed the membership of Hartzell Memorial Methodist Episcopal Church, and told of the passing of Bro. Cling Horton, one of the oldest, most faithful, and most beloved members of our church, on September 8, 1929. Bro. Horton was an ardent lover of his church and pastors. For many years he served as trustee, steward, and also chairman of the Centenary and World Service Councils, always contributing more largely than any other member of our church for benevolent causes. He was always willing to help out in the time of need. The funeral services were held in his church, Monday, September 9, under the direction of the pastor. A large and sympathetic audience was present to witness the ceremonies. Assisting the pastor were the following ministers: R. B. Rhyne, of Lenoir, ex-pastor; E. M. McLeod, of McPeeler; R. Smith, of Brown Summit, ex-pastor; J. M. Henderson, J. A. Cherry, J. E. Westberry, C. S. Stroud, P. R. D. Gore, W. D. Carson, and S. E. Dunham, of Boone. Among the mourners were Judge W. B. Council and family, white, in whose home Mr. and Mrs. Horton had lived for more than twenty-five years. The floral contributions were both numerous and beautiful. Solos were rendered by Mrs. W. J. Shuford and Miss Evangeline Dula. Resolutions on behalf of the church were read by Mr. C. A. Forney. Bro. Horton leaves to mourn his passing, a widow, one brother, sister, and a host of relatives and friends. He died at the age of eighty years.—The Rev. W. T. Lomax, Pastor; Miss Evangeline Dula, Reporter.

JENKINS—Sister Mattie Jenkins, a faithful member of St. James Methodist Episcopal Church, Seneca, S. C., departed this life May 18, 1929. She was the loving mother of Dr. J. E. C. Jenkins, district superintendent of the Greenville District, South Carolina Conference, and Mr. W. A. Jenkins, Mrs. L. A. J. Moorer, Mrs. I. A. J. Latimer, and Mrs. L. E. Parks. She leaves to mourn her death a large number of colored and white friends.—W. N. Fridie, Pastor.

JOHNSON—On August 26, 1929, death entered the home of Mr. and Mrs. Albert Johnson, Benton (Miss.) circuit, and claimed their little son, Clarence, who was seven years of age. He was ill for about a week. Clarence became a member of the church at the age of five years. The remains were laid to rest in Mt. Pleasant Cemetery. The Rev. H. Holston officiated.—Reporter.

JOHNSON—The home of Mr. and Mrs. R. Johnson, of Meridian, Miss., was visited by the death angel, May 25, 1929, and took from their midst their darling child, Bellena. She had been a very faithful Sunday-school and church worker, having joined the church in childhood. She was a graduate of Haven Teachers' College, class of '28. For several months she had been ill, and the tender care of family and friends proved in vain. The funeral services were held at her church, the Rev. A. L. Bohannon officiating, assisted by Dr. Shaw, Dr. Morgan, the Rev. Blunt, and Mr. Fred Young. Her passing left many sad hearts, who hope to meet her in the great beyond where Jesus reigns.—H. Nelson, Reporter.

LEVI—Bro. George L. Levi departed this life February 23, 1929. He joined New Hope Methodist Episcopal Church, Wesson, Miss., about forty-four years ago, under the pastorate of the Rev. N. May. There he remained a dutiful member until 1921, when he moved his membership to Pilgrim Rest Methodist Episcopal Church, Carlos, Miss. The young people there called him father, the same as did his children. Bro. Levi was taken ill January 6, and was cared for tenderly by his children. He lived a Christian life, served in every office in the church and Sunday school, and was a member of the following lodges: Farmers' Union, Laborers of Charity, United Benevolent, Woodmen, and H. B. A. Lodge No. 277. Remarks were made by the president, Prof. J. J. Pickett, Bro. T. H. Smith, and Sister M. E. Rainey. The funeral was conducted by the pastor, Rev. J. N. Smith, assisted by the Rev. P. J. Carter, the Rev. Williams, and the Rev. Montgomery, of the Missionary Baptist Church. Remarks were made by the Rev. P. D. Gullledge; paper by Mrs. M. J. Moulton. He leaves to mourn his passing a wife, ten children, fifteen grandchildren, nine great-grandchildren.—Hazel Tucker, Reporter.

McCOY—At the residence of his daughter, Georgia Leatherwood, Bro. Sam McCoy departed this life August 20, 1929. He was born in 1820, and was converted seventy-four years ago. He was one of the oldest members of King Chapel, and was a staunch Christian. The funeral was conducted by the pastor, Rev. S. S. Brown. The Revs. N. H. Cooperwood and R. Burton spoke on his life as a church member; H. Leatherwood, as a husband; Moses Moore, as a citizen. He leaves to mourn his passing one daughter, one son, wife, and many friends. He was laid to rest in Gray Cemetery.—Moses Moore, Reporter.

MELTON—On June 17, 1929, death claimed one of the oldest citizens of the community, Reidsville, Ga., in the person of Father Melton, who was a member of Ebenezer Methodist Episcopal Church for about sixty-five years. He was ninety-eight years of age at his death. He leaves a wife, two daughters, two sons, and many grandchildren to mourn his passing. On August 14, death claimed Father Melton's granddaughter, who was married to P. N. Sharp. She was a member of Ebenezer Methodist Episcopal Church, and had lived a consistent Christian life for twenty-two years. She leaves to mourn her death, husband, three children, father, four

slisters, two brothers, a devoted step-mother, and many relatives. The church will miss Sister Lena Sharp.—Reporter.

PINKARD—Bro. T. A. Pinkard, of Heflin, Ala., died Thursday, August 22, 1929. He was a member, local preacher, and class leader of New Bethel Methodist Episcopal Church. He died at the age of sixty-two years. A large number of friends assembled at the church to pay a last tribute to the deceased. The Union Relief, of which he was a member, turned out. The floral decorations were beautiful and immense. Just a few days before the end came he told callers and friends that he was ready and willing to go. He leaves a wife, two sons, two daughters, and a large number of relatives to mourn his passing. The funeral was conducted by the pastor, Rev. J. C. Houghton.—Mrs. Florence Chatfield, Reporter.

PURNELL—We are pained to chronicle the death of Mr. L. R. Purnell, of Zachary, La. Mr. Purnell was a life-long member of Albert Chapel Methodist Episcopal Church, having filled all the honors the church affords its laymen, being actively engaged in it up to the time of his death. The Rev. Dickson, pastor. His funeral was one of the largest ever held in this part of the parish, being attended by both white and colored. He leaves to mourn their loss, a wife, two daughters, one son, an aged mother, and a host of friends, who deeply deplore his untimely death.—Reporter.

ROBINSON—Bro. John Robinson, of Alexander City, Ala., was born in slavery. At five years of age he professed daring faith in the Lord Jesus Christ, and in the year 1896 he joined the Methodist Episcopal Church. He served as superintendent twenty-one years; also steward and class leader at the same time. He did not let anything come before his church. He also served as district steward for many years. On January 5, 1929, he was called from labor to reward. He leaves a devoted wife, one sister, six children, and seventeen grandchildren. In 1923 he helped build a Rosenwald School for the uplift of the future generation. The funeral was conducted by the Revs. S. L. Dumas and J. W. Knox.—The Rev. J. C. Chuman, Reporter.

SHUMPERT—Eliza Shumpert died on March 6, 1929, aged twenty-three years. She was a Christian young woman, and died at her post. She leaves to mourn, mother, father, four sisters, two brothers, husband, and many relatives. The Rev. R. D. Gerald, pastor, conducted the funeral at Pleasant Grove Methodist Episcopal Church, Nettleton, Miss.—Edna Dilworth, Reporter.

Crescent City Note

Trinity Methodist Episcopal Church.—It is said by many that Trinity is closing one of the best years of her entire history. The Rev. Warren W. Sartor, the assistant pastor, deserves great credit for the very fine way he cared for the church during the absence of the pastor. The membership was so well pleased that they expressed a desire to have him succeed Dr. W. G. Alston as their pastor. The way he conducted the sixty-third anniversary of the church was simply marvelous. The Rev. Sartor is an A.B. of New Orleans University, and a member of the Greek Letter fraternity—Omega Psi Phi. He has entered Gammon Theological Seminary to prepare himself for the Christian ministry. Any district superintendent or pastor who may be able to secure his services while in Gammon may be justly proud. You will have a man of great value.—W. G. Alston, Pastor.

Cards of Thanks

The Rev. and Mrs. O. A. Burns desire to thank the Ladies' Aid Society, members, and friends of Grace Methodist Episcopal Church, Brunswick, Ga., who stormed the parsonage August 20 with about 100 pounds of choice groceries and a purse of \$5, which we very much appreciated. We are very grate-

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ful and more than thankful to these God-like women for the love and courtesy they have shown to the pastor and his good wife. May God bless these good people.

I take this method of thanking the following brethren who extended aid during my recent illness: Dr. J. S. Scott, \$1.25; Dr. M. W. Dogan, \$3.50; the Revs. E. Micheaux, \$4; J. H. Marshall, \$2.75; A. R. Luster, \$1; T. Edwards, \$1; J. T. Barnes, district superintendent, \$3; J. L. Blue, \$4; S. D. Hackett, \$1.15; C. L. Hill, \$1; A. L. Gabriel, \$5. I am indeed thankful to these brethren for their kindness. I am now able to fill my pulpit again.—W. A. Parham, Box 581, Teague, Texas.

We take this method of thanking the members of Sparta Hill Methodist Episcopal Church, Castlebury (Ala.) circuit, for their expression of love for the pastor and wife. We received a box containing fifty pounds of select groceries. This surprise was led by the following sisters: R. Willis, E. V. Gross, B. Fountain, D. Berry, M. Williams, K. C. Roach, G. G. Roach. A nice cash purse was

also presented. Too much praise cannot be given these good people, and we invite them to come again.—Robert C. Cody, Pastor.

We take this method of thanking the members and friends of St. Peter Methodist Episcopal Church of Jeanerette, La., for a very heavy storm party that struck the parsonage, Thursday evening, August 16. This party was led by Mesdames Mary Thompson, Rosa Henley, Evelina Smith, Effie Payton, Edna Littles, and Miss Eola Gains. A nice crowd of young people were present. The storm consisted of 125 pounds of choice groceries and a cash purse. Words of praise and thanks were tendered to these and all who shared in the surprise by the pastor. You are welcome to come again.—The Rev. and Mrs. Green, Jeanerette, La.

We take this method of thanking the members and friends of Duncan Chapel for their kindness to us this year. On Wednesday night, August 21, a band of women came to the parsonage, singing, "God Will Take Care of You," and after a few words spoken by Mrs. E. Cobbs, laid many pounds of choice groceries on the table; also a cash purse, which were presented by Mrs. A. E. Claiborne. We also wish to thank them for two nice suits of clothes, twelve shirts, one pair of shoes, one hat, presented by Mrs. Leolia Danthard and others, and for the many good things presented by Mrs. Annie Johnson and others. The party was led by the following sisters: E. Cobb, L. Danthard, A. Johnson, P. E. Clark, A. E. Claiborne, R. Sanders, C. Jenkins, B. Givins, and others. These are noble church workers. We pray God's blessings upon all, and you are welcome to come at any time.—The Rev. and Mrs. P. F. Scruggs.

The Rev. and Mrs. J. H. Gaston wish to thank the good members and friends of Benford Chapel Methodist Episcopal Church, Duckhill, Miss., for the many pounds of choice groceries which they brought to the parsonage on the night of August 8. The pastor and wife had just arrived from Conference. The party came in singing, "God Will Take Care of You," and left 210 pounds and a cash purse. The pastor made a short talk and offered prayer. Among those who participated were: Bros. J. E. Hoskin, C. P. Matthews, H. Huston, L. B. Johnson, W. H. Eskridge, B. C. Barden, Stannie Nash, W. W. Brown, P. Harper, Sisters Carrie Parker, H. Fullilove, Sarah Gorden, Mary Crockett, Delia Hoskin, Ida Hoskin, M. Allen, A. Hoskin, D. Brown, W. Nash, A. Harper, E. Siex, and others. We thank the members and their many friends for their kindness to us. Come again. May God's blessings rest upon these good people.

Marriages

FOBBS—GRACE. Mr. Nathan Fobbs and Miss Gustavia Grace were quietly united in holy wedlock, Sunday, September 1, 1929, at the Macedonia Methodist Episcopal Church, Clare, La., in the presence of many friends. Mrs. Fobbs is one of our most active Sunday-school teachers. The Rev. Z. Smalley officiated.—Reporter.

HILL—POWELL. On Sunday, August 25, 1929, Mr. Forest Hill and Mrs. Fannie Powell were united in the bonds of matrimony at the home of Mrs. Ornita Garrett, Canton, Miss. Mr. Hill is a successful barber. Mrs. Hill is an active church member. The pastor, Rev. L. E. Johnson, of Asbury Methodist Episcopal Church, performed the ceremony.—Reporter.

WILLIAMS—POWELL. On Thursday evening, September 5, 1929, Mr. Tommie Williams, son of Mr. Patrick Williams, of Minter City, Miss., and Miss Ethel Mae Powell, daughter of the Rev. A. D. Powell, of Minter City, were united in holy wedlock by the Rev. P. A. Lemon, pastor of the Methodist Episcopal Church of that city. The ceremony was performed in the presence of a number of friends and relatives at the home of the bride's parents. Mrs. Williams is a loyal member of the Methodist Episcopal Church, and secretary of the Sunday school. Mr. Wil-

liams is a member of the Methodist Episcopal Church also. The couple will make their future home in St. Louis, Mo. We wish for them a happy and prosperous life.—Mrs. Nancy H. Zachary, Reporter.

Special Notices

The Greenwood District Conference, fall session, will convene at Moorhead, Miss., November 5-10, 1929.—The Rev. J. H. Wesley, District Superintendent, Box 445, Winona, Miss.

To the pastors in the Upper Mississippi Conference, and to the presidents of the Foreign Missionary Society: It is only a few days before the national convention. Please send \$5 at once so that our delegate will be able to represent us. Please don't fail.—Mrs. B. C. Golden, Conference Corresponding Secretary.

The District Conference, Woman's Home Missionary Society, Church School, and Laymen's Conventions of the Tupelo District, Upper Mississippi Conference, will be held in Mt. Moriah Methodist Episcopal Church, Corinth, Miss., November 5-10, 1929.—The Rev. B. W. Wynn, District Superintendent.

To the pastors of the Central Alabama Conference: Dear Brothers—On account of the Colored Methodist Episcopal Conference, the African Methodist Episcopal Zion Conference, and the State Teachers' Association to be held here, and our membership being small, and they are convening on or about the same date of our Conference, we are asking that each pastor come prepared to pay one dollar per day for board and lodging.—The Rev. Z. K. Jackson, Entertaining Pastor.

Inquiry

I wish to inquire for my cousin, Will Sanford, of Eufaula, Ala. When last heard of, he was somewhere in the State of Mississippi, and a presiding elder in the African Methodist Episcopal Church. Any information leading to his whereabouts will be highly appreciated. Write Eliza Rivers, 1803 Jefferson Avenue, New Orleans, La.

The Church Looks On As the Fall Conferences Begin Because

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Pastors, Will You Do Your Best?

Political Corruption and United States Senate

(Continued from page 770)

zona, Colorado, Florida, Idaho, Maine, Montana, Nevada, New Hampshire, New Mexico, North Dakota, Oregon, Rhode Island, South Dakota, Utah, Vermont, and Wyoming—has only one vote in the Senate to their combined thirty-two. In the House, however, Pennsylvania's strength is not weakened.

According to the debates in the Senate, the Quaker State has faced the dilemma of having either one Senator or three. It was contended that if the Norris resolution was passed, excluding Vare, the governor might appoint another to fill the vacancy. This might be followed by a report of the Committee on Privileges and Elections leading to a declaration that Mr. Wilson, the Democratic candidate, was entitled to the election. The result would be that the Pennsylvanians would have three Senators: Reed, Wilson, and the governor's appointee. This is a contingency which is not likely to arise, as it is not believed the committee will report that Mr. Wilson was elected.

It is now believed, inasmuch as Vare's machine was successful in the recent Philadelphia primaries, that he may resign any claim he has to the seat in order to make clear a vacancy so that he might run again for election to the Senate. Even if he does this and wins, the old stigma of the primaries of 1926 would be against him when he came before the Senate for admission.

Pennsylvania has suffered much from political corruption and machine politics. The friends of wholesome, democratic government have hoped that the time is near at hand when the good citizens of the Quaker State may throw off her political bosses and enjoy the blessings of a government "of the people, by the people, and for the people." With the United States playing her largest rôle in forming the destiny of international relations, which involve the welfare of humanity, this is not a day when any but righteous and sincere men should be in the federal councils of the nation.

WASHINGTON, D. C.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 10, 1929



INDIAN FAMILY

League of Nations After Ten Years

An American Project Grows Strong

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

THE League of Nations is the child of Woodrow Wilson, to whom recognition for this great work is made publicly by a large tablet on the wall surrounding the garden of the League's home in Geneva. Ten years ago it was that the War President proposed to the troubled statesmen of Europe that the nations of the earth join together in a league for the amicable settlement of differences and the prevention of war. At that hour a personal and political feud in Washington official circles prevented the entrance of the United States into the League, although it was an American idea and project. Now ten years have passed, and the League has done a great work which has fully justified its existence. Its constructive and uplifting power has been felt in every part of the world, in deeds that range from the preventing of wars to relieving peoples in slavery and physical distress. In numerous fields of human need it has done a service which no one nation, singly and alone, could have done. On January 10, 1930, will occur the tenth anniversary of the "formal coming into existence" of the League. The acknowledged health and strength of this international association at the age of ten are remarkable in view of the many predictions of its early demise.

One outstanding feature which marked the recent session of the League Assembly was the fact that a definite program for the liquidation of the greatest war of the ages had been agreed upon. The handcaps of the unadjusted debts of the great war had always hung over the League's sessions. When these were out of the way, the League was freed of a decade-long problem, and able to face other problems which were pushing to the fore. The freeing of German soil from occupation by foreign troops was a pressing issue, and the hope is very bright for an early and complete evacuation.

There now looms up before the League the very difficult problem of minority peoples living under foreign governments. These people, outside of Russia, number between 15,000,000 and 20,000,000, and their interests are the concern of 100,000,000 other people of the corresponding racial groups. The United States has found a method of absorbing various racial groups in a more or less satisfactory way, and doubtless the proposal of Aristide Briand, of France, for a United States of Europe would, if ever adopted, help in dealing with the troublesome racial problems of the old world.

The Tenth Assembly of the League of Nations has just closed its sessions, which were pronounced the most constructive of the decade. They reflected a new spirit of hope and strength. The editor of The National Methodist Press was not able to attend this gathering and make use of the seat at the sessions which was accorded this office despite the demands on the part of the press of the world for four times the number of seats available. However, we were fortunate in having as our special correspondent at these sessions Laura Puffer Morgan, associate secretary of the National Council for Prevention of War, who is exceptionally well posted as to the history and activities of the League. The following, just received from Geneva, is her report of the session just closed:

REPORT OF THE TENTH ASSEMBLY

It is a happy coincidence that the Assembly which marked the end of the first decade of the existence of the League of Nations should have been the one in which the greatest advance towards the organization of peace was registered. This was on the lips of all the orators at the various public unofficial gather-

ings that accompanies the official meetings of the League. Everyone spoke of the immense distance traveled between this Assembly and the one which took place in 1919.

Two reasons are generally assigned publicly for the great advance this year, and in particular for the wonderful new spirit which seems to manifest itself. These are the Hague Conference, which finally liquidated the war, and the coming into effect of the Kellogg Pact—and, by the way, it is as the "Kellogg Pact" that it was usually referred to at the Assembly, though Ramsay MacDonald and his foreign minister consistently labelled it "The Pact of Peace." However, there is a third reason for the change that is universally recognized, though it may not be publicly mentioned, and that is the change in the British Government. Two years ago, in the Assembly of 1927, at the time of the famous revolt of the small powers against the temporizing policy of the great powers, particularly France and Great Britain, when the Greek delegate, M. Politis, dramatically closed his speech in the Assembly with the word "wait!" it was common talk in the corridors that what he really meant was "wait until the conservative British Government is changed." What that change would accomplish in Geneva was realized when Ramsay MacDonald made his speech on the second day of the Assembly.

Mr. Hugh Dalton, Undersecretary for Foreign Affairs in the British Government, and one of the British delegation to the Assembly, speaking at a luncheon at the International Club, held under the auspices of the British and American National Councils for Prevention of War, said that his delegation had come to Geneva to give an impetus to the principle of arbitration and, he pointed out, that they had started a landslide on the Optional Clause of the World Court (which deals with the court's jurisdiction respecting treaties and international laws, etc.) by announcing that they were ready to sign it. Not only did the delegates one after another announce from the tribune of the Assembly that their governments were ready to sign, but the Italian delegate, M. Scialoja, went the British one better by announcing that he had already signed it on behalf of his government. This, said Mr. Dalton, bore out the belief of his party that a lead courageously given by one power is sure to be followed by other powers. It is the reason why Mr. MacDonald in his great speech was able to announce that his country was going to take the risks of peace.

AMERICAN PEACE PROMOTERS

The speaker gave the credit for this "wonderful situation" to the Pact of Peace which had come into force through American initiative, and through which it was now possible to fill the gap left in the covenant by cautious statesmen. "We want you to realize," he said, "our appreciation of the spiritual, moral, and legal value of the Pact. Whatever may happen, Woodrow Wilson and Secretary Kellogg have their place secure in history among the greatest leaders."

It is difficult to appreciate the immense change, practically a revolution, which was wrought in the League atmosphere by the speeches of Mr. MacDonald and Mr. Henderson. There were plenty of idealistic speeches before, as one commentator put it, but this was the first taste of "practical idealism"—a new thing on the continent—and it is having its effect. The general debate closed on Wednesday, September 11, and then the Assembly resolved itself into committees which took up the various proposals made. The first committee, which dealt with legal questions, had on its agenda Mr. MacDonald's proposal

for bringing the covenant of the League into harmony with the Kellogg Pact so as to put into legal terms the fact that war is no longer allowed as a possible solution of international disputes. Another committee, under the chairmanship of Dr. Eduard Benes, Minister of Foreign Affairs of Czecho-Slovakia, discussed the treaty designed to render financial assistance to an attacked state, to which Mr. Henderson gave the approval of the British Government.

A subject which is of special interest to the United States is that of the changes in the statute of the World Court and the proposed new protocol for the adherence of the United States under the Root Plan. These questions were considered by a diplomatic conference on the Court which sat simultaneously with the Assembly, composed of one delegate from each power which is a Court member. The Assembly accepted the new Protocol of Adhesion of the United States, which was prepared by the committee of jurists on which Mr. Root sat last March. Forty-nine nations signed this protocol by which the United States may become a party to the World Court upon the conditions drafted by an American. Throughout all the discussion, both in the diplomatic conference and in the first committee, which passed it on to the Assembly, only the friendliest references to the United States were made. It was explained by Sir Cecil Hurst that the delay in United States adherence to the Court had been occasioned by misunderstandings, and that while his name was associated with the protocol as official "rapporteur," in reality the whole thing had been carefully gone over and revised by Mr. Root, and was really the work of his hand. The utmost possible expedition was used in putting this protocol into official form. It took precedence over all other questions. The method of dealing with advisory opinions has been put into the amended statute so as to remove as far as possible the objections that have been made in the United States, especially to make clear that opinions will be rendered publicly, and only after both sides have been heard.

This decision on the part of the League members now puts the responsibility for action upon the United States Senate. The whole plan of adhesion has been changed for the United States, according to the ideas of the ablest international legal talent of America. In fact, the nations of the world have agreed to collaborate with the United States upon a basis which is in accord with the ideals of Anglo-Saxon Americanism. If the irreconcilables of the Senate, who so often delight in blocking any move toward international brotherhood, do not rally sufficient strength to block the great world currents initiated and advanced by Wilson, Kellogg, Hughes, Coolidge, and Hoover, the dawn will soon break into a new day of world-wide co-operation.

(Concluded on page 807)

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Making Missions Effective

OPPORTUNELY our church has set apart the present period in her calendar as a most fitting time for a fresh challenge of our loyalties to the cause of missions. To some this may be regarded as a call of desperation. For there are not a few folks, even students of religious problems, who are inclined to the opinion that missions have had their day; that the old situations demanding daring missionary endeavor and great missionary heroes and heroines have so changed as to render unnecessary now our extensive missionary enterprise around the world.

Such an opinion is, of course, based on shortsightedness or a lack of willingness on part of some to assume the responsibility of devotion and sacrifices required for missionary service. The concept of missions has not been, nor ever will be, outgrown until the ideals and objectives of the missionary adventure shall have been realized in the world. In fact, missions is just coming into its own in the rich and meaningful significance of the term. And when this rare, Biblical connotation is understood more accurately by society, there will be a more sympathetic and soulful response to the church's missionary appeal.

Civilization and missions are not synonymous terms. There are so many conflicting definitions of civilization and so many types of civilization as to make it difficult to determine the constant and ultimate value in any given type of civilization. For instance, our modern world discloses both an Eastern and a Western type, very dissimilar and, at many points, contradictory in their processes and their idealism. Likewise it is difficult to dogmatize as to the superiority of the one type over the other. The Eastern is the older and the more persistent; the Western is the more aggressive and self-assertive.

Herein has developed the obstacle and opposition which manifests itself to missions in the modern world. Instead of restricting its activity to realizing among our world neighbors the true spirit of missions, the Western church has, perhaps unintentionally, been endeavoring to transplant to and among them our Western civilization. So painfully patent on its face is the difference between this civilization and real religion that natives of the Eastern countries have balked at the enterprise as conducted in the past, and have forced the church in the West to a new appraisal of its missionary enterprise, in spirit and objective. Not only is the East checking up on the West's former missionary enterprise, out of an earnest desire to find out what is the real mind of Jesus, but the East is rather self-conscious and resentful of the West coming with its civilization in the guise of Christian missions.

A suggestive approach to the real value of missions, and an accurate meaning of the term, can be had by contrasting missions with militarism. For missions seeks to correct all of the implications of militarism. This latter sees the world divided into hostile and armed camps, man against man, the one undertaking by force to superim-

pose his will upon the other, subordinating and subjecting one to the other in a scheme of class and caste distinctions. Christian missions sees the world of humanity as a solid human unit, and it is of the genius and spirit of Christian missions as instituted by Jesus Christ to inject the spirit of Christian brotherhood into each and every group of society—not to fuse diverse groups into a sameness in nonessentials, but to infuse in all men the spirit of Jesus Christ; to make regnant, in all relationships, the motive and spiritual principles exhibited by Jesus Christ in His character and teachings.

Brotherhood, then, is the ultimate objective of the missionary enterprise of the Christian church; brotherhood among all men. Any other meaning read into missions or put into its program or evidenced in its activities forfeits for missions its value of appeal to those for whose sakes the enterprise may be maintained and directed. Thus about the only equipment needed by the missionary enterprise of the Western church to-day is the bare, frank spirit of brotherhood. To go to others with our thumbworn verbal creeds is not merely to be defeated, but to be scoffed at by those whom we would "save." For the East, our Western creeds seem to have lost their validity, well-nigh. Even our political and industrial creeds seem not to have met with jubilant or wholesale reception by the peoples of the East, Near or Far. And our "religious creed" seems even more in disrepute among these scrutinizing "foreign" folks who insist on Christ rather than creed.

Missions, then, to be meaningful and to carry any appeal, must henceforth herald brotherhood. Which means that the church must recover the long-lost sense of the term and go forth to, and among, the peoples of the world to make them brothers indeed, extending to all the fellowship of Christian brotherhood rather than the spirit of separateness, isolation, and segregation. Better that the church now junk the total missionary enterprise and toss the concept of missions into the limbo of forgotten ecclesiastical formulas and symbols than attempt to go out now to the peoples of the world in any other spirit than that of Christian fraternity and recognition, as well as promulgation, of the supreme worth of every personality.

Revamped and thus adapting itself to this demand of modern-day thinking, the missionary enterprise has its finest opportunity in the history of the church to begin a new epoch in human life. We stand now on the very verge of possibility of a new and fateful day in the history of missions. Not more machinery, nor money, but the new spirit of brotherhood possessed by the missionary enterprise would make it the most welcomed and irresistible enterprise in modern human relationships. The world is longing for the spirit of brotherhood, of which in recent years it has become so desperately impoverished by human selfishness. If missions can supply this want, the going of modern disciples to "preach the gospel and

(Concluded on page 803)

The Contributing Editor's Page

Your Cause and My Cause

THE most urgent need of the moment is that the individual Christian should realize his personal responsibility for the forward movement of the cause of Christ throughout the world.

It is the easiest thing imaginable to speak and write in general terms about the missionary enterprise of the Church, and to marshal arguments in its support which at least in logic are unanswerable. It is no more difficult to fill paragraphs and columns with the most cogent reasons drawn from the Scriptures and from the history and experience of the Church, establishing the fact that Christians have no option but to go into all the world and preach the gospel to every creature. But, after all, what does this accomplish? Absolutely nothing, unless it awakens a new sense of devotion and chivalry in the mind and heart of the individual Christian.

IN recent years we have had no end of sermons, editorials and other writings setting forth the unique value of the gospel message to the modern age. Some of the most notable councils and conferences in the long history of the Church have addressed multitudes of believers in findings and recommendations the importance of which every Christian readily admits.

But results in kindled interest and self-giving loyalty on the part of the rank and file of Christian people have not followed.

Multitudes have gone forth from educational, inspirational meetings to do nothing about it. They have been swayed by eloquent speakers, and have acknowledged the gripping power of their appeals. But it has all ended just there.

Why? Because the sense of individual responsibility for the spread of the gospel throughout the world was dull and inactive; and nothing else counts for very much when this is the case.

NOW of course general and somewhat exaggerated terms overlook many important considerations.

The missionary enterprise has all the time been making great and permanent progress in the homeland and in many other countries. Noble men and women have gone forth into fields white for the harvest. Many others would have gone if the way had been open. Heralds of the cross of deepest consecration and most splendidly trained ability have gone out into difficult places, here and abroad. In all the years of the past the kingdom of Christ has had no finer representatives, no worthier servants. There has also been much noble-minded loyalty and generous giving on the part of many at home. On the one hand we have seen some of the most sacrificial service ever given to the cause of Christ in the world, but on the other the most amazing callousness and disheartening indifference.

The one fact that stands out most vividly is that the individual Christian has not keenly felt the pressure of personal responsibility for the missionary enterprise. There has been nothing on the inside impelling and inspiring him to take his full share of that responsibility.

MISSIONARY SUNDAY—and it is a fine thing to have that designation restored to general use—comes with a ringing appeal to every member of the

Church, every friend of the cause of Christ throughout the whole world, to face the facts and do something about them. The Methodist emphasis is quite secondary. It is of meaning to us because our channel of opportunity runs through that particular branch of the Church of the Living God. But the wider, deeper, longer aspect of the missionary enterprise must fill our field of vision. The individual Christian must look out over the whole world for which Christ died, and must then see himself as the one indispensable factor in speeding the gospel of Jesus on its saving mission to men and nations.

How is this sense of personal responsibility to be awakened and charged with power for action?

Some things are plain. The individual Christian must realize that the whole missionary enterprise of the Church of Jesus Christ is not an official affair which a few men and women in places of special service have organized and promoted, and which they are trying to speed up after the manner of a modern sales campaign. With the growth of Boards and the invention of new church machinery it is almost impossible that the individual should retain his sense of importance to the whole Christian movement. But he must see that it all comes back to him to determine whether the Christian cause is to go forward, whether or not the loud call of human need is to be answered with Jesus Christ, who is himself the Gospel of God.

Let each person on Missionary Sunday turn his attention away from anything and everything of an official character, let him forget all about Boards, quotas and conference reports. Let him take his stand upon some mount of vision from which he can see the poignant need of the world today. Let him consider, without any attempt to gloss over what he discovers, his own response to the challenge of the hour. Let him honestly face the question whether he is doing what a Christian is obligated to do to advance the high spiritual interests which have been committed to his care.

THE cause of Christ is a ringing present-day challenge. It summons us to take up a task we dare not evade. No one can read the story of personal heroism and sacrifice as it appears in the pages of this issue without realizing afresh that there are among us noble men and women who are taking with utmost seriousness the command of Christ to carry his saving love to all the world. What the rest of us need is to feel half as much personal responsibility as they feel in giving their entire life and service, to move us to bring our offerings of prayer, praise, and substance to the help of the most Christlike mission known to men.

Your cause and my cause depends upon your loyalty and my loyalty. It remains for us to decide whether Missionary Sunday shall be a day of new inspiration and cheer to our faithful representatives in the world-field as they carry the cross of Christ to its place of redemptive power in modern society. It remains for us to decide whether the entire Church shall deepen and broaden the spirit of devotion to humanity in the way made clear to us by the declared purpose of our Lord.

"We believe in a Christlike world. We know nothing better; we can be content with nothing less. We desire a world in which Christ will not be crucified, but where his spirit shall reign."

D. D.

“Recurring Work”

By John R. Edwards and Ralph E. Diffendorfer

Corresponding Secretaries, Board of Foreign Missions

RECURRING Work” is a phrase used throughout the missionary world to indicate items of expense that reappear from year to year.

Every local church has a “recurring work” budget: each year the pastor’s salary must be paid, the building must be heated and lighted, the janitor service must be provided for, supplies must be ordered—they “recur” quarterly in the Sunday school.

We would like every Methodist in the United States to see clearly that the work of the church overseas is financed in the same way as is the work of a local church.

For instance, the first charges against the income of the Board of Foreign Missions are the salaries, rent allowance, medical and itinerating, and other expenses of its 886 missionaries. These men and women at the ends of the earth must have their salaries monthly. They have nowhere else to look than to the Board of Foreign Missions for their support. Salaries must be provided month in and month out while they are on the field—a “recurring item” like the pastor’s salary in the local church.

Let every Methodist think of this when he neglects his World Service offering, or postpones it until the end of the Conference year, or to the inevitable October.

Alongside of this are the salaries, or part of the salaries, of 5,900 pastors—nationals—Chinese, Koreans, Filipinos, Malaysians, Indians, Africans, South Americans, Mexicans, etc.—who are in missionary charges where the local membership is not sufficiently large or sufficiently wealthy to support them. This item of the Board of Foreign Missions may properly be called “maintenance” or “home missions,” and recurs month by month.

Let every Methodist think of these 5,900 pioneering national Christian pastors when he fails in his World Service giving or postpones it to the end of the year.

Another “recurring work” item is the running expenses of our institutions, our schools, our hospitals, our homes on the foreign field.

It costs money to operate Aoyama Gakuin, Chinzei Gakuin in Japan, Lucknow Christian College, Colegio Americano in Buenos Aires, Puebla Institute in Mexico, Anglo-Chinese College at Foochow, the College of West Africa, Algiers Boys’ Home, the Boys’ School at Medan, and a hundred or more other schools. It costs money to keep these institutions going, just as it does to maintain a Wesleyan, a Northwestern, a Syracuse, a Southern California, a Willamette, and many other church schools in the United States. There is, however, this difference: much of the funds of schools in America comes from endowments built up through the years, while practically none of these institutions on the foreign field has any endowment. Their “endowment” is the good will and the “recurring” support from the Methodist Episcopal Church in America. Neither are the youth of Asia and Africa and Latin-America able to pay adequate fees for instruction.

The story is the same concerning “recurring work” costs for the theological training schools and the technical and professional schools, and for the hospitals and the nurses’ training schools.

Let every Methodist think of his church’s 2,800 schools and 140,000 pupils overseas when he fails in his World Service giving.

There is a certain amount of “church extension” in every foreign mission field that is a recurring item: rents for property not owned, taxes, upkeep, repairs, subsidies for new churches to encourage congregations to build and maintain suitable houses of worship, and emergency grants due to fire, flood, cyclone, etc. Emergency grants to care for the health of missionaries are monthly considerations in the office of the Board of Foreign Missions.

In none of the above factors is there taken any account of what is called “nonrecurring” items, such as new buildings and equipment for churches, schools, and hospitals—the same items that recur here in America in every Annual Conference. It will interest you to learn how many millions of dollars in new church and institutional buildings your own Annual Conference has spent in the past ten years.

Here, however, there is another interesting fact: due to the obligations of maintaining the recurring items referred to above on a reduced income in recent years, these items for permanent property and equipment generally known as “nonrecurring” have practically disappeared from the budget of our foreign missions! And that while here in America they have amounted to millions and millions of dollars!

The appeal of the corresponding secretaries on behalf of the work of the church throughout the world for Missionary Sunday in October, therefore, is that every component local church of the denomination shall come to realize that foreign missions are a natural, normal, and necessary part of the work of the church, and should be supported regularly and systematically like any other piece of our work. Only on this basis can the work go forward and prosper. In the very nature of the case it cannot be built up by occasional offerings or by spurts and drives.

The “recurring work” funds of which we have been speaking are extended for the church, and not for the board. The Board of Foreign Missions is not an independent institution. The board is the agent of the church, created by the church to do a piece of work for the church. It is the church in action overseas. For every dollar that the church gives for foreign missions, the board actually appropriates ninety-three cents for the activities overseas mentioned above, seven cents remaining in America for education, cultivation, and administration by the board.

A study of Catholic papers and literature reveals that this church sees that in this day, when the world is faltering and halting and chaotic and tending to secularism and atheism, it must be on the offensive—that retreat now means defeat.

Something of this aggressive missionary spirit must come into the Protestant churches.

Indeed, Protestantism may be saved by giving itself in evangelistic and missionary passion and effort to others!



Methodist Schools Overseas Number 2,832; Teachers,
7,448; Pupils, 140,000



Women Raise Africa's Food. They Need Modern Farm
Methods



Dr. E. C. Perkins, of China, Holds a Clinic
Out-of-doors, so Great Is the Throng



The Missionary Still Itinerates to the
World's Most Inaccessible Places



Happy Lads? Your World Service Gift
Gives Them School, Chapel, and Clinic



Colegio Americano Students Crowd the School
in Buenos Aires, Argentina

GLIMPSES of FOREIGN LANDS

The Missionary Pioneers Even To-day

A Young Doctor Establishes Dispensary, Church, School and Industrial and Agricultural Work at Ganta, Liberia

AS A PIONEER station, free from local precedents and traditions, we have been able to follow the newer methods and trends of missionary work. This has been an asset, but it has also been a danger, in that mistakes are possible that would not be made in long-established organizations. It has been our aim to grow normally from small beginnings—progressing with all possible understanding of the natives and their social organizations—preserving unshaken those things that are good. We want to laugh *with* the natives, not *at* them.”

This paragraph comes from a young Methodist missionary doctor who, with his wife, opened a new missionary center at Ganta, near the French border in interior Liberia, three years ago. Within that time this young missionary couple, George W. Harley, M.D., and Mrs. Harley, have organized an unusually successful medical work, a school, a church, industrial training, and agricultural training—all in virgin missionary territory.

“We spend a large part of our time helping the people in four essentials of life: health, agriculture, education, and religion,” says Dr. Harley. “By insisting that they practice what they learn, we work toward the ideal day when they can do all for themselves. In other words, we have begun in the middle, by doing much for them, while on the one hand we study their language and customs, and on the other hand we teach them as fast as they can learn. This necessitates an open mind and some flexibility of policy, for as we learn to understand their lives we sometimes have to readjust our ideas and change our methods of teaching.

The Dispensary Grows

“The dispensary practice shows rapid growth, characteristic of medical work in Africa. More than 2,500 patients were admitted in 1928, and these received 7,900 treatments. They paid in cash, \$700.32. This is an average of less than ten cents per treatment, but it has been enough to pay for all medicines and supplies used, and for all overhead expenses except cost of buildings.

“The first year at Ganta (1926) we lived in the government compound, and patients were very reluctant to come there. There were only about 900 treatments that year. The second year we built a dispensary of native construction on the mission site, and gave about 5,000 treatments. The year just closed is our third, and brings the total treatments nearly to 14,000. The average number of treatments per patient has been less than four.

“I have traveled about 700 miles on professional visits to other towns. These trips were usually made to attend a government official or a member of his family. This part of the work is very important and is highly appreciated. The regular patients pay a shilling apiece before their names are entered in the record book. Those receiving special treatment as private patients pay the actual cost of medicines and other material used.

“A leper colony has been started. One comfortable house and nine native huts have been built and are occupied by lepers receiving regular treatment.

“Our building program looks toward groups of small

buildings rather than a few large ones. A new dispensary will be the first permanent building. Fully a year ago the temporary dispensary had been damaged so badly by ‘white ants’ that we began to saw lumber for a new building. Material is now on hand and paid for, including corrugated iron for the roof. Foundations are already laid, and we plan to be in the new quarters before the next rains. The first hospital ward unit is ready for use.

“The patients that come long distances sometimes find accommodations in near-by towns difficult to obtain. Several huts have been built near the dispensary for them. It is planned to clear a new site and put up shelters for these transients. Most of them have yaws, and need three or four weeks’ treatment. Such a yaws colony will give them better accommodations, and lessen the danger of infection in the near-by towns.

“The industrial department of the school also needs new buildings. A fireproof blacksmith shop is planned with walls of sun-dried brick, roof of corrugated iron, and floor of rammed earth treated with creosote to keep out the termites. A concrete floor could later be laid over the rammed earth floor. A carpenter shed with fireproof storeroom will also be needed. A class in carpentering was held every day for the school boys. Furniture and implements were made for use on the mission. Work for outsiders was kept to a minimum for want of an assistant, but it had included repairs of guns, locks, phonograph, folding beds, and sewing machine, and the construction of tables, beds, boxes, coffins, doors, and windows.

School and Church

“The Rev. H. T. Miller had full charge of the educational and religious work. He opened school in 1928, and for seven months he taught from six to twelve boys. Seven of these boys lived on the mission. A group of six small dormitories had been previously built, each to accommodate four or five boys. Another house was provided for an older boy acting as monitor. A light, frame schoolhouse, 16x28 feet, with clay-plastered walls and clay floor, has been found very practical. It is planned to build two more such units as needed. A dam was built across a small stream, forming a pond, where the boys swim, wash clothes, and paddle a canoe. It has been stocked with fish.

“Agricultural work has been limited to the personal gardens of the missionaries and school boys. Through friends in Liberia and through the United States Department of Agriculture we have been able to introduce cowpeas, pigeon peas, lettuce, radishes, mustard, kale, collards, cabbages, cucumbers, yams, pumpkins, sweet peppers. The following fruit trees have been planted, and though not yet bearing fruit, seem likely to be successful: breadfruit, guavas, butterpears, mangoes, ambrella, sour-sop, sweet-sop, orange, date palm, coconut, coffee, cocoa, carissa, pawpaw, and jujube. It is hoped that a supply of fruits and vegetables may enable missionaries to live here more economically and healthfully, and that eventually their culture may become general, and the native dietary become more varied.”

The Bilingual Mission

By the Rev. W. I. Shattuck
Superintendent



The Bilingual Mission is one of a group of missions under the direction and support of the Board of Home Missions and Church Extension. These missions within the United States include the Pacific Japanese Mission, the Pacific Chinese Mission, the Latin-American Mission, the Southwest Spanish Mission, the Utah Mission, and the Norwegian-Danish Mission. With the exception of the Utah Mission, all of these missions are dealing with foreign-language groups. They do not include the work of the foreign-language Conferences, such as the German and Scandinavian.

THERE are now 112 organized churches, missions, and departments in the Bilingual Mission. These are distributed racially as follows: fifty-six Italian, eleven Bohemian, nine Church of All Nations, six Spanish-speaking, four Portuguese, three each of Finnish, French, and Slovak, two each of Polish, Chinese, Korean, Russian, and Lithuanian, and one each of Armenian, Japanese, Hungarian, Syrian, Welsh, and German.

The work of this Mission extends over fourteen areas, thirty-one Conferences, and sixty-two districts.

The pastors of this Mission are a group of able and well-qualified men; several have degrees of high learning, a number are college and seminary graduates, and nearly all have had full or part college work. These men have made astonishing progress in their knowledge and use of English. Fifty-four are using English in part in their services and work.

How? Where? Why? When? Who? What? Hundreds and hundreds of times daily these questions are being asked by bewildered immigrant people. The foreign-language pastors constitute a great bureau of information.

Following are some experiences that have come to my attention:

"Come, quick, my boy fall, hurt head." The pastor commandeered an auto and took the boy to the hospital.

"My boy very sick, you baptize." The pastor went to the home at midnight, laid his hand on the hot little head. "I baptize thee in the name of the Father, the Son, and the Holy Spirit."

The Italians of a certain community were being asked exorbitant fees for the deeds of the homes they were buying. The pastor advertised for an honest lawyer. He had a number of applications. The extortion ceased.

In one city a great hospital stands on the edge of the foreign-language colony. For several years the people, because of ignorance and superstition, shunned the waiting ministry of this institution. The pastor conducted tours of understanding through the hospital, and to-day hundreds of these immigrants are treated yearly.

Out in the beet fields of Colorado the foreign-language pastor is judge, doctor, real estate agent, lawyer, teacher, friend, pastor, and "Father."

Another day I found a pastor in a crowded court room. The prisoner was an immigrant charged with a serious crime. Judge, jury, and lawyers were dependent upon the pastor interpreter. Surely our foreign-language preachers come very close to human needs.

Wayside Notes of a Home Missionary



AT TRENARY, a farming community in the center of the Upper Peninsula," writes the Rev. Alvin Doten, home missionary sky-pilot of northern Michigan, "we have, in the last twenty months, taken nineteen into probationary membership and twenty-seven into full connection. Here we have a good Finnish community which thus far is untouched because

of our need of a man to speak both Finnish and English.

"Sunday school reorganized at Trout Lake. This little town is situated at the crossing of the Duluth South Shore and Atlantic with the Soo Line Railroad, and is strictly a railroad town. Here the Sunday school has been reorganized, and is led by the school superintendent, with a splendid following of thirty-five to forty. At the last service I held in this little church it was necessary to bring some of the children on the platform. Without any advance information, I found myself with eight baptisms at this service.

"At Hulbert, a little northern Michigan mill town, we organized a class with but a membership of eight, but there is an optimistic outlook here so long as the little novelty wooden work mill remains. This is on the edge of the big Tahquamenon swamp, and deer come into the very edge of town, sometimes wandering among the houses.

"At Eckerman, about thirty miles west of Sault Ste. Marie, Mich., we have organized a class of twenty. Eckerman is a typical mill town with a tremendous need for the story of Jesus. The response to the gospel in this hardest of fields makes one feel that the work of the last twenty months has been a great investment.

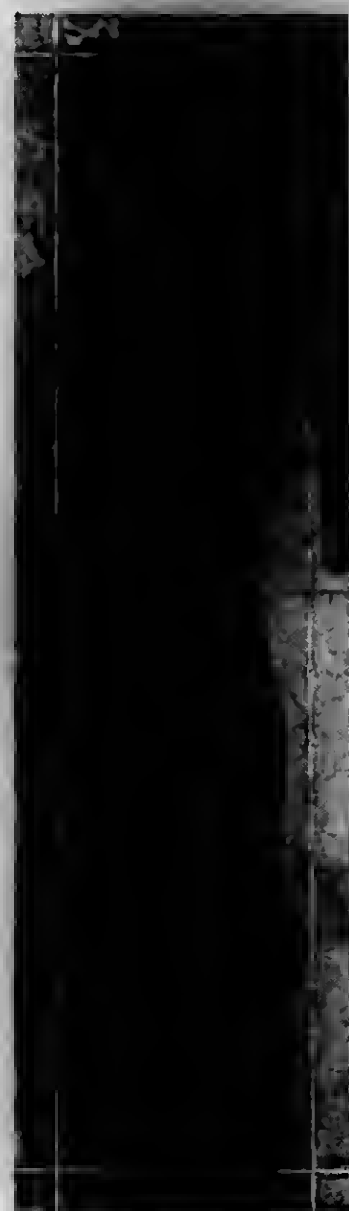
"Grand Marais is one of the most interesting points that we serve. It is twenty-six miles from the railroad, yet we missed but one service last winter. We have purchased the Presbyterian Church, a much better property than ours, have moved our furniture, and, by the help of some splendid consecrated teachers, have organized a home hour for the young people. This is carried on much like the work of a church in a normal town. Thus we have a Sunday evening service and social hour for about forty young people in this church, which has but two preaching services a month, and those on Tuesday nights.

"We have spent much time this year in repair and reconstruction work; but this would be a story in itself. Only one who covered the field could ever measure this part of the work. At Kenton we have a church slipping off the foundation. The people are few, and we found it necessary to hire a boy and go with him into the woods and cut cedar that we might have material on hand for the carpenters whom we soon expect to begin work on the new foundation.

"Some of these decadent lumber towns are pathetic. People try to work out a living on a new farm or move back into the once cut-over timber to eke out a mere liv-

ing as woodchoppers. The neglected children become a staggering challenge."

It's Fun to Be a District Superintendent in a Home Missionary Field



AD. S. down here does not drift toward heaven on palatial airships," writes a Tennessee superintendent. "I was dated," he continues, "to hold a Quarterly Conference at Long Branch, on the Buffalo Valley charge. I took Rev. Harness, the pastor, in my car, and started out through the mud. We drove thirteen miles and could go no further on account of a muddy hill. We left our car and walked to the bank of Cainey Fork River. We found no boat or canoe. We shouted for a boat and were finally told to go further up the river. We had no road. Had to walk through muddy cornfields, climb back on the hill, and descend over a rocky cliff and wade through mud to the river bank where we were carried across in a canoe. Then we had to walk nearly two miles to the church. We looked very much besmeared by the time we reached the church; but

we had a Thanksgiving service and the business session of the first Quarterly Conference, fixing the pastor's salary at \$350 and the D. S.'s claim at \$42.50 for the whole circuit. They had paid the pastor this quarter, \$13. They paid the D. S. \$1. When we had finished the day and returned to the car it was time to turn on the lights to see where to drive. We visited two old widows, enjoyed a good dinner (no turkey), and called at another home where there was a sick baby. We held a prayer service in one home. After all, we felt that we had had a good day! It takes a lot of the grace of God for an ambitious man to stay in the ministry in this Conference. However, we are still working, hoping, praying, and wishing for a better day."

Eleven Miles from Church



HOLDING a Sunday school and a service of worship eleven miles from any church building, with a sandy beach for pews, a mountain cliff for background, and the breakers of the sea for scenery, is an experience recently described by Superintendent L. L. Loofbourow, of the Redwood-Shasta District, in California. Nor were the attendants at this service excursionists who had gone out to the beach for a lark from some religiously well-served community. Instead, the group was made up of marginal people long forgotten by the church. Dr. Loofbourow is a tireless worker, and he is

giving of himself unstintingly that the neglected people on his district, which include most of the nationalities under the sun, beginning with the American Indian, may have the Christian gospel preached unto them and enjoy the

benefits of Christian nurture for their boys and girls. In spite of all that has been done, Dr. Loofbourow estimates that there are more than 60,000 persons on the district still geographically beyond the reach of any church.

Home Missions and October 31st

THE home missionary year just drawing to a close has been a very successful one. Many encouraging reports have been received from all parts of the field, including every State in the United States and outlying territories, from Porto Rico to Hawaii. The loyal support given by the churches of Methodism enabled the board to maintain its program undiminished throughout the year. It did not enable us to enter new fields, and the board has been obliged to face situations of unmet spiritual and religious neglect and turn away from urgent pleas for help, but at least a "cut" in the going program was avoided.

We are told that the word "crisis" is out of date and overworked; but there seems to be no other term to describe the present situation. Any decrease in the home missionary share of World Service receipts, up to and including October 31, 1929, will mean an actual cut in home missionary work for the year ahead. Such a cut would mean an increase in the army of men and women, boys and girls in America now growing up without Sunday schools, churches, or other organized religious ministration; and it would also mean the weakening of going projects both in congested city centers, in sparsely settled rural places, and in special fields of urgent need, such as Porto Rico and the foreign-language missions, to the discouragement of workers and the demoralization of effective Christian programs.

There is nothing imaginary about this situation; on the contrary, it is very real; 4,228 Methodist home missionaries, superintendents, pastors, special workers, men and women are dependent for their support in whole or in part upon our home missionary appropriations. Among the most consecrated and efficient of them are college graduates, thoroughly equipped and experienced, the genuineness of whose motives cannot be doubted. This vast army of workers already serving for amazingly small financial returns would be definitely affected, should there be a decrease in World Service receipts for the year. Our church building program has already been reduced practically to the vanishing point as compared with the need so that a cut must fall upon the workers. The seriousness of the situation is further emphasized by the fact that up to August of this year the board has received \$220,000

less from World Service funds than it had received at the same date last year.

The glorious thing for which we should work is not only the equalling of last year, but an actual increase in home missionary funds, so that the church may be able to enter and care for more adequately the many fields of dire need.

Recent surveys, made through the public schools, in sections of Michigan, Minnesota, New York, California, and elsewhere, have revealed an amazing number of boys

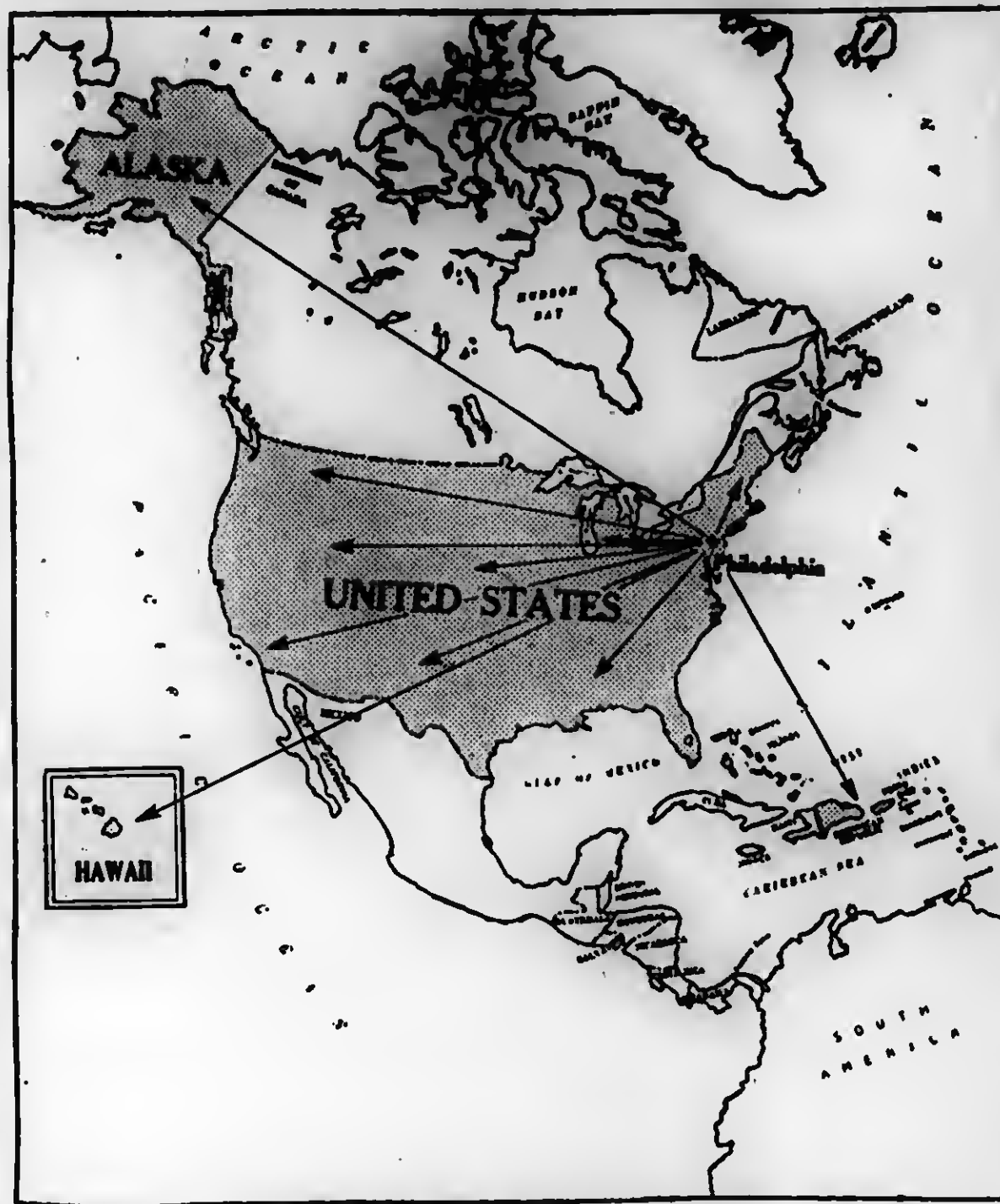
and girls enrolled in public schools who do not have, and have never had, any contact with church and Sunday school. The program of the board provides for the meeting of such situations through the employment of specially trained workers, who can specialize in the work of religious nurture through Sunday schools, week-day classes in religion, and daily vacation church schools. Thousands of boys and girls are now being reached by such workers, in some cases a single worker bringing the first formal religious training which they have ever had to hundreds of youth.

In New England and other sections of the East, rural communities, once maintaining churches, are being populated by immigrant stock, and the church

must depend upon missionary support during the transitional period or die!

The Board of Home Missions and Church Extension is now appropriating each year for actual home missionary work in the field assigned to it, an amount equal to approximately 100 per cent of every World Service dollar which the board receives. No Christian would vote to have this work diminished were he acquainted with the fine way in which the board's representatives are meeting human needs and laboring to extend the Kingdom for which Jesus lived and died; yet by his support or by his indifference every member of a Methodist Church will vote upon this matter before October 31, and every vote will help to determine the outcome.

One year ago the situation looked desperate for the Methodist missionary cause, but the church responded in a remarkable way so that tragedy was averted. Such a response before October 31 would bring us to the end of the year in triumph.



THE HOME MISSION FIELD

Changing Life in the Congo

By John M. Springer

Belgian Congo, Africa

THE Ethiopian may not change his skin, but he is surely and swiftly changing his habits of life and thought in the face of the tremendous industrial development of the continent.

At present the contrasts between the new and the old are to be seen on every hand, but with astonishing rapidity the old is giving way to the new. The aeroplane that drones its way, carrying the mail and passengers from Boma to Elisabethville, doing in three days what took three months to do when we first reached the newly established town of Elisabethville in 1911, passes over cannibal villages where the natives still indulge in their ghastly orgies. But it also passes over thousands of miles of railway and telegraph lines, motor roads, many large commercial plants, and at last over the thousands of neatly built cottages housing the native employees of the Union Miniere on the mineral belt.

Mud Huts Are Doomed. But the mud hut of the villages is doomed; cannibalism also is doomed; slowly, all too slowly, the little church school is becoming the community center of the village life, and the children of ten years ago, whose chief recreation consisted in catching rats and small birds, are now beginning to read books and to write letters.

However, the church and school are far behind the industrial advance. The narrow trails whereon one trudged mile after weary mile are giving way to broad motor roads over which speeding cars and huge lorries on their errands of recruiting, of government business, and of commercial transportation, are frequent, with only an occasional missionary car. The crude and none too safe canoes of a decade ago, wherein we had to be paddled over the big rivers, are now replaced with pontoons which can take five-ton camions.

How Towns Grow. An example of the rapidity of change in Africa can be gathered from developments in the Katanga Province. In July, 1910, there was no town in the Katanga, and when we trekked into the present site of Elisabethville in August of that year, they were just cutting down the virgin forests and making streets and marking out building sites. Three months later the railroad line reached there, and a swarm of prospectors and adventurers flooded the place. To-day there is a white population of some 3,500 men, women, and children, and of tens of thousands of natives, most of whom are working at the smelting plants.

Pandi-Likasi has grown even more rapidly. In 1915 a gang of natives were set at work clearing the ground for a three-mile branch of the railroad, and a few crude shacks housed a handful of white people. To-day the town has outgrown Elisabethville. There are fine wide streets, beautiful houses for the white population, large, new, two-story buildings being erected, and there are native cities, called compounds, with neat, cozy little cottages, built and controlled by the Union Miniere, in which live some 13,000 native workmen, many of whom have their wives and children with them.

Changed Status of Women. In his native village, the African for the most part lets his wife do ninety per cent of the field work. Hundreds of times we have entered villages and found all the women in the fields, while the men sat around sewing and chatting, or were out fishing or hunting.

Here, on the mines, the food is served out to the men, and to the women and children, too. In fact, the native women do not have enough work here to keep them out of mischief. No one who knows can question the adverse effect on these women in being brought from a life of hard physical labor and placed suddenly in the midst of a glittering city with so little to do. Be it said to the credit of the government and the Union Miniere that they are trying to give the women small gardens wherein they may work and not only carry on their accustomed labor, but add green vegetables to the diet of meat, peanuts, beans, and meal rationed out to them.

As far as physical well-being goes, these natives are better off in many respects than ever before in their lives. A woman with child is given special care and special food for months, and is under the supervision of a doctor. All the natives are compelled to observe rules of bathing and sanitation such as they never dreamed of in their kraal lives.

Dangers of the Work. But the mortality is high, nevertheless, owing to the fact that these men have never been used to hard labor and regular shifts, and to caring for themselves under circumstances they are now under. Neither can they see the reasons for the precautions they are instructed to take.

Most of them are from lower altitudes, and feel the cold in these higher regions, for the mineral belt averages about 4,500 feet above sea level. The conditions of work on the night shifts, especially in the cold, draughty, dripping concentrator, are apt to cause fever and pneumonia. Only one mine has underground work, and there especial caution is observed. Coming off shift, the natives are marched straight to the shower baths, made to put on clean, dry clothes, and given hot soup before they are allowed to go to their quarters.

But in all fairness it should be remembered that on the other hand the miserable conditions under which they live in their own villages have made them easy victims of the scourges which sweep over the country from time to time—smallpox, malignant malaria, dysentery, and sleeping sickness. The last is again raging badly at the present time.

Some Thrive on Concessions. However, there is a much larger number and a growing percentage of natives who thrive and become settled on the mineral belt and the other large concessions. These become used to wearing European clothes instead of greasy, vermin-filled goat and sheep skins or grass cloth. They get used to a varied diet of mush, meat, vegetables, bread, sugar, and even tea and coffee, instead of the starchy mush, called ishima, made from the cassava root, and usually eaten with a few cooked pumpkin leaves, rotten fish, rats,

or a dish of juicy caterpillar. Sometimes the village natives lunch on parched corn or peanuts, and there are periodical beer drinks, accompanied with orgies of carousing.

The women folk here on the mines use enamel or aluminum ware for cooking instead of the heavy earthen jars of the villages. They eat off plates, and buy knives, forks, spoons, cups, and saucers, and eat at tables. Most of the Christian families sit together around the table and ask a blessing before eating. In the kraals, the men and boys eat first, and the women and girls later.

Schooling is compulsory for the children in the Union Miniere and a few other compounds, though unfortunately the majority are practically forced to attend Roman Catholic schools, where the learning of the liturgy largely takes the place of the three R's.

But there are thousands of natives who are absorbed in offices, in housework, in building operations, which are being speeded up at a tremendous rate, and in stores and all sorts of different employments with little or no care taken of their health, diet, housing, manners, or morals. Many after years of service for white men are now getting plots of land and raising vegetables and fowls for their living. Of those employed as clerks, not a few are becoming stenographers and typists, and there is a growing number who are taking on what have been known as white men's jobs. This class live and dress like white

men, and (alas!) too many of them adopt all of the white men's vices along with his job and clothes.

It is impossible to prophesy what the future will mean to the Congo and its natives. The most courageous man would hesitate to forecast what the condition of affairs will be twenty years hence. But the wayfaring man, though the biggest kind of a fool, cannot fail to see the obvious changes coming with startling rapidity.

Vice Inoculation. And those who realize that history repeats itself, shudder with the thought of these raw heathen suddenly transplanted and thrust into a complex, pioneer boom of modern so-called civilization without the help of having Christian principles and morals introduced as well. They get inoculated for typhoid, for dysentery, for pneumonia, and other diseases, but they also get inoculated with the vices of these gayly lighted towns.

One can only add that in spite of all the handicaps, there are a few thousands who have become Christian men and women, and who are decent and God-fearing. Also that the churches are making strides toward being self-propagating, self-sustaining, and self-supporting. If sometimes the missionary feels downhearted because of the meager support from the home churches, for his encouragement he needs only to look back and see the advance that has already been made in the few years since the gospel first began to be preached here.

Shantung After Twenty-five Years

By the Rev. Perry O. Hanson

Taian, Shantung, China

TWENTY-FIVE years ago my family and I arrived in this city of Taian, beside the sacred mountain, Tai Shan, in Shantung, the "Holy Land of China."

We found one ordained Chinese pastor and several lay workers in Taian. We found 150 members in the church. We found the work organized in a number of cities and towns, though with little development. Churches, schools, and medical work were housed in unattractive, old Chinese buildings, not one of which was built for the purpose for which it was being used.

These twenty-five years have brought great changes here. Thirty ordained Chinese are here organized as an Annual Conference in place of the one in 1903. The personnel of this Conference membership is strong; twenty-five per cent are graduates of both college and seminary, another fifty per cent are graduates of either college or seminary, while the last twenty-five per cent have had either high school or Bible training, with the Conference course of study faithfully examined. Probably few Conferences in the homeland have started with a membership that ranked as high in training as does ours here. Besides Wang Ch'ang Tai, who is a Drew man, others of our strong leaders are Li Tien Lu, Ph.D., of Vanderbilt, now dean of Shantung Christian University; Ts'ui Hsien Hsiang, T.D., of Drew; and Wang Haiang I, of Boston; the last two are my former students.

Another great change is seen in the growth of membership from 150 in 1903 to 5,600 now; there are other thousands who have been under instruction and have broken largely from the old life, so that large accessions

are sure to come soon. Best of all, our organization is distinctly Chinese.

All of our pastors are Chinese.

All of our district superintendents are Chinese.

All Conference committee chairmen are Chinese.

All the men in charge of schools are Chinese.

All the men in charge of medical work are Chinese.

The finance committee is composed of ten Chinese and three missionaries.

The English secretary of our Conference is a Chinese.

It has been the policy through the years to press the nationals into positions of leadership, and the existing situation is most satisfying. I can but wish that some of the critics of missions from the homeland might visit this Conference; we want to know what more we can do in the way of devolution.

The Missionaries Who Served. Much might be written of the great contribution made by the several missionaries who have been located in Taian. The Rev. and Mrs. G. W. Verity gave thirteen years of devoted service to this field during discouraging pioneer days. The Rev. and Mrs. C. L. Davis worked effectively five years. The Rev. H. S. Leitzel threw himself heartily into the activities of the district work for seven years and, after a short illness, died here on Christmas Day, 1923. Mrs. Leitzel has continued in the work of the mission. Dr. and Mrs. Hobart were here a year, 1907-'08, and came again in 1926 to make the contribution of their mature experience to the new Conference. Mrs. Hobart was taken from us, April 29, 1928, shot by a soldier who was

on the city wall; the bullet went through a door behind which Mrs. Hobart chanced to be. Several physicians have been sent here, but for various reasons have been unable to remain long; Drs. Ensign, Baldwin, Korns, Johnstone, all gave service here in the days before we had our present equipment.

I must mention one Chinese leader, now retired, who had a large part in the early developments here. The Rev. H. T. Dh'en, D.D., was pastor of the church and principal of the little school when I came to Taian. He was a wise counsellor, and had, early, a great vision of the greater work which was to develop here.

Unto the Third Generation. Several interesting coincidences marked the organization of the Conference. It was just fifty years after the death of the founder of this Shantung work. Mr. Wang Jui Wu was converted in a Methodist street chapel in Peking in 1873, and after securing the promise that our missionaries would come to visit him, he returned to his home near this city of Taian. Mr. Wang threw himself with such zeal into the work

of preaching the gospel that he simply burned out for Christ, and died in 1875. The organization of this Conference was a fitting celebration of this anniversary. Before the death of Mr. Wang, his wife was converted thoroughly, and is known to thousands as the woman who was wheeled four hundred miles to Peking so that she might better prepare herself for the work of preaching.

The stalwart son of the founder was Wang Ch'eng P'ei, who wheeled his mother to Peking. This Mr. Wang took up his father's work, was ordained, and continued most efficiently until in 1900 a Boxer bullet sent him to a martyr's grave. The organization of our Conference thus celebrated the twenty-fifth anniversary of the death of this great leader. A third anniversary which this organization celebrated was that of my fiftieth birthday; I was born just as our founder died. Best of all, the outstanding leader at the time of our organization was Wang Ch'ang Tai, grandson of the founder and son of the martyr, a young man of wonderful ability, training, and experience.

Jubbulpore College Graduates in Places of Leadership

A LARGE number of graduates of the India Methodist Theological College, Jubbulpore, during the past six years, are now occupying places of leadership in the life of the Christian communities of the land," according to Prof. C. F. H. Guse, of the college faculty. This is an English-speaking institution, with courses of study on a par with those of the best theological seminaries in the United States.

"Several of the graduates are district superintendents or assistants," says Prof. Guse. "If we keep up this rate, within ten or fifteen years we will have a strong body of well-trained leaders in the field. On an average we have about one student from some other mission, and the possibilities are that we may receive more. There are only two or three other institutions like this in all India. We are affiliated with Serampore, which is the college founded by Carey and his contemporaries. That is the only institution other than government which can confer degrees. That was one of the reasons for our affiliation. Aside from that, it is for the interest of the Kingdom to have contact with other leading Protestant workers.

SOME OF THE STUDENTS

"Nearly all of the students have had most interesting Christian experiences. We have at least one third-generation Christian, a large number of the second generation, and several who are of the first generation. Among the latter are three whose conversion is comparatively recent. Chakraverty has passed forty. He was an earnest seeker in one of the most spiritually-minded groups of Hindus. He has been here less than three years, but if he keeps on he will probably get his B.D. next year. He knows Hinduism at its best, but is very emphatic that he made no mistake when he became a Christian. It is really wonderful how he has grown. During his vacation he is out working, telling the folks what Christ means to him.

"Banerji, a younger man who comes from a religious family of Bengali Brahmins, was also traveling from place to place seeking religion. He was converted at Brindaban a year before Chakraverty. This man will especially be able to reach a large group of religious devotees found in India. Goswami is also a Bengali Brahmin, but comparatively a youth. He has had some experience, but it is not as clear as that of the two men and he has a good deal to learn, but we hope that he may make a good worker after his four-years' course here.

"These men, no doubt, will go out into the itinerant evangelistic work, whereas our Christian students will more likely become pastors of our churches. As our Christian community grows we need more and more of these men. Also as we are gradually turning over some of our other work to the Indians, these will be the men to assume leadership. Then we also expect them to produce a much-needed Indian Christian literature. It is really a joy to be associated with them, and I appreciate the wonderful opportunity of serving in this connection."

SOME GRADUATES

Principal Albert A. Parker, in looking over the six years' alumni records, finds among the graduates of the college:

The superintendent of the Pegu District, Burma; the pastor of the large self-supporting church in Belgaum; the leader of a Christian colonizing project in the Punjab; a teacher in Thoburn Biblical Institute; two pastors at Gokak Falls, famous industrial settlement in South India; a graduate student at Emory University, Atlanta, Ga.; a pastor in the Wesleyan Mission, Bengal; pastors in Calcutta, Ceylon, Bombay, Lahore, Rangoon, Vikarabad; a pastor in the Baptist Mission, Bengal; a district Sunday-school secretary; a teacher in the Budaon Training School, United Provinces.

NEW QUARTERS PLANNED

In July of this year the college reopened for the season with a total enrollment of thirty. That is all the present facilities will care for—in addition to the wives and families of some of the married students. But plans are now under way for developing the physical property and of thus enlarging the scope of the institution.

The servants' quarters of the old homestead in which the college is housed—inadequate as they are—are all occupied. This makes it impossible to admit another married student for two years, unless more houses are provided. Small houses adequate for one or two families can be built for about \$500 each.

The present hostel is crowded and will admit no more students. For \$5,000 its capacity can be doubled by raising the walls and roof, or for \$10,000 the building can be replaced by a well-equipped, commodious two-story modern hostel.

Fifteen thousand dollars is needed to secure an adjoining four-and-a-half acres—a very low price for this property. Upon it is a large bungalow that can be used as an administration building, pending the erection of a properly designed permanent structure.

Forty thousand dollars is needed to complete payments for and to develop the properties on the campus of five-and-a-half acres now occupied by the college.

Scholarships for students (\$100 for full scholarships; \$50 for sustaining scholarship) and the support of members of the staff (\$1,000 to \$3,000 per year) will be welcomed.

A gift for a new building for the India Methodist Theological College may be made and named as a memorial to some loved one—a plate within the building telling of that memorial. Or a gift of \$100 or a multiple of \$100 will give the donor a definite share in this worthy enterprise of training an adequate Christian ministry for all India. Gifts may be made outright or through a period of years, or by bequests in wills, by annuity agreements, by estate notes, or by insurance. They may be made by individuals, by churches, by church schools, or organizations. Correspondence regarding gifts should be addressed to Morris W. Ehnes, treasurer, Board of Foreign Missions, 150 Fifth Avenue, New York. World Service vouchers will be issued for gifts if so desired.

Be your gifts large or small, they will give you a share in Kingdom building in India—a share in spreading the gospel to the uttermost parts of India.

“What Think Ye of Christ” in Japan?

By the Rev. Francis N. Scott

Tokyo, Japan

I HAVE asked the fifty-seven young men in my college class in ethics at Aoyama Gakuin to tell me unreservedly what they think about Christ. Their answers surprise me. I am sure they will surprise the reader.

Bear in mind that these students are on the average about twenty-one or twenty-two years of age. They are the cream of the school, for they belong to the English Normal Department, where the standard is very high. We have a special kind of government recognition: those who receive our diploma are given government licenses to teach, and that without examination. They are very earnest young fellows.

The subject of our discussions in the course was to be “The Teachings of Jesus.” As a beginning, I asked them about Christ. I summarize their answers:

JESUS THE GREATEST MAN

The great majority consider Jesus to be the greatest man that ever lived. I was a little surprised at this, for the name of Confucius stands very high among our educated classes. I further expected that the name of Buddha would prevent any great unanimity concerning Jesus. Then the country has long been considered as too highly nationalistic to think that any other than a Japanese could take such rank. When I discussed their answers with the class I expressed my surprise.

I then asked them to eliminate from their list of great men all those whose greatness was in any way connected with war, mentioning the fact that Jesus not only did not get any of His renown from war, but on the contrary, opposed it in every way. Washington, Lincoln, and Roosevelt—in their eyes the great American triumvirate—would all lose some of their luster if this rule were ap-

plied. In any event in all the papers no other name was mentioned as comparing with Him.

About one third of the class think of Jesus as Lord and Saviour. Please note that only a small percentage of these men came from mission schools, and that up to this time they have been taught ethics by Japanese teachers. Consider also what it means to have such a group of Christians getting ready to go out to teach the boys of Japan. A last year's graduate came in this morning, and he is not only teaching two Bible classes, but is also a prominent worker in the Sunday school in the town to which he has gone.

DIVINITY AND MIRACLES QUERIED

A little more than half the class cannot think of Jesus as the Son of God. One said he was not a Christian, but that he “worships Christ.” One who said he couldn't believe Christ more than man, is a third-generation Christian whose father is an ardent disciple of Bowne. It required a good deal of courage for that boy, whom I knew so well in Nagasaki and taught for years, to say this. He was baptized in infancy. He is just beginning to think things out for himself. Science makes such an appeal to these students, and we have no Bowne to show them that they can accept the findings of science and also Jesus.

The above group holds the same position concerning the miracles. That is quite natural, for Buddhism is full of so-called miracles that nobody believes now. My position on these two questions, especially the one concerning His divinity, was to assure this group that it is much easier for me to accept His divinity than to explain His life and its results on the hypothesis that He was only a man. It should be said in this connection that many of

those who cannot accept His divinity contend that they consider Him all the greater because in their opinion He was only a man.

"LOVE" WINS JAPAN

Practically every man in the class is greatly impressed with the teaching of Jesus concerning love. Love seems to be one of the outstanding things in the Japanese conception of Christianity. The Chinese character for love has a meaning quite different from the New Testament idea, as one begins to see when he finds it written on the sidewalks with chalk or charcoal.

Quite a number are impressed with the sinlessness of Jesus, which they seem to accept quite naturally, and lament their own sinfulness and inferiority as compared with Him. Most of us are inclined to think the Japanese have a very inadequate conception of the heinousness of sin, but this questionnaire does not seem to bear out that idea. The sharp contrast between the life of Jesus and that of the ordinary man comes out very clearly in many of these answers.

That Jesus is an ideal character, and one whose example may safely be followed, is another of the opinions which approach unanimity.

JAPAN PERMEATED WITH CHRISTIANITY

The above data has been of vast importance in leading me to think that Japan is permeated with Christianity in a way that some of us had hardly understood. There is perhaps no other country in which the percentage of those who "approve" Christianity is so great in comparison with the number baptized. The obstacles to baptism are legion, and it takes a brave person to face them all, particularly the obstacles within the family. But they do not hinder people from practically accepting Christ.

Someone has said that for every baptized Christian in Japan he believes there are one hundred who practically accept Christianity, but who for one reason or another have not taken the final step. "Other sheep have I."

Gulfside School Opens

GULFSIDE SCHOOL for underprivileged boys opened at Waveland, Miss., October 1, under very auspicious circumstances. Applications were on file from the youth of several States. Several former students, who were unable to take vacation until after the middle of September because their services were needed at Gulfside during the Area Council week, had not returned on the opening day, but are expected this week. The enrollment promises to run up to around forty, the maximum capacity. The office is overrun with applications from small boys. Gulfside is unable to accommodate them for the reason that it must accept only such boys as on whose services it may realize at least a part of the outlay in providing their education and upkeep. The boys are not required to pay anything. They get their board, lodging, and to a large extent clothing furnished free. As the income from contributions and other sources increase, this school will be able to extend its services. It had to turn away several smaller boys at the close of the summer season for the reason that funds are not available to take care of them; worthy boys, but who could not perform the type of labor afforded at Gulfside

as a means of helping themselves. Woodrow Burns, a fine type of boy, the mascot of Gulfside, beloved by both the official family and all the guests, a bright chap, unusually intelligent, went away because he was too small to work at the task that would enable him to stay; and Gulfside, as yet, is compelled to cash in something on the boys' services.

Mrs. Alston, of New Orleans, has been employed as teacher.

According to information from Promotional Secretary H. J. Mason's office, a large patronage of winter vacationists is expected, since the Gulfside Association board of directors authorized the operation of the hotel for winter guests. Several New Orleans clubs are thinking of regularly availing themselves of the facilities offered at Gulfside recreational center and assembly ground during week-ends, it is stated. The tea room and parlors also will be made available to those who wish and make reservations.

The opening up of this winter resort, with a climate that is so invigorating and offering such fine facilities to thousands and hundreds of thousands of our people, is a service to the race, the benefits of which will reflect themselves in the life of generations to come. The Negro has never had adequate recreation. He is just now beginning to realize and appreciate the value of it, as was shown in the records of the ten thousand or more contacts formed at Gulfside during the summer season just closed. They are making their outings more frequent where they cannot remain long. "Gulfside," in the words of President Johnson, of Howard, who delivered the anniversary day address on September 4, "is rendering a great service to the people."

Watch This Subscription Column

MRS. IRAM EVANS, Chattanooga, Tenn., 5; Rev. D. H. Stanton, Atlanta, Ga., 2; Rev. C. S. Williams, Waco, Texas, 6; Rev. B. F. Barkley, Fairburn, Ga., 11; Rev. R. F. Coates, Washington, D. C., 54; Rev. B. F. Abbott, St. Louis, Mo., 11; Rev. E. L. Lofton, Cumberland, Md., 2; Rev. J. H. Peters, Lynchburg, Va., 3; Rev. W. A. Phillips, Sedalia, Mo., 2; Rev. H. G. Kirkpatrick, Topeka, Kan., 2; Rev. W. H. Hanna, Nashville, Ark., 3; Rev. H. W. Bartley, Jacksonville, Fla., 3; Rev. W. B. Rogers, Houston, Miss., 3; Rev. M. J. Stalling, Clarksdale, Miss., 12; Rev. D. D. Turpeau, Cincinnati, Ohio, 10.

Making Missions Effective

(Continued from page 791)

to make disciples of all nations" will yet be the most dynamic movement for good in the life of our modern world.

Prompted by this fresh and limitless possibility in the realm of spiritual achievement, the church is at the present time summoning our forces to action. Shall we not now, as at no time within the past quarter of a century, yield ourselves to this fresh impulse to missionary achievement for the glory of Him whose we are and whom we serve?

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

USEFUL WORK A CHRISTIAN DUTY

FOURTH QUARTER. LESSON III. OCTOBER 20

Scripture Lesson—Gen. 2. 15; Ex. 20. 9; Neh. 6. 3; John 5. 17; 9. 4; Acts 20. 33-35; 2 Thess. 3. 6-12; Eph. 4. 28.

Whether or not one recognizes work as a Christian duty, the pressure of stern necessity compels one to recognize it as an economic duty. For whether one merely gathers what nature of her own accord has produced, as among the earliest men, whether one spends his energy either in striving to increase the productivity of nature, as especially among agriculturists, or in improving on what nature has produced, as among industrial workers, or whether one employs his energy in rendering the various kinds of professional or personal services, as among professional men and servants, one is truly working. Adam, of the Old Testament story, who had only to dress and keep the garden without having to toil in cultivating it, worked just as truly as did his descendants who had to earn their living by the sweat of their face. The Bible nowhere implies that the necessity for working came about as a punishment for sin, but only that the necessity for hard laboring came about in that way. While it is not our business to try to defend that explanation of the origin of hard labor, though in some cases even to-day the necessity for such work on the part of some comes about because of the sins of others, still one needs offer no apology for defending the dignity of honest labor, no matter what may be said to have been its origin. And although there are men to-day who hate work and love idleness and the reaping of benefits from others' toils, still it is doubtless true that in every civilized land more valuable time is spent idly because of the inability of men to get profitable work to do for which they are adapted than is lost because of the downright laziness of men.

But because work of some sort is an economic necessity to-day, I think the emphasis in our present subject is to be placed not so much on the noun "work" as on the adjective "useful." But what is useful work? It is certainly not merely a work by which one is able to secure a living. There are many men who work for their living, but who are not engaged in any useful work in a Christian sense of the word useful. And in this sense it is not merely the opposite of useless work. For no normal man will voluntarily continue a useless work any longer than he discovers its uselessness. One works uselessly only because of either compulsion, insanity, or ignorance. Of course, in a theoretical sense any work is useful which accomplishes the end for which it is being done. It is useful for that particular thing. If the end is mischief, the work may be useful for accomplishing mischief. But in the Christian sense useful work must be understood as the opposite of harmful work. Many men secure a lucrative income by harmful work. But harmful to whom? Certainly not to themselves unless, perchance, it brings them to a violent death or some kind of social punishment. The bootlegger works in bootlegging, and he may himself be a teetotal abstainer. The white slaver works in capturing his victims and forcing them into his employ; and he may himself be a eunuch. He is similar to men of former days who made their living capturing men to be sold into slavery to other men. And the hold-up men work, and sometimes sweat terribly in making their get-away. But their work is certainly not economically harmful to them. They treat other men as if they were bees—they earn a living by robbing others of their hard-earned sweet things.

Then in a Christian sense the harmfulness of work finds its fullest meaning, not when used with reference only to the individual worker, but only when used with reference to others. Likewise in this sense the usefulness of work finds its fullest meaning only

when considered in its social aspects. Of course the work may be useful to the worker as well as to others; but to be truly useful it must at least be useful to others. The small farmer may himself consume everything that his labor produces. Nevertheless his work is useful to others because (1) he relieves others of either the burden of having to provide for him or of the shame of having a wretched vagabond in their community, and (2) his is a work which must go on in and for the welfare of every civilized society. That is to say, when a man serves his own true welfare he, to some extent, also serves the welfare of others. Especially is this true in the case of the man who, as many a student, consumes everything that he produces as a means of further preparing himself for greater social usefulness in the future.

Work is useful, then, when it contributes at least to the welfare of others—to their physical, their economic, their intellectual, their moral, their social, and their spiritual welfare. Hence, when we say that useful work is a Christian duty, we are only stating in another way what we have been studying in our last two lessons, namely, that the serving of social welfare or, which is the same thing, the serving of others' welfare, is a Christian duty. And here we may profitably raise the question, Is one kind of useful work more useful than another? or, is a man engaged in one kind of useful work performing his Christian duty to a higher degree than one engaged in another kind? We sometimes hear that preaching is the most useful work; again that teaching is it; still again that scientific discoveries, and so on.

In answer to this question we may state in a general way that the work of greatest usefulness at any time depends on the greatest need of society at that time. If it is a spiritual need, then those engaged in the work of spiritual regeneration are the most useful. If it is educational need, the educators are the most useful. If it is for food, those engaged in the production of food are the most useful. And so on. If one insists on a more specific answer than this, then it will be something as follows: If a man is engaged in the work for which he is best adapted by nature, is prepared for this work the best, and is rendering the most effective service of this type, then he is the most useful man in his field. Society has various needs, and God has endowed different men with different talents so that all the needs of society may be provided for adequately. And it is the duty of every man to find him-

self, discover his calling, and prepare himself as well as he can, and so render most effectively his particular type of service to society.

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 20, 1929

"These hands ministered unto my necessities"

(By D. D. Martin, D.D.)

One of the most human of all men was the apostle Paul. He dealt with the real matter of fact experiences of everyday life. He had learned how to work, and was able to use his skill as a workman in his own support, and for those who were with him as missionaries in a strange land. It saved Carey and his family and the families of others, that he knew how to work when he went to India as the father of modern missions. Morrison knew how to work, and this kept him alive in China before his message had gained any hold on the people. This lesson seems like a leaf out of the diary of many country preachers, who have been compelled to work to care for themselves and families.

The question of honest labor as against speculation is raised in this lesson. There are many temptations to invest with the hope of getting rich quickly, or gaining considerable without labor. Many have thus invested and have made immediate success. Usually it is otherwise, and sometimes the first success means more serious disaster later. The best capital any man or woman has is moral, mental, and physical health; with a disposition to use all for the support of Kingdom interests in the world. In this way they honor both God and men, and have definite value in society.

God's kingdom will be carried forward by those who are not afraid of toil. The example of labor is one of the most wholesome that any Christian can offer to those who may become his imitators. The people who know how to work and are willing to work will ultimately be in the lead in the world's affairs. Many a young man or woman has come to the benefits of higher education, because knowing how to work they could pay their way through school, and when they had finished they not only had the education of the classroom, but the more valuable education of self-support in knowing how to do things.

There is much of hard work yet to be done everywhere. Honest labor will bring its reward. A gambling venture will wither character and hinder usefulness. God wants real workers in His kingdom at home and in the foreign field. Whatever else we may learn and do, let us learn how to work as a master in our field, and then do our very best to make good our part in life's great field of toil. We will then never suffer for walking disorderly.

OAMMON SEMINARY.

Epworth League Topic

OCTOBER 20

By the Rev. J. W. Haywood, D.D.

WHAT MAKES UP A GOOD TIME?

If you should ask the question, What makes a good dinner? you'd expect a variety of answers. Some people, like my good old friend Jiggs, would say, corned beef and cabbage; others would say, pork chops and sweet potatoes; still others would say, bacon and liver flanked by fluffy biscuits and thin molasses. You would not, however, expect anyone to say, dried shoe soles and toasted pine knots. You would expect variation within certain reasonable limits. This is exactly what we would expect in answer to the question respecting a good time. Some like to dance; some like to play cards; some like to go to the movies; some like to sit up and sit, etc., out to "n" variations. Which of these

is best? I can't answer for you and you cannot answer for either me or x, y, z. Many modifying considerations enter in. There may be, under certain conditions, more harm in merely sitting up and twirling one's thumbs than there is in taking a twostep. (Notice I did not say onestep; I detest onestep; there is too much standing still and wlggling.)

Let Your Conscience Be Your Guide. The amusement clause in our Discipline admonishes us to be governed by our conscience in the matter of indulging in amusements. We know, of course, the limitations of conscience. Paul was conscientious in persecuting the Christians. One's conscience depends on

one's endocrine glands and one's education. But all things taken into account, I suppose one's conscience is inevitably one's guide. We ought, therefore, to keep an open mind and an honest heart to the end that the best possible conscience may be formed. Tobacco is bitter and nasty, but folks learn to chew it with a relish. That sort of thing can happen with one's taste for pleasures. Young men and women ought, therefore, to watch themselves with all watching in the matter of forming their taste for good times.

What Would Jesus Do? I noticed in the paper of September 22 that a young preacher out in Denver is creating a sensation by saying that it is impossible, in our day, to live like Jesus. Anybody knows that, if Jesus lived now, the details of His living would have to be modified in many respects. If Jesus lived to-day in Baltimore, I don't believe He would wear sandals when the ground has a six-inch coat of snow and the thermometer registers ten below. Nobody refers

to ridiculous things like this when he speaks of imitating the life of Jesus. Jesus would never try to live in Baltimore to-day the kind of life that was adapted to Jerusalem and Bethsaida. But you can be certain that if Jesus lived to-day in Baltimore He would govern His life by the same big principles that controlled it in Capernaum and in Gethsemane. If He lived to-day I am sure He would not be more deeply interested in a Tuxedo suit and a punch bowl and an automobile than He would be in folks who needed His help. If He lived in Baltimore to-day, in spite of the temptations that beset on all sides, He would be the same clean-souled young man that He was when hypocrites nailed Him to a Roman cross. In spite of the bright young Denver cleric, I believe it is still possible to live by the principles of Jesus. And I am sure that any life that is governed by His principles will not go astray in its good times.

MORGAN COLLEGE.

District Activities

District Round

KANSAS CITY DISTRICT

Third Round—Montgomery, October 12, 13; Mexico (W. H. Wheeler), 13, 14; Bowling Green, 19, 20; Curryville, 20 (11 A. M.); Sturgeon, 27 (A. M.); New Franklin, 27 (P. M.); Moberly, November 3; Slater (F. S. Bowles), 3; Gilliam, 4; Marshall, 10; Independence, 17; Malta Bend, 24; Wellington, 24 (P. M.); Blackburn, 25; Centennial, December 1-3; St. Joseph, 7, 8; Wellsville, 14, 15; St. Andrew, 22, 23; St. Mark, 22 (P. M.); Lexington, 28, 29.

Dear Brethren: Let our churches renew their strength by waiting on the Lord, that we may run and not be weary, walk and not faint. Pleasing reports have been received on World Service from the various charges, in most reports an increase. We must take care of all the claims of our great church. Our district is behind on area budget, General Conference expenses. May we specialize this quarter on Christian stewardship and evangelism? Remember, our World Service year closes October 31, 1929. Study to be approved, a workman that needeth not be ashamed. Faithfully yours, E. W. Haunah, District Superintendent.

Quarterly Conferences

BLANKS, LA.

Our fourth Quarterly Conference was held at Wiley Methodist Episcopal Church, September 21 and 22, with our beloved superintendent, the Rev. Charles Anderson, in the chair. All officers present rendered good reports. The superintendent dispatched the business of the Conference in a brotherly manner. Paid superintendent, \$25. The Rev. Anderson made a strong talk on Flint-Goodridge Hospital, and urged our people to be loyal to the new Flint-Goodridge campaign

now on. The superintendent preached a soul-stirring sermon that made our hearts feel glad.—John H. Wise, Reporter.

CORINTH, MISS.

The fourth Quarterly Conference of the Corinth circuit was a success, September 14 and 15, with the Rev. B. W. Wynn, district superintendent, in the chair. The reports were very good. This circuit has taken on new life this year; we had a strengthening revival at each church. Total added, eleven; number baptized, eleven. This circuit, with some help, will march on to victory. There are only forty-five members on the work, but we are trying to make it count. We hope to make a good report of the circuit at Conference time. The Rev. B. W. Wynn preached acceptably at 11 A. M., Sunday, September 15, at Concord Church.—G. W. Hunt, Pastor.

CRYSTAL SPRINGS, MISS.

Our fourth Quarterly Conference was held at St. Mary's Chapel, September 22 and 23, with our most efficient superintendent, the Rev. G. W. Coleman, presiding. The pastor and officers were present with good reports. The Rev. H. E. Morgan, of Crystal Springs, was present and gave some interesting remarks which were beneficial to all. We welcome him to come again. The superintendent gave some timely remarks which were helpful to us. The devotional services were conducted by the pastor, Rev. B. J. Cooper. On Sunday, at 11 A. M., the Rev. Coleman preached a noble sermon. The superintendent was paid in full, \$33. Total amount raised during the Conference was \$37. We are always glad to have the Rev. Coleman with us. He preached at Little Rock Methodist Episcopal Church, October 6, in order that we may raise our full quota of World Service money. Pray for us.—Mrs. S. E. Rice, Reporter.

ference. Response to the welcome address was made by the superintendent. The Rev. R. H. Debose preached to the delight of the Conference.

Friday morning session was filled with inspiration. A paper on "Personal Evangelism" was read by the Rev. W. A. Mitchell, and discussed by the Revs. N. R. Armstrong and D. S. Selmore. Paper by the Rev. S. P. Pratt, "Minister and His Assets," was logically treated and vital points brought out. The Rev. S. L. Brown delivered the morning sermon. The afternoon session was given over to The Woman's Home Missionary Society and the Department of Religious Education, who rendered splendid programs. The Rev. J. W. Wesley is director of the Department of Religious Education. He gave a very inspiring address that put his hearers to thinking along the line of religious education as never before. Brief addresses on the subject were made by the following persons: the Revs. N. J. Curinton, G. F. Ponder, H. W. Bartley, D. S. Selmore. At the evening service the Glee Club from Peck High School rendered excellent singing. The Rev. Bartley, district superintendent, presented the Rev. D. S. Selmore, of the Gainesville District, who preached one of the greatest sermons of his ministerial career. The Rev. J. B. L. Williams was elected delegate to the World Service Area Council, to convene at Bethune-Cookman College next year; N. J. Curtin, alternate. Clarkville charge, of Jacksonville, was selected as the seat of the next District Conference. Sunday services were great throughout the day. The Rev. H. W. Bartley, D.D., delivered a very rich and constructive sermon. At 3 P. M. the Rev. N. R. Armstrong brought us an inspiring message. Other visitors present and who addressed the Conference were the Rev. D. S. Selmore, the Rev. Mrs. Proctor Johnson, the Rev. Clemon, of the Savannah Conference; the Rev. T. H. B. Walker. The latter delivered an interesting address on his trip to Africa.

The following are some statistics relating to the progress of the Jacksonville District: Converts, 158; accessions, 246; Episcopal Fund, \$70; Children's Day Fund, \$12.50; Bethune-Cookman College, \$268.25; Contingent Fund and public collection, \$94.50; World Service, \$1,128; grand total, \$1,591.25. Too much praise cannot be given Dr. J. B. L. Williams and his faithful members and the good people of Fernandina for the way in which they entertained the Conference. Thus closed a great session of the Jacksonville District Conference.—N. J. Curinton, Reporter.

MERIDIAN

The Meridian District Conference convened in Liberty Methodist Episcopal Church, Rio, Miss., on the Philadelphia circuit, August 21-25, the Rev. D. L. Morgan, district superintendent, presiding. The Rev. J. A. Williams was elected secretary; Mrs. L. O. Williams and Mrs. N. A. Greene, assistants; the Rev. L. V. Blount, statistician; Mrs. A. G. Hendrix, assistant. Thursday night we were royally entertained with a local program. Great addresses of greetings and welcome were delivered. Mr. George Myers, of Philadelphia; Mr. Phento Dewese, of the Lumber Company, and Mr. John C. Donald, of Rio, were among our white friends present. The welcome address, in behalf of the church, was eloquently delivered by Miss Bessie Evans; a hearty welcome from the Baptist Church was given by Miss Johnie Clark; a splendid address from Mt. Zion Methodist Episcopal Church, by Miss Mary Simmons. Others rendered nice papers and solos. Words of response to this beautiful program, which was in charge of the Rev. I. R. Kersh, pastor; Mrs. H. B. Evans, and Miss Velma Donald, were delivered by Dr. M. T. J. Howard and Dr. D. L. Morgan.

Our distinguished visitors were Dr. E. M. Jones and Prof. R. H. McAllister, who ably represented their causes; Dr. H. Wilson, dentist, and Dr. L. Brooks, M.D., of Meridian. "The How and Why of Every-Member Cancellation" was ably discussed by Mrs. A. G. Hendrix and Mrs. S. A. Jones; "Financing the Local Church," Dr. M. T. J. Howard and the Rev. J. A. Williams; "How to Enlist and Mobilize Our Young People to the Best Ad-

Reports of District Conferences

JACKSONVILLE

The fifty-seventh annual session of the Jacksonville District convened in Trinity Methodist Episcopal Church, Fernandina, Fla., September 12-15. The Rev. N. J. Curinton delivered the sermon on Wednesday evening, and devotions were conducted by the Rev. W. J. Knight. The District Conference proper opened Thursday morning at 9:30 o'clock, with the district superintendent, Rev. H. W. Bartley, presiding. Dr. Bartley preached a very forceful and constructive sermon which was enjoyed by all. The Holy Communion was administered by the superintendent, assisted by the following ministers: the Revs. J. B. L. Williams, pastor; R. H. Debose; D. S. Selmore, district superintendent Gainesville District; J. W. Wesley. The fol-

lowing officers were elected: the Revs. J. B. L. Williams, secretary; N. R. Armstrong, treasurer; D. L. Rivers, assistant; N. J. Curinton, reporter; G. F. Ponder, statistician; W. A. Mitchell, assistant; R. H. Debose represented the Episcopal Fund; D. L. Rivers, World Service; E. D. Williams, Children's Day Fund; J. W. Wesley represented the Southwestern Christian Advocate. The Rev. D. L. Rivers brought us an inspiring message at the morning session. Reports rendered by the pastors showed progress and were very pleasing to the district superintendent.

Thursday evening the Rev. J. W. Wesley presided. He presented Mrs. Annie Clark as mistress of ceremonies, who presented a very splendid program of welcome to the Con-



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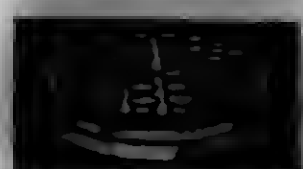
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vantage," Miss Hampton. Strong sermons were preached by the following ministers: the Revs. L. V. Blount, J. H. Hendrix, G. W. Hawkins, Wm. Clark, I. L. Hunt, J. A. Williams, and D. L. Morgan, district superin-

tendent. A large audience greeted the Conference at each session. Splendid co-operation was given by all churches. The doors of Baptists, Methodists, and saints were all open, bidding the Conference welcome. The elaborate feasts of good things to eat were spread daily. A vote of thanks were tendered the Rev. I. R. Kersh and his good people of the community for the royal entertainment given the Conference. Thanks were tendered the following: Dr. D. L. Morgan, district superintendent; the secretaries, statisticians, the choir, the white friends for their courtesy, and to all denominations who so loyally helped to make the Conference a success. The Rev. J. A. Williams was elected district supervisor for the district parsonage. The Conference adjourned to meet in 1930 in Philadelphia, Miss.—S. L. Harrison, Reporter.

STARKVILLE

The first semi-annual meeting of the Starkville District, Upper Mississippi Conference, met in Jones Chapel Methodist Episcopal Church, Tibee, Miss., August 20-25. Conference opened with the Rev. D. Green, district superintendent, in the chair. Organization of the Conference was perfected by electing the usual officers and appointing committees. Most of the pastors were present at roll call. The reports from the district superintendent, pastors, and other departments showed that steady advancement has been made along the various lines of church activities. Our worthy superintendent, the Rev. D. Green, is measuring up to the expectation of the bishop and the district over which he has leadership. Give honor to whom honor is due.

The entire session of the Conference and conventions was characterized by spiritual singing, strong gospel preaching, and fervent evangelistic appeals, as a result of which the spiritual tide ran high. Two joined the church. Our big business is to save souls. A spirit of brotherhood prevailed throughout the meeting. Quite a number of visitors graced our Conference, bringing messages of helpfulness, among whom were Drs. L. M. McCoy, president of Rust College, Holly Springs, Miss.; E. M. Jones, of the Board of Pensions and Relief; O. B. Chassell, manager of Rust College Endowment campaign; the

Revs. J. H. Wesley, district superintendent Greenwood District; J. H. Talbert, of Bezzoni; C. H. Maxwell, Corinth; J. L. King, Aberdeen; J. L. Glenn, Pontotoc; W. M. Brownridge, Carrollton; Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate. Inspiring sermons were preached by the following: J. W. Sanders, D. D. Reid, H. G. Montgomery, D. E. McNair, C. A. George, E. A. Maye, J. W. Byrd, B. S. Pegues, J. R. Nevils, and Mrs. Katie Broadnax.

Too much praise cannot be given to the Rev. J. W. Jones, pastor of West Point-Tibee, for the way he and his members cared for the Conference. Especially do we mention Mt. Pisgah and New Hobbias Missionary Baptist Churches for the courtesies shown by them. Thus ends an epoch-marking session of the Starkville District Conference.—B. S. Pegues, Reporter.

BATON ROUGE

The Baton Rouge District Preachers' Meeting met at Wesley Methodist Episcopal Church, September 19, the Rev. M. R. Walker, president, presiding. The devotion was conducted by J. H. Thompson. The following pastors rendered excellent reports: the Revs. J. B. Johnson, G. W. Carter, J. S. Dickson, A. Norman, Wm. Harrell, E. H. Knox, P. P. Wright, H. H. Harrison, J. H. Thompson, and D. S. Sloane. The Rev. T. H. Hayes, of Rosedale, La Teche District, was a pleasant visitor. The Rev. Charles Anderson, district superintendent, was present and gave a talk on Flint-Goodridge Hospital, presented Conference report and voucher, and called all the pastors to meet at Haven Church, New Orleans, Tuesday, October 8, at 3 P. M. On motion, the superintendent ordered each man to pay his pro rata claim for the district. Apportionment was made by charges. Pastors will send in same to the Revs. J. B. Johnson, M. R. Walker, and G. W. Carter, respectively. On August 28 a group meeting was held at St. Mark Methodist Episcopal Church. The Rev. C. Anderson presided, and the Rev. G. W. Carter conducted the devotion. Bishop R. E. Jones, who could not be present, sent the Rev. C. S. Stanley to represent him, which he did acceptably to all. The name "Flint-Goodridge Hospital" has won a place in the hearts of the citizens of our district. Mr. A. L. Fleet, general campaign chairman, is alert and indefatigable, leaving no stone unturned. All pastors are on the job for the new hospital. The Rev. Charles Anderson never fails to remind his men to help put over the district program. The Ladies' Aid auxiliary of Neely Chapel prepared a very excellent and sumptuous dinner for the delegation. The district superintendent stressed the Southwestern, and urged every pastor to report from two to five subscriptions at the Annual Conference, October 9. We thank the Rev. and Mrs. Wm. Harrell and the Ladies' Aid for their hospitality. Thus closed our last meeting for the Conference year 1929.—J. H. Thompson, Reporter.

PULASKI DISTRICT CONVENTION

The second session of the Epworth League and Sunday school institute of the Pulaski District was held at New Century Methodist Episcopal Church, Pulaski, Va., August 18-25. The faculty was composed of the following: the Rev. W. S. Hight, general manager; the Rev. A. Davis, district superintendent, morning watch; the Rev. J. V. Bolden, registrar; the Rev. E. L. Wright, dean; Mrs. A. B. Norman, dean of women; Mrs. M. Taylor, Miss Rebecca Richard, Frances Cooley, and others were instructors. Some twenty-four pupils from the various charges were in attendance. Several pastors and laymen were welcome visitors. Mrs. Sallie Clark and Mrs. Ada Lewis, who had charge of the dining department, left no stone unturned. Dr. Hight and his loyal workers cannot be spoken of too highly for the liberal, royal way they cared for us these two years. Too, the city school board is to be remembered for the use of its commodious school building, grounds, and equipment, furnished gratuitously.—J. V. Bolden, Reporter.

Woman's Column

Bradenton, Fla.—The Ladies' Aid Society met at the home of Mrs. G. P. Debose. Prayer was offered by Mrs. Bertha Debose; Scripture lesson by Mrs. A. Jackson. Eight persons were reported ill by the sick committee. The president urged the members to visit the sick ones. The president appointed a committee to solicit among the members groceries and money to surprise the Rev. H. W. Austin. This committee was composed of V. E. Debose, G. P. Debose, D. Bennett. A spicy program was rendered. Short talks were made by Mr. Alex Carter and Mrs. A. W. Williams. A bill of \$5 was paid for labor. The hostess, Mrs. P. D. Bennett, served a delicious salad course, punch, and cake. Dues collected amounted to \$1.10. The next meeting was held by Mrs. A. W. Williams.—Mrs. V. E. Debose, President; Mrs. G. A. Perkins, Secretary; Rev. A. L. Jackson, Pastor.

Princeton, W. Va.—The Bluefield District Woman's Home Missionary Society met in the New Century Methodist Episcopal Church of Princeton, W. Va. Plans were completed for an extensive program for this district this year, including an effort to organize an auxiliary in each charge in the district. Mrs. Mamie Pearis, district president, presided with her usual dignity. Other district officers present were Mrs. Lettie J. Heath, Freeman, W. Va.; Mrs. Mollie George, North Fork, W. Va.; Mrs. Lee Revels; Mrs. Eilen Johnson, Thorpe, W. Va.; Mrs. Jennie Thompson, Mrs. Fannie Bane, Miss Gertrude Bowen, Bluefield, Va.; Mrs. J. French Lewis, Mrs. Fannie McKnight, Mrs. Mamie B. Brown, Mrs. Rozella Watson, Mrs. Katherine Howard, of Bluefield, W. Va., and the Revs. Thomas G. Howard and W. W. Ward were visitors at the meeting. The Princeton auxiliary, of which Mrs. Lyna Hye is president, served a delicious luncheon at the close of the business session.—Lettie J. Heath, District Reporter.

Special Notices

The fall session of the Starkville District Conference convenes October 29 to November 3, 1929, at Macon, Miss.—The Rev. D. Green, District Superintendent.

To the Upper Mississippi Conference: Let each pastor send me immediately the name of his lay delegate to the Annual Conference.—E. R. Miller, Pastor, Greenwood, Miss.

The fall session of the Holly Springs District Conference will be held at New Albany, Miss., October 29 to November 3, 1929.—The Rev. A. G. Cole, District Superintendent.

The address of the Rev. L. W. Strickland, pastor of County Line Methodist Episcopal Church, is changed from 359 Chapel Street to 229 Jackson Street, N. E., Apt. 2, Atlanta, Ga.

Sunday, November 3, is World's Temperance Sunday. We have a temperance program, "The World for Christ," with a suitable supplement with recitations. Pastors may have them free of cost if you will take an after collection for our work.—A. R. Howard, Secretary Colored Work, Board of Temperance, Prohibition, and Public Morals, Box 847, Sumter, S. C.

To the pastors of the Central Alabama Conference: Dear Brothers—On account of the Colored Methodist Episcopal Conference, the African Methodist Episcopal Zion Conference, and the State Teachers' Association to be held here, and our membership being small, and they are convening on or about the same date of our Conference, we are asking that each pastor come prepared to pay one dollar per day for board and lodging.—The Rev. Z. K. Jackson, Entertaining Pastor.

To all members of the Central Alabama Conference, meeting in Pensacola, Fla., October 30, 1929: On account of examination on Tuesday, the 29th, train will leave Birmingham with a special coach attached at 8.25 P. M., Monday, October 28, arriving at Pensacola Tuesday, at 5 A. M. The Opelika and Tuscaloosa Districts will join us in Montgomery and other points en route to Pensacola. The railroad is giving us a special chair

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P. S.—Reduced winter tourist fares will be in effect for the Conference.

League of Nations After Ten Years

(Continued from page 790)

The president of the Assembly, who on this occasion was Ambassador Guerrero, of Salvador, declared at the close: "It has been revealed to us by sanguinary experience that the most cruel of man's enemies is war; against that enemy alone the League of Nations has undertaken to fight. It nourishes no hatred but for war, it knows no devotion but to the general interest and happiness of all. . . . It has launched fresh ideas and prepared a far-reaching program of operation. It has brought within the sphere of practical realities conceptions which a few years ago seemed but remote ideals."

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CLARK UNIVERSITY,* Atlanta, Ga., Matthew S. Davage, A.M., President.

MORGAN COLLEGE, Baltimore, Md., John O. Spencer, Ph.D. President.

NEW ORLEANS UNIVERSITY,* 5318 St. Charles Ave., New Orleans, La., Otto E. Kriege, D.D., President.

PHILANDER SMITH COLLEGE,* Little Rock, Ark., George C. Taylor, M.A., President.

RUST COLLEGE,* Holly Springs, Miss., Lee M. McCoy, A.M., Litt.D., President.

SAMUEL HUSTON COLLEGE,* Austin, Tex., T. R. Davis, A.M., President.

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JUST what is the financial problem facing World Service during the remaining weeks of October?

The total income of World Service last year for the twelve months ending October 31, 1928, was \$8,421,250.19.

The total receipts from October 31, 1928, to September 30, 1929, show a net decrease of \$308,669.60.

If the great foreign and home mission enterprises of the Methodist Episcopal Church are not to suffer when the mission boards close their books October 31, therefore, the Church must do as well as it did in October last year plus this decrease of \$308,669.60.

If the income for World Service during the twelve months about to end October 31 equals that for the same period ending October 31, 1928, the Church must raise in October \$2,688,807.75.

Some of this seemingly large amount will be received as usual from treasurers of Annual Conferences, but most of it must come directly from individuals and local churches.

This is entirely possible if everyone to whom this message comes does his proportionate share and each church makes the largest reasonable remittance during October.

There are fine assets in the devotion of Methodist laymen and ministers. They will respond as they did last year if they understand the situation.

ORRIN W. AUMAN.
RALPH A. WARD.

Hands Across the Seas

Anglo-Saxon Nations Lead Forward Civilization

The Rev. Harry Earl Woolever

Editor of The National Methodist Press

AMID the cheers and plaudits of a well-coming nation, the Right Honorable James Ramsay MacDonald arrived in Washington accompanied by the American Secretary of State, the Honorable Henry L. Stimson, who had met him in New York as the President's personal representative. The tribute paid by the host of Americans who gathered at the Washington railway terminal to welcome the British "Minister of Peace" reminded one of that paid Abraham Lincoln at Gettysburg—not the effervescent plaudits of a thoughtless crowd, but silent, respectful tribute to a great ambassador of the Prince of Peace. In a way that this nation's metropolis could not sense, the national Capital appreciated that the administrative head of a great nation had come across the sea on a mission of peace and was entering the portals of the Federal City of a nation whose purpose is peace and whose President is a lover of peace. Washington was not without its formal and diplomatic state receptions, but the issues of a world's future were decided while the President and the Premier sat upon the prone trunk of a giant oak. Out beyond the President's camp in the Old Dominion State, near the headwaters of the Rapidan River, and shaded by the foliage of the virgin forest, sat in solemn but informal conference the two men whose voices might command to action the greatest fighting forces of the world. But one looking with spiritual vision might have seen another Personage there, the Person oft reported as seen about the bivouacs of the soldiers in Flanders Fields and One whose presence was discerned by this writer a few months ago, standing at the council table of an influential Christian statesman in Washington when Christ's program for peace was the subject of conversation. On that day the statesman said, "I want to do my Master's will." On the log where sat the two national executives on Sunday, October 6, the conversation centered around the program of Him who completed that triumvirate of peace beside the waters of the Rapidan. Following that conference came a message from the President, saying: "We have agreed that the great naval nations will be asked to meet in conference in London next January to consider the reduction of fighting ships"; and the Premier later referred to that conversation as "laying the foundation of an enduring peace all over the world." Both were speaking the mind of Him who said, "Put up thy sword," and "Thou shalt go before the face of the Lord to prepare his ways; . . . to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Old-time diplomats looked aghast when the simplicity and directness of this momentous conference under the trees was revealed. They could not understand how the ancient formalities and purple-topped tables and secretariats and the deceptions of decades past could all be done away with. However, that was done as two men with the same purpose and the same tongue spoke face to face, with directness and without guile, upon the fundamentals which have to do with the world's future.

FROM FORMALITY TO SIMPLICITY

The students of history and international relations realize that a new chapter has been written in the story of the world and of civilization. Never before has the executive head of the great British Government visited our country on a diplomatic mission. Well do we recall a conversation with the retired Conservative Premier, Stanley Baldwin, which took place three years ago in the garden of 10 Downing Street. Mr. Baldwin said, in reply to a description of Washington at that time, that he hoped to visit our Capital some day. But he put off that day too long! By

years, the program of world stability might have been advanced. It was left for a Labor Premier, who started as a farm hand, to do what a rather slow-moving, Conservative statesman, the son of a rich iron manufacturer, hesitated to do. However, it may have been that the hour had not yet arrived which God was preparing. Herbert Hoover, the world traveler and student, and the Quaker lover of peace, had not as yet been called to the position of world leadership. The hand of Jehovah is seen moving through the affairs of nations.

With what grandeur the chariot of peace has moved forward from formality to simplicity, from the dignified and historic chamber in the Ministry of Foreign Affairs in Paris to a rugged grove in the hills of Virginia. It has been the stepping-up from confusing formality to direct, face-to-face conversations between men.

It is only back to August 27 of last year that one's mind travels to a day when the flags of all the nations were flying over the meeting place in Paris where the representatives of fifteen great nations were gathered. We were ushered to our seats by men in formal attire; standing about were courtiers dressed in uniforms with sufficient emblems upon their breasts to furnish a display window in a fraternity jewelry store. The delegates of the nations, led by marshals carrying long lances, marched in to their designated seats about a "horseshoe table." Facing them were the President of France and the high officials of many nations. With grand eloquence the orator and statesman, M. Aristide Briand, delivered an address, after which each delegate marched forward and penned his signature. This event marked a turn in history. As we handled the signed treaty that day we were convinced that we touched the Magna Charta of world peace.

On July 24, at the invitation of President Hoover, the representatives of all the nations having diplomatic representatives in Washington assembled in the East Room of the White House about another horseshoe table. There was no display of flags. Blooming phlox from the White House gardens formed the sole decorations. No great gathering of governmental dignitaries was there. Just a few journalists were given places before the table to hear the simple statement of a democratic President as he proclaimed the General Pact for the Renunciation of War.

Again the scenes shift. Following the elections in Great Britain, the new Labor Prime Minister, who comes from the moors of Scotland, crossed the seas. On all sides he received the welcome and plaudits expressing the various moods of Americans in the hour when the notes of peace are in the air. It is out beside the open fireplace in a log cabin that the chosen leaders of the nations which can shape the destinies of the world are next found. They converse in simple, direct fashion as to how they can make effective the pact signed thirteen months before amid old-world formalities. These arbiters of the future stroll into the wooded fastnesses where the singing of a mountain stream, blending with the songs of winged messengers, marks the only break into nature's silence, other than the modulated voices of two men in earnest conversation. The Paris crowd is lost sight of, the Washington diplomatic corps is far in the distance; only God looks on as the practical means of world peace are breaking forth from the hearts of these Christian men.

BRITISH PREMIER

One scene during Mr. MacDonald's visit to Washington will stand out above his many other public appearances while in this country. That was his appearance on the dais of the United States Senate when he declared, among other things, "What is all the bother

about parity? Parity? Take it, without reserve, heaped up and flowing over." In that sentence he obliterated that opposition to a naval understanding between these two nations which has been making the question of equality between Great Britain and the United States a "stalking horse."

However, there are other statements in the address which will be repeated through the generations:

"There can be no war; nay, more, it is absolutely impossible, if you and we do our duty in making the peace pact effective, that any section of our arms, whether land or sea or air, can ever again come into hostile conflict."

"In these democratic days, when heart speaks to heart as deep speaks to deep and silence speaks to silence, personal contact, exchange of views by the lip, sitting at two sides of a fireplace—as it was my great privilege to do this week-end with your President—these things are to be as important as anything else in laying the foundation of an enduring peace all over the world."

BEARING GIFTS TO ALL PEOPLE

It is impossible to crowd into these columns an account of the various activities of the Premier and his conversations with the President while in Washington. Likewise, it is impossible to analyze the practical results which may be expected to follow the deliberations of the Five Power Naval Conference called to meet in London next January as a result of the conversations of these two leaders. One end seems likely at this time. That is the doing away with huge "capital battleships," which would mean a saving for construction and maintenance during the next ten years of approximately \$2,000,000,000 to the peoples of Japan, Great Britain, and the United States. What a gift that will represent to every taxpayer, every school child, aye, to everybody of this and the coming generations. Money which under present circumstances would go into battleships could be used for culture, recreation, homes, and the larger enjoyments of life.

The visit of the Right Honorable James Ramsay MacDonald to President Hoover will occupy a place in all the future history of the peoples of these great nations. This envoy of peace has come, he has gone, but we have entered into his works; and the Christian people of America, as well as those of England, will join in prayers and deeds to the end that that which has been so well begun will come to full and happy fruition. As one looks over the impressions of the days spent by the British Premier and ambassador of good will, Wordsworth's lines on liberty stand:

"Days undefiled by luxury and sloth,
Firm self-denial, manners grave and staid,
Rights equal, laws with cheerfulness obeyed,
Words that require no sanction from an oath,
And simple honesty a common growth."

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Methodism's Meaningful Month

THE Christian religion must be depended upon to supply heart power to the world. That is, the affectional and sympathetic impulses receive their highest stimulation to moral attitudes and action under the creative influences of religion. Its activities in this direction the church groups under the general designation of benevolences. In our church the entire benevolent interests are grouped into missionary, educational, and philanthropic activities. We call them World Service agencies.

This benevolent arm of the church conducts its ministries on a world-wide basis. For its tasks, the obligations are tremendous upon the church as a whole; but upon each local congregation and individual member equally distributed, there is in no sense a burden difficult to be borne. Of course, no one denomination, nor all of them together, can meet adequately the total demands of the world field, but each has its share of the responsibility. Our Methodism has assumed its allotment of this ministry of benevolence to the world. Its offerings within the past decade have been little short of astounding. But instead of being the standard of our responsibility, our giving to date has but slightly indicated the measure of our ability as a church to do for humanity around the world the most magnificent service ever rendered by a Christian organization.

What shall our church do in this direction? We are now within the last ten or twelve days of the close of our missionary year. The exact date is October 31. What is not raised by the local charges and sent into the Chicago office, 740 Rush Street, before October 31, cannot count on the present year's sum total, nor can it help in making out the basis of appropriations for missionary causes next year. This very moment, therefore, is the time for each local church to glean all it has in the treasury, and every dollar it can raise immediately for our world benevolences abroad and at home, and rush it to Dr. O. W. Auman at Chicago. October is Methodism's meaningful month. It is our month of missions, when whatever missionary zeal we have as Methodists and Christians shall find concrete expression.

Strange it is that some Methodist charges and individuals do not see the point—have not awakened to the responsibility entailed upon them as Methodists. Tens of thousands of individual Methodists, and 6,441 local charges sent not one penny for these causes during October of last year. Such must not be the case this October. From the chairman of the World Service Commission, directing the church's benevolent interests, Bishop E. H. Hughes, comes this telegram: "Only the earnest and prayerful co-operation of our pastors and people will prevent an inconceivably tragic cut in our missionary work. We must not have that. He calls us now to His help as against the mighty. The treasury is open for deposits in Christ's name; and He stands over against it as of yore. Come." This invitation to individual persons and churches should ring down the corridors of our

Methodist consciousness so loudly as to arouse us to such giving as will lift our missionary enterprise decidedly out of the precarious financial situation in which it is now embarrassed. But as Secretary Ralph Ward so significantly writes: "Victory will require a general and spirited piece of team work by us all. There must be an evident and contagious spirit which each of us can prayerfully help to supply. . . . A failure would turn back the pages with discouragement which would require tragically long to overcome."

These tragic consequences of reversion to former lower levels of giving, and of cuts in our missionary equipment and personnel, must not and cannot be if the closing days of October are utilized by individuals and churches to do their best for this cause. Membership in any organization entails obligations of loyalty to the organization's purposes and objectives. It is doubly so in the church of Jesus Christ, whose objects are the highest and noblest of human experience and conception. Such a reasonable obligation as loyalty to the denominational group ought to weigh heavily with every local church at this time. While the denomination is mobilizing its total resources for a masterful missionary service, each local church is bound by every consideration of loyalty in our connectional scheme to avoid the stigma of being among the local charges that will send nothing during this October.

Need of the field is the transcendent consideration. If the needs of the world, both of relationships and men, do not awaken in other human hearts the benevolent response, how can such hearts themselves expect the world to be benevolently inclined toward them? And certainly no Methodist can claim to be ignorant of the needs of the world. For those needs exist across the ocean, and as well at our very doors. Hardly any aspect of our modern life but that is susceptible to and desperately in need of the application thereto of the helpful and healthful influence of the gospel and ministry of which the church of Jesus is the recognized purveyor. Trade needs it; politics needs Christianizing; our recreational life needs it; all inter-group contacts need it; individual persons, uncertain of their way and their faith, need it; those heavy-hearted likewise need it; the weak, likewise the strong; in fact, all who need life, and need it more abundantly, are the challenging objects of the church's missionary and benevolent ministry. And we, upon whom dawns the consciousness of such need, must meet the challenge to give to the world the best in us to meet its needs.

Wherein can the church to-day find surer certification of its Christly mission than in its Christly ministry? Is there not already discernible in humanity's attitude a lapse of confidence in the modern church? What could do more to stimulate this skeptical attitude than that the church should fail the world at the point of the world's moral and spiritual needs? Nor could the church and its adherents, on the other hand, do anything quite so strengthening to the morale of Christian forces than to keep steadily on making worth-while contributions to re-

lieve the needs of the world. Doing something worth while for somebody else is the surest way of sustaining our own faith in the existence of a moral order in the universe in which noble and Christly endeavors find their finest, fullest values. We build our better world and sustain it by following our benevolent impulses to help others who need us. And so, to encase herself in good deeds and a ministry of helpfulness and brotherliness to mankind will be the church's most effective armor against the world's suspicions and attacks on the ground that Christianity is insincere or has outlived its day of usefulness.

October, then, is Methodism's meaningful month; significant for the denomination and of deep significance for the cause of the church and religion in the modern world. The spirit of missions and benevolence is the test of an ethical religion. Inasmuch as the church visits the sick, ministers to the prison-bound, takes the evangel across the seas, exhibits the spirit of brotherhood, and seeks to effect liberty for captive souls, she does this for Christ Himself, and makes for herself a wealth of appreciation in the estimate of humanity and a permanent place in society's social institutions. October is our chance, as Methodists, to win the heart of humanity.

Detroit Methodist Scores

FOR years our colored congregation of the Methodist Episcopal Church in Detroit has been dragging discouragingly along under heavy handicaps, chief of which was the lack of a representative church building in which to worship and house such activities as are characteristic of a modern church organization. During this time of long waiting, faithful pastors have seen the difficulty and have heroically striven to correct the same. From our personal knowledge of much therein involved, we are happy to record that each made a valuable contribution to the progress of the work there, and did as much as the circumstances allowed. That a creditable structure was not sooner acquired is due to the fact that the time was not ripe.

At last, however, the achievement of securing a new church edifice for our Scott Church in Detroit has been wrought, and there is great rejoicing in that city, both in the congregation proper and out of it. For the friends of our work there are legion, especially among our white Methodist congregations, which have during the years been so uniformly considerate of the needs of their colored brethren in the Scott Church congregation and of the several other churches which we maintain there.

To Dr. B. F. Smith, the present pastor, belongs credit for the achievement of settling the congregation into their new and permanent quarters. Going to Scott from a

long, successful pastorate in Cincinnati, where he acquired wide experience in financial and administrative aspects of the pastoral work, he applied himself to one specific task—giving Methodism a representative structure in Detroit. And this he has done, after more than four years of fine endeavor.

The structure, costing about \$95,000, is to be dedicated October 20, when the congregation will march out of the inhospitable old frame structure with a procession into the New Scott Institutional Church at Antoine and Kirby Streets. The story of the dedicatory exercises will be reported by us later.

Asked how he did it, Dr. Smith said: "Bishop Thomas Nicholson has advocated our cause in a perfectly heroic fashion. 'For our Negro work we have not done a tithe of our duty,' he sounded again and again in the Greater Detroit Methodist meetings. The forward movement, which he succeeded in 'putting over' in June, made it possible to accomplish the work."

Here, finally, after years of painful waiting and distressing loss to our Methodist interests, has been set up a permanent outpost in a most strategic northern center, which we are confident will both correct the unnecessary losses in membership of our Methodism there, and will also greatly strengthen the forces of right and righteousness against the multiple and mighty forces of wickedness in that center of vast multitudes.

Many More Negroes Going to College

METHODISM'S schools for Negroes are opening for another year of service. Faculties and equipment are being steadily improved to meet the needs of the young men and women now in training for places of leadership in their race.

The attendance figures of the college departments of our Negro schools tell a remarkable story. During the school year 1928-29, there were enrolled 2,295 young people of college classification, while in 1924-25 the number was only 1,177. If it is significant to note that the college enrollment has doubled in five years, it is still more significant that it is more than six times greater than it was ten years ago.

It is evident that Methodism's standards of Negro education are advancing at an amazing pace, and it is also evident that we are still a pioneering church. Fifty

years ago our grade schools were our pride. We were teaching the children of former slaves to read and write and spell. That was a triumph in itself. But education began to advance all along the line, so our church emphasized high-school training for Negro boys and girls. Much of the responsibility in caring for the grade-school children was assumed by Rosenwald schools and other public and private agencies.

Now that better provision for high-school training is being made by the public schools, Methodism's field is increasingly in the colleges and professional schools. Its success is shown in part by the figures. We may well expect till greater results as the yearning for education spreads among the ambitious younger members of the Negro race, and our own church responds to the opportunity in ever larger measure.

The Contributing Editor's Page

The Church Faces Live Questions

THERE is much evidence that the Fall Conferences are facing the big, vital questions of the times.

If any one supposes them to be backward-looking, backward-leaning bodies of ecclesiastics out of touch with the realities of modern life, he will get a different idea if he considers some of the most significant actions taken.

THE ROCKY MOUNTAIN NEWS regards the report of the Social Service Commission of the Colorado Conference as "a liberal document of the first importance."

This report reminds us that the action of the General Conference of 1916 commits the Church "to the endeavor to substitute for the present competitive system a co-operative order," and it stresses the urgent duty of pastors and laymen in view of this action: "to teach the principles of co-operative control and ownership of industry and of the natural resources upon which industry depends, in order that men may be spurred to develop the methods that shall adequately express that principle."

The epochal importance of the Paris Pact is emphasized and we are made to face the common duty of all patriotic citizens, to "oppose all preparation for war in keeping with the spirit of this international agreement."

There is a clear, ringing word on the subject of compulsory military training in schools and colleges. In place of unattached generalities a definite statement is made that it is the patriotic purpose of these ministers "to use all just and democratic means to insure its discontinuance in the schools within the boundaries of the Denver Area."

No more important utterance on the subject of civil liberties has recently emanated from a body of ministers: "Since liberty of conscience is so closely related to civil liberties we cannot accept, without active opposition, any abridgment of the constitutional guarantees of free speech and assembly. Particularly objectionable are such encroachments as are too common in times of industrial conflict, and that misuse of our judicial system by powerful interests which tends to bring into disrepute all democratic processes."

"We believe that the greater menace to our institutions is not the political or industrial agitator, but all those who stand in the way of the development of justice and the fullest self-realization of the lowliest citizen. As ministers of the gospel we dedicate ourselves anew to the cause of the poor and the needy, to judge which is, according to the ancient prophet, to know Jehovah."

THE number of those who are so dissatisfied with the present unfair attitude of many of the most influential newspapers toward the prohibition issue that they are ready for action is rapidly increasing.

The Erie Conference spoke vigorously on this subject, and the utterance is likely to awaken echoes all over the country.

A resolution unanimously adopted points out that many wet metropolitan newspapers are engaged in a campaign of misrepresentation in dealing with prohibition, and are thereby misleading large numbers of citizens and "inciting and encouraging lawlessness."

Hearty approval is given to the movement now under

way to establish "a clean, loyal national daily, which shall meet the wet metropolitan press in its own field," effectively present the facts and adequately represent Christian convictions on prohibition and other moral questions.

Such action contributes to the formation of a body of public opinion strong enough to bring to pass so desirable a result in the field of journalism.

Prayer and Peace

ALL those who believe in the efforts of the President to advance the cause of world-peace should realize that much depends upon the spiritual atmosphere in which pending questions are considered.

Sermons, speeches, editorials have their place in helping to create good atmospheric conditions. But there is something else far more important.

Christian people who know something of the creative value of individual and corporate prayer should understand that they have it easily within their power to wield a mighty influence for good.

In times past statesmen have acknowledged the help given them by the prayers of believing men and women. The well-known testimony of ABRAHAM LINCOLN comes at once to mind. At the close of the Washington Conference on the Limitation of Armament one of our foremost political leaders said that a fine spiritual atmosphere was created by the letters that came to the Conference saying that prayers were being offered for its success.

There is every reason to think that many of those in places of great responsibility in the affairs of the nation to-day are just as sensitive to spiritual influence, just as appreciative of any sincere action on the part of anyone whereby those influences are brought to bear upon present conditions.

Let us make full use of the privilege that is ours of praying for the success of the President, his advisers and associates as they seek for the way that leads to peace among the nations.

A simple word to the President, not advising, not counseling, but giving assurance of support in supplication, if it be a genuine, heartfelt word, would let him know that he has with him a great company of those who believe that "not by might, nor by power, but by my Spirit" the reign of peace is to be established in the earth. D. D.

Fraternal Word to Students

DEAR SIR:

Your brethren in three of the educational centers in England to which many American students come, crave the columns of your paper to convey to the Methodist students who may come to either Cambridge, Oxford, or London Universities, that they will be gladly welcomed and put in touch with other Methodist students—and helped in every possible way.

At Oxford, by the Rev. HAROLD ROBERTS, M.A., Ph.D., 58 Woodstock Road, Oxford.

At Cambridge, by the Rev. W. HAROLD BEALES, B.A., Wesley Manse, Christ's Piece, Cambridge.

At London, by the Rev. R. SCOTT FRAZER, B.A., 19 Thayer Street, London, W. I.

Very cordially yours,

W. HAROLD BEALES.

1. First, Gary, Indiana

2. Wesley, Worcester, Mass.

3. Church of the Saviour, Cleveland, Ohio

4. Epworth - Euclid, Cleveland, Ohio

5. Trinity, Grand Island, Nebraska

6. First, Pueblo, Colorado

7. Hamline University Church, St. Paul, Minnesota

8. Helsingfors, Finland

The Spirit of the Gothic

By Elbert M. Conover

Author, "Building the House of God"

THERE are indeed "sermons in stones"! When men, inspired by worthy motive, build with intelligent purpose, it is quite likely that future generations will meditate upon "what is meant by these stones?"

Architecture is a form of expression—a language by which the spirit, ideals, and character of the builders are revealed. Aspiration or depression, spiritual impulse or materialism, carefulness or slovenliness of character are revealed by the buildings that men erect. A wayside chapel or an English cottage may reveal more worth of character, more soul, than a massive structure built mechanically by one whose governing purpose is to make a quick profit.

Running through the development of Christian architecture from its earliest days until the sixteenth century, there is seen a unity of spirit and purpose which reached its highest expression in an exquisite architecture in the thirteenth century. Throughout the progress of Christian architecture overpowering motives of aspiration and devotion are apparent.

Different styles of architecture evolved which we know by names denoting some outstanding characteristics—the Byzantine order with the dome suggesting the universal care of God over all; the Romanesque with heavy walls, round arches and massive construction, reminding us of the imperialistic power of Rome. Following the Romanesque period, there came a wave of spiritual awakening, freedom, and venturesomeness throughout Europe. The triumph of this new spirit of enthusiasm and freedom over the imperialism of former ages is unmistakably apparent in the architecture of the time. From the beginning of the thirteenth to the sixteenth century the glorious embodiment of a very vital and expressive religion was manifested in the erection of churches and cathedrals, especially in France and England. Spain with characteristic earnestness followed. The great cathedral at Seville was the outcome of a determination to build such "a vast and splendid church that coming generations will say, 'The men of Seville were mad'." The Gothic spirit influenced all of western Europe.

Some Italians, quite self-sufficient in their time, had a custom of referring to all that lay north of their sacred borders as Gothic of the Goths. Certain English gentlemen in the sixteenth century cultivated a strong liking for Italian ideas and reverted to the classics for inspiration. With a disdain for the spiritual enthusiasm of the medieval ages they in derision termed the most glorious architecture of the world "Gothic." Then came a fad of fashioning the house of God after the general lines of lifeless pagan temples. Their successors are not yet all dead. It is plain that we must sharply distinguish between the Gothic spirit and the Gothic as a style of architecture. The

Gothic architecture of the medieval ages quite marvelously expressed a very real vital spirit and inner enthusiasm. What we in America to-day call Gothic may be but a soulless, formal, dry imitation of some European church. Perhaps a good imitation of a worthy example is better than an ignorantly devised composition without distinction or character. We do have to-day architecture that is the result of a true and intelligent devotion expressed in keeping with the fine ideals of the Gothic order.

Greek and Roman architecture was static in feeling. It never rose to great heights. The strength of the Gothic order lies not in massiveness, but in the fine disposition of its parts. The aspiring note expressed in the pointed arch displaced the heavy round Roman arch.

Features of Gothic Style

Outstanding features of the Gothic are pointed arches, ribbed roof vaulting (if the ceiling is stone), buttresses to help carry the weight of the roof, thereby permitting lighter walls and more window space, pinnacles, and towers to impart an upward dynamic trend so essential to the Gothic spirit. Gothic architecture became an outward and visible sign of man's striving toward the spiritual. It became the predominating form of expression in architecture in England in the thirteenth, fourteenth, and fifteenth centuries.

A building that is of the Gothic spirit does not need the addition of ornament to give it distinction and significance. The very lines of the building itself, the pitched roof, the whole upward tendency of the design give character to the structure. However, it is quite in keeping with the Gothic spirit to embellish the house of God in a fitting manner. In medieval times the church became also the house of the people. Generations of people for small material compensation toiled upon the loving task of completing and enriching the cathedral or parish church. Beautiful glass, sculpture, woodwork, silver work, frescoing, and mural painting were used as a means of adding beauty to the edifice and as a means by which the people could continue through the years to express their devotion to God's house. All the arts seemed concentrated to make the church the most glorious building in the community. "Lord, I have loved the beauty of Thy

house and the place where Thy glory dwelleth," seemed to be the testimony of this devoted toil. Imagine the wealth of lavish and crude "art" (so-called) which we of this garish day expend upon the cinema theater, lodge temples, and gas-filling stations, converted, consecrated, refined through intelligent service and devoted to the house of God!

Those who were fired by the spirit of the Age of Devotion, falsely and derisively called the Gothic (the term



Gothic is so rooted in our language and denotes such specific content, when fittingly used, that like the formerly depreciative term Methodist, it has won a dignified place in our vocabulary. It is the age, strove to have in God's house some slight suggestion of the glory that surrounds the Lord of Hosts. The cathedral in Bourges, Spain, has been described as perfectly affording the eye a feast as perfect as grace, symmetry, grandeur, and lightness all combined are capable of producing.

In the ornamentation of the cathedrals and parish churches designs were drawn from a thousand varieties of flowers and other forms of life. Recognizing the time in which they lived, the builders expressed the ideas of God's care for all of life. All were brought under the loyalty and service of God. Evil spirits in the form of grotesques were cast out of the temple to act as water spouts or otherwise held in attitudes of subjection.

The Gothic builders recognized that thoughtfulness and devotion thrive better when the soul is calmed and placed in the attitude of reverence and devotion. While the church was glorified with beautiful glass and other art work, there was also the play of shadow and an absence of glare, a solemnity, dignity, and spirituality of the atmosphere.

Past Glory of Ancient Churches

We must remember that what we now see in most of the ancient churches is but a shadow of the past glory of these buildings. During periods of fanaticism and extreme reaction glorious glass, carved alabaster, and a wealth of art work that had accumulated through centuries of devotion were ruthlessly and ignorantly destroyed by unreasoning mobs. Fine paintings and frescoes were covered with ugly whitewash. At Winchester Cathedral, soldiers stabled their horses in the glorious cathedral and amused themselves by throwing rocks through some of the finest windows in the world, villainously wrecking what can never be restored.

One must not make the mistake of thinking that the Gothic spirit was expressed only in the great cathedrals. The same devotion was exerted in building the parish church, even in building the churchyard wall and the latch gate, in founding the bell with its inscription, and in carving the choir stalls and bench ends. The buildings were given a sense of the sacred—a feeling that here is a house of God, expressing a sense of the need of someone higher than ourselves.

Gothic Spirit and Modern Life

The Gothic spirit influenced the selection of the materials of construction. The very best that the community afforded in stone, wood, or roof materials was used. The people concerned with building the church were commended not for having gotten "the most church for the money," as some irreverent mortals in our own materialistic times have sounded congratulations on dedication day, but for the honesty, devotion, and sacrifice manifested.

Is the Gothic spirit suited to our modern life? We do not say, "Does the Gothic style fit?" If in modern

life or in any life the spirit of devotion and sacrifice motivates the church work, then this spirit will express itself in structures that will be Gothic in spirit and expression. In form they may resemble much of the ancient Gothic because it expresses aspiration and high ideals which are most effectively expressed architecturally in the

Gothic order. This does not mean to slavishly and unintelligently copy any existing ancient building. It will mean that certain vital principles and religious ideals will be recognized and expressed in lasting testimonials in brick and stone or honest wood. It is folly and ignorance to degrade a wonderful form of architectural expression just as it is sacrilegious to degrade the soul-reaching musical expressions of our holy faith by jazzy interpolations.

We may characterize the Gothic spirit as the spirit of praise. In it we undertake to give God the glory. The Gothic spirit is a spirit of worship, expressing adoration, uplifting our souls to the unearthly, and it is essentially a spirit of prayer. "Did you get on your knees when you visited Chartres?" inquired a friend upon our return from

visiting that great cathedral. How could one help but get on his knees in the building that so gloriously betokens such a spirit of devotion that impelled a thousand people to harness themselves to ox carts and laboriously draw the building materials for this great church to the site and toil on its walls?

The Spirit of Aspiration

The Gothic exhibits the spirit of aspiration. The finest Gothic churches were never completed. There was always more to be done. As the soul aspires to eternity, the truly Gothic builder, in the belief that God's house will be needed as long as the world stands, always left room for coming generations to express their love and devotion and to build their faith materially into the fabric of the church (in ways other than replacing the shoddy work of a generation that seeks cheapness rather than sacrifice). The spirit of sacrifice, of humility and submission, of truth and sincerity, these are the ideals that characterize the Gothic spirit, and are revealed in the stones that men erected. Those hearts that to-day have the same spirit may know what they meant by those stones.

THE article by Dr. Frank A. Horne, "Spiritual Gains and Losses of Church Union," which recently appeared in our columns, has been published in the form of a booklet. Free copies of this booklet may be secured by addressing Contributing Editor, Room 709, 150 Fifth Avenue, New York City.

Celebrating Sixty Service Years

By Mrs. F. H. Sheets

Corresponding Secretary

THE attention of the women of the Methodist Episcopal Church in at least twenty countries of the world will be centered during the days of October 28-30 on the celebration of the sixtieth anniversary of The Woman's Foreign Missionary Society, which is to be held at Columbus, Ohio. The wonderful growth and achievements of that society will be presented by pageants, exhibits, and addresses.

On Thursday, October 24, the annual reports of the sixtieth year will be given by the secretary and treasurer, followed by a review of the sixty years by Mrs. E. O. Fisk, of Boston. After brief presentations of their work by outstanding missionaries and nationals, Dr. S. D. Gordon will begin his series of "Quiet Hours," and Mrs. Lichter will close the day's program with an address. In the evening Bishop Nicholson will speak, and the missionaries present from all lands will be introduced to the great audience.

The program for the 25th promises a few more reports, and addresses by Prof. W. J. King, Judge Florence Allen, Dr. E. D. Soper, and Bishop Leonard. The young people and the students will have special features on that day.

On Saturday will come the presentation of the new plans for the post-anniversary period, to be participated in by missionaries and nationals. The Rev. Matias Cuadra will speak, and also Prof. William Hung, of Peking. The junior rally will be the principal event of the afternoon. The Wesleyan Service Guild will hold its dinner and special celebration on this day, and the evening session will bring an address by Dr. J. M. M. Gray.

On Monday begin the exhibits and demonstrations. The theme for that day is, "A World Family Meets." There will be an Oriental exhibit, and also an exhibit from

each of the eleven branches at the home base. At four o'clock will occur the reception at the governor's mansion, and in the evening the world banquet at the Deshler-Wallick Hotel.

The theme for Tuesday is "A World Family At Work." There will be demonstrations of the work at home and abroad, assembly singing, led by Mr. Homer Rodeheaver, and histories of the decades in costume. In the evening will be the remarkable presentation of gifts from the foreign field, 300,000 of which have been promised to the mother society by the women and children of other lands. Mrs. Carrie Chapman Catt, Mrs. Ella Boole, and probably Mrs. Induk Kim, will speak.

On the last day of the meeting, Wednesday, the 30th, at 6.15 in the morning, the sunrise communion service will be held, Bishop McDowell in charge. All the different articles used in the services will be gifts from the women of other lands.

Throughout the day family portraits in miniature will be presented by missionaries. There will be assembly singing and addresses by Mrs. H. W. Peabody, Dr. Harvey Reeves Calkins, and others. The final session of the anniversary will take place that evening, and world peace will be the theme, illustrated in striking ways by nationals, missionaries, and general officers. The Hallelujah Chorus will bring the anniversary celebration to a fitting close.

To secure rates on the railroads, certificates must be obtained when tickets are purchased. The Deshler-Wallick Hotel will be headquarters for the convention. Dr. I. A. Miller, of King Avenue Methodist Church, will be the entertaining pastor, and Mrs. C. A. Albrecht, 858 North Park Street, Columbus, will care for requests for reservations that come from visitors.

The School of Missions at Gulfside

By Dr. R. N. Brooks

AFTER a long journey, on a close and sultry day, the weary travelers from Alabama, Mississippi, Louisiana, and Texas arrived at Gulfside to find the powerful fascination of the cool, wet, shining sands of a divinely appointed beach awaiting them. Summer had greatly prolonged its stay and had been quite insistent on making itself felt. The modes of travel—in Fords, or worse, in stuffy Jim Crow coaches—had added a heavy toll of affliction to an already unfavorable day for travel. But there by the great gulf was a laugh of triumph in the very waves as they broke playfully against the set wall, resounding with shouts of exuberant glee. There a sea front of a mile and a half, and by it a beautiful sheet of shimmering waters. There the premises are so well

kept and the place in every way so attractive that scores of our people drive by, not knowing that they are passing the Negro retreat of America. A bishop of the African Methodist Episcopal Zion Church drove down the gulf coast for the first time looking for Gulfside; he went about two miles beyond until he came to a none too well-kept filling station and inquired where he might locate Gulf-



side, whereupon the attendants pointed out, with apparent pride, the well-kept grounds which the bishop recalled having passed, but had evident suspicions that it was under other auspices.

The banks near the water's edge are studded by sheltered nooks, and away in the distance the thick forests clothe the slopes as far as the eye can see. The cattle lurk lazily under the giant oaks and in the shady defiles. It is thrilling to stroll along the pathways in the middle or later afternoon and hear the warblers pour forth their merry lays. The hoarse whispers of the sea gulls mingle with the sounds of the marsh hens, and all the feathered songsters join these until the heavens become vibrant with a medley of glorious music.

Who can saunter beside the blue waters without feeling that the lines have fallen to him in pleasant places! It is glorious to stand upon the shore to survey the stately boats glide by. Why, my very Bible seemed a new book as I pondered its pages by the shores of Gulfside! What a different story the Old Testament would have had to tell if Jerusalem had stood by the sea! The Jews seem never to have forgiven the frowning providence that denied to their fair city a river or a sea. They had heard how Babylon stood proudly surveying the shining waters of the Euphrates; how Nineveh was beautified by the lordly Tigris; how Thebes glittered in stately grandeur on the Nile, and how Rome sat in state beside the Tiber. They were almost consumed with envy because no broad waters protected them from their foes, and bore to their gates the wealthy merchandise of many lands. He who goes to Gulfside need not envy others their privilege to sit beside the sea, for this same privilege is his.

The spirit of these missionary folk took me by surprise, and even now baffles my best endeavors to describe it. Songs and yells indicative of life broke out from all quarters. From the early hours of the morning when they threw themselves into the laughing waters until the singing of "taps" at night, this fine group representing the two extremes in age were constantly matching the life which they found around them at Gulfside.

The work of the school was under the capable leadership of one of the choice spirits of The Woman's Home Missionary Society, Miss Muriel Day. This modern dean, herself rich in scholarly culture and experience, and withal thoroughly sympathetic in every approach to the numer-

ous problems which one must face in such a new situation, had surrounded herself by such a capable staff of experienced workers as to make her tasks seem a joy and success but a natural sequence. Miss Day is the personnel secretary of The Woman's Home Missionary Society of the Methodist Episcopal Church, and has her headquarters in Cincinnati, Ohio. It was a great joy to have her at Gulfside, where she, without effort, entered fully into the life of the school and made it, as it so much deserved to be made, an event extraordinary.

Perhaps the most eminent of the faculty folk was Miss Cartes Swartz, national field secretary of The Woman's Home Missionary Society of the Methodist Episcopal Church. Aside from her great personal charm, Miss Swartz is a woman of fine training and a wonderfully interesting personality. She is an adept at story telling. No member of the school group can ever forget the story of her visit to the lepers in Louisiana.

I find myself thinking again of those high hours when we sat in the chapel on "Talent Night," or were so thoroughly delighted with what we believe was Gulfside's best pageant, "The Soul of the City," or sat around the long table on the night of the jubilee birthday party, making the while a voyage in friendship. The ports at which we stopped on this voyage all had to do with the work of the missionary society. The view that we were able to get of the work being done among the youth, the immigrants, the Negroes, and the mountaineers, together with the many fine buildings and institutions that are owned and used by the society, more than repaid us for this voyage in friendship. The program also gave us an insight into the activities of the society having to do with deaconess work, stewardship, literature, and membership. A network feature brought in the voices of children yelling or choruses singing, "Stand Up, Miss Day; Stand Up." It was concluded by a most illuminating address by one whom the announcer called Bishop Robert E. Jones.

A most interesting feature was the Sunday morning service, when Bishop Shaw, of the African Methodist Episcopal Church, preached with great power and effectiveness. The school closed with the morning watch, Monday morning, and I think all who attended will carry through the year fond memories of the school of missions at Gulfside, August 26 to September 2, 1929.

Methodist Men, Forward!

By Edwin T. Randall

THE Methodist manhood movement continues to advance steadily. Nearly, if not quite, one hundred thousand Methodist men have heard the inspiring messages of the area and district men's councils of the last six years. Nor has the inspiration dissipated into thin air like exhaust steam.

Upwards of twenty-five hundred local Brotherhood chapters have been recently organized or reorganized to do the business of the Kingdom. District superintendents and pastors by the hundreds report thousands of men newly at work, or working more earnestly, in the cause of Christ by reason of the inspiration of the manhood movement.

Now comes the cry for something to go to work on, something to take hold of in the local church. To meet

this present demand of the great body of men who have been aroused to action, Dr. Bert Edward Smith, with the masterful generalship for which he is famous, called together a group of representative men who met at Battle Ground, Ind., August 29-31, and laid out a program for men for the year 1930. Pastors, district superintendents, church editors, board secretaries, and laymen of many varieties and from all over the country were represented. Workability was the goal sought, and there was agreement that it had been achieved.

Topics for consideration, investigation, and discussion throughout 1930 were as follows: "The Meaning of My Church Membership"; "God In My Home"; "Men, Boys, and God"; "Knowing God"; "Are Ghandhi, Kagawa, Wang, My Brothers?"; "Jesus At the Heart

of My Life"; "Who Buys the Bootlegger's Bullets?"; "Worthwhile 'Whoopee'"; "What Am I Doing to Make This a Better Community?"; "Living the World-Sized Life"; "The Prince of Peace"; "Ye Are My Witnesses."

Suggestions were made, not only for monthly Brotherhood meetings, but for activities that should concern men throughout entire months. These are being put into shape by men especially qualified to do the work, and will soon be made available in the form of a pamphlet entitled, "How?" This will be serviceable to all men, laymen, and pastors, whether in churches with Brotherhood chapters or without.

Among those participating in the Conference were the following: E. C. Harley, prominent layman, Dayton, Ohio; Judge H. R. Snively, Marshall, Ill.; Ernest C. Wareing, editor Western Christian Advocate, Cincinnati, Ohio; Ralph A. Ward, executive secretary World Service Commission, Chicago, Ill.; Luther E. Lovejoy, secretary Stewardship Department, World Service Commission, Chicago, Ill.; Nathaniel F. Forsyth, superintendent Adult Department of the Board of Sunday Schools, Chicago, Ill.; O. T. Martin, superintendent Crawfordsville District, Crawfordsville, Ind.; J. J. Wilson, superintendent Lafayette District, Lafayette, Ind.; B. D. Beck, superintendent South Bend District, South Bend,

Ind.; E. H. Boldrey, superintendent Bloomington District, Bloomington, Ind.; Guy O. Carpenter, pastor First Church, Crawfordsville, Ind.; Samuel W. Stagg, member of the field cultivation team from the Board of Foreign Missions, Philippine Islands; Frank W. Greene, secretary of the North Indiana Lay Electoral Conference and president of the Goshen District, Syracuse, Ind.; William E. Carpenter, secretary of the Brazil Trust Company, and president of the Northwest Indiana Conference Laymen's Association, Brazil, Ind.; Andrew S. Warriner, pastor Methodist Church, Whiting, Ind.; T. Fred Williams, pastor Trinity Church, Lafayette, Ind.; C. C. Jordan, pastor Hyde Park Methodist Church, Hammond, Ind.; V. V. Hackley, pastor, Lowell, Ind.; P. A. Reisen, pastor, Dayton, Ind.; Dean Taylor, president Iowa Conference Brotherhood, and postmaster, Fairfield, Iowa; Dean Arthur E. Bennett, formerly of Des Moines University, Des Moines, Iowa; C. C. Harold, pastor, Williamsport, Ind.; E. W. Strecker, field agent, Greencastle, Ind.; M. C. Hunt, pastor West Lafayette Church, Lafayette, Ind.; H. D. Bellinger, Wesley Foundation at Purdue University, Lafayette, Ind.; E. Dow Bancroft, Edwin T. Randall, and Herbert H. Parish, members of the men's work staff; Bert E. Smith, executive secretary of men's work, and in charge of the Conference.

The Meaning of Gulfside

By the Rev. A. W. Carr

AFTER ten days' stay over at Gulfside, the only exclusively owned and operated seaside resort (owned by Negroes and operated by Negroes for Negroes in the United States, or perhaps anywhere else when it comes to that), I feel very much as the convert feels over his new-found grace—I feel that I just must tell it to others. The desire to do this is irresistible; and this fact, I trust, will be a sufficient apology for whatever else I may say.

Bishop Robert E. Jones, the founder and promoter of this institution, coming, at it does, at the psychological moment in our race life when we are being hounded and driven from God's great seashores everywhere, has demonstrated the fact that he is a prophet, a seer. And again, when we consider how the forces who can help in its development, and our group in general, are turning their eyes and attention in a constructive and helpful way toward the project, we are called upon to recognize him as a statesman and a champion of our cause, worthy of the place he has won as a leader of men.

There is no way for you to really appreciate the meaning of Gulfside until you shall have had the pleasure of visiting it and seeing it for yourself. During my stay there as one of the select one hundred city pastors called there by that indefatigable and brilliant leader, Dr. W. A. C. Hughes, secretary of the department of colored work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, it was my delightful pleasure and privilege to meet some of the most distinguished representative leaders of our race. Among them I shall take the liberty to mention the following names: Dr. Mordecai Johnson, the first Negro president of Howard University; Prof. Forester B. Washington, director of Atlanta School of Social Work; Dr. F. S. Delaney, of Gary, Ind., who has created a social revolu-

tion among our group in this industrial center; Dr. W. C. Thompson, of Philadelphia, representing mission projects under trained workers; Dr. Daniel Stanton, district superintendent, Atlanta Conference, reputed to be the greatest organizer of boys in our entire church; and Dr. L. H. King, editor of the Southwestern Christian Advocate, and perhaps the most eloquent, forceful, and outstanding platform speaker in our group.

Judging from the foregoing list, a most powerful influence must have been at work to get together such an intellectual aggregation of busy men to sit and discuss during a period of ten days the problems of the race, the church, and the nation. It was a most wonderful meeting.

But back to my subject. Gulfside is desirable for situation. Just about an hour's drive by auto from New Orleans, the metropolis of the South, located, as it is, upon a semi-bluff upon the great Gulf of Mexico, it presents a magnificent picture as it is viewed from the sea. The spot is historical and picturesque. Historical in that the Jackson House (the hotel) was once the summer home of the famous Southern general, Thomas Jonathan Jackson, better known as "Stonewall Jackson." "And thereby hangs a tale." Picturesque in its surroundings of massive moss-covered oaks, which have defied the elements for more than a hundred years, giving one a sense of the wonderful and of the sublime.

Then let us consider its beautiful surf frontage of more than a mile in length, with a background of six hundred acres. Then think of the great boulevard running around the edge of the gulf and on for more than a hundred and twenty-five miles; and a sea wall of reinforced concrete protecting the whole, and then you will have only a pin-picture of what this project is or is yet to be.

But notwithstanding the vital place this project fills in our race life, the combined support of the race is necessary for its development. We must give it our moral and financial support as a race project, and our patronage as an evidence of our endorsement of its educational and economic value. It will be a fine thing for us as a group to take the matter seriously and go about to give it organized support as our very own. To do this we should start at once a support Gulfside movement and keep it up until it shall have become a household word among Negroes.

Take, for example, what it would mean to the project if the one hundred thousand members of the New Orleans

Area alone could be aroused to realize the real value of this institution. A hundred thousand members organized under the slogan, "Give a dollar a year each to Gulfside." Let us keep this up for two or three years, and no one will doubt but that we will have an institution there that will cause the world to sit up and take notice. Do it to-day. Start a dollar toward Gulfside; keep it up. Send it monthly, if you are able; annually, if that is the best you can do; but by all means, send it.

Gulfside, to my way of thinking, means a new racial concept of our independence and self-consciousness, and a desire to stand upon our own feet and carry on.

HOUSTON, TEXAS.

Poultney Makes An Adventure

(FROM THE EPWORTH HERALD)

Two Views of What Happened When a Vermont Institute Invited a Young Negro Pastor to Lead Its Singing—A Two-fold Adventure

How the Institute Felt About It

BY GRACE HUDOWALSKI

OF COURSE I had seen him conversing with some of the faculty during the afternoon, but I had no idea that he was going to capture the hearts of the entire institute. It is indeed a rare thing to find a Negro in the North, all by himself, in the company of a hundred white people. I wondered if he would enjoy himself—if we would make him feel at home. My fears were to be over sooner than I expected!

We were having a most enjoyable time at the "Ho-Aa-Ya" party that first evening, when we were told to pull up our chairs. After the formalities of meeting the faculty were over, Dean Griffis announced that we would be led in group singing by the Rev. Daniel Lyman Ridout, pastor of the Hamilton Memorial Methodist Episcopal Church at Atlantic City, N. J. (He was to teach the class studying Negro spirituals at Poultney Institute.)

I have sat in many groups of different kinds anticipating group singing, and wondered if I should be able to keep awake. I am very fond of good group singing, but it takes an unusually enthusiastic leader to put it over. It was then that the unexpected happened—we did not sing—not then!

Very quietly Mr. Ridout went to the piano and played two of his own compositions. The institute was in an uproar! But a more startling surprise was to come—he told us of his little daughter, and gave us a delightful poem he had written about her when she was learning to creep. He called it "Little Mistress of the Floor." What a beautiful, homey touch to give an institute its first night! Needless to say, Mr. Ridout had found his way into every Poultney Instituter's heart. Then we sang—every single one of us. Oh, how we sang!

One could not begin to tell of the glorious days that followed, each one leading us to a deeper understanding and appreciation of the Negro. But I do want so much to mention the sunset services held out of doors on the bleachers in the athletic field. It was there that we fairly shook the leaves of the tall trees in back of us while we learned to sing:

"Every time I feel the Spirit
Moving in my heart, I will pray."

What a beautiful spiritual that is!

We were taught others, too, which pleased us so much that in the dormitories the last thing at night one would hear was:

"Roll, Jordan, roll; roll, Jordan, roll;
I want to go to heaven when I die,
To hear old Jordan roll."

and in the wee hours of the morning:

"My brother, you ought to been there;
Yes, my Lord;
A-settin' in the Kingdom
To hear old Jordan roll."

I am sure every person at Poultney Institute feels that this year was a real "record breaker," and the one big reason is we have learned something about the Negro and his inspiring songs. We feel that "we want to be a Christian in our hearts"; and I am sure we must pray often, for now institute is over and still we are singing:

"Every time I feel the Spirit
Moving in my heart, I will pray."

Thank God for Mr. Ridout!

How the Visiting Faculty Member Felt

BY DANIEL LYMAN RIDOUT

LAST winter, at a Chicago meeting of institute deans and workers, one of the Negro representatives once led the group in the singing of Negro spirituals. The music was so thoroughly enjoyable that Dean Griffis, of the Poultney Institute, up in Vermont, thought that such a feature might prove helpful to his instituters this summer. Dr. F. H. Butler, secretary of colored work of the Epworth League, was asked to recommend someone who might be secured to teach a class in the history and appreciation of the Negro spiritual, and to lead the institute group in the singing of the spirituals.

The writer was recommended by Dr. Butler, and was invited by Mr. Griffis to serve on the institute faculty. I cheerfully accepted, and, deeply conscious of my insufficiency, went about the work of preparing for the week

to be spent in historic New England, praying meanwhile that through me the great message of the spirituals might be impressed upon the hearts of this young group of Methodism's leaders of to-morrow.

As to my work of teaching the history of the Negro spiritual, I had no fear of the outcome. I had many times before told the story of the Negro spiritual to white audiences and through the columns of the daily press. I knew that the story had always been heard gladly. My apprehensions was concerning what might be the outcome of my social relations with my white friends. For, having been born and having spent the major portion of my life in the South, I had never before lived *with* white people.

Although I knew that the attitude of the New Englander toward the Negro was greatly different from that of the Southerner, yet I could not help but feel that racially I would in a social sense be quite a foreigner at Poultney. Socially I did not expect to be an ingredient with the rest. I therefore planned a week of complete rest. Before leaving home I had planned that my daily program should be: teaching in the morning, rest all the afternoon, with more rest at night during the several social occasions.

I do not want to be misunderstood. I never once

thought that I would not be welcome at any of the purely social institute functions. I was quite sure that I would be welcome at all times. My position among the group would insure that. But I was determined not to give them a chance *not* to want me among them at any time.

What did happen is a matter of history. The week at Poultney was one of the busiest weeks of my life. I was a part of every program, with one or two exceptions where outside entertainment was offered, and engaged in every social and recreational feature. If anybody at Poultney remembered that I was black, it was *myself*. Nobody else cared about it, and apparently did not even think about it. In many respects the week was the most enjoyable I have ever experienced. Poultney this year was known as the "Singing Institute," and the humble leader of song lost his racial identity in the spirit thereof!

In so far as interracial contact is concerned, I saw the Christ principle practiced in a way the week of July 8 that I had never seen it practiced before. Poultney tried a noble experiment—with no strings tied to it.

Last summer Epworthians everywhere conducted a series of studies in "Adventures in Christian Living." Poultney not only *talked* about an "adventure in Christian living," Poultney *made* one—and WON!

The Birth of Power

By the Rev. Anderson E. Berry

Marion, Alabama

THERE was much correctness in the life of Saul of Tarsus. In his strict conformity to the moral code he was a man of the first magnitude. His character doubtless reached those heights attained by the rich young ruler who lacked but the one thing the law could not do. His life, no doubt, paralleled that of Nicodemus, who, with Joseph of Arimathea, was granted the exalted privilege of laying the blessed Lord's body in a new-made tomb. But however correct that life, it passed away in the fires of his mighty regeneration. He suffered the crucifixion of his old life, and out of that death he emerged into a larger sphere. Old things passed away, all things became new. So far as the new life was concerned, there was no history back of that wondrous event on the Damascus road. He who is forever digging up the dead bones of his past puts no premium on the grave that saves him. For Paul those days were gone, even blotted out of the book of divine remembrance. The reality of this new experience lay far beyond any region of doubt, for he knew in whom he had believed. The great Apostle Paul thus describes the estate of every redeemed man and woman: "I am crucified with Christ. Nevertheless I live; yet not I, but Christ liveth in me: And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

THE LOWER LEVELS

Through all the ages humanity has lived out this blessed individual experience in very much the same manner. Paul lived the major part of his life along lower levels where the air was frigid. The very air he breathed marks his greatness of soul. Doubtless his very heart sank within him as he trod a dusty path or walked the shores of some storm-swept sea on these lower levels. What experiences he had! How much like those of many saints

we know. Why, one needs but read the eleventh chapter of his second letter to the church at Corinth to know the deep valleys through which the average Christian is called to pass. Oh, no, the religious life is not always a matter of mountain-top experiences, except as these enrapturing heights come as a divine relief to a wearied heart. To the dusty caravan dragging through the desert wastes there sometimes comes the mirage that paints its vision of font and shade. In like manner there will come somewhere, somewhen, to these pilgrims to a heavenly country a vision of the Beulah Land. In these almost celestial heights we hear familiar voices and feel again the touch of vanished hands.

THE FRONDED HEIGHTS

Yes, here we have no continuing city. We are pilgrims and sojourners, for we seek a better country. How gently God relieves us along the way. The path leads upward. When the height is reached we are permitted to look upon vast and inviting plains of light and grace. But on the further side lie the froned heights yet unrevealed. So it always is. So it was with Paul. He moves right out of the eleventh chapter into an ecstatic description of one of his mountain-top experiences. Fourteen long, weary years lay between the last and this present one. He dares to say that in the journey he will yet come to another. And now in his third heaven he stands in the rapture of a revelation whose glory is unspeakable. We hesitate to believe when one undertakes to tell of these high stages in their pilgrimage to a better land. In this holy of holies worship has no language. Bathed in its unearthly glory, we stand in silent wonder, love, and praise. Thank God for these Horebs and the Pisgahs so infinitely removed from the chatter of mere words and the jargon of a restless world.

POWER IN CHAINS

But after all, and so far as human experiences go, Paul became majestic when, in his overwhelming argument in his trial before Agrippa, the king said, "Paul, almost thou persuadest me to be a Christian." Paul's great, suffering spirit must have swept that court like a mountain wind when he cried out, "I would to God that not only thou, but also that all that hear me this day, were both almost and altogether such as I am, except these bonds."

EXCEPT THESE BONDS

Oh, the vision of that mighty apostle as he stretched forth those chained hands of his! He must have been weeping. The appeal that seized the king was the utter willingness of the man to suffer bonds. The chains clothed the defense with unmeasured power. The genesis of such power is found along the dusty highway, not in the heights of which some are wont to dream.

MARION, ALA.

\$10,000 Given to Historical Society

DR. CARTER G. WOODSON announces that a foundation interested in the uplift of the Negro has given \$10,000 to carry forward the program of research of the Association for the Study of Negro Life and History on the condition that equally as much be obtained from other sources. The association is studying scientifically all aspects of the Negro in America and abroad. The aim is to expand this program so as to take up neglected phases of the work. The foundation thus interested is willing to do much if the public will do more.

For fourteen years the association has been startling the world with its revelations of the glorious past of the Negro. This society publishes a magazine, researches in Negro history, directs studies in clubs and schools, promotes the home study of the Negro by mail, produces texts on the Negro for schools and colleges, collects and preserves the valuable documents of Negro history, and supplies libraries with special collections of rare books on the Negro.

These funds will be used to develop assistants to serve on the staff of editors of the "Journal of Negro History," to employ additional investigators for new tasks, to retain permanently a field agent for lectures among schools and clubs, to popularize the movement in behalf of truth, and to promote good will by acquainting the one race with the good in the other.

From the very beginning of its career the association accomplished definite results. Directing attention to the study of the Negro as a neglected field, the association could soon report important achievements. It led men to see the unreasonableness of the claim made for superiority of race and encouraged them to arrive at their own conclusions by scientific investigation. Giving such a stimulus to the reconstruction of thought, then, the association has changed the attitude of many persons toward the Negro and other races. The Negro himself, too, has been stimulated to higher endeavor by learning from his significant record that he is not the most despised of men.

In 1922, the association was enabled to undertake systematic research. Prior to that time its investigations had been purely voluntary. That year the De-

partment of Research was established, and a number of investigators were employed to undertake definite tasks. These researches have resulted in the publication of twenty monographs embracing almost every aspect of Negro history. The Department of Research has recently undertaken the special task of investigating the social and economic conditions of the Negro since the Civil War, and it has given attention to the Negro church, to the Negro in business, to Negro Folklore, and to African anthropology.

In 1926, the association began the celebration of Negro History Week. This was made an occasion for public exercises, inviting special attention to the achievements of the Negro. The thought emerged from the mind of the founder. With the co-operation of ministers, teachers, and professional and business men throughout the country, the celebration proved to be an unusual success. Negro History Week has helped to arouse the people to a keener appreciation of the contribution of the Negro to civilization. Men are now learning to think of civilization as the heritage of the centuries to which all races have made some contribution.

Wiley College Begins Its Fifty-Sixth Annual Session

ON WEDNESDAY morning, September 11, President M. W. Dogan, entering upon his thirty-fourth year of unbroken service at Wiley College, welcomed 325 exclusively college students at the formal opening, and presented the largest faculty in the history of the school.

Dr. Dogan announced that especial care has been taken in selecting the associates and assistants to the heads of the departments in each field. The head of the English department, Mrs. D. M. Pierson, M.A., University of Southern California, is being supported by three able teachers of experience and graduate training. The head of the chemistry department, Mr. Cyril F. Atkins, A.B., Tufts, M.A., Iowa, will have associated with him Mr. J. W. Morton, of the University of Indiana, whose competence as a science teacher in the college has been demonstrated.

In the library, Miss Clareon Jones has been added as a full-time librarian, associated with Mrs. G. H. Mason, who spent all of last year in the school of library science at the University of Minnesota. Mrs. Mason and the heads of the various departments have spent much time studying the needs of and compiling bibliographies for the library. Already a thousand books have been received as a part of an order which has been made through the aid of the Rosenwald Fund.

President Dogan expressed himself as being especially pleased with the personnel of the freshman class, which comprises the ranking students of the high schools of several States.

Dr. M. J. Holmes, secretary of the Board of Education for Negroes of the Methodist Episcopal Church, was present at the opening, and made a splendid address to the students. That the purpose of education is to develop the pioneer spirit has blazed in the physical world, and pointed out the fact that there remains an infinite amount of pioneer work in the development of human relationships, which will make for fuller and more complete living. The work of pioneering these better highways of human and racial understanding, he avers, is a challenge to the present-day college student.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE CHRISTIAN VIEW OF CREATION

FOURTH QUARTER. LESSON IV. OCTOBER 27

Scripture Lesson—Jer. 31. 12; Zech. 8. 5; Matt. 11. 16-19; Mark 2. 18-28; 6. 30-32; John 2. 1-11.

That man needs periodic recreation in order to keep physically and mentally fit for the more strenuous and serious activities of life will not be seriously questioned in this day. And that the normal man will take recreation is an evident fact. Men do not need to be taught to recreate unless they have previously been taught successfully not to do it. It is as natural for them to seek it as it is for them to seek a means of livelihood, unless their economic life is so strenuous or their zeal and passion in a cause are so burning that they cannot find any time to recreate. And in the latter case the zeal is hardly to be commended that is so burning as to cause one indefinitely to neglect periods of recreation. Why wear out in a few years by filling the days and nights full of serious work when one may last twice as long for serious work by taking recreation from time to time? Certainly the Master did not do it, though there has never been a man more full of zeal in a noble cause and who was at the same time reasonable in his zeal. But a serious and practical question which may profitably be asked concerning recreation is, What sorts of recreation are becoming men who have a worthy social and moral ideal in life? The Christian is supposed to have, and the true Christian does have, such an ideal. Then what sorts of recreation are becoming the Christian?

When we raise this question we are likely to receive as many different answers as there are answerers. This is because the answers given must be based largely on personal opinion which may be more or less reasonable. For (1) the New Testament writers were not concerned with the question of recreation as such, but were concerned more with the question of righteousness and wickedness in general. So we have in the New Testament only a few passing references on this question which were used as illustrations of some truth. Recreation constituted no problem among the Jews of Jesus' day. Therefore this or that kind was not denounced or upheld by Jesus and His immediate followers. But in general I think we may safely say that the true Christians of New Testament times were too serious-minded at all times, expecting, as they did, the early return of the Lord and the end of the present world, to have much interest in any kind of recreation that was not considered a pure form of religious exercise. Recreation among the latter-day Romans became so vulgar, obscene, and brutal that the medieval Christians reacted quite to the extreme against recreation in general. It would seem that they were opposed to all kinds of recreation that would not be considered a religious exercise. This was considered the Christian view of recreation.

The early modern Christians reacted quite to the extreme against that view, and rivaled the latter-day Romans in their attitude. This, too, was considered the Christian view of recreation. The Puritans reacted absolutely to the extreme against this attitude, and came up not far, if at all, behind the medieval Christians in their attitude. This, again, was considered the Christian view of recreation. In more recent years there has been a decided reaction against this Puritan attitude, and the general public seems to be putting forth every effort to out-Roman the latter-day Romans. And many young people think it a sufficient justification of this attitude to call it "modern," not knowing, I suppose, that it is as ancient as Rome. And there are many men going by the name of "Christian" who consider this the Christian view of recreation.

(2) There are many forms of recreational

exercises practiced to-day that were not thought of in Jesus' day and New Testament times. How shall we know what Jesus' attitude toward these new kinds is? For one thing, they are not proven Christian because Jesus did not, of course, denounce them; and for another thing, they are not proven unchristian because Jesus did not, of course, take part in them. I remember once when I was a pastor I decided to have some croquet games on the church lawn for the young people. One of my trustees was emphatic in his opposition, and declared with a vigorous gesture that if I could show him anywhere in the Bible where Jesus and His apostles played croquet he would no longer oppose it!

Not to be guilty of expressing a mere personal opinion on the above question, we answer it only in the most general way. Such an answer will be somewhat as follows: *The Christian should not take part in any kind of recreation whose general tendency in his day and among his people is demoralizing.* This means to say that certain kinds may be all right in one day and among one people which would be all wrong in the same day among another people; and certain kinds would be all right in one day among a certain people which would be all wrong in another day among the same people. Everything—or, at least, most—depends on the individual and social results which generally tend to follow in the life of the people. Therefore because Jesus said nothing against a particular form of recreation which was practiced in His day among His people is no proof that He would not say anything against the same kind practiced in this day among us.

Recreation was made for man, and not man for recreation! Just two illustrations along other lines: If a people, as some of the southern Europeans, drink wine freely and instead of water, without its having any socially deleterious effects on them, it should not be considered unchristian for them to drink it. But for it to be thus drunk by us among whom it has had social effects is not Christian. Or, if an otherwise good law in theory gets bad results in practice among a people, it is decidedly more Christian for them to be governed by a bad law in theory which gets good results in practice. I think my meaning is clear. And we leave the answer with that for the reader to develop and apply *ad libitum*.

Another not untimely question which may be raised concerning recreation has to do with its relation to our Sabbath. Is it Christian to take recreation on the Sabbath? If so, what kind of recreation—any kind that would be considered all right on any other

day, or only some particular kind? Our answer here is general. *The Sabbath is dedicated to our ideal of perfection; and, therefore, no kind of recreation should be indulged in on it that is not in keeping with, and conducive toward, the realization of the Christian ideal of perfect personality—God—in one's life.*

SAMUEL HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 27, 1929

"The Son of man is Lord even of the Sabbath"

(By D. D. Martin, D.D.)

The framework of Christianity is in its institutions. These also are sacred since the whole movement is founded on the holiness of God. Other religions have their characteristic features. Even the Sabbaths, the sacraments, and the priesthood of the church are types which may be illustrated by similar features of Oriental and heathen worship. Christianity, in addition to the customs they may have inherited, has the sanction of its own Founder. This makes the service of the church, which bears the approval of Christ, a holy service. The Sabbath day is holy because "The Son of man is Lord even of the Sabbath."

But more than institutions, be they heathen or Christian, is the person involved in its observance. It is the man who prays who gives value and meaning to the prayer. It is not the hymn, but the soul who interprets the hymn that determines its measure of praise. The Sabbath has no meaning independent of the man it is planned to serve. "The Sabbath was made for man, and not man for the Sabbath." In the heathen world this is not so understood. Humanity is called to serve the arbitrary demand of customs fixed by superstition, and void of meaning so far as human good is concerned. The welfare of the devotee is not considered.

Jesus walked through the pathways of men to help them interpret the ways of God, and to make it clear that God is the Father and Friend of all humanity, and that only their good is sought in any phase of His kingdom building in the earth. That the Son of man is Lord not only of the Sabbath, but of all days. That He would make each day rich with blessing and privilege. He denies His own nothing that will enrich or better their condition. He would make every work day a holiday of joy. He would make every home a real heaven, and all relationships among men seasoned with love's truest expression.

So that as we walk through the experiences of life we may pluck the corn and wheat, or gather the fruits of all its riches. They are all ours in that we are all His. If we fast, it is for our good. If we worship, honoring God gives honor and blessing to us. The full, rich life is in this new day that God has made. Let us not try to put this wine of the Kingdom in the bottles of antiquity, or sew this new robe of our heritage to the old garments of superstition.

OAKMONT SEMINARY.

Epworth League Topic

OCTOBER 27

By the Rev. J. W. Haywood, D.D.

PLANNING A GOOD TIME

What can a group like an Epworth League do to have a good time? They can't dance, they can't play cards; is there anything left to do? A certain church needed a piano. The Epworth League of that church undertook to buy that piano. They figured out the cost of every part of the piano; for example, the leg, the top, the strings, etc. Then they sold these parts to persons or groups of persons. In a month the piano was paid for. Don't you think they got worlds of fun out of a stunt like that? There was, moreover, something original in money raising. There

is lots of fun in church work if people would stop following the beaten paths and put some original thought in it. I have been watching certain churches since I have been in Baltimore. They have a rally for each of the four seasons; have had for the nearly ten years that I have been here. The plan has been the same every time, and the results have been the same. I should certainly like to see the Epworth League of one of these churches take over the management of one of these rallies and put some of the original thought in that was put into buying that piano.

Here's another one: organize a dramatic club in your League; get the teacher of English in the public schools to help about it. Some of them will be glad to do it. Work up three one-act plays and take them to some of the neighboring rural churches. This will be the greatest fun you ever had. I recall, as I write, the little brass band we used to have in my little boyhood home. I played the haritone horn in it. All the churches used

to give Saturday night entertainments. Our hand used to go from church to church every Saturday night, playing so as to attract the crowds to purchase the wares of the dear, good, faithful sisters. What fun we boys got! More, what saving help we got from that sort of thing! I so often feel that my connection with that band saved me.

MORGAN COLLEGE.

The dining room table was loaded with groceries. Over fifty pounds of sugar were left, together with other staple foods and money. This was done to partly show to Dr. Smith our appreciation of having a leader so thoroughly capable of putting over the job that was recently accomplished, an account of which will be published in this paper at a later date.—Maridelle E. Busch, Reporter.

East Tennessee Conference Appointments

(Names of supplies in parentheses)

KNOXVILLE DISTRICT

F. D. JOHNSON, *Superintendent*,
Box 202, Morristown, Tenn.

Clinton and Byington, J. V. Bolden. Elizabethton, J. A. Tinner. Greenville, S. A. Downs. Greenville Ct., to be supplied. Jefferson City and Rising Sun, J. E. Harris. Johnson City, J. G. McBrossie. Knoxville: East Vine Avenue, J. C. Sherrill; Seney Chapel, (J. S. Guess); Knoxville Ct., (J. W. Paul). Lonsdale Mission, (F. Brice). Morristown, W. L. Sanders. Mountain City, L. N. Hamilton. Newport and White Pine, H. S. R. Dykes. Pineville Ct., (W. A. Jackson). Russellville and Tate, D. S. Dykes.

PULASKI DISTRICT

ANDERSON DAVIS, *Superintendent*
910 West Mary Street, Bristol, Va.

Abingdon, F. D. Thomas. Big Stone Gap, W. H. Bewley. Bristol, E. H. Forrest. Christiansburg, J. T. Wilson. Draper Ct., J. H. Rogers. Duhlin Ct., H. G. Garrison. Gate City Mission, (B. H. Horton). Glade Spring, H. L. Johnson. Independence Ct., J. W. Johnson. Kingsport (Tenn.), L. P. Whitten. Marion, E. L. Wright. New River, A. S. Mitchell. Pulaski City, J. A. Pickett. Pulaski Ct., F. B. Bewley. Bradford Ct., R. M. Greer. Wytheville and Rural Retreat, N. D. Smith.

BLUEFIELD DISTRICT

T. G. HOWARD, *Superintendent*
108 Jones Street, Bluefield, W. Va.

Amoneate and Excelsior, (W. H. Sinkford). Bluefield, Va., B. J. Martin. Bluefield, W. Va., W. S. Hight. Coalwood and Davy, G. A. Owens. Freeman, J. G. Nash. Gary, J. W. Manning. Northfork, I. R. Hill. Pearisburg, Va., J. R. Washington. Pocahontas, Va., R. D. Washington. Princeton, W. R. Burger. Tazewell, Va., A. H. Carnegie. Thorpe and Anawalt, (J. W. Revels). Tiptop, Va., J. F. Prigmore. Welch, W. W. Ward. Williamson Ct., C. H. Hurd.

CHATTANOOGA DISTRICT

THOMPSON HENDRICK, *Superintendent*

Athens Ct., (O. R. Huff). Chattanooga: Grace Memorial, F. S. Scruggs; Stanley, T. W. Davis; Wiley Memorial, J. C. Brower. Cleveland, F. A. Hatch. Dayton, Aaron Lash. Jasper and Pikeville, (A. J. C. Johnson). Harriman and Rockwood, Moses Malone. Kingston and Oliver, (John Sevier). North Chattanooga and Hixon, Hubert Jones. Ooltewah, (L. R. Lilly). Soddy Ct., (E. D. Riddle). South Pittsburg, J. D. McCord. Tyner Ct., (Linsley Wood). South Chattanooga, (Aaron Williams).

SPECIAL APPOINTMENT

J. S. Hill, president of Morristown Normal and Industrial College, member of Morristown Quarterly Conference.

Little Stories of Achievement

What the Churches Are Doing

Dixon, Miss.—We were grateful to have with us on Sunday, September 15, at Prairie Chapel Methodist Episcopal Church, the members of Burnside Methodist Episcopal Church, and Sister L. J. Johnson, our pastor's wife. The Rev. G. W. Johnson is a fine gospel preacher, with a wonderful personality and a very impressive bearing. We pray God's benediction upon him, and wish for him many years of life to advocate the cause of our blessed Christ in Kingdom building. Pray for our success.—Lucile Parker, Reporter.

Danville, Ark.—We have just closed a great revival at Trinity Methodist Episcopal Church, ending September 22. The Rev. A. R. Ray, of Fayetteville, assisted the Rev. A. L. Buchanan in conducting the meeting. Each service was well attended, with two conversions. Five were added to the church. The church was greatly revived. Sunday, September 29, was a high day at Trinity. We held our promotion of Sunday school and World Service rally, raising the remainder of our quota. Collection for all purposes through this drive, \$57.27. Pray for our continued success.—Florence Fountain, Reporter.

Blackshear, Ga.—Scott Chapel Methodist Episcopal Church: Last Sunday night marked a great event for our church, when quite a number of the members went out to Piney Grove Freewill Church, accompanied by the pastor, Rev. A. H. Jamerson, who delivered

a great message for their pastor, the Rev. Becton. We laid on the table \$9. Green Leaf Club had its first chicken spread a few weeks ago. Mrs. Ruby Allen is president, a young woman who is willing to do what she can for God's kingdom. The Junior Home Mission met at the home of Rev. Sam Allen on the first Saturday at 10 o'clock. Let us help the pastor put an Advocate in every Methodist home in our community.—Reporter.

Sayreton, Ala.—Mt. Pleasant Methodist Episcopal Church is progressing nicely under the leadership of our efficient pastor, the Rev. R. R. Williams. We have just closed one of the best revivals held here in years. Fifteen souls professed Christ. The revival was conducted by the Revs. Luther Jenkins and R. Johnson. All departments of the church are doing nicely. We are putting forth all efforts to wind up this year's work by paying up all claims. Our pastor has returned from Waveland, Miss., where he attended the school for city pastors. He brought back many plans that will mean much for us in the future. We are going to stand by our pastor and help put the program over.—Miss Ella Martin, Reporter.

Detroit, Mich.—On Wednesday evening, September 25, after prayer and class service, the members of Scott Methodist Episcopal Church, sponsored by The Woman's Home Missionary Society, stormed the pastor, Dr. B. F. Smith, and family. We arrived at the parsonage shortly after the family had returned home from service. It was raining, and we sang, "There Shall Be Showers of Blessings."

El Paso, Texas.—The membership of Myrtle Avenue Methodist Episcopal Church engaged in a soul-saving campaign, which began September 17 and closed September 29. The meeting was conducted by an evangelist, Mrs. Ludesta Baskett, of San Antonio, Texas, with the assistance of Rev. F. J. Hutchinson, pastor in charge. As members of Myrtle Avenue, we appreciate the hearty co-operation of the pastors and their congregations of the colored churches of the city. During these two weeks of combating sin there were seventy-nine souls added to the Christian army, and a collection of \$107.75. Of the seventy-nine souls saved, fifteen were added to the membership of Myrtle Avenue. We are grateful to our pastor, the Rev. Hutchinson, for extending an invitation of welcome to such a convincing preacher at Mrs. Baskett. Again we are grateful to her for preaching such an uncompromising gospel to unsaved men and women, and convincing them that there is a reality in serving a living God. Pray for our unlimited success.—W. D. Porter, Reporter.

Pompano, Fla.—Sunday, September 8, was a very interesting day at Simpson Methodist Episcopal Church. The Lord has been very good to us. We have our new church sufficiently completed to worship in it. With the Lord as our shepherd, hard work, humble prayers, and a few members, we were able to have our first service on the above date. The 11 o'clock service was conducted by the Rev. J. A. Simpson, of Miami, who preached a wonderful sermon to an eager congregation from Exodus 15. Dinner was served at 2 P. M. at the church, which was enjoyed by all. At 8 P. M. we were blessed with the presence of Rev. A. T. McCaskill, of Deerfield, who preached a short but interesting sermon from St. John 14. The Lord's Supper was administered by the pastor, Rev. Cameron, the Rev. J. A. Simpson, and others. At 7 P. M., the service was conducted by Rev. J. J. Knowles and his congregation. The Rev. Knowles delivered a great sermon to a splendid congregation. We had visitors all day from different points on the district. The Rev. Simpson's choir rendered beautiful music. We raised during the day, \$25.86. We thank all who helped us in this effort. We have a wonderful pastor in the person of Rev. J. S. Cameron, who is striving to do his best. Pray for our continued success.—Annahelle Crosslin, Reporter.

Houston, Miss.—Hopewell Methodist Episcopal Church is progressing nicely under the leadership of our newly appointed pastor, the Rev. W. B. Rogers. The recent revival, conducted by the pastor, with the assistance of his good people, was a great success. There were sixteen conversions and two accessions to the church. Large crowds attended day and night. We can truly say that there has been a great awakening. Our pastor is a man of great ability, and as a gospel preacher his equal is not easily found. On Friday night the pastor and his wife were very agreeably surprised when a band of loyal women and men entered the parsonage with a great storm, bringing about 150 pounds of choice groceries, together with a cash purse. The following persons contributed: Sisters C. Pulliam, W. B. Pulliam, J. A. Mims, M. S. Buchanan, C. Davidson, M. Tucker, M. Pulliam, M. J. Lyles, H. Doss, L. Wilson, P. Wilson, E. Brownlee, A. Womble, N. Crockett, A. B. Brownlee, Bros. Pulliam, Houston, Mims, Crockett, Womble. The pastor expressed his appreciation in well-chosen words, and invited us to call again. Sister Rachel York, of Buffalo, N. Y., visited us during our revival, and at the close of the meeting the Revs. C. W. Sloan and E. B. McNair were with us. Amount raised in the revival was \$88.11.—Lorena Pulliam, Reporter.

Jackson, Miss.—Jackson circuit: The work of the church in all departments from the beginning of the year has been deeply spiritual and steadily growing. A desire of ours has been to put the program of the church over the top. The fourth Sunday in July we had with us Mrs. Gaither, from Washington, D. C. She was given the floor to speak in her own way. She spared no pains in delivering the message. All who heard her enjoyed message. We will be glad to have her come again at any time. On the first Sunday, prayer meeting began, and lasted four nights. On Thursday night the revival began, and lasted ten days. The pastor, Rev. E. J. Millsap, conducted his own revival. The influence and power of this meeting was very great. The people came from far and near. There were thirteen converts, one of which went to the Baptist Church. On the third Sunday we had with us our beloved district superintendent, the Rev. J. S. Williams. He preached at the 11 o'clock hour. At 8 P. M. the baptismal service took place. At 8 P. M., the Rev. Williams closed the revival. This sermon will be long remembered by those who heard it. It has been said that this revival was the best held here in the history of Mt. Pleasant. Collection amounted to \$39.90. We thank the good people for their faithfulness. We ask the prayers of all for our success.—Mrs. E. J. Millsap, Reporter.

Louisville, Ky.—The good people of the R. E. Jones Temple, Louisville, Ky., welcomed the return of their pastor, the Rev. N. D. Shamborguer, with open arms after an absence of six weeks, four of which were spent in North Carolina among home folk and friends. Ten days were spent at Waveland, Miss. To show their interest and appreciation of the return of the pastor, the wide-awake members of the R. E. Jones Temple had prepared a surprise, at which time a splendid program was carried out. Miss Ruby Simpson acted as chairman of the same. A goodly number of members and friends were present. After the program we were ushered into the spacious dining room where refreshments were served, after which the pastor was pleasantly surprised with a purse, also with a cedar hope chest with many valuable and serviceable articles for both pastor and wife. One of the outstanding features of the evening was the presentation of a purse to Bro. Samuel Jackson, the only local preacher of the church, who, in the absence of the pastor, managed the affairs of the church in a masterful way. Too much praise cannot be given Mrs. Hattie Parom, Mrs. Ida King, Mrs. Eddie Williams, Mrs. Lutie T. Reid, and the secretary for the fine way they stood by Bro. Jackson in carrying out the program as mapped out by the pastor. Mrs. Shamborguer, the wife of our pastor, is still in North Carolina at the bedside of her sick mother.—Reporter.

Cumberland, Md.—The McKendree Methodist Episcopal Church is greatly pleased with the work accomplished thus far during this Conference year. At first things were quite discouraging. Just at the close of our program of remodeling the church, we experienced a rapid change of pastorate. The Rev. M. F. Hayling was taken from us after giving us one month's service. He was followed by the Rev. E. L. Lofton. The people were much distressed by the change, not knowing well the new minister. But the Rev. Lofton sensed the condition, and quickly captured the situation, and the people have rallied to his program. Although late starting, McKendree launched a rally, which resulted as follows: Mrs. Nettie Darr, \$205; Mrs. Louise Johnson, \$43; Mrs. Gertrude Peck, \$28; Mrs. Birtie Snowden, \$128; Mrs. Novella Montgomery, \$100; Miss Marie Meekins, \$56; Miss Hellen Hall, \$80; special dollar rally by the pastor, \$85; a special new currency rally, \$50; total, \$770. We conducted a successful interracial good will program, September 19-22. The subjects, "How Public Spiritiveness Helps Interracial Good Will," discussed by the mayor of the city, Dr. Thos. W. Koon, M.D.; "How Business Enterprise Helps Interracial Good Will," Dr. A. J. Mitchell, field agent of Morgan College and Aged Home, Washington Conference. Dr. Mitchell discussed "Methodism Serving the

Present Age." Sunday morning Dr. Mitchell preached from the text, "He leadeth me by the still waters." And the people were certainly led by the still waters. A big sing was conducted at Union Grove. As the congregation was largely white, Dr. Mitchell chose for his text, "He must needs go through Samaria." He discussed the race problem satisfactory to both races. At the 8 o'clock service, Morgan College and the Aged Home at Baltimore were discussed by Dr. Mitchell. The services of Dr. Mitchell, and the program in general, were outstanding. It is publicly acknowledged to be one of the big city events of the season. The city has just completed a modern Memorial Hospital. McKendree gave her leadership in rallying the people to raise \$600 to equip two rooms in the new hospital. We are now engaged in a very spirited contest, known as "Sbingle Rally," which will be concluded December 8.—John E. Trimble, Reporter.

Brandywine, Md.—The fact that Sunday, August 11, was a very hot day here did not prevent a large number of persons from assembling at Gibbons Methodist Episcopal Church, Brandywine, Md., in honor of the occasion styled as "Guest Day," and which was observed there on that date, under the auspices of the officials and members of the said church. Besides a large representation of the three congregations composing the local charge, many were present from the majority of the neighboring charges, an appreciable number from several of the Washington charges, as well as from Baltimore. Special guests of the occasion were: the members of the male chorus of Asbury Meth-

odist Episcopal Church, Washington, D. C.; Prof. R. W. Johnson, the director; Mrs. Neal, the organist, and the wives of the said members; the Rev. Dr. R. F. Coates, the district superintendent of the Washington District, and wife; the Rev. Dr. J. H. Jenkins, the pastor of Asbury Methodist Episcopal Church, of Washington, D. C., and wife, daughter, and son; the Rev. C. E. Smallwood, the pastor of Woodville charge, Maryland, and the Rev. W. T. Graham, the pastor of Nottingham and Croom charge, Maryland. The program was carried out under two services—at 11 A. M. and 4 P. M., respectively. During the former—presided over by the local pastor, Rev. C. H. Toulson—the district superintendent delivered a very able sermon, one which from all indications went straight to the minds and hearts of all his capable hearers, from the text as recorded in St. Matt. 22. 42, "What think ye of Christ? Whose Son is he?" The chorus rendered appropriate, impressive music. Prof. Johnson conducted a sacred song recital with the members of the chorus. The numbers as a whole were artistically rendered by the participants. At the close of the concert both the professor and the members came in for their respective shares of favorable comment from many of those in attendance. In compliance also with the day's program, the Ladies' Aid of Gibbons served an appetizing and bountiful repast to the special guests following the morning service, and an offering was taken in connection with each, which, added to the amount taken in from the sale of dinners, netted \$72.48.—Mrs. M. S. Toulson, Reporter.

District Activities

District Rounds

Third Round—Orange, October 20-22; Montclair, 20, 21; Elizabeth, 27; Yonkers, 27; Englewood, 31; Newman, November 3, 4; Jersey City, 10, 11; John Wesley, 17, 18; New Rochelle, 17; Trenton, 22-24; Hudson, December 1, 2; Burlington, 7, 8; Mount Holly, 8, 9; Newark, 15, 16.

Comrades in Service: Well, one half of the year remains; but, thank heaven, the better half. We will go on record in surprising ourselves, our people, our district superintendent, our bishop, our Conference, and our general church, in souls saved, and monies collected and reported. For this we will all pray. Faithfully yours.—Moses A. Thompson, District Superintendent, 844 Lafayette Street, Elizabeth, N. J.

KNOXVILLE DISTRICT

First Round—Greeneville, October 18-20; Greeneville Ct., 19, 20; Mountain City, 26, 27; Elizabethton, November 2, 3; Johnson City, 9, 10; Jefferson City and Rising Sun, 16, 17; Knoxville, Seney Chapel, 23, 24; Lonsdale Mission, 24; Knoxville, East Vine, December 1, 2; Knoxville Ct., 7, 8; Newport, 14, 15; Clinton, 21, 22; Russellville, at Tate, 28, 29; Pineville Ct., January 4, 5; Morristown, 5, 6.

Dear Brothers and Co-workers: Once more we have been commissioned to go back to the Knoxville District for another year's service. We did well last year, but let each of us do better this year. Let us begin with the year. We have twelve months before us. Make each month count. Let us raise something each month and send it to Chicago for World Service and get vouchers. Don't forget the young people; give them something to do. Keep the program of the great church before your people. Try to put the Southwestern Christian Advocate in every home. Keep the revival fires burning. Stand by our Morristown College. Do your best for God and His church. I will be glad to help in any way that I can. May the Lord bless you.—F. D. Johnson, Dist. Supt.

PULASKI DISTRICT

First Round—Kingsport, Tenn., October 19, 20; Bristol, Va., 26, 27; Abingdon, Va., 27, 28; Glade Spring, Va., November 2, 3; Rural Retreat, Va., 8, 4; Marion, Va., 9, 10; Wytheville, Va., 10, 11; Elk Creek, Va., Gray-

son County, 16, 17; Christiansburg, Va., 23, 24; Radford, Va. (Mt. Olive), 24, 25; Draper, Va., 30 to December 1; New River, Va. (New Hope), 1, 2; Pulaski Ct., 7, 8; Dublin, Va., 14, 15; Pulaski, Va. (New Century), 21, 22.

"Behold, I set before you an open door," Rev. 3. 8. The last Conference year has passed into history; we stand upon the threshold of another Conference year. The door of opportunity stands ajar, and God will crown with honor the man or woman who enters.—Anderson Davis, District Superintendent.

SHREVEPORT DISTRICT

First Round—New Light, October 20; Johnson, 20-22; Asbury, 27; Fairfield, 27-29; Bonchest, November 2, 3; Mansfield, 3-5; Grand Cane, 4; Frierson, 6; Daniel-Round Grove, 10-12; Jewella-Fiournoy, 17-19; Keithville-Fairview, 23, 24; Thomas-Mt. Carmel, 30 and December 1; Grand Bayou, 1; Lake End, 1, 2; Vanceville, 8; Belcher, 8; Dixie, 9; Curtis, 15; St. James, 15-17; St. Paul, 22, 23; Hayes-Cedar Grove, 22; Longstreet, January 4, 5, 1930; Logansport, 5, 6; Arcadia, 8; Ada-Nelson, 9; Minden, 10; Bayou La Chute, 12.

Dear Brothers: I congratulate you and your good people for the very fine reports that our district made at the recent session of our Annual Conference. We are delighted to have our fellow workers return to the district, and extend a hearty welcome to the new pastors and their families. The pastors of the district and the district stewards are called to meet at St. James Church, Shreveport, La., Wednesday, October 23, at 10 A. M. Dr. W. G. Alston, field agent of the Gulfside Association, is to tour the district, November 3-8. Every church is to be represented Friday night, November 8, at Fairfield Church, Shreveport, La. Trusting that we shall have a splendid year working together in the Master's vineyard, and wishing you abundant blessings, I am yours in His name.—J. C. Calvin, District Superintendent, 1836 Hotchkiss Street, Shreveport, La.

Quarterly Conferences

BRENTWOOD, TENN.

Our fourth Quarterly Conference convened at Brook's Chapel, September 9. The business session was largely attended, with the majority of Conference officials present. The

Rev. W. B. Crenshaw, district superintendent, was, as usual, on time, and every item of the fourth Quarterly Conference was carefully gone over, with only a few minor changes in the official staff. Sunday was a high day. The district superintendent was present at night, and preached to the delight of all who heard him. We hope he will remain on the district, for he is proving himself to be a big brother. Paid the superintendent, \$29.—The Rev. T. B. Blackman, Pastor; Sarah Frances Phillips, Reporter.

COLUMBIA, MO.

St. Luke Methodist Episcopal Church held its second quarterly meeting and Conference, September 21 and 22. The Rev. E. F. Pate, district superintendent, was with us, and rendered valuable service. The sermon preached by the superintendent at 11 A. M. was a great one, indeed. The arrangements made by the pastor, Rev. Wm. H. Smith, for this occasion, were complete, and all things worked together for good. The Rev. O. A. Calhoun, of the Colored Methodist Episcopal Church, delivered the sacramental sermon at 8 P. M. It was very inspiring. His text was taken from St. John 16: 88. During the quarter two persons united with the church. Amount raised for World Service was \$6.80; district superintendent, \$22; pastor, \$21.60. We are moving onward and upward toward the goal.—Hazel M. Smith, Reporter.

KILMICHAEL, MISS.

The fourth Quarterly Conference was held at Mt. Zion Methodist Episcopal Church, September 28 and 29, with the district superintendent presiding. A large number of officers were present with good reports. The superintendent was paid in full; he also preached a soul-stirring sermon Sunday at 11 o'clock. Collection amounted to \$104.—The Rev. E. H. Holmes, Pastor; Mrs. Mary E. Shelton, Reporter.

LAUREL, MISS.

The fourth Quarterly Conference of St. Paul Methodist Episcopal Church was held September 20, with the district superintendent, Rev. E. A. Wilson, presiding. The officers were all present with good reports. The superintendent expressed his gratitude toward the pastor for looking after his interests so willingly during his illness. On Sunday, at 11 A. M., the pastor, Rev. G. W. Smith, preached a soul-stirring sermon. At 7:30 P. M. the superintendent was with us again and administered the Lord's Supper to sixty-seven persons. The superintendent was paid in full for the year. Amount raised during this session was \$53.89. The church is progressing nicely under the leadership of the Rev. G. W. Smith. He has things well in hand as only an efficient leader can have them. We are proud of him and the fact that he is going to Conference with round reports.—Miss Nancy J. Houston, Reporter.

LAURENCEBURG, TENN.

The district superintendent, Dr. L. A. Armstrong, was at his post of duty on September 14 and 15, to hold the fourth Quarterly Conference. A large number of members were present from the other church. All officers made good reports. Sunday morning the superintendent preached an able sermon which will be long remembered by those who heard it. Our pastor, the Rev. W. M. Neal, who has been with us for four years, is a gospel preacher and an honest man in every respect. We pray that the bishop and his cabinet will return him to us for another year. We pray God's blessings upon the pastor, his wife, and child.—O. J. Summerhill, Reporter.

MINTER CITY, MISS.

Our fourth Quarterly Conference convened in Walnut Grove Methodist Episcopal Church, September 14, with the Rev. C. W. Butler, district superintendent, presiding. A good number of officials were present, and very good reports were rendered. The superintendent brought greetings from the Area Council, and delivered addresses on the various causes of the church, after which he made some timely remarks relating to the six years' service rendered on the district, and ex-

pressed himself as being happy over his achievements. On Sunday he was at his best, and delivered two able sermons at Hopewell and Walnut Grove, respectively. Collection in the quarter, \$92. Nearly one hundred persons communed at the altar.—P. A. Lemon, Reporter.

NORTH, S. C.

Wesley Chapel held its third Quarterly Conference September 21, with the Rev. M. J. Porter in the chair. He opened the Conference by reading Acts 2, and commented upon the same. Our beloved pastor, the Rev. J. S. Miller, was also present. The reports were fine; raised for the district superintendent, \$22.85. On Sunday the district superintendent preached a soul-stirring sermon at Cannon Methodist Episcopal Church. At night he delivered an able message at Wesley Church. Dr. J. B. Taylor preached from Matt. 22: 11. Total amount raised for the day, \$25.—J. D. Treadwell, Reporter.

ROCKY FORD, GA.

The fourth Quarterly Conference was held at Horse Creek Methodist Episcopal Church, September 14 and 15, with our beloved district superintendent, the Rev. W. H. Odum, presiding. He is an ardent and enthusiastic worker, giving his time and labor for the upbuilding of the Master's kingdom. The Conference was well attended. All reports showed a great increase along all lines, under the leadership of the Rev. J. T. Bradley, pastor. On the above date devotions were conducted by C. W. Parker and M. Pierce. A spirited love feast and experience meeting was held. The Rev. Odum preached two able sermons—in the morning from Gen. 1: 26; at night from Rom. 6: 23. One person united with the church. Raised during the Quarterly Conference, \$46. The choir rendered splendid music.—W. T. Lovett, Reporter.

SCHLATER, MISS.

The third Quarterly Conference was held at Pleasant Valley church, September 21 and 22, the Rev. J. W. Wesley, district superintendent, present. All the officers made their reports. The spiritual and financial tide ran high. Sunday, the Rev. J. W. Wesley preached a strong sermon from Tim. 2: 8. The hearts of the people were revived. The Lord's Supper was given to all present. The financial part of the service was the best we have had this year. Paid superintendent in full. Total amount raised, \$28.84. On September 15 we raised for pastor, \$25.50; raised during the week, \$54.30.—Reporter.

District Conferences and Conventions

CHURCH SCHOOL INSTITUTE

The church school institute, Epworth League, Ladies' Aid, and Woman's Home Missionary Society convention of the Sumter District was held at Warren Chapel Methodist Episcopal Church, Lynchburg, S. C., September 12-15. At the appointed time, Prof. S. J. McDonald, the aggressive district church-school superintendent, opened the devotions with singing and reading of the Scriptures, upon which he gave a very helpful and inspiring exhortation, stressing several points which to him had been of much thought and meditation. Dr. B. F. Bradford, district superintendent, then led in fervent prayer, after which the organization was perfected and reports taken. The textbook, "Legion of Honor," was used, which marked a new feature in the institute and proved to be helpful in disseminating Biblical knowledge. Another very notable change was in the midday services. Instead of the sermon as heretofore, we had a very able and instructive lecture by the scholarly and aggressive N. W. Greene, A.B., B.D., which was a rare treat from his great storehouse of wisdom. He held his audience spellbound for more than an hour. The papers read by the young ladies showed careful preparation and reflected credit upon the writers. The Rev. A. H. Hayes preached an excellent sermon on Thursday night. Though the weather was unfavorable, the crowd was splendid. On Friday evening the Rev. J. W. Taylor, pastor

of Emanuel Church, Sumter, preached a very able and instructive sermon to a large and appreciative audience. Emanuel choir rendered excellent music for the occasion. The Ladies' Aid, Epworth League, and Methodist Brotherhood rendered excellent reports which showed the work of these auxiliaries to be in fine shape. Dr. A. R. Howard, secretary of Colored Work, Temperance, Prohibition, and Public Morals, gave us some timely advice which, if heeded, will be of lasting benefit to the large audience who listened to his words, counsel, and wisdom.

Subjects deserving special mention: "The Youth's Challenge to the Church," by Mrs. J. W. Taylor; "Christianity, Life's Greatest Asset," by Miss Lellia Williams. These were ably handled, and were brimful of valuable information. The collections were splendid in spite of the inclement weather. Sunday was a high day. A large crowd gathered at the 11 o'clock service to listen to a soul-stirring sermon by Dr. B. F. Bradford, district superintendent, whose sermons are always the best. Dinner was served on the church grounds in rich profusion. The writer preached the closing sermon at 4 P. M. to a crowded church. Thus ended one of the best institutes that the Sumter District has ever had. The Rev. A. J. Pogue, the pastor, and members, and the adjoining charges which helped to make the institute such a success deserve great credit for the same.—William David, Reporter.

GREENWOOD DISTRICT CONFERENCE

The Greenwood District Conference, Epworth League, Junior League, and Woman's Home Missionary Society convened in Jones Methodist Episcopal Church, Carrollton, Miss., July 30 to August 4, with the Rev. J. H. Wesley, district superintendent, in the chair. The Conference was organized by electing the Rev. N. G. Crawford, secretary; Misses Birtha Hudson and Annie M. Williams, assistants; the Rev. M. L. Ross, statistician; the Rev. T. B. Rucker and the Rev. E. H. Holmes, assistants. The pastors' reports showed an increase along all lines. The district superintendent made his semi-annual report, which showed that this district is in advance of last year along all lines. We are very proud of our superintendent. He is very positive, yet brotherly and kind. Under his leadership the Greenwood District is moving forward. Many heartfelt sermons were preached during the Conference. The following visitors were introduced and addressed the Conference: Dr. J. W. Golden, area evangelist; Dr. L. M. McCoy, president of Rust College; Profs. P. W. Tucker, Holly Springs, and A. Bell, of Rust College; Miss C. B. Talbert, teacher in Rust College; the Revs. T. J. Talbert, Lexington; C. V. Heffner, Durant District; Prof. R. H. McAllister, manager of the Southwestern Christian Advocate. The many papers that were read by the delegates showed that much time and care had been given them. The following delegates were elected to the Area Council at Waveland, Miss.: the Rev. M. L. Ross, ministerial; Mrs. Katie W. Crawford, lay.

The Rev. W. M. Brownridge, his members and many friends, spared no time and pains to make it pleasant for the delegates and visitors during their stay. Raised during the Conference, \$710. Thus closed one of the best Conferences in the history of the Greenwood District.—N. G. Crawford, Reporter.

JACKSON DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

The Jackson District Sunday school and Epworth League convention assembled with Mr. Robert J. Pickens, president, in charge. After Scripture reading and prayer, the following officers were elected: R. J. Pickens, president; Miss C. Bell Proctor, secretary; Mrs. I. A. Taper, assistant secretary; John Tibbs, Jr., treasurer; Miss Blanche Washington, reporter. In the absence of the district superintendent, Dr. J. S. Williams, Dr. J. W. E. Bowen, Jr., made the opening address. The various Sunday schools and other organizations made good reports. This being the first Sunday school and League convention

on the Jackson District, the young people were given a chance to express themselves. They spoke on why they attended the religious services. At this time, Prof. R. H. McAllister, manager of the Southwestern Christian Advocate, made some timely remarks relative to the convention, as well as to the Southwestern Christian Advocate. Mrs. R. H. McAllister and two children, and Mrs. L. Leggett, mother of Prof. McAllister, were introduced to the convention. Prof. McAllister commented on the literature sent down by the board at the request of the president. Dr. J. S. Williams, district superintendent, having arrived, came before the convention with a heart full of cheer, love, and good will to the convention. Friday night the sermon was delivered by the Rev. H. Holston, after which the club from Central Sunday school presented the play, "The Church Fight." It was highly enjoyed by the congregation. The Pelahatchie choir entertained with splendid songs and spirituals throughout the convention. The Pelahatchie quartet consisted of the following: Messrs. Edward Estes, Robert Estes, Ollie Allen, Melvin Barrett. We also had several numbers from the Baptist quartet which were enjoyed by the convention. We appreciate the kindness of the good Baptist people who helped to make the convention a success. The seat of the next convention will be Canton, Miss. The president wishes to thank the pastors for their co-operation in helping make the convention a success; also all of the delegates who attended the convention. The Rev. L. E. Johnson preached Saturday evening; the Rev. Millsap, 11 A. M., Sunday, and Dr. J. W. E. Bowen, Jr., preached at night. We were also glad to have the blind man, Rev. McNair, and wife, who rendered the good old plantation melodies. The financial report of the convention was good.—Blanche Washington, Reporter.

MOOREFIELD, W. VA.

The group conference of the Charleston District, held at Moorefield, W. Va., September 24 and 25, was one of the best in the history of the Conference. The Rev. E. A. Haines, district superintendent, was the maker of the program, and just to mention a few points of the program is enough to show the skill and ability in the maker to adapt such a program to present pressing needs of the churches. Such subjects as the following were discussed and ably handled: "Methodism a World Church," "The Ability of Methodism to Put It Across," "Methodism and the Negro," "Our Message—Jesus Christ," "Should Home Life Be Kept Intact?" "The Prayer Life of the Christian," "Is Church Attendance a Necessity?"

Music was furnished by the choirs of Moorefield, Keyser, Williamsport, and a quartet from the Methodist Episcopal Church, South, of Moorefield. The ministers and charges of this group were the Revs. E. P. Moon, Keyser, W. Va.; W. L. Wood, Frostburg, Md.; E. L. Lofton, Cumberland, Md.; B. J. Pogue, Romney, W. Va.; G. A. Thomas, entertaining pastor, Moorefield, W. Va.; and P. R. Vauls, Piedmont, W. Va. A trip to Turner's Lane and an open-air meeting was quite a unique feature of the program. Words go a short way to explain the hospitality of the pastor and the good people of Moorefield charge, and the splendid way they entertained us.—Miss Sarah Brooks, Secretary.

MURFREESBORO DISTRICT

The Murfreesboro District Conference, church school, Epworth League, Ladies' Aid, and Woman's Home Missionary Society convention was held at Stone River, Murfreesboro, Tenn., July 28-29, 1929. The Rev. J. T. Patillo, district superintendent, presided. After devotions, the welcome address was delivered in behalf of the city churches and homes. Response by Dr. W. F. Waters. The district sermon was preached by Dr. J. H. Houston; subject, "The Christian Armor." It was a masterpiece. Dr. Houston is a great preacher and a man of profound thought. Our own Dr. J. T. Patillo is a man of broad vision, excellent executive ability, rules with the right spirit. The district feels proud of this man of God. The Revs. J. H. Johnson, R. M. Robinson, I. R. Sumner, W. D. Frier-

son, T. B. Blackburn, and others preached great sermons. Reports were good from every angle. Dr. S. H. Sweeney, Pension and Relief secretary, was present and made timely speeches, gave helpful instructions, and manifested much interest in the work. The following brethren were visitors from the Nashville District and made encouraging remarks: Drs. W. B. Crenshaw, district superintendent, Nashville District; G. W. Lewis, J. D. Chavis, F. N. Collier, W. E. Mitchell, H. E. Jones, J. W. Satterfield, and W. D. Adams. The Rev. N. Smith, our humble pastor, and people royally entertained the Conference. Friday was a high day. The District Conference and friends gave a nice donation to the district superintendent, Dr. Patillo, on his Ford coupe, 1929 model.

The chief need of the world to-day is a general revival of the Christian religion. The District Conference closed in a revival.—R. D. Granville, Reporter.

Marriage

COLEMAN—WHITE. Wedding bells rang at the Philadelphia Friendship Home on Thursday evening, September 26, 1929, when Mrs. Alice Estelle White, the matron of Friendship Home, was united in marriage to the Rev. Robert H. Coleman, a retired minister of the Delaware Conference, Methodist Episcopal Church. The bride, who wore a blue transparent velvet dress, with hat and shoes to match, carrying a large bouquet of pink and white roses, entered the spacious living room on the arm of Dr. D. H. Hargis, district superintendent of the Wilmington District, Delaware Conference, who gave her in marriage. She was preceded to the gold and white arch, in the center of which was a large wedding bell, by the matron of honor, Mrs. E. P. Thomas, the superintendent of Friendship Home, who wore apricot crepe de chine, gold brocade slippers, and carried an arm bouquet of pink and white-tipped dahlias. The Rev. Howard R. Coleman, a close friend of the groom, acted as best man. The officiating clergymen were the Rev. J. W. Jefferson, the bride's pastor; and the Rev. J. T. Fletcher, the pastor of the groom. After the reception the happy couple left amid a shower of rice to motor to Atlantic City and other New Jersey resorts. Upon their return they will reside in the cozily furnished home of the groom in Philadelphia.—Reporter.

Woman's Column

To the members of The Woman's Home Missionary Society of the Central Alabama Conference—Dear Co-workers: Two months have passed since our last annual meeting, and we are looking forward to paying our dues not later than October 1. Please do your best, as we know our schools need the money. Our missionary work will be what we make it. We can make it grow or we can make it lag. We were very pleased to have some of our auxiliaries revived, who made splendid reports in the last annual meeting. We hope to have others do likewise. The auxiliary of Roanoke, Ala., won the gold auxiliary pin for having the largest number of new members. We ask each member to please pay in your jubilee money. We have only one more year, and we must have one gold certificate. Let us look forward for our thankoffering in November. Raise your thankoffering, and send money to your district treasurer, and report amount sent to Mrs. P. P. Wright, 606 S. Jackson Street, Montgomery, Ala. Let each old member win one new member, and double our membership this year. Our next annual meeting will be held in Readers, Ala. If we are to succeed, we must pray, work, and pay. The Lord is depending upon us as Christian workers to do our best. Let us be workers and not shirkers. Your co-worker for Christ.—Mrs. R. R. Williams, Conference President.

Special Notices

The Clarksdale District Conference will convene at Minter City, Miss., November 12-17, 1929, the Rev. C. W. Butler, district superintendent.

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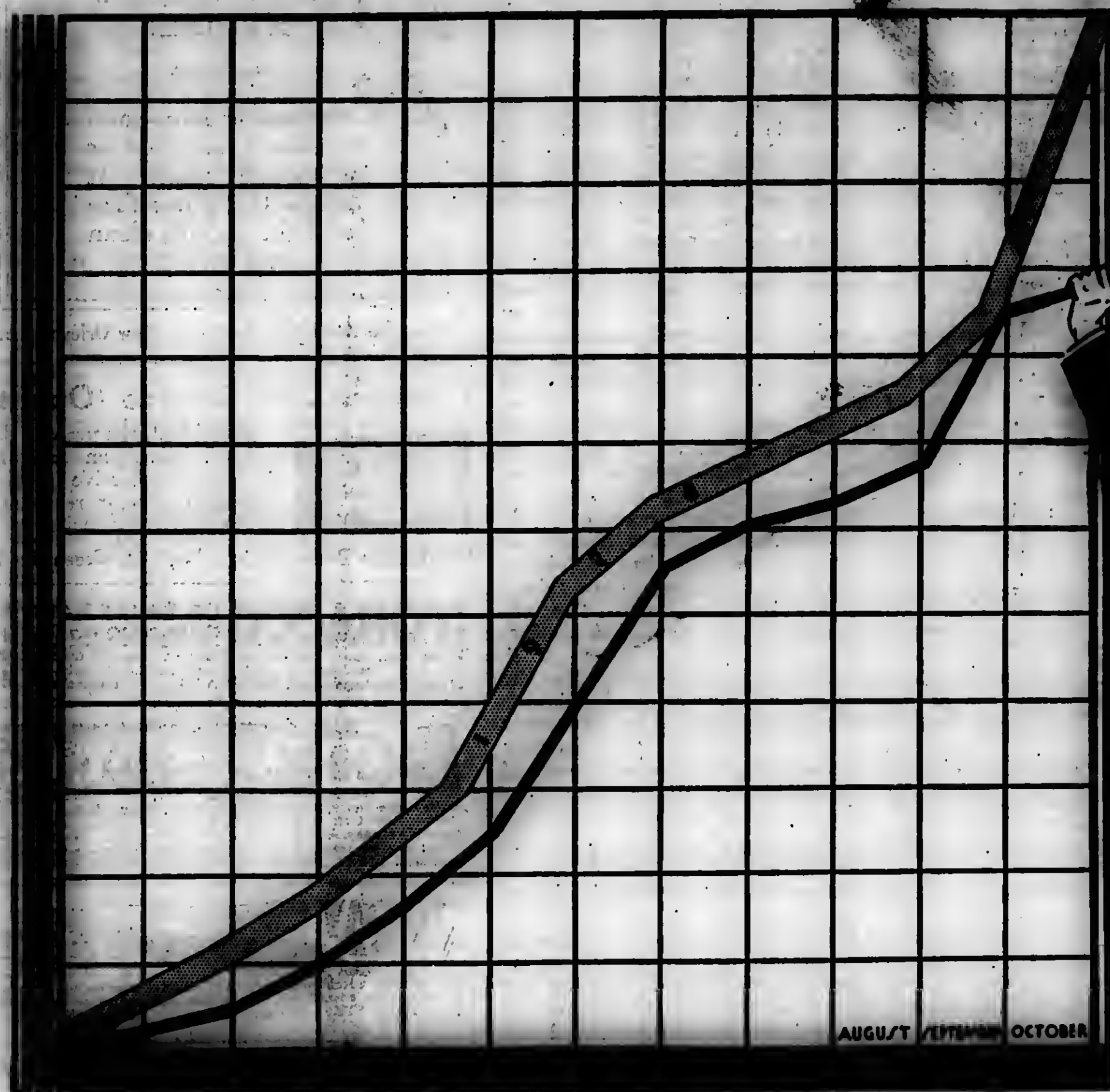
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On October 29 through November 8, the Durant District Conference will convene at Weir, Miss. The Rev. C. V. Heffner is district superintendent.

Sunday, November 8, is World's Temperance Sunday. We have a temperance program, "The World for Christ," with a suitable supplement with recitations. Pastors may have them free of cost if you will take an after collection for our work.—A. R. Howard, Secretary Colored Work, Board of Temperance, Prohibition, and Public Morals, Box 847, Sumter, S. C.

To the pastors of the Central Alabama Conference: Dear Brothers—On account of the Colored Methodist Episcopal Conference, the African Methodist Episcopal Zion Conference, and the State Teachers' Association to be held here, and our membership being small, and they are convening on or about the same date of our Conference, we are asking that each pastor come prepared to pay one dollar per day for board and lodging.—The Rev. Z. K. Jackson, Entertaining Pastor.

Push the Record Up Where It Belongs!



YOUR contribution for World Service in October will be a part of the record. It should be mailed by October 28.

▲ It helps to continue our missionary work in steady strength. The Mission Boards receive 76 per cent of our World Service giving.

▲ Send your personal remittance to Orrin W. Auman 740 Rush Street, Chicago, Illinois, or hand it to your pastor or the World Service treasurer of your church.

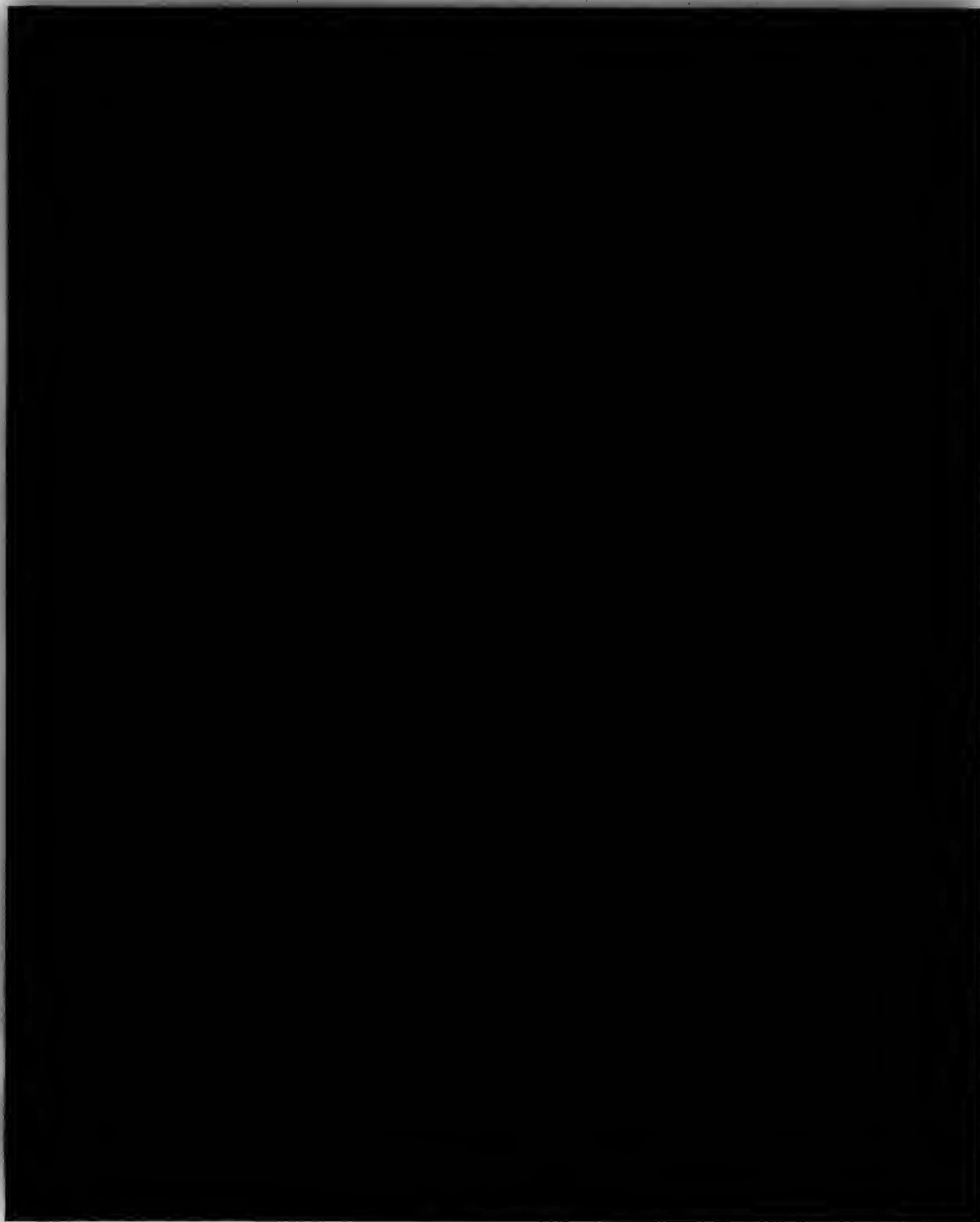
▲ Each church will mail the largest reasonable remittance in time to reach the treasurer in Chicago by October 31.

Let's Keep Victory Habit as Missionary Methodists

Vol. 11, No. 1
Evangelical Union
OCTOBER 24
1929

THE CHRISTIAN ADVOCATE

SOUTHWESTERN EDITION



Painting by Nat Little

A Father's Parting Blessing

"To Serve the Present Age"

THIS number marks the beginning of another of those forward movements which have continuously characterized the Christian Advocates and which have kept them in the front rank of religious journalism. Decade after decade has been marked by that growth and development which has enabled them "to serve the present age." With such a history, in making another readjustment and transformation better fitting them to serve the needs of our new day, the Advocates are merely proceeding true to form.

In the final analysis, the success of any publication depends upon the service it renders to its readers. This is the ultimate "yardstick" by which you measure your Advocate. It is this yardstick of service that has led us to the presentation of a series of cover pictures in full color for the purpose of renewing acquaintance with the historical incidents of the Bible and, at the same time, ministering to a very evident renaissance of interest in such pictures. The colored cover pictures are from original paintings by a staff of well-known artists. From week to week they will present new interpretations of old familiar subjects as these artists conceive them after careful research and study.

There is every indication that this movement, now in its earliest inception, is to proceed on its way to a fuller development which will make possible an even better religious journal. Ideals are always in advance of production. All we ask is that you share with us in this desire to present to the church the best literature that is possible. By so doing you may be able to aid some one to see the need of a fuller realization of Christ's kingdom upon earth.

We solicit your cooperation in helping us to reach the goal we have set before us—a larger measure of service to the membership and constituency of the Methodist Episcopal Church.

THE METHODIST BOOK CONCERN, Publishers.

The Christian Advocate

Volume 56

SOUTHWESTERN EDITION

Number 43

L. H. KING, Editor
DORA DIEFENDORF, Contributing Editor
H. E. WOOLEVER, Editor The National Methodist Press

OCTOBER 24, 1929

PUBLISHED BY
THE METHODIST BOOK CONCERN, CINCINNATI, O.

A Better Religious Journal—Its Meaning

THE present issue of the *Southwestern Christian Advocate* is the biggest and best in the entire fifty-six years of its history. It is intended to be representative of the new era of development and service for which the paper was designed in the beginning of its unique ministry.

It would be impossible to overlook the evolution in the mechanical make-up of the *Southwestern* to its present remarkable appearance. Much water has passed over the wheel between the time of issuance of that first large, ill-proportioned sheet comprising four pages, to the present twenty-four page, exquisitely beautiful current issue of this journal. Besides its artistic color appeal, the paper is most conveniently departmentalized, meeting directly the legitimate demand for satisfaction of a wide variety of cultural and religious tastes. Both the reinforced and added excellencies of the *Southwestern* are to be among its permanent assets. They have come to stay.

Among the excellencies of content and subject matter, noteworthy features will be its frequent informing and stimulating messages from the bishops of the church, particularly of our *Southwestern* territory, to the churches of their areas. Eagerly will the constituency of these areas turn to the columns of the paper for these messages from time to time. Our new Open Forum page, for the free and frank discussion of questions of real importance in the moral and religious field, will provide an undoubted source of interest to all our readers.

The present is a controversial age; the unsettled state of thinking makes this so. New moral judgments are being formed, new standards set up, new ideals being created. Such a social process is always provocative of discussion, involves controversy, and becomes the nucleus for a body of literature embodying the best of what has been thought out and fought out in the battle of ideas. In our Open Forum page, the *Southwestern* is thus setting up vital contacts for our readers with the surging tides of public opinion such as are not easily available to them elsewhere.

In modern literature, the most popular feature is perhaps the serial story. The virtue of this type of literature over others is its power of arousing and sustaining the interest of the reader, and of constantly recreating his appetite. Heretofore our *Advocate* family has not followed the policy, as faithfully as it will in the future, of the use of the serial story. Provision has been made for this feature which will, in the near future, become one of the popular attractions and values of the *Southwestern*.

By a process of elimination of the less essential features of news stories and of concentration of news features of necessary publicity, it is expected there shall result such a saving of space as will make for more effective presentation of the church's benevolent and educational interests; while we, at the same time, will continue to stress religious education and young people's work, formerly cared for by our Sunday school and Epworth League departmental notes.

Our Home Department page will be welcomed by thousands of our women readers. A primary function of the *Advocate* is its ministry to the home. Multiplied interests of other kinds make it impossible to allow more than a page given specifically to this cause, but this page is indispensable, and will find increasing utility and appreciation among our readers generally.

Through the new *Southwestern* now appearing, the publishing agents are giving expression of a no uncertain emphasis on the value of this journal as a service agency of the kingdom of God and the organized church. Because of our mixed Methodist constituency of more than four millions of people of every nation and race sponsoring the *Southwestern*, its unique character is recognized. It is the voice of a world-wide Christian fellowship seeking to make itself heard in the interest of a righteous social order.

Service to humanity is the only business of this journal; creating and stimulating ideals for the individual and collective idealism for the group. Public opinion is the powerful organ which determines the final moves of

(Concluded on page 1076)

Our Cover Page

THE picture on the cover page of this issue is related to World Temperance Sunday. It is a scene taken from the life of the patriarch Isaac. One of his sons, Jacob, is preparing to leave the paternal home. He has decided to take a journey into a far country, there to live among relatives and lay the foundations of his domestic life. He is kneeling at his father's feet, who in majestic mien stands with hands extended and face lifted toward heaven, while he prays for Jehovah's blessing to rest upon his son after he leaves the household where he has found care, love, and consideration.

The picture is entitled "A Father's Blessing." (See Genesis 28. 1-10.) It is an original interpretation by the artist, Nat Little.

The next cover will present St. Paul in the Mamertine prison producing the prison Epistles.

"To Serve the Present Age"

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A Better Religious Journal—Its Meaning

THE present issue of the *Southwestern Christian Advocate* is the biggest and best in the entire fifty-six years of its history. It is intended to be representative of the new era of development and service for which the paper was designed in the beginning of its unique ministry.

It would be impossible to overlook the evolution in the mechanical make-up of the *Southwestern* to its present remarkable appearance. Much water has passed over the wheel between the time of issuance of that first large, ill-proportioned sheet comprising four pages, to the present twenty-four page, exquisitely beautiful current issue of this journal. Besides its artistic color appeal, the paper is most conveniently departmentalized, meeting directly the legitimate demand for satisfaction of a wide variety of cultural and religious tastes. Both the reinforced and added excellencies of the *Southwestern* are to be among its permanent assets. They have come to stay.

Among the excellencies of content and subject matter, noteworthy features will be its frequent informing and stimulating messages from the bishops of the church, particularly of our *Southwestern* territory, to the churches of their areas. Eagerly will the constituency of these areas turn to the columns of the paper for these messages from time to time. Our new Open Forum page, for the free and frank discussion of questions of real importance in the moral and religious field, will provide an undoubted source of interest to all our readers.

The present is a controversial age; the unsettled state of thinking makes this so. New moral judgments are being formed, new standards set up, new ideals being created. Such a social process is always provocative of discussion, involves controversy, and becomes the nucleus for a body of literature embodying the best of what has been thought out and fought out in the battle of ideas. In our Open Forum page, the *Southwestern* is thus setting up vital contacts for our readers with the surging tides of public opinion such as are not easily available to them elsewhere.

In modern literature, the most popular feature is perhaps the serial story. The virtue of this type of literature over others is its power of arousing and sustaining the interest of the reader, and of constantly recreating his appetite. Heretofore our *Advocate* family has not followed the policy, as faithfully as it will in the future, of the use of the serial story. Provision has been made for this feature which will, in the near future, become one of the popular attractions and values of the *Southwestern*.

By a process of elimination of the less essential features of news stories and of concentration of news features of necessary publicity, it is expected there shall result such a saving of space as will make for more effective presentation of the church's benevolent and educational interests; while we, at the same time, will continue to stress religious education and young people's work, formerly cared for by our Sunday school and Epworth League departmental notes.

Our Home Department page will be welcomed by thousands of our women readers. A primary function of the *Advocate* is its ministry to the home. Multiplied interests of other kinds make it impossible to allow more than a page given specifically to this cause, but this page is indispensable, and will find increasing utility and appreciation among our readers generally.

Through the new *Southwestern* now appearing, the publishing agents are giving expression of a no uncertain emphasis on the value of this journal as a service agency of the kingdom of God and the organized church. Because of our mixed Methodist constituency of more than four millions of people of every nation and race sponsoring the *Southwestern*, its unique character is recognized. It is the voice of a world-wide Christian fellowship seeking to make itself heard in the interest of a righteous social order.

Service to humanity is the only business of this journal; creating and stimulating ideals for the individual and collective idealism for the group. Public opinion is the powerful organ which determines the final moves of

(Concluded on page 1076)

Our Cover Page

THE picture on the cover page of this issue is related to World Temperance Sunday. It is a scene taken from the life of the patriarch Isaac. One of his sons, Jacob, is preparing to leave the paternal home. He has decided to take a journey into a far country, there to live among relatives and lay the foundations of his domestic life. He is kneeling at his father's feet, who in majestic mien stands with hands extended and face lifted toward heaven, while he prays for Jehovah's blessing to rest upon his son after he leaves the household where he has found care, love, and consideration.

The picture is entitled "A Father's Blessing." (See Genesis 28. 1-10.) It is an original interpretation by the artist, Nat Little.

The next cover will present St. Paul in the Mamertine prison producing the prison Epistles.

Current Comment

—*The Disciples of Christ* are making definite preparations as a denomination for the celebration of Pentecost next year. Their program is being carefully prepared and presented to the churches with much prayer and anticipation on the part of the leaders.

—*There are children to-day rapidly growing toward manhood and womanhood who have never seen a saloon.* In the providence of God, may they live their entire lives without seeing one. In 1908 there were 200,000 churches and 298,000 saloons in the United States. The amount of wrong, the extent of human wreckage caused by these grogeries can never be estimated. They are gone, thank God. May they never return. By the assistance of heaven they shall not. In the year 1927 this country had no open saloons, but it had 235,991 churches functioning to improve humanity and to help lighten human burdens. In 1908, brewers, distilleries, saloon keepers, and their supporters were warning the churches that unless they got out of politics their members would desert them. The churches replied, "Unless you promoters of the liquor traffic get out of politics, we will drive you out of the country." In that battle the churches won. The saloon is gone. The brewer sits with an empty glass, sniffing for his beer. The distiller stands with his foot on the bar rail calling for more liquor. The saloon keeper has taken off his apron and stands nonplussed in the midst of his defeat. The church has the eternal God with it in all its struggle for humanity.

—*One of the most commendable movements* we are now contemplating is that which will culminate in a Methodist men's convention at Louisville, Ky., on December 5 and 6. That is to be an inter-Methodist gathering. Men of the Church South and of the Methodist Episcopal Church will gather there for a two-days' convention. The program has practically been completed, and in another week the announcement of the same will be made in the *Christian Advocate*. When the laymen of any great denomination get together, something always has to be done. Men cannot sit quietly and be talked to for any length of time without feeling the impulse rise within them to do something. The biggest undertaking before the Methodist men in America to-day is to pull down the wall of difference which now appears as a means of separation between the two Episcopal bodies of Methodism. Perhaps this subject will not be mentioned at Louisville. Such a suggestion might be a point of controversy, and therefore should be avoided. Nevertheless, we are of the opinion that the getting together will do much toward eliminating the differences now unduly exaggerated.

With This Issue

With this issue we present the *Advocate* in a new dress. Its name has been changed. You will recognize it henceforth as "*The Christian Advocate*." It will appear in the Middle West under five different editions. The Western Edition, the Southern Edition, and the Southwestern Edition will be published in Cincinnati. The Northwestern and Central Editions will be issued from Chicago. The editorial personnel and policies will remain unchanged. The action is taken by the Book Com-

mittee in harmony with the action taken by the General Conference, 1928.

It is considered a great adventure in the field of denominational journalism. Others have made similar attempts, but never on so extensive a scale, neither on so high a level of artistic quality. Back of the colored cover is an immeasurable amount of work which has been directed by expert knowledge, not only in the field of art, where beauty and ideas and ideals present themselves in color and symmetry after the form of reality, but in that field where commercial ends urge on the genius of men to incalculable values.

Every cover page for the next twelve months will be in colors. It will present a Biblical scene based on some conception taken from the Sunday-school lesson of the following Sabbath. It will be a colorful interpretation differing in originality from the Biblical pictures painted by the masters of the past. Each one will be characterized by originality and modern interpretation, and yet will hold to the ancient forms, colorings, and groupings.

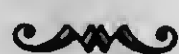
Moisture at Washington

Recently the national Senate was entertained by one of its members who delivered an address of great urgency and vehemence in which he declared that the nation's Capital is wringing wet. Many public citizens are of the opinion that Washington is dryer than it has been since prohibition came in. We have been assured that President Hoover's own example and appeal for law observance has exerted a decided influence in that vicinity. Doubtless this claim is true; nevertheless, here is Senator Robert B. Howell making the claim that the Capital continues to be "wet."

"In my opinion," said Howell, "if the President called the commissioners before him and said, 'I have secret service officials at my command, and if they discover something here in character with the violation of the prohibition law before you discover it, you are out.' If he did that there is no question as to what the result would be. There would be one city in the country that could be cleaned up."

An answer to this challenge was immediately issued by the President, in which the White House statement goes right at the heart of the question. "It is the intention not only to secure the fullest enforcement in the district possible under the organization of enforcement agencies as provided by the law, but to make it a model in the country. Moreover, it is only fair to give to the district officials an opportunity to meet such charges." Apparently this attitude will produce results in the near future. President Hoover is not apathetic toward law enforcement. He realizes the situation throughout the country as being serious, relative to law observance. He is capable of making an observation covering the whole field of present-day life. The enforcement of prohibition is only one of the national problems in the field of enforcement. The senators themselves and the congressmen should seek to make the capital city a model for the rest of the country in its observance of law. They are the law makers. If they break the law themselves, or fail to observe it as they should, they can not expect the people to ignore

their example. We should expect the President to enforce the laws. We should also demand that the law-making bodies and the judiciary stand by the Chief Executive with all their force.



The High Cost of Ill Health

The high cost of ill health has become one of our most serious problems. When a man gets sick, he falls into the hands of physicians and surgeons and nurses, all of whom have standardized prices for their services, to which is added the hospital bill. When these have finished with him, if he is an ordinary-salaried man or wage earner, he is left stripped and sunken in debt for weeks, if not months, after his recovery.

The situation has become so serious that the Government has taken up the matter and appointed a committee on the cost of medical care. This committee is organized to study the economic aspects of the care and prevention of illness. The chairman is R. L. Wilbur, Secretary of the Interior. He has associated with him a number of others who will sometime make a report.

When a man earns eight dollars a day and is supporting a family of five, how will he pay for medical service if his wife requires a goiter operation and he himself has a spell of rheumatism in a single year? Why are there approximately 700,000 or more persons in the United States sick with malaria each year when malaria is a preventable disease? What proportion of the people of the United States patronize the healing cults? How great is the abuse of free clinics and free beds in hospitals, and what can be done to reduce it? Are hospital charges too high or too low? Are there too many trained nurses or too few?

These are a few of the questions that will come up for discussion before this commission. We recognize that this statement is true. The one great outstanding problem before the medical profession to-day is that involved in the maintenance of adequate scientific medical service to all the people, rich and poor, at a cost which can be reasonably met by them in their respective stations in life. There is a great dread on all salaried people and wage earners in every city in the country lest they get sick, lose their job, and be thrown on the charity of the public. Hospital services are to-day sufficiently costly to cause alarm. Perhaps it is necessary that they be what they are; nevertheless it is our conviction that the Government is doing a good thing by appointing this committee.



Theocratic Imperialism

It is very strange how, in this democratic age, various forms of imperialism survive. We are all familiar with the interpretation of the spiritual imperialism maintained by the Roman Catholic Church. In an hour such as this, when the entire current of human thought flows in the direction of democracy, and when the world spirit is bowing mostly at the altars of a universal Deity, it is difficult to understand how the potentate of the Vatican maintains his hold upon the allegiance of some men and women in every nation on the earth. Nevertheless, he is able to do so. Even in the face of enlightenment; yes, and even contrary to the arguments of reason.

Recently Dean Inge, in speaking before a conference of modern churchmen, Cambridge, England, declared

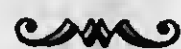
against theocratic imperialism. He maintained that the Roman Catholic Church was the most dogmatic of all communions.

"The will of God is never and nowhere revealed to us in such a manner as to absolve us from the right and duty to form a decision. Infallibility is a category which men cannot use.

"When a great church proclaims that it is necessary to salvation to hold certain beliefs, we may speak of authority if we will, but the authority is not what it pretends to be. It is a proclamation of martial law.

"Absolute obedience is demanded (from Roman Catholics) as from soldiers on a campaign; that free men know nothing of except on military service."

The third paragraph of this quotation is one that should not fail to register itself in the minds of all Protestants. "Absolute obedience" is something foreign to the spirit of this age. It requires the reaction of a soldier trained to respond quickly to the call of another. Thus it is that this great body, which now rests its head within the confines of a secular state, commands men and women throughout the world. What would happen if there was a great call for a decision between the secular state of any other government and that of the secular state known as the Vatican?



A Dead Church Indictment

We are informed that 60,000 of the 200,000 Protestant churches of America *are practically dead*. By this it is meant that during the year they have gained no new members; perhaps 40,000 or more gained one or two new members, while between 7,000 and 8,000 churches stand vacant and deserted. These churches have not as yet been buried, neither have they had the coroner or physician called to pronounce them dead. Perhaps if a member of any one of these congregations should be advised concerning the matter he might resent such a term being applied to his church. Nevertheless, if a church goes twelve months without receiving a new member, something is wrong with it. Sterility in a church is to be condemned as quickly as in mankind or any other of God's creatures. There are evidences that the church is in a state of suspension as far as reproduction is concerned. It is thriving in many other ways; for instance, last year it collected and spent in America alone \$600,000,000. The cynic in seeking to interpret this statement may answer, Yes, most of which was wasted on the dead church. The failure of churches to show gains of membership is laid to the development of other forms of public gatherings which do away in a measure with the necessity of gathering at a community church for neighborly activities.

With this explanation also may be placed the disappearance from the church of the mysterious thing which has always attracted men to its altars. The mystery in the church is held in such seclusion to-day that it is never revealed. Perhaps it is there, but it is in confinement. It is secreted so carefully that no one knows its resting place. Men are to-day fascinated by the mystery of the radio, of the automobile, of the flying machine, and other present-day inventions which are so remarkable in their construction and in their functioning that men are held in amazement before their accomplishments. Can the church produce evidence of mystery? It deals with God. Why can it not successfully call on Him to do something?

The Dawn of a New Day

WE ARE on the threshold of a new day. We have arrived at the entrance of a dispensation of divine providence which will in due time announce itself in no uncertain tones. Here and there observant men have discovered the old depression to be giving away. They announce that a disintegration marks the order that has prevailed and that another is already rising with vigorous self-assertion, seeking to establish itself and to gain for itself a permanent recognition.

Who are these observers? Are they to be found in the field of secular thought? Do they express themselves through the medium of the daily papers? There are those who pose as seers in the secular field of life. Their observations are not to be ignored. They have made their predictions as to the trend civilization is taking. They have not a good report to make. They are pessimistic. Humanity has reached that high stage of development where its complexity cannot be supported for any length of time. Mankind is weakening under the strain. The spirit of decline will soon be in possession of the operative forces of civilization. It is only a matter of time.

This thought too largely prevails in the cultural magazines which appear weekly and monthly across our country. A close scrutiny of these observations and a careful analysis of the generalizations drawn therefrom reveal the fact that the spiritual elements which have so much to do with life and its progress were not taken into account. The re-enforcement of the spirit of any age is the deciding element of its survival.

No man can understand the trend, neither find interpretation of the dominant spirit of the hour, if he is not acquainted with the observations and the challenging interpretations now being given by the editors of the religious journals of the country.

They are contending that society is not in the midst of a period of decline, but that it is still going forward and upward under the drive of a full gauge of power, which gives no evidence of declension. They have found that the process now operating is not one of deterioration, but one of revival. They assert that the forces, which others claim are expending themselves, are in reality being reinvigorated, replenished, and revived. These forces they designate as those which have made the largest contribution to the superiority of this age.

These observers in the field of religious journalism are agreed that the power sources of this age are inexhaustible since they extend their arteries deep into the life of the spirit. These same men claim there is every evidence of a vigorous spiritual life bearing forward the current of achievement, and that the enlightenment accompanying it is far more than that which may be characterized as intellectual. It is at the last analysis spiritual. This as a level of attainment cannot be lost, neither can it be disqualified as long as the intellectual register is maintained. The two go together, each building up and supporting the other.

This claim of the supremacy of the spiritual is not to be disposed of by a passing consideration. It means that the importance of religion remains unchanged. It supports the contention that religion is indispensable for the spiritual life, which is now being largely accepted by leading students of human nature as a fundamental element of human nature.

The religious observer is championing the claim that we are in the midst of a revival which, if we could comprehend its proportions and appreciate its value, we would be staggered by its significance.

This pronouncement is supported by at least three observations:

First, there is a world-wide human interest in religion. We claim it is a human interest. By this we mean that as a manifestation of an indispensable element in human life, religion has received a permanent rating. Man needs religion for his social and intellectual life as he needs bread for his body. It has become of vast value as news for the daily press. Never has religion received more space in the daily papers than it does to-day. In public life a man's religion is of as much concern as the street on which he lives, or as important as his family history, or as indispensable as the character of his loyalties.

This evaluation of religion as a human element is contributing to a revival of interest in the spiritual life.

Second, there is a world-wide intellectual revival of interest in religion. It has become a matter for discussion on the part of scholars whose predecessors apparently thought it beneath their dignity or not worth their consideration because working upon it produced no permanent results in the field of values for the intellectual operator. To-day religion is accepted as one of the most profitable value-producing subjects with which the intellectual man can engage himself. It has become a subject for rational and extended discussion. In our monthly magazines the editors have found it a subject commanding serious interest. It has great sales value. This they do not hesitate to capitalize. They have discovered that men enjoy reading about religion as well as discussing it. Even the irreligious find interest in articles on religion. Perhaps no generation of men have so thoroughly examined the nature and claims of religion as this one. Obviously there is a revival of intellectual interest in religion.

Third, there is a revival of faith in the mystical experiences of religion. This is an indication, according to Dr. W. E. Orchard, which should thrill all our hearts. It signifies that the doors, hitherto closed against faith in the mystical experience, have been thrown open. We may now enter without the least feeling of hesitation, and not only claim faith in, but press on until the soul makes contacts with spiritual forces which produce the life that is hid with Christ in God. The present-day thought life has accredited the validity of the mystical experience, both of instantaneous conversion and of spiritual communion with Christ. Many leading thinkers have made this concession not for the purpose of supporting Christian doctrine, but in the interests of a rational explanation of man's psychic experiences.

Why, then, should we not feel justified in claiming that we are in the midst of a revival of not only interest in religion, but of that experience which preserves the validity of our Christian faith?

The refreshing is here. To every believer it may become a reality if he will push forward into the zone where it is operating. To stand at a distance means to remain out in the cold, where the chilling blasts of pessimism blow.

The Contributing Editor's Page

The Observance of Pentecost

WE ARE approaching a period during which the attention of Christian people will be focused upon a series of marvelous events which occurred nineteen hundred years ago.

The story of the outpouring of the Holy Spirit and the birth of the Church will awaken fresh interest in the minds of millions more or less familiar with it. It will be heard as something new and startling by great numbers whose thinking is conformed to the patterns of our industrial age. Incalculable benefit is bound to result from having the attention of men even superficially turned toward a phase of human experience which is almost universally neglected to-day.

The time is at hand when the Church has little reason to think, speak, and plan, except in terms of the most vital interests of the kingdom of Christ in a world sorely needing redemption by the active operation of his Spirit. Many legitimate concerns may with profit be given a secondary place while the thought of Christian people is concentrated upon the significance of Pentecost for our own day.

This anniversary should be a time of the rediscovery of spiritual values and of rededication to the way of life we must follow if they are to enrich human experience and add new meaning to human activity.

WE MAY well start by considering just what our relationship to Jesus Christ actually is. Not what the credal statement of that relationship is, not what are its theological implications. These have their importance. But in the months preceding Pentecost, is it too much to hope that great numbers of persons in all our churches will consider just what in daily living and experience Jesus Christ means to them, just how little or how much they are actually obedient to his Spirit.

In *The Abingdon Bible Commentary*, Professor EDWIN LEWIS says: "The Church originated in a life and an experience. That life and experience grew out of the attitude of faith and love toward Jesus Christ conceived as the divinely sent Saviour from sin. The earliest Christian community was a group of men and women who had that faith and love."

If that be not our attitude, our own experience must be cold and empty, and in the same measure the life of the Church must be sterile and unproductive.

THE observance of Pentecost reminds us of the duty that is ours to give our best thought and our sincerest prayers to the great task of restoring to the Christian community the unity of the Spirit in the bond of peace.

One of the keenest, most critical students of our time has characterized our age as "impatient of theological disputes and appreciative of true religious spirit." This is a sound judgment, and while it is uttered by a man who is not himself within the Christian Church, we shall do well to heed its wisdom and profit by its insight.

Differences of opinion and belief there must be, and men cannot gloss them over when important issues are involved. But we shall not go very far either as individuals or as a Church in our observance of Pentecost unless we resolutely put far from us the factious, divisive spirit

and open our hearts to the incoming of the healing, unifying Spirit of Jesus Christ.

ONE of the marvels with which the New Testament record makes us familiar is the drawing into one Spirit-filled fellowship those who before were separated by insurmountable barriers.

The Christian religion needs to be given a fresh chance to show what it can do to remove racial and social barriers and unite those who stand in a common attitude toward Jesus Christ, in a brotherhood that is something more than a travesty of that high and sacred relationship.

Doubtless there will be those who will insist upon having their own little private Pentecosts. Some will stress sectarian shibboleths and watchwords; and no one need apply for any spiritual gift or grace except as he possesses the peculiar key which gives him access to the love of God as it is guarded by these self-appointed custodians.

But the Spirit of the living Christ has a way of overleaping the barriers we erect—a way of entering and flooding eager, expectant hearts and working the one miracle that always defies the power of man to accomplish: the creation of a holy fellowship composed of those who were formerly strangers and it may even be enemies.

OUR observance of Pentecost will have results of good for the Church and the world if it erases the superiority complex from the minds of those who are the exponents of white Christianity, if it drives away the spirit of contempt for others from the minds of those who like to believe that they possess some birthright, some personal distinction of blood, culture, or spirituality that entitles them to special consideration in the sight of God.

Class distinctions, racial discriminations, even denominational prejudices are going to seem unlovely, even hateful, to eyes that are filled with the new vision that comes with the enlightening touch of the Spirit.

Professor DAVIES, in his new book, *Rightly Dividing the Word*, paraphrases certain familiar Pauline language thus: "In this new life distinctions of race, ritual, culture, and class, which make such deep fissures in the social order, vanish." That was one of the results that followed the first Pentecost. Do we honestly hope and pray that the coming of the Spirit in fuller measure may produce such results to-day? If so, only the hardness of our hearts, the stubbornness of our own wills stand in the way.

Pentecost may be observed in such a way as to secure little gain for the kingdom of Christ, the realm of righteousness, joy, and peace for which he lived his sacrificial life, died his triumphant death, and rose to live forever. On the other hand, it is possible to keep our observance so closely related to the aims and ideals of that Kingdom as to turn the thought and purpose of the entire Christian world toward the boundless spiritual opportunities, awaiting only the renewal of spiritual life and passion in the hearts of all believers, to be possessed and used for the blessing of mankind the wide world over. D. D.

We shall co-operate with the Bishops' Committee on Evangelism in presenting during coming months articles on various phases of Pentecost and its observance.

The first of these, "Pentecostal Preparations," by Bishop HERBERT WELCH, Chairman of the Committee, appears in this issue.

Bishops Plead for Non-Reductions in World Service Appropriations for Foreign Fields

THE following telegrams and cables have been received by World Service in Chicago from bishops of the Methodist Episcopal Church. They deal with the urgent need of the church to obtain the remaining thirty-one per cent of the budgets of the mission boards before October 31.

From Bishop Francis J. McConnell, New York, president of the Board of Foreign Missions: "Appeal of October is merely that we act according to dictates of Christian common sense in dealing with missionary situation. You are not asking anything impossible of the church, or even any unusual sacrifice. If we all pay now what is due, the crisis can be successfully met."

From Bishop Laurens J. Birney, Shanghai, China: "The frightful words come that there may be a twenty-five per cent cut in next year's appropriations for the foreign missionary fields. It is unbelievable that the home church will allow this disaster. It means the bitter loss of years of devoted toil by our missionaries. It will shatter our morale, close churches, dismiss workers in this, the most difficult period of many years. I am praying that sacrificial giving at home may match sacrificial service here."

From Bishop Eben S. Johnson, Africa: "All missions running behind on present appropriation. Reduction means abandonment of several needy areas, stoppage of all advance work, dropping two hundred native helpers,

and all furloughed missionaries; also home-going of others. We pray church will not permit such a tragedy."

From Bishop George A. Miller, South America: "The proposed cut means that we will have to abandon growing, fruitful work after large investment in it, and throw out trained pastors, dismiss missionaries, and set back the whole cause of Jesus Christ in South America. There is absolutely no margin left now."

From Bishop John W. Robinson, India: "While recovering previous cuts, mass movement situation precarious. Beseech avoidance further reduction."

From Bishop Raymond J. Wade, Europe: "Am cabling from beyond the Arctic Circle in Norway, where I am engaged in a preaching mission on the North District. The threatened reduction of twenty-five per cent for World Service by October 31 is equivalent to the obliteration of four charges and over twenty preaching places in this district, shattered morale, the gains of generations destroyed. Similar conditions would obtain throughout the area. America must save."

From Bishop James C. Baker, Japan and Korea, cabled from Japan: "New days in the East with National now assuming heavy responsibilities are all important as a time to go forward. Expenses have been reduced as much as possible. The effect of further decreases in funds will be disastrous."

I Am Your Foreign Missionary Dollar

I AM your Foreign Missionary Dollar.

I may come from the Foreign Mission share of your World Service gift. I may have been sent direct to the Board of Foreign Missions.

I am your Service Bearer, carrying, through the Board of Foreign Missions, to distant lands the Good News, the Healing Hand, the Instructing Tongue, the Way of Life.

Seven of my Cents remain in America, serving in the home church ("the Service of Supply") in education and administration.

Ninety-three of my Cents take ship for foreign lands.

Twenty-seven of my Cents go to India; India then adds to them $5\frac{1}{2}$ Cents. They take a village lad, train him in school and church; he becomes a Christian peer of any man in service to India. They enable Christian leaders, both Indian and missionary, to take the Bible, and vaccination, and the alphabet, and the better plow to hungry rural millions. They help men to proclaim the Christ to eager seekers after His Way of Life.

Eighteen of my Cents go to China; the Chinese add to them two Cents. Some Cents become Educators, giving boys and girls schooling from kindergarten to College, preparing leaders of a young republic; some become Evangelists, organizing churches and Sunday schools in village and in city; some become Doctors and Nurses, caring for

the sick in clinic and in hospital, healing illnesses, teaching sanitation, preventing epidemics, relieving famine and distress.

Eleven of my Cents go to Africa; $2\frac{1}{2}$ Cents are added through the gifts of Africans. They serve in the mining compounds, preaching and teaching; out in the jungle villages they build a little school and gather in the boys and girls; they build a clinic and treat the victims of leprosy and yellow fever and sleeping sickness; and they train African pastor-teachers who are all things to all Africans—nurse, pastor, teacher, farm demonstrator, village rebuilder, and life enricher.

Six of my Cents go to Japan; they become co-Service Bearers with $2\frac{1}{2}$ Cents given by Japanese friends. They supplement the giving of the Japan Methodist Church. They serve in great Christian Schools, where thousands of Japanese boys learn of Christ and the three r's; they supplement the Japan Methodist churches, both urban and rural, that are so powerfully influencing for good the whole social, economic, and political development of Japan.

Four of my Cents go to Korea; three Cents are added to them by sacrificing Koreans. They keep open a group of elementary and high schools; they build and serve churches in city and country hamlet; they aid the peasant farmer; they minister to the sick babe of an ignorant

mother; they dispel the fear of the worshiper of demon-gods.

Eleven of my Cents go to serve in seventeen countries of Europe; they supplement the thirty-eight Cents given by their nationals. They reinforce young churches facing unusual evangelistic opportunities; they also help to care for orphans and waifs in Christian homes and schools.

Eleven of my Cents go to South and Central America and Mexico; the Christian men and women of these republics increase their number by five Cents. You will find them giving the open Bible, the evangelical message, the Christian school, the cleansing and healing service of the clinic to peoples who for centuries have been held in ignorance and subjection.

Five of my Cents go to the island world—the Philip-

pines, Borneo, Sumatra—and to the Malay Peninsula; here Filipino, Chinese, Indian, Battak, Malay, and Dyak peoples add 3½ Cents. Travel through these islands and you will find these Cents serving, here in a school for Chinese boys, there in a dispensary for Malays suffering from tropical maladies, elsewhere in a great church ministering to thousands of Filipino college and university students; everywhere proclaiming the Good News to men, women, and children.

Wherever there is need, I am a Service Bearer.

I AM YOUR FOREIGN MISSIONARY DOLLAR.

I HAVE BECOME \$1.62 THROUGH THE GIFTS OF PEOPLES TO WHOM YOU HAVE SENT ME.

MULTIPLY ME AND I WILL REPLENISH THE EARTH!

The College and the Community

By Timothy B. Echols

Professor of Religious Education, Samuel Huston College

A FEW years ago in a certain Southern State a college was conducting a campaign for funds. The State was divided into districts with directors who were sent to the various cities and towns to put the needs of the college on the hearts of the people. The spirit ran high as the public press, platform, and pulpit sold the college to the folk.

Why the College. Probably the most interesting and the most profitable meeting was held in one of the leading churches, the same city where the college is located. After the director had made his appeal for the support of the institution of learning, a stately old citizen arose and asked that he be permitted to say a word. His request was granted. He continued: "For twenty-five years we have had men coming to us annually to acquaint us with the needs of the college. I wonder if anyone has ever gone to the college and told the people there of the stressing needs of our community? You say it is a Christian college in the business of developing Christian leadership. That may be true, but it seems to me that home would be a good place for charity to begin. Our Sunday schools, young people's organizations, and churches are doing the best they can while the college teachers and young people look on. They seem to think that what they have is too good for us. Please take this personal message to the college for me. I am making my last donation to the college and its needs until the college pays its debt to the church, or at least some of the interest on previous investments by attempting to supply the needs of our community."

There was more truth in his speech than eloquence. Is it not too often true that the college is a parasite existing for itself and not at all concerned with the social, moral, and religious needs of the community? Does the community exist for the college, or is the college maintained for the development of the community and the supplying of its needs?

Samuel Huston College is a notable example of an institution which has through the years rendered a very definite religious service to the church along with its educational program. Because of the emphasis it places upon the teaching of the Bible and religious subjects in

its curriculum, it has sent forth scores of young people as ministers, Y. M. and Y. W. C. A. secretaries, directors of religious education, and in other fields of religious endeavor.

A City Council of Religious Workers. Four years ago there was organized in Austin, Texas, under the Extension Division of Religious Education in our college, a city council of religious workers. The director of religious education of the college is president of the council. Representatives of five denominations meet monthly to discuss the religious needs of the city and its program. The council promotes leadership training classes, social and athletic clubs, playgrounds, church training nights, and daily vacation Bible schools. As a result of the efforts of the council, more children and young people attended the daily vacation Bible school of Austin the past year than all the other cities combined in Texas. The college and the council are cultivating a fine spirit of co-operation on the part of the churches.

Standard Leadership Training Projects. The college has not confined its program to the city of Austin, but has assisted in the organization of eight Sunday-school and Epworth League institutes and a summer school of religious education. For the past two years this Standard Leadership Training School has been conducted for the pastors, Sunday-school workers, and other religious leaders of the local churches of the Texas Conferences. The Leadership Training Division of the Board of Education at Chicago has sent special trained workers each year to serve on the faculty with selected local leaders. Among those who have served on the faculty are: Mr. James A. Bishop, M.R.E., Boston University; Mrs. James A. Bishop, M.A., Boston University; Dr. J. Leonard Farmer, Ph.D., Boston University; the Rev. W. L. Turner, M.A., Beloit; the Rev. G. A. Deslandes, B.D., Gannon; the Rev. A. D. Jacques, A.B., Philander Smith; Mrs. Victor H. Keiser, M.A., Union; Mrs. Eulalia O. Proctor, expert in pageantry and dramatics, of Chicago, and Prof. Timothy B. Echols, who has been appointed each year as dean of the school. From this school trained workers are sent throughout the Conference to conduct

vacation Bible schools, leadership training classes, and other religious education projects.

The most recent projects of Samuel Huston College have been the establishing of leadership training classes in four of our Texas cities. These classes are conducted by a combination of correspondence and extension work. Each class meets weekly, while the director of religious education of the college visits the project once each month for a week-end institute. By this means the college hopes to help the local church in developing a well-trained local leadership.

Religious Education Week. Among the many activities of the college for the welfare of the student body and the general public, probably the most inspiring and forward-looking program was the observance of Religious Education Week, January 7-13. Each day of the week a fitting program was rendered in the chapel by the students of the department. Such subjects as "The History of Religious Education," "The Place of Religious Education in the College Curriculum," "A Survey of the Religions of Mankind," "Religion and Education," "Jesus Christ and His Church," and "Lessons from the Life and Teachings of Jesus" were discussed. The climax of the week's program was an address on "Religious Education" by Dr. Frank L. Jewett, chair of Bible at the University of Texas for twenty-five years. It is the hope of the department that this will become an annual State-wide observance, during which week the various religious leaders will visit the public and private schools in the interest of the religious training of the youth. Samuel Huston College will be glad to co-operate with any church or community in the promotion of such a program.

Community Service Activities. Our college is endeavoring to develop within the minds of the student an interest in the social and religious welfare of the community. The immediate community serves as a social and religious welfare of the community. The immediate community serves as a social and religious laboratory for the students in the departments of social science and religious education. The department of religious education attempts such monthly programs and activities as will be of profit to the people of the community and the students of the college. Let's take a brief survey of some of the recent activities of the college for the community. During the month of November a special thanksgiving pro-

gram was rendered in the churches of the city. At Christmas time the young people of the college, under the direction of the Social Service Department of the Epworth League and the missionary department of the church school, visited poor families, the Home of the Blind and Aged, and the prison, taking with them food supplies, clothing, and toys for the children. On every visit prayers were offered and Christmas carols sung. In a special social service program which followed, the Christmas cheer band related to the student body their experiences and impressions. Many testified that there was more joy to be gotten from this type of Christmas celebration than any they had previously witnessed.

In January an entire week was given to religious education programs. February 12 is "Education Day" throughout the Conference; each year teachers and students visit the various churches in the interest of an educational Lincoln Day program. A Temperance, Prohibition, and Public Morals Oratorical Contest was conducted on the 15th, at which time \$100 in prizes were given to the winners.

During April the department of religious education presents Annual Missionary Oratorical and Hymn-Writing contests by the Friends of Africa. The purpose of this program is to keep the missionary spirit alive on the campus and in the community.

June, July, August, and September are given to the promotion of daily vacation Bible schools in city and rural communities, Sunday-school and Epworth League institutes, and special leadership training classes. Our college supplied the West Texas Conference with three full-time workers during the recent summer. In a subsequent issue a full report of this particular work will be made.

The College Vesper Singers have rendered a number of sacred concerts in the city churches and the college chapel. The college presents to the public at large pageants, plays, debates, and recitals for the cultural development of the community.

The gospel team idea was introduced in our college more than a year ago, which gives the student of the college an opportunity to visit the churches of the community and assist in the religious program. Surely a college with this type of program is a blessing to any community, an asset to the church, and a builder of the kingdom of God.

Formal Opening of Allen Home High School

"O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!"

ON THE occasion of the formal opening of Allen Home high school, Friday noon, September 13, the high aspiration of those engaged in Christian education as students, teachers, and supporters, was heartily expressed in the words of the entire hymn from which the above quotation was taken. The Rev. G. H. Caldwell, of the Berry Temple Methodist Episcopal

Church, appealed to the students this year to strive for finer achievement, to radiate sweet influence—in the figure of the Scripture lesson—to blow silver trumpets. The Rev. W. G. Hamilton, of the New Calvary Presbyterian Church, led in prayer, and the assembly responded to the spirit of the devotions by singing, "Saviour, Like a Shepherd Lead Us."

The public schools were represented by two school principles. Professor W. S. Lee emphasized the value of training in housekeeping and in high moral standards that Allen Home affords, while Professor J. H. Michael admonished the students to guard their names from stain and to keep them a source of pride.

Miss A. F. Ruffin, Y. W. C. A. secretary, spoke on "The Girl and Her Ideals." She commended the co-operation of the school in social service undertakings of the community and closed with this bit of advice:

"It is a good thing to remember, and a better thing to do, To work with the construction gang, and not the wrecking crew."

"The Girl and Her Health" was the subject of a helpful talk by Dr. L. O. Miller, in which he not only urged the adoption of the ideal of physical fitness, but gave practical suggestions for securing and maintaining it.

The Rev. H. P. Langford, pastor of Hopkins Chapel African Methodist Episcopal Zion Church, spoke on "The Girl and the Church," and the Rev. H. A. U. Powell, rector of St. Matthias Episcopal Church, stressed the necessity and privilege of individual religious experience and a plan for fostering spiritual growth.

The Rev. Caldwell, who had been presiding, then introduced the superintendent of Allen Home, Miss Louisa A. Bell, who in turn presented the members of the faculty.

Miss Veda Stryker, principal, announced three prizes for recognition of students this year. An award of \$10 has been offered by Dr. L. O. Miller for highest scholarship. Mr. Clarence Williams will give a prize to the one making the best average in domestic science and household arts. For excellence in English, Mrs. Maggie Jones will contribute a prize.

Best wishes were extended to the alumnae present who were soon to enter college, as follows: Miss Agnes Anderson, Clark University, and Miss Mabel Williams, Howard University.

In closing, the national Negro anthem served to pledge acceptance of the challenge to realize more fully standards that had been commended and to fulfill more earnestly the purpose of Allen Home School.

Recital. The music department of Allen Home High School offered its first program of the year to the public Tuesday evening, September 17, when four former graduates of the department were presented in recital. These young ladies are showing a permanent interest in music. Mrs. Clarice Oliphant serves as organist at the First Baptist Church; Miss Lucille Mills and Miss Ollie McCool are majoring in music at Talladega College, and Miss Gladys Porter has just been graduated from Clark University, where she assisted in the music department. Appreciation is due to the Asheville Jubilee Quartet, who delighted the audience with several numbers, and to Mr. J. W. Brogdon and Dr. Frank Evans, who sang solos.

PROGRAM

Asheville Jubilee Quartet	
Messrs. Brogdon, White, Evans, Johnson	
Capriccio	Sanderson
Mrs. Clarice Oliphant	
a. Minuet L'Antica.....	L'Antiga
b. Valse Caprice.....	Cyril Scott
Miss Lucille Mills	
Vocal Solo—"Anchored".....	Watson
J. W. Brogdon	
a. Variations Brillantes.....	Chopin
b. Andante Finale—Lucia di Lammermoor.....	Donizetti
(Left hand alone)	
c. Juba Dance.....	Dett
Miss Ollie McCool	
Vocal Solo—"Duna".....	McGill
Dr. Frank Evans	
a. Cavalier Fantastique.....	Godard
b. Etude.....	Liszt
Miss Gladys Porter	
William Tell Overture.....	Rossini
First Pianoforte.....Miss McCool	
Second Pianoforte.....Miss Mills	
Asheville Jubilee Quartet	
Messrs. Brogdon, White, Evans, Johnson	

Two Distinguished Anthropologists

To Address Annual Meeting of Historical Association in Washington, D. C.

PROFESSOR E. A. HOOTON, of the Department of Anthropology of Harvard University, and Professor Melville J. Herskovits, of the Department of Anthropology of Northwestern University, will discuss the culture of Negroes at the annual meeting of the Association for the Study of Negro Life and History, which will take place in Washington from the 27th to the 31st of this month. In their work at their respective universities, both of these scholars have directed attention to the scientific study of the Negro, and have given special courses dealing exclusively with this subject.

At Harvard, Professor Hooton has stimulated the study of the culture of pureblooded Negroes in Africa, and of the mixed breeds on that continent. With more courage than most investigators he has always urged and emphasized the importance of studying the race admixture of whites and blacks in the United States. Recently he has had some of his students gather data on this situation in this country, and the results obtained are startling. Race admixture has gone to such an extent that the so-called Negro race is no longer a race, and the pure, blue-eyed Anglo-Saxon is a thing of the past.

Professor Herskovits has been equally interested in

the culture of the Negroes, but from a different point of view. He has studied the Negroes in the United States and recently the Negroes of British Guiana. He has been endeavoring to find out by measurements and tests whether or not the Negro shows more mental capacity when possessed of a large infusion of white blood. After giving it much thought and collecting a mass of data he has been enabled boldly to assert that race or blood does not determine mental capacity. He has thus uprooted the stock-in-trade argument used by the Nordics to justify segregation and social repression to maintain their self-styled superiority. Truth is at last getting a hearing at the bar of public opinion.

Under the direction of Dr. J. Hayden Johnson, chairman of the local committee making preparation for the conference, everything is being done to entertain the visitors. The latest thing is to extend the sight-seeing trip to visit the Barnes Museum of African Art at Merion, Montgomery County, Pennsylvania. This offers the opportunity to see the most valuable collection of the kind in the Western Hemisphere, so highly prized that art collectors have recently offered five and one-half million dollars for it.

Campaign Reaches \$100,000

PHILANDER SMITH COLLEGE, Little Rock, Ark., has passed the \$100,000 mark in pledges on its \$125,000 campaign, which has been under way for several months. It is expected that the full amount will be raised during the fall. The present total includes the conditional gift of \$25,000 from the General Education Board.

The purpose of the campaign is to secure funds for a new administration building and increased budget, in order that the school may be recognized by the State as a fully accredited four-year college. It is at present recognized as a standard junior college, and is one of the few schools for Negroes in Arkansas offering high-school work accredited by the State.

Recently the Julius Rosenwald Fund announced an appropriation of \$4,000 to Philander Smith College to cover for two years the salary of the college teacher of home economics and to provide equipment, supplies, and library books for this department.

Neither of these two foundations would have made a contribution except for the very generous response of Negroes throughout Arkansas and white friends, particularly in Little Rock, in the early stages of the campaign. The gifts from the foundations are evidence of the importance of the college in Arkansas, and of the success of the campaign up to the present time.

The resourceful president, Prof. G. C. Taylor, has had the help of Rev. O. B. Chassell, field representative of Institutions for Negroes, in this campaign.

Clafin College Receives Legacy

NEWs of a bequest of \$2,500 to Clafin College, Orangeburg, S. C., has been received by the Department of Institutions for Negroes. The giver is Mrs. Virginia J. Kent, widow of a prominent Chicago broker, who left a total of \$500,000 to charity.

Other Methodist organizations shared in Mrs. Kent's philanthropy, Wesley Memorial Hospital, Chicago, receiving \$25,000; the Chicago Deaconess Home, \$2,500; the Methodist Deaconess Orphanage at Lake Bluff, \$5,000; Agard Rest Home, \$2,500; the Old People's Home, \$5,000; and the Northwestern Branch of The Woman's Foreign Missionary Society, \$5,000.

The gift to Clafin College is a result of earlier contacts of President-emeritus L. M. Dunton with the Kent family. It is particularly welcome at this time because of the expansion made necessary by the increased enrollment in the college department, which has doubled in five years. Nearly three hundred and fifty students are enrolled in all departments of the school this year.

Clafin College is one of Methodism's oldest schools for Negroes. Founded in 1869 as a training school for ministers and teachers, it was named after Lee Clafin, of Boston, who was interested in the school and aided it financially. After the death of Lee Clafin, his son, William H. Clafin, once governor of Massachusetts, manifested much interest in the work his father had begun.

In 1876, and again in 1913, the main building was destroyed by fire, but each time was promptly rebuilt. Gradually the plant was enlarged, until it now consists of ten buildings.

President J. B. Randolph, an able Negro educator, is wisely administering the program of the school.

A Better Religious Journal— Its Meaning

(Continued from page 1067)

society. Whatever affects public opinion is therefore a vital social factor. That was what Jesus wanted to affect—the thinking of men—when He gave the divine commission. Said He: "He that believeth." That is, "He that identifyeth himself with me in likemindedness, swelling the volume of religious opinion, favoring the things I am expressing by my words and in my character, shall be saved from personal and social catastrophe."

In His spirit, and prompted by His motives, the new *Southwestern* will endeavor to affect even more definitely public opinion. Such purpose of service necessitates both a tearing down and a building up thought process. Many erroneous ideas in theology, politics, industry, religion, and social ethics need to be eradicated, or to change the figure, need to be made to loose their hold on the public mind. In a thousand ways, and at ten thousand points, public thinking needs correction. In no field is this necessity more evident than in that of religion, and the social sciences in general. In this field the church paper must major. All the reserves of religious thought and motive must be brought to bear through power of the pulpit, no less through the press of the church, to correct the faulty idealism so widespread in our times.

Pity that an organ of such wide and definite possibilities for religious social service, for ministering to human welfare, should be restricted and handicapped in its usefulness by such a lack of whole-hearted support as are church journals generally. Our Methodist *Advocates*, despite our much larger constituency, suffer herein with the rest. Religious journals do not pay financially; nor should they be expected to do so. Our Methodist *Advocates*, like our total publishing enterprise, were not established for profit. "To spread Scriptural holiness" is their mission. Hence the primary thing sought is circulation, to this end.

Increased circulation with this objective in view—creating righteous public opinion—is the specific good sought by this new adaptation in form and subject matter of the *Southwestern Christian Advocate*. Through appeal to the artistic and cultural sense of our readers we hope to assist in recovering for society those religious and spiritual values which modern society needs built into the fabric of personal and group life.

More than a third of a million Negro members of the Methodist Episcopal Church will greet with enthusiastic loyalty to a great cause this bigger and better journal of religious public opinion. Their enthusiasm will be augmented by an appreciative general public. The confidence of the publishers in projecting this improved journal will be met by a large number of subscribers from the ranks of those who are desirous of seeing the paper attain the goal of self-support. Thus freed from the sense of being a financial liability upon the church, the *Southwestern* will have entered upon its era of highest usefulness to the church and to society. With confidence in the public's generous response, and with gratification that the church is herein rising so splendidly to the needs of our field, this and succeeding similar issues go forth as the Kingdom's messenger to advocate a better world.

The National Methodist Press

THE REV. HARRY EARL WOOLEVER, Editor

More About Ramsay MacDonald

The Moving Center of National Government

JUST as the people of Great Britain were not through with Ramsay MacDonald as Prime Minister when his short term in 1924 was closed, so the reading public and the world are not able to dismiss him with a hail and farewell. As the people know him better they respect him more, and now millions have come to regard him as one of the men of the ages. Through hardships of the common people, poverty, and reverses, God seems to have prepared him for a great task. Day after day we have heard him addressing large gatherings and small groups, conversing with select committees, exchanging pleasantries with old friends, and greeting great dignitaries. In speech, in apt simile, and in grand, sweeping declaration, he has raised in our thought the commanding figure of Abraham Lincoln.

Not only in the poverty and hard labors of childhood, in the misrepresentations and ridicule of political jealousies and contests, were these two fashioned much the same, but in a background which entered into the very fibre of the soul of these men—the Emancipator and the Peace Envoy—have they entered into fellowship. What one might say here, if he could be diverted, of the influence of a Christian mother and a devoted and capable wife in the making of a statesman and the determining of the destiny of human events!

Although for years we have attended conventions and large public gatherings, and have heard noted public leaders and high officials, we have never listened to one who could address audience after audience on the same day, and day after day, with the grace and felicity of the present Prime Minister of Great Britain. The grandeur and precision of expression, the ready use of the *St. James Version* of the Holy Bible, and the clever and homely witticisms challenge the admiration of those who listen to his Scottish tongue. All the more true is this when the picture of the hard-working, unschooled farm boy is seen in the background. Mr. MacDonald was deprived of the advantages of a university, but, he says, he was thrifty with moments in the interest of learning. We must admit that he is educated far beyond the average college-trained man of to-day, and is read in the classics and the great teachers as are relatively few men on either side of the Atlantic. All of this helps to account for the poise and temper which characterize the statesman whom some endeavor to stigmatize by the term "socialist," and to pass by as a political opportunist. A close reading of his addresses through the years discounts and refutes all the rancor which these critics intended to imply, but the outstanding greatness of this man, now second to only one in world leadership, is found in his Christian training and life.

It is difficult, if not impossible, to sense and measure the man in public life if one is dependent solely upon the daily press for facts. The secular press in the United States is little interested in an individual's spiritual background; many of the correspondents detailed to cover gatherings of world-wide implication are youngsters unable to see the wider relationships, and untrained to catch anything but the temporary "high lights." But how can a man or woman be measured with any degree of justice or understanding without consideration of that which is most basic in our civilization—the spiritual qualities of the individual? Knowledge of these is gleaned only by close association and observation of the individual's conduct and expressions under varying circumstances.

MacDONALD'S USE OF THE HOLY BIBLE

The frequent use of the Holy Bible in Prime Minister MacDonald's addresses must have caught the notice of those who have heard or read his speeches in full. But it is a very small percentage of our people who have had the opportunity to read in full his addresses made in this country during the recent visit as only brief extracts were printed in any but a very few of the largest dailies. We cite a few examples to indicate his reliance upon the Scriptures.

In speaking of his desire to see peace come to all the peoples of the world, he expressed himself thus: "That peace may be the lot of all the world *'from the rising of the sun even unto the going down of the same!'*"

When receiving the degree of Doctor of Laws from George Washington University while in the national Capital, he said: "You never can acquire anything in this world without purchasing it; purchasing it by your own efforts, your own work, your own sacrifice. . . . It will never come to you as the manna fell upon the children of Israel wandering in the desert."

Before the League of Nations he stated that "the nation that takes the risk of pioneering in peace is likely to get peace; the nation that takes the risk of leading in military preparations is absolutely certain to get war," and he added, "There is a very good verse in the Scriptures which we ought to put up in great letters of gold wherever the League of Nations assembles; the verse which says, *'All they that take the sword shall perish with the sword.'*"

In addressing a great gathering not long ago in Birmingham, England, the Tory stronghold of Sir Austen Chamberlain, and a hot-

bed of opposition to the political and social ideals of Mr. MacDonald, he dared the lions in their den. Facing 12,000 people, he took their breath when he cried out: "O, Birmingham, O, Birmingham, home of John Bright, yet thou *'killest the prophets, and stonest them which are sent unto thee!'*"

When the Hon Elihu Root, the distinguished and honored American statesman, now in his eighty-fifth year, introduced Mr. MacDonald to an audience which could not be exceeded anywhere in the world for economic, social, educational, and political power, at the banquet given by the Council on Foreign Relations in New York, the Prime Minister, himself sixty-three, said in response: "To-night, when I met Mr. Root again, sitting so bravely under his heavy load of years, what comes to my mind is *Simeon waiting on the steps of the temple for the Messiah's appearance.*"

This head of the government of Great Britain often speaks the language made significant by the revival movement led by John Wesley. "Only if the government machine is run with uprightness and with a sense of responsibility, is it fair that the majorities should say to the minorities, 'You must appeal to the electors until such time as you can turn yourselves into a majority.' The principle is a rational one, the principle of a change of mind, a change in outlook, a new revelation, or I would use the old word so often associated with religion, but in a wider sense, 'conversion.'"

Back in 1924, when as Prime Minister he was addressing the League of Nations on the way to peace, he referred to the part the United States had played in reducing armaments, and said: "I hope that Washington is not 'weary in its well-doing.' I should be very glad to hear more from Washington." With his return to leadership in his government, and with Herbert Hoover in the White House, he has heard more; and the end is not yet. His response to all that he has heard has been so open and inspiringly generous that he has won the admiration of the American people.

HIS CHURCH AND MINISTERS

Some of the intimate touches which one comes to appreciate during a few days of travel with the Prime Minister and his party, are never revealed in the formal and stated addresses. These personal touches, however, reveal the making of the man. A deeply religious mother and a consecrated Christian wife planted faith and indomitable courage in the soul of this man, a fact which is strikingly evident in every day of his life. He early learned the indispensable value of the church, which is much closer to the Scottish people and more vital to their lives than in other parts of the Empire. Ramsay MacDonald's biographer says: "The kirk which he attended at Lossiemouth imprinted its message upon his heart, and it is still there." Not only is Mr. MacDonald a man of deep religious convictions, but he is also deeply interested in his church. Just recently he and two of his children signed a petition for a minister to accept the pulpit of their little Presbyterian church.

MacDONALD'S POLITICAL PHILOSOPHY

It was out of his personal experience and religious training that the Prime Minister of Great Britain developed his political philosophy. He says the men who taught him his social doctrines were Scotchmen who came home on Saturday noon and spent the afternoon in reading the Holy Scriptures in preparation for the solemn and sacred religious exercises of the Sabbath.

Some have called him a Bolshevik. He resents this, and so do the Russian Communists. He said: "To call members of the Labor Party Bolsheviks is to take the view of the man who lives on the earth standing on his head. We have as much to do with Bolshevism as with the man in the moon—except that we regard it as an enemy."

In giving an election address for better housing for workmen, he said: "I am in favor of pure water, and plenty of it; cheap gas, and well-lit courts and streets; and low tram fares, so as to connect the crowded districts with the parks; and enable workmen to live beyond the crowded central districts."

Prime Minister MacDonald's great passions at this new hour are for social justice and world peace through understanding. He has addressed himself to the latter cause in a practical fashion such as has been the lot of no other European. The people of this nation, both the rich and the poor, the learned and the untutored, all believe in his mission. He left this land feeling that, in the last analysis, dependence would have to be upon the church and the church people. They do not intend to fail the cause of which he was so effective an ambassador. He crossed the northern border of the United States with high confidence, but with the realization that much hard work is yet to be done. However, his faith was expressed in a phrase often repeated by him, "God's in His heaven, all's right with the world."

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

The Home Department

JAMES M. MELEAR, Editor



Young People's Prayer

WILLIAM WISTAR HAMILTON

O GOD, Thou who art Father and Son and Holy Spirit, we would worship Thee and would honor Thy holy name. We thank Thee for every blessing, for home and loved ones, for life and health, for strong bodies and vigorous minds, for the joy of salvation, and for the opportunity of service. How wonderful it is to us that Thou shouldst love us enough to save us and that Thou shouldst trust us enough to use us!

Be Thou our wisdom as we seek to do well the tasks which come to our hands, and help us to be faithful workers in the fields which are dead ripe and ready for the harvest.

Forgive us every mistake and every sin, and enable us day by day to say "No" to self and to say "Yes" to our Lord. We ask all in His blessed name. Amen.

A Morning Meditation

FRANCES DEANE

THIS morning I drove into town from my farm five miles out. Not in an automobile, but in my buggy, behind faithful Dobbin, who, caring not at all for speeding, ambles quietly along and gives one leisure to observe and to meditate.

All along the way I lived with nature—and nature's God. When I started the autumn sky was clear and the sunshine brilliant, but soon wisps of gray clouds drifted into view and dimmed the sunlight. By the time I reached town the sky was completely overcast.

The day became typical of the season, the clouds giving a hint of sadness. I loved the fading green of the meadows, and the brown cornfields where the shocks stood in rows. I loved the faint blue mists of distant hilltops. The cedars stood grouped at the back of a meadow with their pointed tops sharply outlined against the gray sky. One tree was shaped as if "lifting its leafy arms to pray"—only the branches were bare. Lines of half-forgotten poems haunted me.

"Veiled in blue mists the distant hills lie sleeping
That have for ages stood
Rock-crowned in solitude
Like faithful sentinels their lone watch keeping."

"The world is very lovely, O my God,
I thank Thee that I live."

"Life's autumn comes; the leaves begin to fall;
The woods of spring and summer pass away;
The glory and the rapture day by day
Depart, and soon the quiet grave holds all."

On the way I passed pleasant farm houses. Late roses bloomed in the yards; flowers in window-boxes, a gray cat asleep on a porch; all peaceful in the autumn sunshine.

I met little children on their way to school, not "creep-

ing unwillingly," but to my mind very happy with their "shining morning faces."

I envied them their care-free existence—for I was unhappy. Problems confronted me, to which no solution seemed possible. I thought of lines memorized years ago when I did not dream that their meaning could ever be real to me:

"Calm and deep in this still air
These leaves that redden to the fall
And in my heart, if calm at all—
If any calm—a calm despair."

My little trip was in itself typical of life's journey. The bright sunshine of youth, the gathering clouds of middle age, the gray evening of life.

Then I thought of God's goodness, and of how He holds us in the hollow of His hand. He hath said, "I will never leave thee nor forsake thee."

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love."

The seasons come and go, and with them come changes innumerable, but Jesus Christ is the same "yesterday, today, and forever." My heart grew lighter, and as I neared town I thought:

This, too, is typical of the day when, life's journey ended, I shall enter into the city "which hath foundations, whose builder and maker is God."

Greetings from friends were a reminder of the glad reunion over yonder when the mists have rolled away.

I took fresh heart for life's duties, and when my errands were done and I turned my face homeward, I had a deep and abiding peace, and a thankfulness to God "for His goodness and for His wonderful works to the children of men."—Selected.

Childhood and Character: The Parent Companion

MASON CRUM

FATHER and mother have done only part when they feed and clothe their children.

It is so easy to overlook that most important item, mental food. And this comes only through companionship. The subject of care and feeding of children has gone far in efficiency, and wonderful strides have been made in looking after their bodies. Physical health of children has been one of the outstanding achievements of hygiene and medicine. The next great advance will be in mental health.

To enter upon this relationship of parent-companion one must understand the child at his various stages. The fact that one is a parent and has reared several children is no guarantee that one understands child life.

How can one be a companion when he does not understand the dominant urges and desires of his child, these manifesting themselves variously at different age levels?

With very small children the problem is not so diffi-

cult, but surely grows in complexity as the girl or boy reaches the threshold of adolescence. At ten the boy is likely to be ever so free and grand with his father, confiding and revealing his innermost secrets. Rather suddenly, within a year or so, there is a change of attitude. With the onset of adolescence, as the boy gradually enters the stage which slowly leads to maturity there often develops an undue sensitiveness, a reticence, and a tendency to become secretive. The boy now is less inclined to confide in his father, and substitutes his chums as repositories for his secrets. At this time it is a wise father who shows utmost patience and sympathy with the boy. Now is the time to plan a few trips with him, talk with him about those things which arouse his keenest interest. Never laugh at him or look with levity upon his puppy-love episodes, but enter with him "man to man" in a wholesome approach to his new life interests.

Children genuinely desire the companionship of their parents. Adolescent boys and girls take pride in the mutual understanding existing between them and their parents.

Too often parents are impatient and lack an understanding of the real troubles of childhood and youth.

Children's troubles are as real as grown folk's troubles. Oftentimes they are more intense.

The chief hindrance to a sympathetic understanding of child life and youth is that adults forget how they felt when they were young. The experiences of childhood and adult life are like two different worlds. It is so easy to forget. Can you remember just how you felt when you were fourteen? Your ability to do this will be a fair measure of your sympathetic appreciation and understanding of adolescent youth.—Exchange.

Ellie's Secret

FRANCES M. MORTON

ELLIE'S secret was a lovely one, and she enjoyed it all by herself for a whole week before she told her neighbor, Albert, one thing about it.

The lovely secret was an oriole's nest swinging down like a beautiful silken basket from the long green branch of a Wesache tree. The Wesache tree all by itself was beautiful, for it had feathery green branches as delicate as the pink Mimosa. Then, besides its lovely feathery greenness, it was all covered over with little yellow puff-balls of blossoms that smelled like the sweetest of summer roses. The branches of the tree spread out thick and green overhead until they were like a dainty green roof all decorated with yellow garlands, and Ellie went down to the pasture lot every day just to enjoy the blooming trees. There were many of them down there, and the back of the pasture looked like a green and yellow wall when you were walking down to the trees.

Ellie had been looking at it and admiring it that day, and then just all at once she saw this wonderful oriole, so very gay in his black and yellow dress that he looked like a strange blossom in the Wesache tree.

"Oh!" Ellie gasped with pleasure, and then clasped her hands and stood quite still to watch. "I hope he doesn't fly away before I can look at him."

He didn't fly away because he had a family in the tree. A mother oriole and four little eggs were tucked away in that pretty swinging cradle, and the bright bird did not intend to rush off and leave his family just because a little girl was coming tiptoeing softly across the pasture to

stand under his tree. Perhaps he was not really afraid of Ellie anyway, for she herself was so pleasant to look at. Her hair was as smooth and soft and blue-black as the black on the oriole's wings, and her eyes were a golden brown with little sunny lights in them that made you think of the bright orange yellow of the pretty bird. Perhaps he thought she was related to him in some way and that he need not fly away from her.

Whatever he thought, he did not fly away, but sat perfectly still beside his basket nest while Ellie crept softly up and stood under the green and yellow roof and watched him. It was a very thrilling moment to Ellie, and she hardly dared to breathe for fear she might frighten her new bird friend. The friendship that had such a happy beginning seemed to grow from that very hour, and for a whole week Ellie visited the oriole family every time she had a minute to spare. She didn't tell anybody about it because she did not want a crowd to come down there and frighten the family.

But when those oriole babies came out of the eggs and began to call for food, giving a little shill cry as they stretched their yellow bills open wide to beg, it was too exciting for one little girl to keep it all in her mind with no one to share it.

That is how she happened to tell Albert about it. Albert was her near neighbor and one of her very best friends, and she believed him to be far too kind and sensible to ever frighten or hurt an innocent bird; so she decided to share her secret with him. She told him one day after school, and the two of them slipped off their shoes and tipped so softly down to the pasture that no sensible bird would have been afraid of them. They stayed there until supper time watching the old birds feed their babies, and then they ran in to get their own suppers, but not before Ellie had a promise from Albert that he would not tell the secret.

The next morning before school Ellie was late getting up, and she had only a minute in which to run to the pasture and look at her family of bird friends.

But oh, the sad thing! the nest was not to be seen, nor was there any sign of the gay, bright birds flying in and out with the babies' breakfast. Ellie could have sat right down there and cried for an hour; but when you are going to school and trying for a spelling prize you cannot be late, no matter what sad things happen in the pasture. So there was nothing to do but go right on to school, though, of course, she would never, never, never speak to Albert again, for he was the only one who knew about it. She would not look at him all day, and when he called to her to wait for him at noon she ran right ahead as fast as she could just as if she had not heard him. It made her feel sad, for being angry with your friend is a very sad thing.

That afternoon she hurried home and ran as fast as she could to see where the cradle nest had been, and there it was swinging in the breeze just as if nothing had happened. Then Ellie looked about her and felt so ashamed that she hung her head.

"I was in a hurry this morning," she said, "and looked at the wrong tree, and now I have been unkind to Albert all day, and both of us have been unhappy."

She ran to call Albert and ask his forgiveness, and as she was running she was thinking that after this she would be more careful to find out the truth before she let herself think unkind things about her friends.—Exchange.



Women's Activities



An Issue For the Heart

(A message to Methodist ministers and laymen sent by a regional meeting of laymen, pastors, district superintendents, and bishops from Episcopal areas in the central part of the United States, including Chicago, Cincinnati, Detroit, St. Paul, Kansas City, Chattanooga, Helena, Indianapolis, Pittsburgh, and Covington, held in Chicago, Tuesday, October 8, to consider the present situation of the World Service of the Methodist Episcopal Church.)

THE heart of the church is challenged by a call to advance; it wants no retreat! In October, 1928, the church said emphatically that it wished to put an end to 'cuts' and 'decreases' in its missionary work. It will say the same thing again in October, 1929, if enough laymen in every church clearly see the issue. Here is the issue.

"It is an issue for each Methodist preacher, not merely because he is a leader of the people, but because his life is dedicated to the spread of the gospel. The record of his church is pre-eminently the pastor's record. The twelve months ending October 31, 1929, will determine whether the missionary work of his church at home and abroad shall be continued with steady support or shall be curtailed and discredited.

"It is an issue for every Methodist layman, not merely whether he give money and prayer for World Service, but because the church will fail in a spiritual opportunity, and its aggressive power for gospel preaching and for service will be measurably diminished if the record of October 31, 1929, shows a decrease from that of October 31, 1928.

"With October closes the financial year of the Foreign and Home Missionary Boards. Through these boards the members of the Methodist Episcopal Church send seventy-six per cent of their contributions to the work of World Service. Decrease in the receipts for the twelve months ending October 31, 1929, means debt on this year's work. Not only so; this debt becomes the first item in the budget of the new year, thus reducing all appropriations for missionary work. Furthermore, the boards cannot by the law of the church ap-

propriate more for next year's program than they have received before October 31, this year.

"This is no time for retrenchment in missions! If this disaster is to be avoided, each church must raise and pay into the treasury an amount at least equal to the sum paid by the same church in the twelve months ending October 31, 1928; and those churches which last year gave less than they gave a year before, and those churches which made no response to the call of last October, must move up to the standard set by their brethren.

"We approve the observance of Missionary Sunday on October 20, as provided for by the General Conference, and emphasized by the World Service Commission and co-operating boards.

"We again call special attention to the importance of every charge remitting to Chicago every dollar of World Service money in its treasury by October 28, and suggest that wherever practicable special missionary collections be taken during October and remitted at the same time.

"We recognize that this is a tremendous task, and will require the active participation of all organized Methodism, including bishops, district superintendents, pastors, and World Service of missionary committees in the local churches. We do not submit any detailed plan for use in the areas represented, but leave to every area the determination of its own methods.

"The victory of last October was made possible by such co-operation as is suggested above. The church needs the inspiration of a new victory. It is challenged from without, in America and in many non-Christian lands to-day. Christians of every generation met a similar challenge in their day. Because they answered the challenge, our generation has inherited our church and our faith. We, too, will answer the challenge of our day. Let us keep the victory habit as missionary Methodists."—W. E. Shaw, Chairman; F. E. Whiteside, Secretary.

W. H. M. S. Convention

A DEEPLY spiritual atmosphere pervaded the Annual Conference meeting of North-East Ohio Woman's Home Missionary Society held at Cuyahoga Falls, September 25-27.

Mrs. May Leonard Woodruff sounded the keynote when she asked for deeper consecration at the jubilee breakfast, which was held the opening day, with 625 in attendance. The programs were printed on gold-colored paper, symbolic of the gold certificates for which Mrs. Woodruff asked, and which were gladly pledged. The general chairman was Mrs. J. B. Fithian, who arranged the program. A jubilee song was composed by her and sung by the woman's chorus of the Wesleyan choir, in which the company at large joined. Our work in its various sections was represented by women in costume—the mountain people, Alaskan, Spanish, etc. We were carried back fifty golden years by Mrs. E. K. Thorpe in song, and by Miss Martha E. Eglin in harp solos, both using old-time music and attired in old-time costume. Mrs. Frank Maize presented Browning Home and its right to a part of the jubilee fund, and asked for designated gifts.

Mrs. Luella M. Evsizer, superintendent of West Side Community House, Cleveland, made a wonderful appeal Wednesday night. She told of a visit to the graves of mound builders and ways in which they were buried. One was bravely bedecked with jewels, one was clasping a food bowl, while still another was reaching toward an altar. The question was asked us, Which are we putting first? Has the altar and what it symbolizes the place it should have?

The same evening the Wesleyan Players, directed by Walter Swearingin, and assisted by Mrs. M. A. Fisher, put on two playlets: one the story of the good Samaritan, the other from Tolstoi's "Where

God Is, There Love Is also." The costuming and the dramatizing were so well done that they will never be forgotten by those present.

The reports from the various departments were very interesting. The juniors did their usual good work under the splendid leadership of Mrs. W. W. Welch, who felt that she must resign this year. Mrs. Lloyd Coffman has been her assistant, and she, too, left the department. The junior hour on Thursday was greatly enjoyed; that department always does something novel to impress folks with the importance of the junior work.

The memorial hour, with Mrs. J. H. Palmer, of Akron, in charge, was very impressive. She was assisted by the nine district corresponding secretaries.

The review of the study book, "The Crowded Ways," by Mrs. R. S. Rudy, of Canton, was another outstanding feature. The various Conference institutions were represented in an hour the same day, with Mrs. Grace T. Schmuck in charge.

The young people's banquet, always interesting, was attended by almost 200 people. The program given in the church auditorium was put on largely by Queen Esther girls gay in crepe paper dresses, representing flowers and portraying the various fields of our work. Miss Margaret Palmer, field secretary, gave the address of the evening, and was her usual vivacious and interesting self. One Queen Esther girl said, "I did not know that a missionary could be like that." Mrs. W. A. Rice, district secretary, and Mrs. Carl Bechberger, Conference secretary, had the evening in charge.

The Conference greatly rejoiced in the returning health of the president, Mrs. M. F. Crass, who was able to preside almost throughout the sessions.



Men's Activities



Inter-Methodist Men's Council

ARE you interested in men's work in the church? If you are not, can you give a reason for your indifference? If you are a Methodist—yes, if you are a Christian—you should be interested primarily in men's activities in your denomination. The Methodist men are moving. Have you heard about it? They are forming into a great body preparing to go forward. Have you enlisted? If not, why not? Join the great Methodist contingent of Christian men now calling across the country for recruits.

Have you heard about the Inter-Methodist Men's Council to be held at Louisville, Kentucky, December 5 and 6, 1929?

You are familiar with it if you have been reading *The Christian Advocate*. Frequently it has been mentioned. A number of times it has been exploited. Of course, if you do not take your church paper you are ignorant of what is being planned. If a good Methodist, you not only take your church paper, but you read it. You are interested in it because it tells you about what is happening in your church, and also about what is happening in Protestantism. Yes, and furthermore, what is happening in all Christendom.

You know about this Inter-Methodist Men's Council, but are you planning to attend? It is being given a great set-up by the two men representing the lay activities of our church and the Church South: G. L. Morelock, general secretary of the Board of Lay Activities of the Methodist Episcopal Church, South, and Bert Edward Smith, general secretary of Men's Work of the Methodist Episcopal Church. They have listed, so far, nine men as speakers. Their names are almost household words throughout the Methodist World.

There is Col. Raymond Robbins, lecturer and social reformer, who will speak on the theme, "Christ's Social Gospel." He is a man with a flaming soul, who has come up from the depths through the influence of Jesus Christ in his life until to-day he is one of the most outstanding laymen in Christendom.

There is Bishop John M. Moore, of the Church South, living at Dallas, Texas. He is a man of platform ability, a Christian statesman of no mean reputation. His theme will be "Men and Religion."

There is Bishop Edwin Holt Hughes, of Chicago, whose face is familiar to all Methodists. His smile has won its way into the hearts of multitudes, while his message has always been so wholesome, so human, and at the same time so prophetic that men are always eager to hear him. He will speak on "The Spiritual Basis for Brotherhood."

There is Dr. James Endicott, former moderator of the United Church of Canada, a man of missionary passion, a world statesman, a master of assemblies. His theme will be "The World Mission of the Church."

There is Dr. Daniel A. Poling, editor-in-chief of the *Christian Herald*, president of the International Christian Endeavor Society, a man of youthful vision, of warm heart, and an eloquent tongue. He will speak on the theme, "What Fathers Owe Sons."

There is Dr. Branch Rickey, vice-president of the St. Louis Car-

dinals. He is perhaps the only man in the field of sports—actively engaged in directing a baseball team—who wears the honorary degree of LL.D. He is a Methodist, a graduate of Ohio Wesleyan University, who has many church contacts, and the tap roots of whose life go back to Christian subsoil. He will speak on the theme, "The Supremacy of Law."

There is Bishop Francis J. McConnell, of New York City, president of the Federal Council of the Churches of Christ in America, the greatest of the great among the major prophets of our civilization. He will speak on the theme, "The Basic Principles of Evangelism."

There is Dr. J. N. Hillman, president of Emory and Henry University, scholarly and classical in thought, human in his contacts, broad in his sympathies, masterful in his addresses. He will speak on the theme, "Marriage and the Home."

There is G. L. Morelock, general secretary of Board of Lay Activities of the Methodist Episcopal Church, South, man of executive ability, far-seeing in his thinking, quiet in administration.

There is Bert Edward Smith, secretary of Men's Work of the Methodist Episcopal Church, who has directed hundreds of conventions, who is masterful because he is not fussy, who is effective because he understands his task. He will have supervision in many of the gatherings.

Then there is last, but not least, Signor Mario Capelli, famous Italian opera tenor, of New York City, a protégé of the late lamented Caruso, and a former member of the Vatican choir, now a Methodist, who is giving a tithe of his time to the church. His marvelous voice, rich, full, almost immeasurable in range; his striking personality, his wide versatility in the field of music, make him one of the largest and most indispensable contributors to the success of the program.

There will be other speakers. These men are outstanding. If you have grown tired of conventions, do not pass this up as another similar to all those you have attended. If you have given yourself to many gatherings in the business or social world until you have become fatigued and no longer feel they have an appeal for you, remember that this council is built on the high levels of efficiency, and is intending to make itself become historic. Do not fail to speak to your pastor about it. Tell him you want to be present.

Yes, brother pastor, you need to have someone to tell you that this Men's Council, to be held at Louisville, December 5 and 6, is going to be one of the greatest in the history of the Methodist Episcopal Church from the point of view of the interests of men.

What shall we say to you, *brother district superintendent*? Have you thought about this gathering? Does it mean anything to you? Can you throw out a call to your men in your district? Can you set it up in your own mind so that it will challenge not only your own will, but cause you to go forth to challenge all the laymen of your district?

Let no man, whether layman, or pastor, or district superintendent, fail to see the value of this Men's Council. Prepare to get ready for it at once.



Bishop Moore



Bishop Hughes



Bishop McConnell



Raymond Robbins



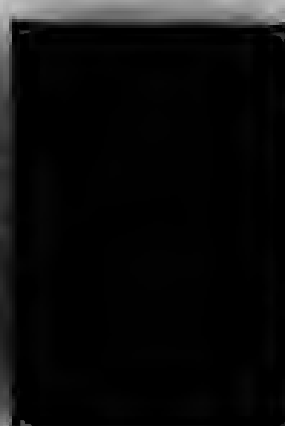
Daniel A. Poling



James Endicott



Mario Capelli



Branch Rickey



G. L. Morelock



Bert Smith



J. N. Hillman

Sunday School Lesson

INTERNATIONAL SERIES

The Rev. Edward R. Lewis, Ph.D.

MAKING EFFECTIVE THE WILL OF THE COMMUNITY

FOURTH QUARTER. LESSON V. NOVEMBER 3

General Lesson Title—Respect for Rightful Authority (World's Temperance Lesson).

Lesson Material—Mark 12. 13-17; Rom. 13. 1-14; 1 Pet. 2. 13-17.

Golden Text—Let every soul be in subjection to the higher powers. (Rom. 13. 1.)

SOCIAL TEACHINGS OF THE BIBLE

Concerning Tribute. Jesus answered the question of the Pharisees and Herodians the way He did, first, because it was a captious question designed to get Him into trouble. He perceived the motive behind the problem stated, and hence turned the question against the questioners. A hypocritical question deserved an evasive reply, if it was evasive. They sought to "catch Him in talk," and He escaped the snare by a clever answer.

However, it was more than clever: it was sound in intention and principle. Jesus recognized the twofold human loyalty—respect for constituted authority and devotion to God. Jesus did not intend to affirm the perfection of the Roman government. Nevertheless it had its good points. It maintained order and something like justice; to render tribute to Caesar was to maintain the best civilization that existed in that day. To pay taxes was to serve the interests of order, peace, and the general well-being.

The Traditions of Society. Jesus was not an iconoclast or revolutionist. Perhaps He so definitely asserted the citizen's duty to recognize Caesar's authority because the Pharisees with oily insinuation had just said, "We know that thou carest not for any one; for thou regardest not the person of men." Now Jesus was courageous and independent; no one doubted this. Nevertheless He did care for the opinion of men, and He wanted His disciples to care. He did regard the person of men, and considered that "the way of God" was not separated off from the paths of civic duty.

The apostle Paul caught the spirit of Jesus Christ as few men have done. He exercised himself that he might be acceptable to God and to men; and in the fourteenth chapter of Romans he tells us, "He that serveth Christ is well-pleasing to God, and approved of men." It is not enough to imagine that we are approved of God. Our judgment might play us false. It is a necessary and valuable corrective to have the good opinion of our fellow men, and to have some regard for the standards of the social group to which we belong.

The will of the community cannot be flouted with impunity, and the traditions of society are not to be despised. Let us remember that the Son of God declared, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

LESSONS FOR TO-DAY

"The Day Is at Hand." Long ago Paul declared (in our lesson passage from Romans), "The night is far spent, and the day is at hand." This was his reasoned assertion, after reviewing the nature of society in his day, and considering the opportunities of salvation. In considering how we may make effective the will of the community, how shall we estimate our day and generation?

We live in an age of shifting lights. The spirit of eclecticism is rampant. Old lines of development have become confused and blurred. We are living in the present in a new sense. We are influenced by our contemporaries to an extent unprecedented in history. It is an age of hospitality to new truth and novel ways of living. An alertness of attention, a readiness of adaptation, a suppleness of interest, are the marks of the modern man. It is an age of emancipation from old fears and old restraints.

This in part good, and in part bad. The

new freedom has excellent points, although the price paid, in this transitional age, is heavy. The fundamental ethical motive to right conduct should be the desire for a more abundant life for the individual, a more wholesome and effective co-operation in society. The aim should be to help the moral nature secure a normal, well-proportioned development, and to find free, creative expression.

The ethics of to-day recognizes the rights of the individual and the will of the group. The morality of yesterday was largely self-centered. The morality of to-day is individual, but also governmental and economic. It understands that citizenship is a responsibility, and patriotism a religious quest, that we are bound to maintain sound, national policies and a just world order. The new ethics (the ethics of the Old Testament prophets and of Jesus) is concerned with the social sins: disease, poverty, ignorance, and crime.

According to the principle of relativity, actions are coming to be estimated in relation to their special connections and environment. On the other hand, the principles of purity and honor and mercy are being applied more generally, more vigorously, and more practically. Many tragic happenings mock this spirit of optimism; but we are

speaking not of the modern age as a whole, but of the new enlightenment.

The Individual and the Group. Hence, we believe, with Paul, that "the day is at hand," and that a new era of good will and effective co-operation is coming. This achievement is made not without danger and loss. It is very difficult to make effective the will of the community, and to determine the individual's rights and privileges in this transitional period.

This twofold ideal of freedom and yet of subjection is finely brought out in our selection from First Peter, "as free, . . . but as bond-servants of God." With emphasis on liberty of conscience, we read, "Be subject to every ordinance of man for the Lord's sake."

In the unfolding of the moral consciousness, thought is clarified; life presents itself as an earnest experience; the demands of the ethical law are recognized, its wholesome imperative is felt. To this degree is evolved "the impartial spectator," to use Adam Smith's fine phrase. The judgments of the group are not altogether sufficient, because conflicting; the approval of men is not quite adequate, because external. Efficient judgments and final approval the individual assigns to "the man within the breast." But even, in this ideal process, society is the gallery whose decisions are far-reaching even in the inner recesses of conscience. The soul, although free, must be "in subjection to the higher powers."

GROUP COURSES

Primary—God's Gift of Food and Drink.

Junior—Respect for Rightful Authority.

Intermediate—King and Prophet in a Great Reform.

Senior—Democracy In Social Relationships.

Epworth League Topic

NOVEMBER 3

The Rev. A. H. Beardsley

THE RELIGIOUS VALUES OF MUSIC

II. EACH IN HIS OWN TONGUE

(1 Chron. 15. 16; Lam. 5. 14, 15; Psa. 77. 6)

One indication that the human race is one family is the fact that art is universal. Each may speak about it in his own particular tongue, but all can understand and appreciate the same painting, the same beauty in handicraft, the same music. If we as Americans could understand only distinctly American music, how poor we would be!

Not all enjoy or appreciate the same kind of music. This may be used as an argument against the truth of the title, "Each In His Own Tongue." Music is distinctly an art that expresses soul values, and the kind of music we enjoy depends upon our own makeup, upon what music strikes an answering chord within us. As we all know, the production of music depends upon the length of sound waves. These sound waves have their length determined by the tautness of a string on which they are made, or the length of a tube through which air is forced to make music. When several strings or tubes are "tuned" so that their wave lengths are harmonious, we have harmony. Otherwise there is discord. We feel harmony, and we feel discord. Discord irritates us, harmony soothes. Whether you like jazz depends upon whether you like what it does to you. If it finds an answering chord in you, if you like to feel all pepped up, that life is one grand good time, then you will want to turn on the radio to a jazz program. Perhaps you will dance, but at any rate you will bury your cares and worries for the time being, and feel like dashing headlong into the pursuit of pleasure, sensation, thrill. Or it may be that you are tired, and things have irritated you. You do not want to immerse yourself in pleasure. At such time melody in some quiet music will bring calm to your troubled spirit and rest you. You may be in love. Then old love songs, reveries, serenades, will touch an

answering chord within yourself. And so we might go on—martial music puts courage into soldiers, funeral music makes you sad, airy music makes you rejoice. Music can express all the range of the emotions—joy, fear, hope, love—and it plays upon the human spirit as upon a delicate instrument on which it can reproduce its emotional content.

It is because the emotions are the common heritage of the race that music is such a universal language of the spirit. The great masters were not mechanists, accurately measuring out tones and writing their masterpieces as a man would work out a mathematical problem. They were first of all great souls, who had burning within them emotions that were crowding for expression. In the fingertips of the composer they found a medium of expression as they touched a well-beloved instrument. If one's own soul is sensitive, if you give yourself to receptivity, you will catch a great measure of the soul values the composer put there. Playing an instrument, or singing, is an attempt to interpret the musical values the composer wrote down. Technique is valuable, but technique alone never makes real music. To reproduce music one must feel as the composer felt it. The musician can convey to his hearers only what he feels.

Because music has such power to move the emotions, it becomes a great educative force in life. It then follows that care should be taken to see that it is the better emotions that we are trained in. The best music has qualities that pervade and give character to these, beauty and harmony, with restraint. In such music you feel that behind what is expressed is a great reserve. Music with restraint has power to give its hearers poise, and is conducive to the building of fine personalities.

Chiefly About People

—Dr. Clarence A. Barber becomes the new president of Brown University.

—"Making the Peace Pact Effective" is proposed as the theme for Armistice Sunday, November 10.

—The Atlanta Conference will be held Wednesday, December 18, in place of December 17, as previously announced.

—The Rev. Charles E. Jefferson begins his thirty-second year as minister of Broadway Tabernacle Congregational Church, New York City.

—The Abingdon Bible Commentary, edited by Drs. Eiselen, Downey, and Lewis, was the best seller in six of our Methodist book stores during the month of September.

—Mrs. Thomas Nicholson, wife of Bishop Nicholson, is presiding at the annual convention of The Woman's Foreign Missionary Society of the Methodist Episcopal Church, now in session in Columbus.

—The Rev. S. E. Polovina, better known as "Methodist Sam," of Upland, Ind., will hold a revival meeting at Fort Wayne, November 10-24, and later on will conduct an evangelistic service in Indianapolis.

—The new Methodist Episcopal Church at Greencastle, Ind., will be dedicated with fitting ceremonies Sunday, December 1. Bishops Edgar Blake and Edwin H. Hughes will be the principal speakers at the dedicatory services.

—Paul T. Mayo, donor of the Mayo Memorial Fund at the University of Denver, will leave the diplomatic service, with which he has been associated for the past six years, and becomes an instructor in foreign affairs at the university.

—Miss Annie J. Parker, one of the white teachers at New Orleans University, last year completed thirty-five years as a teacher in the colored schools of the Methodist Episcopal Church, twenty-six of which were in New Orleans University.

—The Rev. E. Stanley Jones, D.D., has been informed that his two books, "Christ At the Round Table," and "The Christ of the Indian Road," have been translated into Dutch, German, Swedish, Japanese, Arabic, Norwegian, and other languages.

—Local mass meetings in the interest of the centennial Pentecostal celebration and the general Christian unity program of the Ohio Council of Churches, will be held Sunday, October 27, at Celina and London; Tuesday, October 29, at Circleville; and Sunday, November 3, at Greenville.

—Bernard Sturgis, of Butler, Ind., who won second place in the national Edison contest, is enrolled at DePauw University, Greencastle, Ind., this year as a Rector scholar. He has a four-year scholarship at the Massachusetts Institute of Technology, which he will use after leaving DePauw.

—Mount Union College, Alliance, Ohio, recently received gifts of over 400 books. Over 250 of these are in the field of English and general literature, and were presented by Miss Ella Watkins. More than 150 volumes on education were given by Wilson Hawkins, formerly superintendent of schools at Canton, Ohio.

—"Recreation In Community Life" is the lesson topic for the radio church school on October 27. The Rev. Alfred D. Moore will be the teacher. The service of worship will center about the theme, "Being World Neighbors." The radio church school is broadcast by the Book Concern at 9.30 A. M. Eastern Standard Time, from Station WLW.

—Allegheny College, Meadville, Pa., celebrated her annual home-coming on October 4 and 5 with a "house warming" of two new buildings: Arter Recreation Hall and Cafilich Memorial Hall, a residence hall for freshmen men. Arter Hall is the gift of Francis Asbury Arter, Cleveland, Ohio, capitalist and philanthropist. Cafilich Hall was the gift of Mrs. Margaret E. Cafilich, of Union City, Pa.

—On October 8, Wesley College, at Grand Forks, N. D., dedicated Robertson Hall, the new recitation building for the School of Religion and Department of Expression. The building, including equipment, is the gift of John M. Hancock and family, of New York City, formerly of Grand Forks, N. D., and cost \$45,000. Mr. and Mrs. Hancock were present at the dedication.

—The Pike County Ministerial Association was organized recently at Waverly, Ohio, with the Rev. H. H. Wilbur, Methodist Episcopal pastor of Waverly, as president; the Rev. G. W. Thompson, Methodist pastor at Piketon, vice-president; and the Rev. A. R. Read, Methodist Protestant pastor at Stockdale, secretary-treasurer. The next meeting will be held at Beaver, November 25.

—Mrs. Cordella A. Winn, of New York, will sail, November 30, to attend the fifth Pan-African Congress, to be held at Tunis, Algeria. Representatives of the governments of France, Russia, Spain, and the United States will be present. Mrs. Winn is on the national Y. W. C. A. staff, and organizes and develops branches among her own race. She was graduated from Ohio State University.

PASTORS

Are you ready to begin the canvass for the new CHRISTIAN ADVOCATE?

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All prepared material for the campaign has been sent to the pastor. Remember—Now is the time.

Department of Circulation.

—"The Message of the American Pulpit" is the title of a book by Dr. Lewis H. Chrisman, professor of English in West Virginia Wesleyan College, which Doubleday, Doran & Company will publish early in 1930. The main idea of the work will be to give an adequate understanding of what the modern pulpit has to say about certain fundamental topics.

—Bishop William F. McDowell, Bishop Horace M. DuBose (of the Methodist Episcopal Church, South), Bishop Wilbur P. Thirkield, Bishop H. Lester Smith, and Dr. Lynn Harold Hough are to be the special lecturers at Drew Theological Seminary, Madison, N. J., this fall and winter. In addition to lecturing, Bishop Thirkield will spend several days on the campus and lead the students in a spiritual retreat.

—On Wednesday evening, October 9, in the First Methodist Episcopal Church of Los Angeles, Mr. Adna Wright Leonard, Jr., and Miss Josephine Eckhart were united in marriage. Mr. Leonard, who is connected with the Western Air Express, is the son of Bishop and Mrs. A. W. Leonard, of Buffalo, N. Y. Miss Eckhart is the daughter of Mr. and Mrs. Frank E. Eckhart, of Los Angeles. The ceremony was performed by Bishop Leonard, assisted by Dr. Elmer E. Helms.

—A number of Methodist organizations are beneficiaries under the will of Mrs. Virginia J. Kent, widow of a prominent Chicago broker, who died recently, leaving a total of \$500,000 to charity. Claflin College, Orangeburg, S. C., receives \$2,500; Wesley Memorial Hospital, Chicago, \$25,000; the Chicago Deaconess Home, \$2,500; the Methodist Deaconess Orphanage at Lake Bluff, \$5,000; Agaard Rest Home, \$2,500; the Old

People's Home, \$5,000; and the Northwestern Branch of The Woman's Foreign Missionary Society, \$5,000.

—Bishop John L. Nuelsen, of Zurich, Switzerland, was recently a guest of the University of Marburg, and delivered an address at the four hundredth anniversary of the Marburg Disputation between Luther and Zwingli, the German and the Swiss reformers. Other Americans invited were Dr. S. Parkes Cadman, Professor William A. Brown, and Professor Rockwell, of Union Theological Seminary, New York.

—A fine spirit of co-operation prevails among the Presbyterian, United Presbyterian, and Methodist Episcopal Churches of Seaman, Adams County, Ohio, which has found expression this fall in a series of union Sunday evening services. The three pastors, Revs. R. D. Hamilton, E. E. Grice, and F. M. Moon, do the preaching, and a union choir is directed by Professor Fry, teacher of music in the public schools.

—Interest in the United States in peace, understanding, and world relationships is growing steadily. Within a short time three hundred requests from Rotary Clubs, women's clubs, colleges, public and private schools and churches were received by International House, the residence of foreign men and women studying in New York City. This home for the strangers within our gates was given by John D. Rockefeller, Jr.

—The Ohio Council of Churches, Columbus, Ohio, has issued the final call for churches to enroll in the Prince of Peace declamation contest. In communities throughout the State of Ohio many hundreds of boys and girls from fourteen to eighteen years of age are busy memorizing and rehearsing their declamations in preparation for the competitions in their local churches, Sunday, November 10. There is still time to organize a contest in your church. Rules and other information will be sent by the Ohio Council of Churches to anyone interested.

—Preparations are now being made for the third annual Ohio Conference of Church Women, which will be a part of the centennial Pentecostal celebration of the Ohio Council of Churches in Columbus, January 19-26. Mrs. Paul Raymond, of San Francisco, Calif., who will devote the autumn months to field promotional work in the interests of the centennial celebration, is now in Ohio, and will hold a series of conferences with local groups of leaders of women's work in the churches. It is planned to register at least 2,500 women of the churches in a program with "Christian Unity" as the central theme.

—First Church, Los Angeles, Dr. Elmer Ellsworth Helms, pastor, at a recent session of its Quarterly Conference granted a local preacher's license to Lena Leonard Fisher, Litt.D. Mrs. Fisher is the daughter of the late Rev. A. B. Leonard, for twenty-eight years secretary of the Board of Foreign Missions, and a sister of Bishop Adna Wright Leonard. Mrs. Fisher's husband, Dr. John F. Fisher, is dean of the school of religion of the University of Southern California, while Mrs. Fisher occupies the chair of "The Bible and Missions" in the same institution. During the last academic year Mrs. Fisher addressed more than 35,000 off the campus, before popular church and club gatherings.

—The Rev. Alexander C. Stevens, D.D., has been elected and appointed president of the Spanish-American Institute at Gardena, Calif. This institution gives academic, industrial, and Christian training to Mexican youth. As a member of the board of the Latin-American Mission, and as president of the San Francisco National Training School, where he especially aided Mexican and other foreign deaconess candidates, Dr. Stevens has shown special qualifications for the responsibilities of this position. His experience as pastor of large churches in St. Paul and California, and former missions superintendent in the Black Hills, as well as deanship in several Epworth League institutes and life training conferences, all qualify him for success in this home missionary project with its outreach into the life of 104,000,000 Latin Americans.

Little Stories of Achievement

What the Churches Are Doing

Deemer, Miss.—Union Chapel Methodist Episcopal Church closed a wonderful meeting, which started September 15, closing on the 20th. The Rev. T. H. Johnson, of Heidelberg, Miss., conducted the meeting and preached inspiring sermons. Six members were added to the church, and amount raised was \$43.62. We are asking the prayers of the general church that we may grow stronger. This is a young church, but we are striving to put the program over. The Rev. A. Nelson, Pastor; Mrs. Fannie F. Pittman, Reporter.

Grant, Okla.—Sunday was a high day with us at St. Paul Methodist Episcopal Church. We had with us Sister Walsh, of Hugo, Sister Gibson and daughters, Mr. and Mrs. Hayes, and others. Dinner was served at the church, and at 8 P. M. a program was rendered under the direction of Sister B. Dangerfield, assisted by Sister Littlejohn. Mrs. Frances Folson read an interesting paper in behalf of the missionary sisters. The sermon was delivered by our pastor, the Rev. A. L. Woodward. Collection amounted to \$32.88.—Mrs. Cora Ervin, Reporter.

Vaiden, Miss.—Haven Methodist Episcopal Church has just closed a glorious revival. The Rev. J. W. Winbush, with the Rev. Marshall, of New Albany, conducted the services. Due to the unfavorable weather we were not able to have service until Tuesday night, but the Lord blessed our services. The Rev. Marshall preached some soul-stirring sermons; people from far and near crowded the church. We regretted he could not be with us Sunday night. Fourteen souls were saved. Total amount of money raised was \$64.10.—W. P. Harper, Reporter.

West Point, Miss.—The members of Rockhill church put on a rally for the fifth Sunday in September. It was led by Joe Wynn, Andrew Howell, Henry Yeates, B. Hampton, J. Collier, and many others. The amount raised was \$61. The Rockhill circuit is alive both financially and spiritually. The pastor and members have worked hard to raise all claims, though at Rockhill we have no church, it having been destroyed by fire more than two years ago. But this membership has courage to go forward with Christ as their Leader, raising money to rebuild soon.—J. J. Johnson, Pastor.

Abbeville, Miss.—The members of Buford Chapel Methodist Episcopal Church were successful in their effort to pay their pastor on October 6. They came forward and put \$169 on the table, which amount paid the pastor in full. Too much cannot be said of this loyal membership, for there is no failure in them, for "they have a mind to work." We have paid the pastor, superintendent, and World Service, and have to date \$91.64 in our church treasury. This has been a great year on the Abbeville charge, and each church is both spiritually and financially alive. The Rev. Z. T. Powel, our pastor, tells us to keep the spiritual fire burning, and results will come.—Reporter.

Ackerman, Miss.—September 29 was set apart at Rockport Methodist Episcopal Church as Rally Day for the purpose of repairing the church. From the spirit manifested that day we find that the members are falling in line with him. The pastor was called away to attend a funeral at Starkville, and left the service in charge of Rev. I. O. Eiland. His text was found in Rev. 6. 17. This was a great sermon. The amount raised at this service was \$92.53. Total amount for the day was \$95.03. We have in the treasury \$104.53, and are still working. Our pastor, the Rev. Weatherly, is doing his whole duty towards us, and we mean to support him.—Bessie Brown, Reporter.

Macon, Ga.—The Rev. C. H. Richardson, of Bishopville, S. C., the newly appointed pastor of Warren Chapel Methodist Episcopal Church, is making good. His introductory sermon was taken from Rev. 3. 8. He preached until our hearts were made to rejoice. A short program in his honor was rendered. Mrs. Dr. Simmons, mistress of ceremony; Miss Tippy Ruth Brown, pianist. The program was very inspiring, and was enjoyed by all. The district superintendent, Dr. D. R. Cooper, and Dr. S. T. Simmons, made some very encouraging remarks. We are grateful to Bishop Keeney and District Superintendent Cooper for this young hero, and pledge the Rev. Richardson our support.—Reporter.

Chiefland, Fla.—A great revival at Adamsville and Levyville, Fla., recently closed, with four converts at Adamsville and four at Levyville. On the second Sunday at Adamsville, \$20 was raised on a new building; \$17 for our pastor, the Rev. K. W. Moses; total, \$37. The Rev. Moses is loved and respected by all, and is a great evangelist. We also thank our beloved district superintendent for sending to us the Rev. Moses. We closed out on the fourth Sunday, with our superintendent holding his third Quarterly Conference. He preached a remarkable sermon. Every heart was made to feel glad, and four were converted. A surprise, sponsored by Mrs. Clara Simmons, leader of Class No. 2, was given for the Rev. and Mrs. K. W. Moses.—C. W. Wiggins, Reporter.

Warrensburg, Mo.—The second rally this year for Warren Street Methodist Episcopal Church was held the fifth Sunday in September. This was a stewards' rally. It was led by three captains, with the membership divided equally into three clubs. Mrs. Belle Nash, captain of the Four and Square Club, raised during the two months, \$35; Mrs. Glen Ewing, captain of the Count On Us Club, reported \$51.30; Bro. John Edwards, captain of the Home Builders' Club, reported \$27.85. The afternoon services were great, the pastor being the speaker of the hour, bringing a message that was highly appreciated, and shall not be soon forgotten. His theme was, "Elements of Church Strength." The membership, friends of the other churches, also from nearby towns, were present. Total raised for the day, \$127.85. The membership, as well as pastor and family, are elated.—Reporter.

Opelousas, La.—Our financial rally of September 22, 1929, was a success. The membership was divided into twelve units; each unit set out from the beginning to do a praiseworthy job, and as a result their efforts were crowned with success. The reports were as follows: Miss Rose Sanders, \$62; Mrs. B. Hardy, \$69; Mrs. R. Guy, \$61.10; Mrs. H. Brooks, \$28.50; Mrs. R. L. Augustus, \$50; Mr. S. Augustus, \$40.45; Mr. Robert Nash, \$68.45; Mr. F. Donett, \$4; Mrs. Lue Robinson, \$50.10; Mrs. A. V. Glron, \$30.35; Mr. A. J. Brown, \$24.15; Mr. B. J. Austin, \$50; concert, \$16; Sunday school, \$24; general collection, \$17.20; total, \$645.30. Despite the cry of hard times throughout this section, under the fine leadership of the Rev. J. A. Williams, we have succeeded in raising above \$1,100 on the indebtedness of the church; \$850 of said amount has been applied to mortgage notes. Every interest of the church is cared for. Total amount raised for all causes to date is \$2,654.—Samuel Augustus, Reporter.

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District Activities

District Rounds

ALEXANDRIA DISTRICT

First Round—Shady Grove Ct., October 27; Trenton Ct., 28; Pleasant Hill Ct., St. Matthew, 29; St. James, 30; Taylor Chapel, 31; Robeline, November 1; Bayou Sea, 3; Rosie Chapel, 3; Marthaville, 4; Boonville, 7-10; Lecompte, 10; Campti and Mt. Zion, 14, 15; Boyce and Rapides, 18, 19; Boyce and Village, 21, 22; Cane River Ct., St. Matthew, 22-24; Line Kiln, 24; Grande Ecore, 24; Zwolle, 25; Pineflat, 26; Bisher, 27; Many, 28; Natchitoches, 28 to December 1; New Town, 1; Bunkle, 3-8; Colfax Ct., 4, 5; Cottonport, 8; St. Paul, Alexandria, 9; Cheneyville, 10; Overton Street Church, 11-15; Magda, 15; Newman, 17-22; Pineville, 18-22.

Dear Brethren: We have just closed one of the greatest sessions in the history of the Louisiana Conference. Reports were very good on all lines. But now that it is past, let us gather up new strength and make the present year a record breaker for greater achievements on all lines. Soul saving, World Service, the new Flint-Goodridge Hospital, the Southwestern Christian Advocate, and all other interests of the church must have their full place on the program. I am hoping and praying that all interests of the church will be taken care of in full. And this can and will be done if each one does his full duty. Call on me whenever you need, for I am at your service. Your yoke-fellow, S. S. Earles, District Superintendent.

BLUEFIELD DISTRICT

First Round—Northfolk, October 26, 27; Williamson Mission, November 2, 3; Freeman, 9, 10; Princeton, 16, 17; Amoneate and Excelsior, 23, 24; Tazewell, 30 to December 1; Coalwood and Davy, 7, 8; Bluefield, Bethel, 14, 15; John Stewart Memorial, 15, 16; Pearisburg, 21, 22; Tip Top, 28, 29; Pocahontas, January 4, 5, 1930; Thorpe and Annawait, 11, 12.

To the pastors and laymen of the Bluefield District: I have the honor of working with you in the great business of Kingdom building. I am among you for service. I therefore take this opportunity to make an earnest appeal for your complete co-operation—our only hope for success. If we have your wholehearted support, your prayers, and faithful service, we cannot fail. Can the Master depend on you and me? The pastors, district stewards, and at least one layman interested in the religious development of the young people from each charge, also the district presidents of the Ladies' Aid and Woman's Home Missionary Societies, are requested to meet for an all-day study of district problems and responsibilities with the Methodist Church, Northfork, W. Va., October 29, at 9 o'clock. We hope not a single charge will fail us in this meeting.—Thomas G. Howard, District Superintendent.

CHATTANOOGA DISTRICT

First Round—Tyners, October 25-27; Grace Memorial, 27, 28; Cleveland, November 3, 4; Athens Ct., 9, 10; Kingston, 15-17; Harriman, 17, 18; Jasper and Pikesville, 22-24; South Pittsburg, 24, 25; Soddy Ct., December 1, 2; Stanley Memorial, 8, 9; Wiley Memorial, 13-15; Dayton, 20-22; South Chattanooga, 28, 29.

Dear Brethren: The Conference has closed for 1929. Our task is before us for 1930. Let us start now and prove ourselves equal to the task. We must not fail with this program for Kingdom building. Let this be our goal: The Southwestern in every home, World Service in full, and all other claims. Your Brother, Thompson Hendricks, District Superintendent.

LA TECHE DISTRICT

First Round—Centerville, October 26, 27; Franklin, 27, 28; Morgan City, November 1-3; Woodlawn, 9, 10; Napoleonville, 10, 11; Viron, 16, 17; Donaldsonville, 17, 18; Bayou Goula, 23, 24; Plaquemine, 24, 25; Rosedale, 30 to December 1; Hahnsville, 7, 8; Comparapet, 8, 9; White Hall, 13-15; Litcher, 15; Baldwin, 18, 19; St. Peter, 20-22; Crawford, 21, 22; Thibodeaux, 29, 30; Badieville, January 4, 5; Houma, 5.

Dear Brethren: I consider it a great privilege to have the opportunity to work in God's church, to do real Kingdom building here for our Master. We have just closed a very successful year's work. Let us do our best to make this a year of jubilee. Remember the Southwestern Christian Advocate. We are behind in this matter. Let us do our duty for all causes of the church. Your co-worker.—H. Daniels, District Superintendent.

LAKE CHARLES DISTRICT

First Round—Jeanerette and Patoutville, October 27, 28; Oliver Ct., 29, 30; New Iberia, November 1-3; Lafayette, 4; Briggs, 6; Crowley Ct., 7, 8; Lake Arthur Ct., 9, 10; Welsh, 16, 17; Eola, 19, 20; Melville, 23, 24; Waxia Ct., 27, 28; St. Martinville and Cade, 29 to December 1; Lake Charles, 7, 8; Leesville, 13-16; Washington, 21, 22; Opelousas, 22, 23; Oakdale, 31 to January 1; Spring Creek, 2, 8.

Dear Brothers: The Conference has just closed, and the district made a fair showing. Let us do our best with God's help and put the program over. Remember the Southwestern. Our first meeting will be in Welsh, November 6. Be there.—W. J. Hampton, District Superintendent.

Quarterly Conferences

ARCADIA, LA.

The fourth Quarterly Conference of the Arcadia charge, Williams Methodist Episcopal Church, convened, with the Rev. J. C. Calvin, district superintendent, presiding. The

devotional exercise was conducted by Rev. W. L. Dyas; roll was called by acting secretary Miss Carrie Hall; \$2.60 was collected. Quarterly Conference officers were elected for the ensuing year. Good reports were received from the officers and pastor of the church at Arcadia. We were glad to have Mrs. J. C. Calvin and the Rev. W. L. Dyas accompany the superintendent on his trip, and welcome them at any time. The Rev. Dyas is well remembered here at Arcadia, having conducted a meeting here for Williams Methodist Episcopal Church recently. He caused the church workers to see the real business of God's church, and they have taken on new life. May God bless the Rev. Dyas and help him to continue his good work.—Wise M. Williams, Reporter.

TURKEY CREEK, MISS.

Mt. Pleasant Methodist Episcopal Church: Our fourth Quarterly Conference was held at Mt. Pleasant Methodist Episcopal Church, with the district superintendent, Rev. A. L. Holland, presiding. Scripture reading by the Rev. W. H. Nicholson. Prayer was offered by F. Cassell. On September 29 the superintendent preached a wonderful sermon. We are always glad to have him with us. On Monday night the class leaders made good reports; also the auxiliaries. Amount raised during the Quarterly Conference, \$16.—F. Cassell, Reporter.

WEST POINT, MISS.

On the first Saturday in September the third Quarterly Conference convened at Plair's Chapel, with the Rev. D. Greene, district superintendent, in the chair. Many of the officials were present with good reports. The Rev. Greene was called away by Bishop R. E. Jones, and on Sunday the Rev. E. A. May preached a wonderful sermon. The revivals on the Rockhill circuit were a success. At Rockhill church, twenty-four were happily converted and added to the church. The Rev. E. A. May rendered great service. His sermons yet live among the people. We had with us at Plair's Chapel the Rev. Jackson, who rendered splendid service. He is a man of God, and preached with the power of the Spirit. Eighteen conversions and accessions were added to Plair's Chapel. On October 2, Prof. Murray and Rust College Concert Singers were present at Rockhill church. They were greeted by a full house. Door fees amounted to \$40.15. On the night of October 3 they were at Plair Chapel and rendered a wonderful program. Door receipts amounted to \$16.45.—Reporter.

Woman's Column

The ninth annual meeting of The Woman's Foreign Missionary Society of the Washington Conference convened at Galloway Methodist Episcopal Church, Falls Church, Va., September 13-15. The holy communion was administered by the Rev. R. A. Griffin, pastor of Galloway Church. He was assisted by a number of ministers of the Alexandria and Washington Districts. The memorial service, conducted by Mrs. Carrie Johnson, was very impressive. The greetings came from the Alexandria District by Miss Mary E. Dorsey, district secretary, and from the local auxiliary by Mrs. Allen. The reports from the various departments of the missionary field showed great progress and much encouragement. Mrs. Julius Carroll brought greetings from The Woman's Home Missionary Society. She said she hopes to see the Foreign and Home Missionary Societies united into one big auxiliary or society. The school of methods was taught by Mrs. Cora Day and Miss Mary Knight. The important feature of this meeting was to lay stress on the young people's department and to build up the adult department. The president, Miss Martha E. Henson, gave a very inspiring address, after which reports from the Conference and district secretaries were given. On Saturday, the 14th, the textbook was reviewed by the Conference secretary, Mrs. Fannie B. Tyler, and Mrs. Rachel Carter Smith. They spoke of the necessity of the literature being used in the auxiliaries. The members of Fall's Church entertained at a banquet in honor of the annual meeting.

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ADVERTISING RATES ON APPLICATION

Because of personal illness, the Rev. J. U. King, district superintendent Alexandria District, could not be present at the annual. A letter was sent to the Rev. King. On Sunday, September 15, at the morning service, the Rev. R. A. Griffin delivered an inspiring sermon. At the afternoon service the junior work was presented by Mrs. E. O. Perkins. Demonstrations were given, prizes awarded, and we saw much improvement in this department. It is growing, and is very interesting. Installation of the newly elected officers marked the closing exercises. The newly elected officers are as follows: Conference secretary, Mrs. Fannie D. Tyler; president, Mrs. Bertina Coates; recording secretary, Miss Mary E. Dorsey; treasurer, Mrs. Blanche B. Hollomand.—Annie E. Woodland, Reporter.

Special Notices

The address of Rev. H. W. Gray is changed from Shreveport, La., to 820 Sixth Street, New Orleans, La.

To the Conference claimants of the Louisiana Conference: You are hereby notified that no claims can be paid to the children of deceased ministers until the names and ages of the children are received. Several checks have been held up and cannot be forwarded until this is done. Please send all blanks to me at Washington, La.—W. M. Caldwell, Secretary Conference Board of Stewards.

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MRS. EFFIE T. BATTLE, President

Our Book Shelf

The Junior Church Manual for 1930, compiled by Sherwood Gates (pub. Doubleday, Doran Co.). This is a volume containing many helps for the promotion of the junior church. It is a chart and compass for this new activity now receiving considerable attention. It is thoroughly sound and admirably prepared, teaching many phases of the problem of direction, and including a discussion of the place of the junior church in the life of the whole church. The plan is to present a program for every Sunday in the year.

The Mind of St. Paul, by Arthur Holmes (pub. The Macmillan Co., price, \$2). The author of this volume has given us an extended psychological study of the intellectual operations of St. Paul. He has endeavored to determine the nature of his mind by a close, analytical study of his products. The author, in seeking to accomplish his chosen task, gives evidence that he has gone far afield in his reading. He is a professor in the University of Pennsylvania, and has an established reputation as not only a dependable research student, but as a philosophical and theological thinker.

The Gospel of St. Paul, by Sidney Cave (pub. Doubleday, Doran Co., price, \$2.50). This volume is an interpretation of St. Paul's teaching made in the light of the religion of his age and modern missionary experience. Few of us have visualized the real world into which St. Paul entered, proclaiming the gospel of Jesus the Christ. He met cults and manias of his day which were many. He had to measure strength with them. In many cases he was victorious. We have the record of these contests in the Acts of the Apostles and the Epistles. The author seeks to throw valuable light on the historic background and early Christianity. In the midst of this story the towering personality of St. Paul is always seen under the inspiration of Jesus the Christ.

Any of the books reviewed in this column may be ordered from The Methodist Book Concern.

A Busy Bishop

Bishop A. W. Leonard, of the Buffalo Area, presided over the sessions of all the Conferences of the Denver Area, beginning with the Utah Mission, August 28, and concluding with the New Mexico Mission, at Albuquerque, New Mexico, on September 30. After holding these Conferences, Bishop Leonard went to Los Angeles, and on Sunday, October 6, preached in the Jewish Synagogue of Hollywood to the members of the First Methodist Episcopal Church of that city, who are worshipping in the synagogue during the erection of the new cathedral church being built by the Methodist people of Hollywood.

Immediately after the Sunday morning service he laid the cornerstone of the new church which, when completed, will cost between \$800,000 and \$900,000.

In the afternoon he delivered the address at the laying of the cornerstone of the new Westwood Church at Beverly Hills, Calif. This new church, when completed, will be one of the most beautiful in southern California, and will cost more than a half million dollars.

On Sunday morning, October 13, he preached in First Church, Los Angeles, and that evening gave his lecture on "China, the Awakening Giant of the East."

He will return East in time to deliver an address on "India" at the anniversary of The Woman's Foreign Missionary Society at Columbus, Ohio, on Saturday, October 26.

Negro College Campaign Reaches \$100,000

Phillander Smith College, Little Rock, Ark., has passed the \$100,000 mark in pledges on its \$125,000 campaign, which has been under way for several months. It is expected

that the full amount will be raised during the fall. The present total includes the conditional gift of \$25,000 from the General Education Board.

The purpose of the campaign is to secure funds for the new administration building and increased budget, in order that the school may be recognized by the State as a fully accredited four-year college. It is at present recognized as a standard junior college, and is one of the few schools for Negroes in Arkansas offering high-school work accredited by the State.

Ohio Conference

Good Literature Day—November 3.

ATHENS DISTRICT

—The members and friends of Grace Church, Gallipolis, gave a delightful reception recently in honor of their new pastor, the Rev. Vernon Stone, and Mrs. Stone. Every department of the church welcomed them as leaders, and the Rev. George Sagen, of the Baptist Church, and the Rev. Wood Duff, of the Presbyterian Church, welcomed them as co-workers in the community. Both Mr. and Mrs. Stone won the instant approval of their hearers with their happy responses. A pleasing musical program was interspersed with the speeches. The year starts out auspiciously for this splendid church and its new pastor.

DAYTON DISTRICT

—First Church, Xenia, during the past year paid off a \$6,000 mortgage note, dated 1911, signed by nine trustees, three of whom are living, and only one residing in the city at this time, besides retiring a note for \$1,800 for current expenses of some years' standing. These events were fitly celebrated by a mortgage and note-burning service. The church faces the coming year with money in all its treasuries. Other interests of the church have kept abreast. The fourth year of the pastorate of the Rev. W. N. Shank has been initiated by a reception, at which Mrs. Shank received a gift of a quilt, pieced and quilted by Mrs. Mary Cline, an eighty-four-year-old member of the church; a congregational dinner; the adoption of a program for the year's work, and a raise in the pastor's salary. At the end of the year the church will come into possession of about \$11,000 from the Elizabeth Hiller estate.

DEFIANCE DISTRICT

—The Rev. and Mrs. Baumgardner, of Middlepoint charge, were pleasantly surprised by a large number of the members and friends of Ridge class on the evening of October 3. The event was a surprise and also a welcome to them upon their return to this charge for the second year. A social time was enjoyed, and a fine dinner served. Sunday, October 6, was observed as home-coming day, with a large attendance. There was an all-day service, meals being served in the church dining room. The Rev. F. L. Hook, of Waterville, Ohio, a former pastor, preached the morning sermon. In the afternoon a musical program and talks were enjoyed. Dr. O. L. Seward, district superintendent, was present and preached the sermon in the evening to a large and appreciative audience, and assisted the pastor in the dedication of the new pews and altar which have recently been placed in the church.

HILLSBORO DISTRICT

Mrs. MAUD SPENCE SHANOR

Mrs. Maud Spence Shanor, widow of the late Rev. George B. Shanor, of the old Cincinnati Conference, passed away in the home of her son George at Blanchester, Ohio, September 27. The funeral was conducted by the pastor, Thomas H. Otwell, assisted by Bros. A. G. Newton, W. A. Cooper, and Homer Curless, in the church she had faithfully attended for many years, and she was tenderly laid away by loving hands. Her husband passed away in 1902 while pastor of Northside Church, Cincinnati.

Mrs. Shanor's life constitutes an unusual record. In 1894 she was graduated from Ohio Wesleyan University at the head of her class, and was married to Mr. Shanor. After eight

happy years, in the midst of a brilliant and promising career, her husband sickened and died. In two more years she lost her infant son, and in 1908 she herself suffered a stroke of paralysis from which she never recovered. In all of these sorrows and afflictions her faith never wavered. For twenty years she has been an invalid, but her spirit has grown more cheerful and beautiful. Hers was a victorious life.

PORTSMOUTH DISTRICT

—The Rev. A. A. Turner, with his wife and son Bowman, spent the past two years on the Thurman-Rio Grande charge, and at the recent Conference were transferred to Corning, Ohio. On the evening of their departure a large number of residents of the Thurman community, together with numerous guests from the Rio Grande Church, assembled and spent a social time together. Bountiful refreshments were served. At the conclusion of the program the Rev. W. P. Cherrington presented Mr. and Mrs. Turner with a gift from the audience, as a parting token of their affection and esteem.

—Bigelow Church, Portsmouth, celebrated the sixtieth anniversary of its re-dedication with a fine program, extending from October 9 through the 18th. The services began on Wednesday evening with a fellowship meeting, which opened with a beautiful musical program. Professor B. L. McElroy, who was pastor of this flock from 1890-'05, now connected with Ohio Wesleyan University, gave some interesting reminiscences of his pastorate. He was followed by Dr. Daniel McGurk, who retired at the last meeting of the Annual Conference after serving Bigelow for three years. On Thursday evening Dr. McGurk, and the Revs. Charles E. Chandler, of Cincinnati, and H. W. Hargett, of Akron, all former pastors, were on the program at the home-coming banquet. On Friday evening a rare feast of music was given under the direction of Mr. George Arkwell, minister of music, and Harold R. Thompson, organist. The choir sang some very beautiful numbers. On Sunday morning the venerable Bishop Earl Cranston, pastor at Bigelow from 1866 to 1869, gave the first address. He was followed by President A. F. Hughes, of Hamline University, St. Paul, Minn. The celebration ended with the re-dedication of the church at the evening service. The sermon was delivered by President Hughes. The new pastor, Rev. Donald Timmerman, presided over the meetings and acted as host for the home-coming, which was a most enjoyable affair.

SPRINGFIELD DISTRICT

—The Rev. W. P. Clark and his family have been royally received by the people of Greenville church. A reception was given them by the Ladies' Aid Society and the official board. More than two hundred persons were present to greet the new pastor and his family. Mr. George Taylor made the address of welcome. Dr. McCullough, pastor of the Presbyterian Church, spoke for the churches of the city; Mr. Clark responded, after which all retired to the banquet room, where refreshments were served and a fine social hour enjoyed.

—On a recent Friday evening about two hundred members of the Pittsburg-Gettysburg charge gathered in the church basement at Gettysburg for a banquet and reception for their new pastor, the Rev. C. T. Grant, and his family. Music was furnished by a tamboritz orchestra and the Buckeye entertainers. The addresses of welcome were given by Mr. M. H. Sands, superintendent of schools, and Mr. Ira Petersime. Mr. Petersime, who, by the way, is Gettysburg's millionaire philanthropist, announced that he had purchased the old armory building and was repairing it, to be used as a community house. A rising vote of thanks was given him by the congregation. A humorous and serious response was given by the pastor. The year is starting off splendidly, and the pastor and his people are anticipating a fruitful ministry.

Mrs. ELIZABETH W. VAN METER

Mrs. Elizabeth W. Van Meter, widow of W. J. Van Meter, died in Springfield, Ohio, September 26, 1929. She was born in Spring-

field, November 2, 1837, the youngest child of Jonah and Amelia Needham Baldwin, and was educated in the Springfield Seminary, then a flourishing school under church management, from which she graduated in her late teens. She united with the Methodist Episcopal Church, and strong faith in God and devotion to His cause characterized her entire life. On February 2, 1860, she was united in marriage to William J. Van Meter, of Champaign County, where she lived for more than a score of years. After the family moved to Springfield she became active in High Street Church, and attended services there but a short time before her last illness.

Mrs. Van Meter was intolerant of sham and pretense, but though positive in her views and definite in expressing them, she was always respectful of the honest opinions of others. Always abreast of the times, old and young found her interesting.

It was characteristic of her, whose every day had been orderly, to have her children summoned to her room on the last Sabbath of her life, and talk to them "like a little bit of heaven," and at the end say, "Good-bye," then close her eyes and never speak again, though she lived four days afterwards.

A large circle of relatives and friends bereaved in her death will hold her in loving remembrance. Her children—Dr. Cooley B. Van Meter, Dr. Frank R. Van Meter, of Cincinnati; Mrs. Harley Bosart, and Mrs. Charles W. Fisher (with whom she made her home), in Springfield, "arise up and call her blessed."

ZANESVILLE DISTRICT

—The Rev. H. L. Henthorn, new pastor of our church at Junction City, and his family were guests of honor at a reception held October 15 in the church. After a pleasing musical program the assemblage was invited to the dining room, which was decorated in autumn colors, and the ladies served a dainty lunch. Mr. J. C. Henry acted as toastmaster. Toasts were given by Prof. Woodyard and Dr. Porterfield. A short address was given by Mr. Henthorn. At the close of the program the minister and his family were invited to inspect one side of the dining room, where the members of the congregation had deposited enough eatables to supply the parsonage larder for many weeks to come. The year seems promising for both pastor and people.

UNIQUE CELEBRATION AT ZANESVILLE

Racial and denominational lines were obliterated in Zanesville when, on September 29 and 30, Grace Methodist Episcopal Church joined in the celebration of the fortieth anniversary of the pastorate of the Rev. A. M. Thomas, minister of the Union Baptist Church, which is one of the outstanding Negro churches of this city.

Bishop Robert E. Jones, D.D., of the New Orleans (La.) Area, preached at the Union Baptist Church Sunday morning, September 29, and in the afternoon gave an inspiring sermon at Grace Methodist Episcopal Church, where four Negro congregations were assembled, together with a large number from the other Protestant churches, with their pastors. Music was furnished by the Union Baptist choir, which sang Negro spirituals, and by the vested choirs, the Junior-Intermediate chorus choir, and the senior double quartet of Grace Church. The host-pastor, Dr. James Myron Shimer, presided. The church was elaborately decorated for the occasion with fall flowers, ferns, palms, and candelabra.

In the evening the service was held at the Union Baptist Church, where Dr. Shimer gave an inspiring address on "Forty Years Without a Moving Van," and the Rev. Mr. Thomas reviewed "Twoscore Years of Shepherding."

The celebration was brought about through the inspiration of Mrs. Orville T. Townsend, whose spiritual vision has been so quickened that she can see unto the uttermost parts of the earth, yet does not overlook the small thing at hand. Mrs. Townsend has, for twoscore years, given herself in service to The Woman's Foreign Missionary Society of the Methodist Episcopal Church; however, she sensed the significance of the long pastorate

of the Rev. Mr. Thomas and organized the members of that church for a financial campaign, in which the sum of \$2,500 was raised, and this was used to liquidate the indebtedness and renovate the church. She, herself, was chairman of the initial gift committee. In the home-coming, on the 30th, she was one of the speakers.

Tablets containing the names of the members of the Union Baptist Church who participated in the financial campaign were wrought by the hands of Dr. A. M. Courtenay, Delaware, Ohio, and were dedicated September 29.

During the celebration, which lasted two days, Bishop Jones was entertained, along with distinguished white folk, at the beautiful home of Mrs. Townsend, Norwood Boulevard.

North-East Ohio

BARNESVILLE DISTRICT

—The congregation of Shadyside church, on October 10, held an enjoyable reception for their new pastor, the Rev. A. G. Rupert, and his wife. The Rev. E. E. Shiltz, former pastor, who had been with this church for six years, was sent to Genoa, Ohio. During his pastorate at Shadyside he received 466 persons into the church, made 2,500 calls, and led the church in paying off a debt of \$12,000, leaving the congregation free from debt.

MANSFIELD DISTRICT

—The Danville congregation had a time of rejoicing and victory on Sunday morning, October 6, as the last notes held against the expenses of building their fine church were burned. The president of the board of trustees, Mr. John R. Banbury, who had also been chairman of the building committee, held a brass bow in his hands, while the congregation stood watching the notes burn. The pastor, Dr. Frederick W. Hass, struck the match and led in the singing of the doxology, as all were happy to see the debt disappear in smoke.

Indiana Conference

Good Literature Day—November 3.

CONNERSVILLE DISTRICT

—On Tuesday evening, October 8, the people of Morristown charge gave a fine reception to their pastor, the Rev. E. A. Gillum, and his family. The program was one of fine variety. The pastor of the sister church in Morristown was present and gave a delightful talk. The beginning of a first year with a reception like this assures one of some success. Refreshments were served, and a general good time enjoyed. The outlook for this charge is good for the coming year.

—The two churches of the Westport charge, namely, Westport and Letts, gave a royal reception to their pastor and his family on Friday evening, October 4. The program was enriched by addresses of welcome and appreciation from other pastors of the community. The large crowds from both churches were profuse in their expressions of hope and expectancy of making this the best year in the history of the charge. At the close of the program refreshments were served. The pastor, Rev. H. G. Ramsey, is entering upon his third year with this splendid people.

VINCENNES DISTRICT

—The Bruceville charge gave their new pastor, the Rev. J. E. Harbin, a fine reception on October 19.

—First Church, Sullivan, is rejoicing over the return of their pastor, the Rev. W. E. Fisher. On October 11, a great reception was given him and his family.

—Seventy-two men attended a "fish fry" at Asbury Chapel, October 11. Dr. J. N. Greene was the speaker. A wide-awake Brotherhood was organized to carry on the activities of the church.

—The church at Washington, under the leadership of Rev. S. L. Martin, who is beginning his sixth year, is doing extensive re-

modeling in their basement in order to make better accommodations for their graded Sunday school.

—The members of the Asbury Chapel Church called on their pastor, the Rev. H. R. Burton, since Conference, to welcome him back for his third year. Before they left the pastor was presented with a \$35 watch, and his wife with a \$15 pocketbook well filled with money. This people and preacher love each other.

—Rally Week was observed at the Methodist Episcopal Church in Bicknell. The program, beginning September 29 and ending October 6, reached every age and organization of the church. Almost 1,200 people attended the services. The women of the church have perfected an organization for local work which includes every woman of the church.

EVANSVILLE DISTRICT ITEMS

—Mrs. George H. Murphy, wife of the former superintendent of the district, who has been detained in the Deaconess Hospital, Evansville, with a broken hip, suffered a stroke last Monday. The latest report is that she has rallied, and is doing as well as can be expected.

—First Church, Mt. Vernon, Epworth League, has presented the Rev. R. E. Badger, their former pastor, who has recently been appointed to the Fort Branch charge, a copy of the "Abingdon Commentary" as a token of their appreciation of his interest in and work with them as their pastor.

—Howell Church, Evansville, T. E. Adams, pastor, has changed the mid-week prayer meeting into a mid-week worship service. The meeting is held in the auditorium of the church. The attendance at these meetings has already increased more than five times over the attendance under the former plan.

—The Rev. Mrs. Ruth King, daughter of Dr. and Mrs. W. W. Bollinger, of Central Church, Evansville, one of the two women pastors in the district, is making a fine beginning at Patoka. The Rev. Mrs. L. D. Sander, of St. James Church, Evansville, the other woman pastor in the district, is making a good start on the new year, with plans for purchasing a parsonage.

—The Evansville District Woman's Foreign Missionary Society held its district meeting at Central Church, Evansville, October 7. This was one of the best, if not the best, many of us have ever attended. A new interest in the missionary work of the church was evident. The pendulum of the clock is swinging upward in all our church work and spiritual things, we believe.

—Central Church, Evansville, Dr. W. W. Bollinger, pastor, has set goals for the year in evangelism, mid-week service attendance, World Service, Sunday-school attendance, and lay visitation. This should prove a step forward in any church. It at least holds before the church ideals toward which to work. It is, moreover, a church program, without which no church can succeed.

—Receptions to the new pastors, or the return of the pastor, have been the order of the day in the district. These include the churches at Huntingburg, Hatfield, Rockport, Cynthiana, Owensville; First, Mt. Vernon; First, Princeton; Memorial, Princeton; St. James and Howell, Evansville, and New Harmony. There are others planned, which were too late for this item. No doubt there are others which we may have overlooked. At any rate, brethren, may this be the best year in all the years of our ministry.

—Dr. W. C. Patrick, the new superintendent of the district, came immediately on the field after his appointment and began his work. His first introduction to the work was at Bayard Park Church, Sunday, October 6. At the first district meeting of the new year, October 14, at the Y. M. C. A., Evansville, a "welcome and get-acquainted hour" was held by the ministers of the district and their wives for Dr. and Mrs. Patrick, followed by a lunch together. Dr. Patrick is making a favorable impression everywhere in his work. We predict a successful ministry for the churches under his leadership. He, with his family, are now settled in their new home at 1017 Bayard Park Drive, Evansville.

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North Indiana

Good Literature Day—November 3.

RICHMOND DISTRICT

—Rally Day was observed in our Sunday school at Parker, with an attendance of 309 and a collection of \$60.39, which was equally divided between the school and the Board of Education. The church was beautifully decorated with fall flowers and foliage. Mrs. E. L. Jones, wife of the pastor, presented the temperance lesson. Musical numbers were given by Elizabeth Halliday, Estell Cockerill, Mrs. Charles Snyder, and Mrs. Marvin Russell; readings by Wilmuth Hill, T. A. Condon, and Frederick Deal. The pageant, "Yesterday's Key," was splendidly given. Following this the pastor gave an impressive address on "To-day's Opportunity." The class taught by Mrs. Frank Hyer had the largest collection in the Primary Department.

GOSHEN DISTRICT

—Syracuse Church, under the Rev. A. J. Armstrong, pastor, began its church night program September 24.

—The congregation at New Paris, under the leadership of Rev. Ross J. Hutsiniller, pastor, recently completed extended repairs and improvements on the church building. The property has been beautified both inside and out, at a cost of \$1,300.

—Forty-five young people who have been in a membership training class at the Jamestown church, on the Osceola charge, since last February, have recently been admitted into full membership in the church. A revival meeting closed recently at Osceola. The Rev. and Mrs. T. C. Henderson were the evangelists assisting the pastor, Rev. Fred D. Wilde. The congregation has experienced a genuine spiritual awakening.

FORT WAYNE DISTRICT

—The Rev. T. J. Cotton, who has been pastor of the Spencerville charge for the past two years, resigned in order to attend De Pauw University, and the Rev. Homer Studebaker has been appointed to fill the vacancy. The Rev. Richard G. Gates, formerly pastor in the Indiana Conference, has been appointed to the pastorate of the Bluffton circuit.

HILLSIDE SERVICE

On a recent Sunday evening a hillside service was held at Bethel church on the Bluffton circuit. Fully five hundred people were present to enjoy the entertaining and inspiring program, which consisted of orchestral and vocal numbers, and messages by ministers from the surrounding community. The program was given on the spacious lawn of the church. At the back of the speakers' platform stood three lighted crosses, which added to the impressiveness of the messages, which were upon the following subjects: "The Last Supper," "The Garden of Gethsemane," "The Denial of Peter," and "The Crucifixion," the last subject being presented by the Rev. G. F. Hubbart, our pastor at First Church, Bluffton. The Rev. Homer Studebaker, pastor of Bluffton circuit, had charge of the arrangements and program.

WABASH DISTRICT

W. F. M. S. DISTRICT CONVENTION

The Woman's Foreign Missionary Society of Wabash District held its annual session at Columbia City, Ind., October 9, 1929, with the president, Mrs. E. E. Youse, of Markle, in charge. The Conference officers present were Mrs. W. R. Werking, of Anderson, secretary; Mrs. C. M. Fawns, of Markle, secretary of field supplies; Mrs. Colson, of Fort Wayne, superintendent of junior work; and Miss E. Charles, of Marion, superintendent of young people's work.

The convention was well attended by the women of the district, as well as the pastors, fourteen of whom were present; also the district superintendent, Dr. U. S. A. Bridge, and the Rev. B. S. Hollopeter, of Huntington. The church was beautifully decorated with potted plants and cut flowers. The pastor, Rev. Herbert Boase, and Mrs. Boase, and members of Columbia City auxiliary, wel-

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comed the delegates most cordially. The Rev. and Mrs. R. C. Plank, of North Manchester, had charge of the music, and that is always well taken care of by them.

Miss Ellen Studley, our missionary to North China, now on furlough, gave two very enlightening and inspiring addresses. The memorial service revealed that thirteen members had been called to their eternal home during the year.

A delightful feature to the program was a talk by the Rev. Reuben Porter, missionary to Lucknow, India. The young people's banquet was a very enjoyable affair. Toasts were responded to by a number of the Standard Bearers.

One of the high lights of the convention was a feature planned by Mrs. Youse: a very appropriate processional and pageant in keeping with the sixtieth anniversary of The Woman's Foreign Missionary Society. The herald and escort, both ladies in white, carried a beautiful birthday cake bedecked with sixty lighted candles. Then in turn came the women dressed in costumes in vogue during each decade.

The awards for achievement were made as follows: For the most new members, \$2.50 in gold, to Mt. Pleasant; silver cup to Huntington young women; silver cup to Mt. Pleasant Standard Bearers; silver cup to Grace Church, Marion, auxiliary; silver cup to First Church, Wabash, King's Heralds; silver candle holders, Fairmount Little Light Bearers.

The convention of 1930 will be held at Van Buren, Ind. The officers elected and installed for the coming year are: President, Mrs. E. E. Youse, Markle; first vice-president, Mrs. Fisher, Huntington; second vice-president, Mrs. Herbert Boase, Columbia City; third vice-president, Mrs. Horton Ribble, Fairmount; fourth vice-president, Mrs. Zach. Hamblin, Swayzee; corresponding secretary, Mrs. V. H. Arnett, Wabash; recording secretary, Mrs. R. H. Wehrly, Akron; treasurer, Mrs. C. S. Hollopeter, Huntington; superintendent of young people's work, Mrs. G. W. Thomas, Largo; superintendent of junior work, Mrs. Wade Whittenberger, Mt. Pleasant.

ant; extension secretary, Mrs. C. A. Hile, Fairmount; literature, Mrs. Laurence Dinires, Marion; stewardship, Mrs. F. C. Swaidner, Marion; mite box, Mrs. Fred Waterfall, Columbia City; religious press, Mrs. C. A. Hile.

Northwest Indiana

LAFAYETTE DISTRICT

—Our parsonage at Montmorenci was the scene of a very happy event on the evening of October 7, when the members and friends of the church gave the pastor and his wife a good "pounding" with the substantial things of life. For the past two years the Rev. A. A. Dunlavy has been doing faithful, constructive work, and the new year opens auspiciously. After partaking of refreshments the company departed, wishing Mr. and Mrs. Dunlavy the highest degree of success during the coming year.

SOUTH BEND DISTRICT

—Dr. Franklin A. Lindhorst, of the Board of Education, has moved with his family to Hammond, and will live at 1198 Jackson Street.

—The South Bend District Conference, with Dr. Bert D. Beck, superintendent, met in First Church, Valparaiso, October 22, and outlined a program for the year.

—Dr. E. J. Helms, of Boston, Mass., will speak on the Good Will Industries in First Church, Hammond, on October 27, at the morning service, and in Centenary Church in the evening.

—The official board of City Church, Gary, presented Dr. and Mrs. W. G. Seaman with a gift of \$1,000 as a parting token of esteem. Dr. Seaman was recently appointed to First Church, Lancaster, Ohio, after thirteen years in Gary.

—The men of Hyde Park Church, Hammond, under the leadership of the pastor, Rev. C. C. Jordan, are an enterprising group. On October 3, the noted Italian-American singer, Mario Cappelli, gave a concert in Hyde Park Church under their auspices.

—The week day religious education classes of Hammond will meet this year in churches adjacent to the various school centers. In former years the classes met in the public school buildings, and were taught by public school teachers who were paid by the Board of Religious Education.

—One of the outstanding features of Centenary Church, Hammond, is the child health clinic. In one year 116 mothers brought their babies and little children to their doctor for thorough physical examinations. One mother was rewarded by having her baby win second place in a prize baby contest at the county fair. This clinic is maintained by the Conference Woman's Home Missionary Society.

Southern Illinois Conference

Good Literature Day—November 3.

EAST ST. LOUIS DISTRICT

—The following corrections in the appointments of the Annual Conference have been sent us: F. C. Stelzriede goes to East Granite Church, Granite City, instead of H. L. Metcalf; and Hugh McHelly, pastor of Hartford and Roxana.

Calendar of Methodist Events

October 23-30—Annual Meeting of the General Executive Committee and Sixtieth Anniversary Celebration of The Woman's Foreign Missionary Society, Columbus, Ohio.

October 26—Annual meeting of Cincinnati Branch, Woman's Foreign Missionary Society, Columbus, Ohio.

November 8—Fall meeting of the Board of Bishops, San Francisco, Calif.

November 10-12—International Goodwill Congress, Nashville, Tenn.

November 18—Annual Meeting Board of Foreign Missions, Portland, Ore.

November 21—Annual Meeting Board of Home Missions and Church Extension, Seattle, Wash.

February 11-13—Eighth annual Council of Cities,

Anti-Dismals

CHARITY THINKETH NO EVIL

Oh, be not the first to discover
A flaw in the fame of a friend,
A fault in the faith of a brother,
Whose heart may be true to the end;
A hint or a nod may awaken
Suspicion most false and undue,
And thus our belief may be shaken
In those who are honest and true.

We none of us know one another,
And oft into error we fall;
Then let us speak well of our brother,
Or not to speak of him at all.

How often the sigh of dejection
Is heaved from the hypocrite's breast,
To parody truth and affection
Or lull a suspicion to rest;
And often the light smile of gladness
Is worn by the friends that we meet,
To cover a soul full of sadness,
Too proud to acknowledge defeat.

Leave base minds to harbor suspicion
And low ones to trace our defects;
Let ours be the noble ambition,
For base is the mind that suspects,
For often the friends we hold dearest
Their noblest emotion conceal,
For bosoms the purest, sincerest,
Have thoughts they can never reveal.
(From Industrial Peace.)

A pedestrian is one person who has found
that it doesn't pay to go straight.

"That girl's so dumb," said a Paola sheik,
"that she thinks Joan of Arc was Noah's
sister."

It's tough to be left-handed when you're
eating in an armchair lunch room; but it's
even tougher on the fellow sitting next to
you.

Nutt—"Let's have some ginger ale."

Butt—"Pale?"

Nutt—"Oh, no, just a glass will do."—The
Pathfinder.

Old Lady (to little girl)—"And how old
is your baby, dear?"

Little Girl (modern)—"He isn't old at all.
He's this year's model."

"Mamma, how much do people pay for a
pound of babies?"

"Babies are not sold by the pound, dear."

"Then why do they always weigh them as
soon as they are born?"

Surgeon (addressing students at a hospital)
—"The muscle of the patient's left leg has
contracted till it is much shorter than the
right leg. Therefore he limps. Now, what
would you do in such circumstances?"

Student—"Limp, too."—Humor.

It used to be said that whenever a Scotch-
man got to London he never went back home
—except to fetch his brother. That notion
is out of date, according to Lord Dewar,
who remarked recently: "There are not
nearly so many Scotchmen traveling down
to London as there used to be. They get
born in London nowadays, to save the fare."

TWELVE THINGS TO REMEMBER

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2. The success of perseverance.
3. The pleasure of working.
4. The dignity of simplicity.
5. The worth of character.
6. The power of kindness.
7. The influence of example.
8. The obligation of duty.
9. The wisdom of economy.
10. The virtue of patience.
11. The improvement of talent.
12. The joy of originating.

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itself admirably, too, to the purposes of individual use for Bible study and daily devotion. As a resource for church-school teachers and as a textbook for teacher-training classes dealing with the content of the Bible, it can hardly be surpassed. I wish that this book might be owned and read and used in every Christian home.

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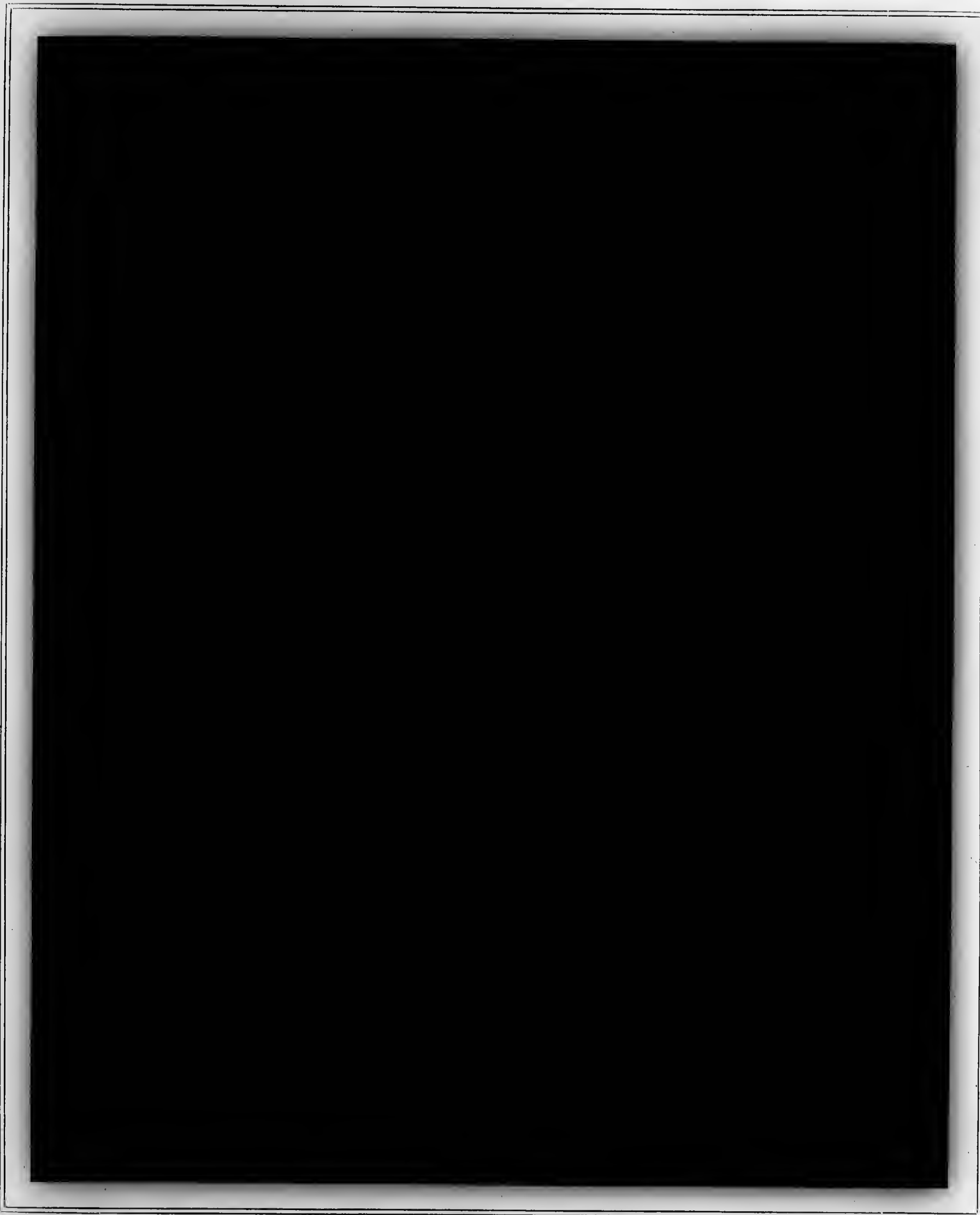
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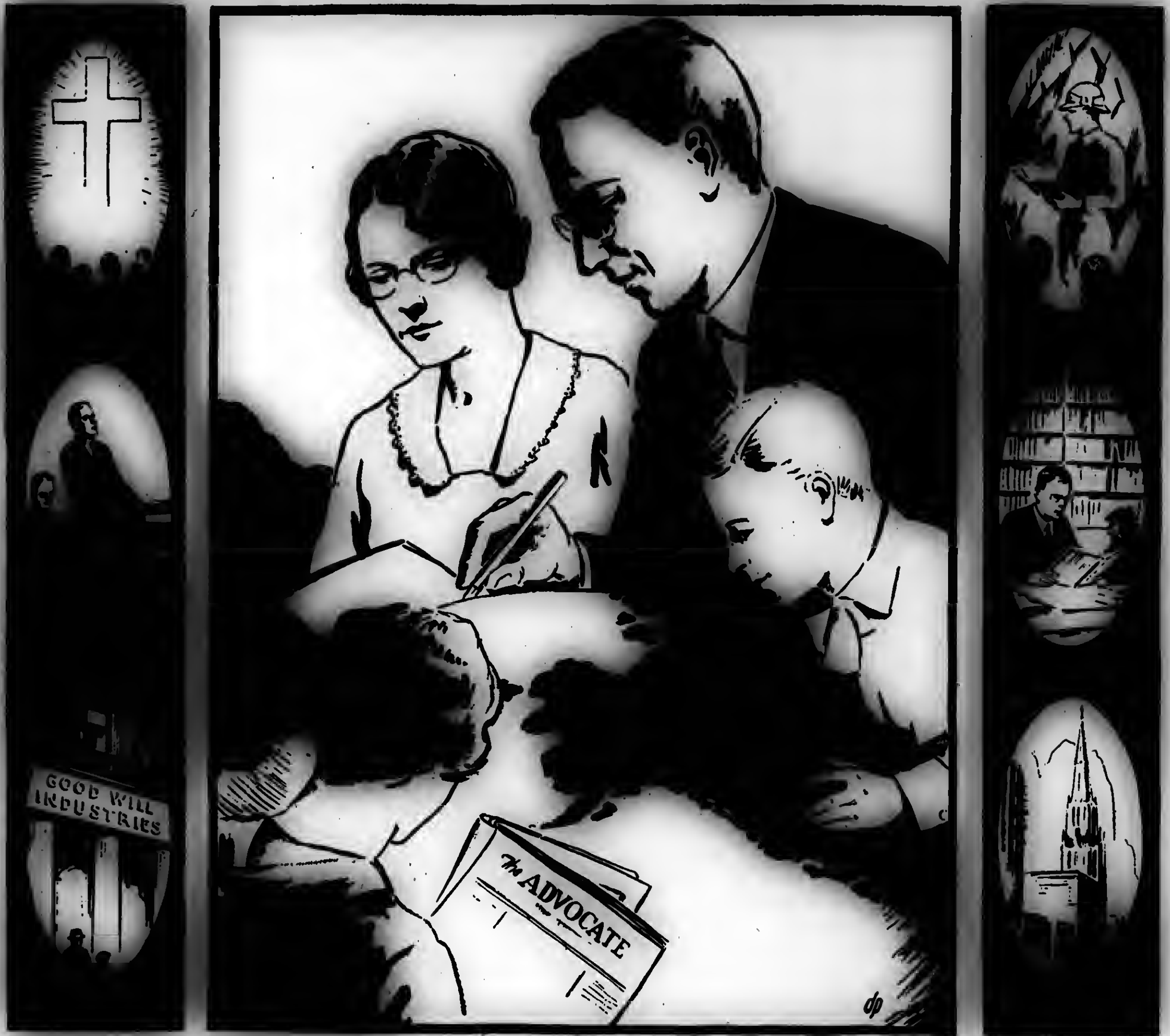
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Volume 56

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Flesh and Spirit

IF THERE is any one thing that the church must steadfastly possess, it is a common mind and viewpoint as to life's values—what constitute these values and whence they come. For the very existence of the church itself is based on certain values; and the task of the church likewise, on making these values the common possession of all mankind.

The theory of the church is that tangible—that is, material—values are worth while, and are therefore not negligible. But such values are not the highest values, nor are they to be sought as ends of satisfaction. The Christian point of view is that material values are primarily means to those highest of all moral and spiritual values which are the substance of Christian experience.

Such values are human and personal. The Christian faith ventures out upon its quest and finds the object of its search in the God of humanity. Our highest concept, and necessary, of Him is that of a Person. While it is possible to think logically of God as containing in Himself far more than is comprised in ourselves as persons, we cannot attribute to Him less than all the attributes of personality as we know it. The divine Person at the heart of the universe becomes for our thought and faith the source and measure of our permanent values. In our conception of Him, and in our relation to Him, we find our own value and worth as personal beings.

Herein is established a common bond of interest in the supreme adventure of the men and women of Christian faith—it is that we shall see formulated in the world a society of folk who are convinced as we are as to what constitutes life's values, and who give themselves to realizing these values in all their fullness and richness in themselves and among others. Such a society is that which Jesus established—the kingdom of God—and purposed it should grow until it had converted into itself

all the kingdoms of this world. This commonwealth of God on earth is to be a universal group of brotherly men doing the will of a personal God as our Father and striving to get all others so to do.

Such a group may not be identical in structure with the organized church. For, with them, the major emphasis will be moral and spiritual values; they will make up the real spiritual body of Christ, while into the or-

ganized church there may creep thousands of folk whose lives are not noteworthy for their spiritual quality. "Many are called, but few are chosen." It is the business of the church as the organized collective social voice of God to call the multitudes; but these, because of their lack of conviction as to the supreme values offered them, may and do refuse to yield to the call, fail to give themselves to the spiritual life, though they may even join the ranks of the organized church which calls them.

The adequate bond of union among men in the commonwealth of God will be spiritual. All other bonds are inadequate. Whoever yields himself to the sovereignty of these spiritual values is already in the Kingdom; whoever does not do so is not in the kingdom of our God and His Christ. One cannot

qualify for membership in the commonwealth of God by complying with organizational detail. It is rather the quality of the life that fits one for the Kingdom. Those folk who are feverishly trying to adapt themselves to a preferred denominational polity or dogma or denominational social canons would do well to remember Jesus' admonition to Nicodemus: "You must be born again. That which is born of the flesh is flesh, and that which is born of the spirit is spirit; marvel not that I said unto you, 'You must be born again.'"

It is painfully difficult these days to hear and distinguish the challenge of life's spiritual values above the

(Concluded on page 1104)

Our Cover Page

OUR cover page presents the beginning of Christian literature. St. Paul is in a cell of the Mamertine prison, dictating the last words of a "prison epistle." The light shines through the grating in the stone wall. The steps out into the open world speak of contact with men, while the Roman soldier represents the law which holds "the apostle to the Gentiles" within its grip. The young man standing with ready hand, girt in limb and body, is the postman ready to receive the manuscript, then to hurry out across the country to the faithful followers of the Lord Christ, waiting for some communication from the great teacher. In the foreground is the spring opened miraculously in answer to St. Paul's prayer. The scene presents a picture of one chained but not confined, of one in a cell but in touch with the outlying provinces of the Empire, of one building a great structure on the foundations of faith.

It is another conception produced by the famous artist, Nat Little.

The next cover will present "The Dream of the Soul."

Current Comment

—*Be careful about your attitude to your brother.* Hate does more harm to the hater than to the hated.

—*The new Advocate is in your hands.* What do you think of it? The publishers have made this new journal possible. They are expending money, much money, to improve it. They must have your assistance as pastors, district superintendents, and bishops. The editors have made their contribution. We have given you, we think, the best Advocate in the history of this section of the church. The ultimate success of the new venture depends now upon our pastors. *The best paper in the world may be produced by editors and publishers, but if it does not gain circulation, it is a failure.* Give us subscribers! Push the circulation! Make your Book Concern feel that you are going to do your part! Don't fail us in an hour when we have so much at stake in producing the best journalism in Protestantism!

—*Memorials and monuments* still continue to be erected in the honor of Abraham Lincoln. Indiana is completing one at Lincoln City. Recently Dr. W. E. Barton, famous Lincoln biographer, made the discovery that Nancy Hanks, the mother of Abraham, was born somewhere on Mikes Run in Mineral County, West Virginia. The discovery was called to the attention of the State Historical Society. Recently, under Dr. Barton's leadership, a thousand persons gathered to attend the ceremonies of dedication of the spot established by him as the birthplace of Nancy Hanks. In that far-off day, surrounded by poverty and the deprivations of frontier life, not even the least glimpse could be given that woman of the career and destiny of her son who later was called Abraham.

—*The liquor question is not settled in Canada.* A campaign is now on in the Dominion in which two outstanding issues are confronting the people. Especially is this true in Ontario. Language and liquor are militant questions. The Protestant element of the province has organized a body called "The English Language School League." A protest is being made against concessions given in recent years to the French language for educational purposes. We learn that the liberal and progressive leaders are bending their energies to make the liquor question the dominating issue. Liberal candidates in urban constituencies like the Ottawa divisions, it is claimed, are fighting shy of it as they think the dry majorities are confined to the country. In some of the rural districts the prohibition forces have managed to effect a concentration on the opposition vote behind a single candidate. Premier Ferguson is the leader of the progressive forces. This information should not be overlooked when we think about the liquor question in Canada. Government control has not brought a solution to the problem. Those who think it has, and are championing the same, are deceiving the American people.

Good Literature Day

With the appearance of the new Advocate we are calling upon all of our pastors to give some recognition to Good Literature Day, November 3. We must have the enthusiastic support of our field representatives in

this great venture we are making in a new religious journalism. We must have subscribers. Methodism always acts when any proposition drives it into a position where its back is to the wall. We are now facing the word "M-U-S-T." Circulation must increase. Subscribers must multiply. We have made it worth while by producing this new paper. Let every man do his best. Make *Good Literature Day* a red-letter day on your calendar.

Atheism Indefensible

Strange how men change their attitudes. It has only been two years since the American Atheist Association received publicity month after month through the magazines, week after week through the journals, and day after day through the daily papers. At that time atheism appeared to be a matter of news. Well, we judge it was. The real atheists are so few that their appearance causes wonder, and their activities attract attention. It is a matter of news always when men break out of the beaten paths.

We learn that a Russian university has opened a course to teach atheism. Over three hundred students have matriculated and are pledging themselves to become active as militant atheists. What possibly can be their motive? Surely they are dominated by an intellectual blindness that cannot be interpreted in any other way than that of obsession. Perhaps our American non-believers had better affiliate with them. Atheism is against nature. It stultifies the intellect. It blasts the reasoning faculty. It blinds the powers of observation. It burns the soul with a hot iron, leaving a scar, creating pain, and causing death to the human spirit. What folly! What blindness! What obduracy! What diabolism!

One of our daily papers recently declared that the efforts of the would-be atheists to eradicate man's faith in God and his allegiance to the church was like unto a colony of ants on a railroad right of way, arguing with themselves that there was no engineer directing the course of the oncoming train. That is a crushing figure of speech which we would not care to press home on all fours. However, it indicates the folly of the little creature who would try to change the course of the destiny of the ages.

The Minister a Specialist

The minister of Jesus Christ is a specialist. He should not be a professionalist. He should have his distinct field. That should not be segregated, but have connections and contacts with all other fields of human interest. In an age such as the one in which we live, men call for help frequently from those who know more about a certain specific subject than anyone else. This has given rise to the spirit of the age. However, life is not composed of specialists. It is not divided into fields, or provinces, or dominions, or divisions. No one part or section stands alone. Human life is a unit. All its areas are parts which stand related. Therefore, if any man seeking to be a specialist, masters everything in that field and fails to master all the relationships of his field, he will ultimately prove to be a failure.

President Arlo A. Brown, D.D., Litt.D., of Drew Uni-

versity, in his inaugural address recently gave this statement on specialization as applied to the minister's life:

"In these days of specialization the minister must be a specialist in the field of religion. He must have a love for God as revealed in Jesus Christ that is contagious. He must have a thrilling experience of comradeship in service with Christ which he can share with others. The great movements and messages of the Bible should be mastered by him and be tools which he can use skillfully in building the kingdom of God on earth. But he must know still more. Some tell us that ministers are getting away from 'the simple gospel.' But what is this gospel, and since when did it become simple? The gospel is good news concerning Jesus and concerning the possibility of following His way of living. It was not simple or easy in His day, and is even less so in our complicated civilization. Jesus' way of living must be applied to the everyday life of our time, or it is not good news to us. We do not expect the minister to be an expert engineer, economist, or biologist. But we do expect him to be well enough informed to be accurate when he interprets 'the way' in terms of the thinking and living of to-day."

Verily, it is true that the minister should be an expert in religion as the banker is in finance. He should be as much at home in the field of psychology as the lawyer in that of legal procedure. He should be a master in the field of morals and practice. He should strive to be so expert as never to have the feeling possess him that he needs to take a back seat among the professional experts of his community. His work, at the last analysis, comes first. If men get by him without his services, they will not go far until they will be in need. Religion, morals, and psychic life come first. Many men do not understand this, they do not recognize it. Nevertheless, a real minister, prepared to do his work in the light of present-day information and research, has opportunity to be the dominant man in the community.

The Voice of Conformity

As followers of Jesus Christ we are supposed not to give down to the demands of the lower nature in man. We are expected consequently to wrestle with the appetites and passions of the flesh in our effort to pull them up to the highest level. We are taught not to conform to this world. There come times when in our efforts to make the world better we must be hard and insistent. Human nature must be dealt with by a strong hand, and even by the autocratic will of the better element of society. If this is not done, the life from beneath, corrupted by animalism, commanded by bestiality, expressing itself in lawlessness and various forms of crime, will rise up and engulf the sober, steady, dependable element of society.

One criticism we have always had against the Roman Catholic Church is based upon this observation, that too often it conforms to human nature and adopts those methods which help to quiet rather than to solve the distressing situations that prey upon the human spirit. We have known all along where to find the representatives of this communion. Recently there was given out to the public press a statement from Archbishop John T. McNicholas, of Cincinnati, in which he is quoted as saying: "As long as prohibition remained a political question, or one of industrial efficiency, the church had nothing to say. But now that it is clear that it has given rise to a long train of evils, murder, dishonesty, hypocrisy, every form

of bribery, the corruption of weak officials, the increase of intemperance where it was hitherto unknown, contempt of law, and worst of all, the demoralizing of our youth, the church must in unmistakable terms condemn this moral wrong."

If the American people would follow the lead of this statement, what a condition we would be in morally and otherwise. There is a lack of penetration on the part of the author of these words that makes us question his statesmanship. Absolutely, prohibition is not demoralizing our youth. There are other causes for this. What would happen if we should permit liquor to return without prohibitive restraints? God help us to see that a lack of imagination in visualizing such a catastrophe gives evidence of a control of prejudice and egocentric mental activity that merits exposure. Must Protestantism fight this battle of prohibition? Are not all the different communions receiving the benefits of it? Why, then, should a great ecclesiastic take the position the archbishop has espoused and expressed in a communication to his people? May God help them to see the right way to go. Not all Roman Catholics will follow him.

The American Legion

The question has been raised, "Is the American Legion a menace?" Following the recent national gathering of that body at Louisville, Ky., many serious-minded citizens have been very reticent as to their appreciation of it. One leading religious journal went so far as to quote a daily paper in Chicago, and a letter from a citizen of Louisville, confirmatory of the statement of the secular paper, that liquor was freely dispensed and unwisely used. We have met individuals who were at the convention. They declare they never saw anything like the unmitigated pandemonium released there. It is well to draw the curtain across the scene as quickly as possible. We hold the Legion in high esteem. We will stand for it as one of the greatest bodies in American life. It is our conviction that it will continue to grow in influence, in political as well as in practical life.

As a body it will not likely be a menace. However, something should be done to clean up its national conventions. If the reports are true about liquor, and other violations of law, someone ought to have the power of correction and discipline. The leaders were not to blame for this. They were in the convention. They were laying down the program and determining the destinies of that body. It was the large following of the hangers-on, the indifferent fellows, members of the order, many of whom cared not for council and deliberation, with the great company who came in to attend the convention, to take advantage of it to have a good time and to commercialize it, who were the ones largely to blame for the story of lawlessness, indecency, and pandemonium.

The sporting set, and the maudlin group, and the irresponsible contingent should not be permitted to turn the entertaining city of that body into a Sodom. We learn that it is the opinion of all cities where this convention has been held that it will not be invited back. This should be enough to call the attention of the leaders to those offensive elements which make their presence in the city undesirable. The upright members and the leaders have power to save the name of the Legion from further besmirchment on the part of the irregular and irresponsible group.

The World Indicts the Church

CHRISTIANITY came into the world with an evangel. This was regarded as good news. It attracted attention. It created eagerness on the faces of the people. It produced a hunger in the heart. It strangely convinced the judgment of men that its discovery was to be trusted. They felt that something was wrong with the world. They were perplexed and distressed. There was a disturbance in the mind and spirit of men which caused pain, worry, and mystification.

Christ came sounding forth words: "The world is lost. Humanity has missed its way. Mankind is going toward the wilderness. Heaven and happiness are in the opposite direction. I am come to seek and to save that which is lost." The spirit of that age doubtless answered, "Is that what has happened? Is it that we have lost our way? Is it that we have lost control of the driving forces of life."

Yes, Christ came to a lost world. His disciples, with their message, inspired by the Holy Spirit, proclaimed this interpretation of the world situation. It found response in the human consciousness of that day. The situation they were in was characterized by the word "Lost." How did they interpret it? What did it mean to them?

Jesus Christ was presented to them as one who could find them. He could save them from their "lost condition." He could turn them back in the direction they should go toward happiness and self-realization. What a picture! A lost world! A human world perplexed and bewildered! Human souls lost in a wilderness, surrounded by a jungle, where lurked wild beasts equipped with fang and claw. The fear of it! The dread of it! Lost, with the roar of the lion resounding across the plain! Lost, with the beasts of prey stealthily tracking their quarry! Lost, where the cry of alarm is answered by the low growl of the hunger driven! Lost, with no escape before the devouring passion of the blood lust of creatures who seek but to rend and to devour and to kill! Lost midst the bogs and ferns, languishing, fruitlessly battling, sinking with every struggle! Engulfed at last in despair! No wonder the heart of God was rent! Christ came, announcing the ailment of the world and diagnosing the afflictions of mankind. He proclaimed, "I am the way out. Follow me." The world of that day obeyed. It came to the consciousness that God had found it. The old cry, "Lost! Lost!" disappeared. Another was heard, "Found! Found!" This quickened the souls of men.

Christ the finder, had come to a lost world.

Many generations have passed since that day. Times have changed. The church of Christ has established itself on the claim that it is a "finder of lost souls." Men by the millions, floundering, perplexed, and bewildered, suffering and agonizing, have been overtaken, transformed, and started out of their wilderness into "the path of the just, which shineth brighter and brighter even unto the perfect day." Christ, the light of the world; Christ, the redeemer of mankind, wrote across the sky, "I am the way, the truth, and the life." The church of Christ has underwritten that proclamation with the words, "Saved, saved by the blood of Christ."

A saved world is a rejoicing world. A saved world walks in the light, seeing its path down through the years.

A transformation has taken place. The world has again

lost its way. It has sunken beneath the weight of broken structures which threaten its survival. Its spirit is struggling under a low register of vitality. Through its arteries flows the acrid poison of pessimism. Its depression has reached the depths where blindness and paralysis make it helpless. It is a spectacle to move the heart of God. A lost world, which has had on its brow the light of the most exalted civilization the world has ever known. The spirit of eternal destiny has written across its brow, Lost! Lost! Staggering from vertigo! Blinded by folly! Victimized by a blundering leadership! Is there no help in God?

Men of the world look to the church.

It has gone down in the debacle, they claim. They bitterly indict it. "Lost, far astray, who will find it? Who will save it? The church, like the rest of the world, needs a Saviour." These same accusers are insistent, clamoring, and unreconcilable.

They denounce the church with a bill of indictment containing at least three items.

First, *the church has lost its spirit of radiance.* The light it once carried has been dimmed, and almost, if not, extinguished. The life it once lived and produced among its followers has lost its virility and become dulled by the loss of its original and virginal glow. As a result, the world to-day sits in grief that cannot be assuaged because the church has lost its old-time spirit, which creates and releases in abundance the beauty and warmth and illumination of radiance.

Second, *the church has lost the spirit of adventure.* Seeking strayed souls of men is always an adventure. Finding the lost soul requires effort, and comes as a challenge which calls for the highest endeavor. The work of getting men back to God after they have spent their strength and years serving the devil and living in the desert places of the spiritual life cannot be done without high resolution made in the name of faith. The church has lost its conception of humanity as being in a lost state. Men have simply strayed, but at the last in the evening time, they will find their way back to the Father's house.

If the world is lost, so is the church, for its gospel of good news has spent itself, while its ministers stand inarticulate in the midst of an unprecedented crisis.

Third, *the church has lost its spirit of mysticism.* It has permitted its scholars to strip the life of the soul until it has had no garments in which to appear. It has permitted its scientists to dissolve its life until that mysterious thing called the spirit of man has vanished into vain clamorings of nothingness.

The church has held the keys to the domain of mystery. These have been lost, and the responsibility has been betrayed. With a lost world the liberal and the cynic claim the church has gone down to mediocrity and languishes as a human institution.

We rise to protest. We have not a *lost church in a lost world.* The church has gone down into the depths into which the world has sunken. We have gone on a mission. We could not remain in the sunlight when the world had been engulfed in the darkness of night.

We appear as a rescue party. We are coming back with a burden. The interests of this world are upon our shoulders. A revived world will mean a revival for the church.

The Contributing Editor's Page

Why Good Literature Day?

SURELY not for the sole purpose of giving the pastors the opportunity of speaking a good word for the church papers and receiving subscriptions for them. If this is all there is to it, a justifying purpose would seem lacking. The incidental would crowd out the essential.

The reason lies much deeper.

Every one knows there is good literature, and literature of another type. We will not bother to attach an adjective.

Good literature is not pessimistic in outlook, cynical in tone and sneering in its estimate of human worth and dignity. It does not blaspheme God, despise man and curse the world.

Good literature, whether it is found in books, in church papers or anywhere else, is the kind that adds something worthwhile to human experience and makes the whole adventure of living a nobler enterprise.

Good literature seeks truth and fearlessly sets it forth in sincerity and with courage.

Good literature exalts ideals that make for beauty and strength of individual character and justice and goodwill among mankind.

Good literature helps men and women to have more self-respect, more friendliness for their neighbors near and far, more faith in God and in the deep meaning and purpose of man's struggle against sin, ignorance and all the ills that afflict human life.

THE fact that the critics would speedily demolish such standards as these as formal criteria of good literature need not disturb us too greatly.

For much writing that wins high praise from the critics is anything but good literature if literature is for life and the highest interests of human beings living in ethical and spiritual relationships.

There are books and other publications that give their readers a view of life which, while it does not blink the hard facts of existence, sees into them and through and beyond them to the better that is to be.

The fact that such writings try to be just as true to the ideal side of human experience as to its coarse and seamy aspects does not disqualify them as good literature, much learned opinion seemingly to the contrary notwithstanding.

IT is a significant sign of the times that large numbers of readers, especially younger persons, are changing their taste for books. This statement rests upon the authority of the librarians in some of our largest cities. We are told that individual preferences are much more in evidence with consequent decrease in "mass-demand for the much heralded best seller."

There is a growing interest in books that discuss important questions of the day. These are winning out against the "flaming type of novel." According to the same authorities "it is the person beyond forty, the middle-aged person with an inactive mind, who usually asks for the least worthwhile books."

Good Literature Day brings up this whole question of

reading and asks thoughtful men and women of all ages to consider it in the light of their own best interests.

For every one is reading. Never before in human history were so many persons devouring so much. The automobile, the radio, the movies, baseball, amusements, have not taken the place of books, magazines and other periodicals in human interest.

But in this last year what has your reading done to you, what has it done for you?

How many books have you recently read which have given you a broader outlook upon life, higher and more practicable ideals, a loftier and more rational faith in God and destiny?

What is the net result of your reading in your own inner life? How is it influencing your relations with other persons? What is its effect upon your way of living?

THE right kind of reading will go a long way toward making a better church and a more Christian order of society. The wrong kind of reading will make all these results far more difficult and uncertain of accomplishment. Such reading, if continued, will kill all interest in helping any good enterprise forward toward its goal.

It is not too much to say that if Christian people would read the kind of literature that exalts moral values and sets forth the splendor of spiritual conquests to the exclusion of the defeatist type of literature, a silent revolution would take place in thought and action and a new society would spring up in place of the ruthless competitive system we know today. To some this may be a sound reason for neglecting and stamping out the sort of literature which would accomplish such a result.

IF it is desirable, more than that, essential that we should have books, periodicals and other publications that set forth the Christian way of life, and help men to find it in this complex age, there is a reason for a religious press, a reason for Good Literature Day.

If something of intrinsic importance would drop out of life if we did not have organs through which prophetic voices could send out their message far into the world, even though for the most part it fall on unheeding ears—there is a reason.

There are lesser and more superficial considerations that might be advanced. But they are not very forceful, and their influence is growing less with the passing of each year.

It cannot be insisted too strongly that we must see just what the essential purpose of Good Literature Day, the church press, and an uninterrupted flow of religious publications into the life of the world is. It lies in the fact that many of our highest interests as individuals and as a society are bound up with the widest circulation of books and periodicals true to life, true to the highest interests of mankind, true to Jesus Christ and his ever-increasing Kingdom.

If this reason appeals to you, if it awakens some answering response in your mind, you will need no argument and little persuasion to do all that lies in your power to use with loyalty the opportunity of Good Literature Day.

D. D.

Bishop Wallace E. Brown in Texas

FOR the past twenty-five years no man's presidency of our colored Conferences in the Southland has been more noteworthy for the high character of his administration and for its gracious reception at the hands of the men involved so vitally as has been the visit of Bishop Wallace E. Brown, of Helena Area, to the Texas and West Texas Conferences, October 15-27, inclusive. Special mention is here made of this fact because of its outstanding character and its significance for a healthy morale in this Southern field of our beloved Methodism.

General widespread comment was made among the men on the absence of the spirit of officialdom in the bishop's approach to his work in hand. The men simply knew that he was the church's official representative, not being constantly reminded of it by his assertions or bored with it by his gestures. He was not interested in establishing his official claims to authority as he was in establishing the kingdom of God among us down here. It was interesting to observe with what ease and naturalness he detached himself from officialdom and from the mechanical contacts with the work and the people in this territory.

Nor were the Conferences drawn out to undue lengths through much unnecessary arguing and debating; not dragging in of irrelevant interests, but giving due and ample consideration to every legitimate cause of the church general and to the requirements of the local Conference. Every detail of Conference business was comprehended, every aspect and enterprise of the general church economy was looked after with sympathetic and judicial insight. This was done so adeptly that leaders of the Conferences were heard to remark that "there have been handled here more of funds with less of furore than in any previous session of our Conference." Such facility and despatch in handling the affairs of the Conference made for economy in the matter of entertainment likewise and was a source of gratification to the entertaining congregations and communities.

Two personal traits shown by Bishop Brown, much needed among us these modern days, were, first, the spir-

itual note in his ministry. In this his coming among us was as a refreshing shower of rain in deep, stifling dust. Less was heard of money and more was heard of the Master. His keynote address to the Conference was from Moffatt's Translation of Paul's admonition to Timothy, "Never forget Jesus." And anybody who heard the bishop's subsequent morning addresses to the Conference was constrained by the conviction that he lived continuously in the presence and fellowship of Jesus. Such spiritual fervency as he evinced in his addresses and bearing was not of the perfunctory ecclesiastical type such as modern folk regard as cant or stage-playing. It was spontaneous and welled up out of his life like the clear, sparkling, refreshing waters from a living spring. "We need more of that type of bishops," said the folks on every hand. He reminds us of the pioneer bishops of the church through whose lives beamed the light of the Divine countenance, benignantly.

It was but natural that the other trait should be in evidence—his spirit of Christian fraternity among the brethren. In Conference sessions and on the highways he radiated toward everybody the spirit of good will and affection, all too rarely shown among men, even among church officials these days. Whether in the secrecy of the cabinet or the publicity of the open sessions, men felt at home with Bishop Brown. At no time in the deliberations was there a ripple of unpleasantness or a burst of impatience in his spirit. His words were always gentle, his judgments not harsh or insinuating, but equitable and sympathetic. He so completely identified himself with the human side of all the people as to convince them that he came with the staff of the shepherd rather than with the rod of iron.

Bishop Brown simply captured all hearts of ministers and laymen alike. He was not compromising or patronizing. He was natural, and could be so, because at heart he is a Christian brother and leader, as well as chief pastor of the church, whom the people instinctively seek to lead them. He will live in the hearts of the people of this section always and be followed by their Christian solicitude.

Philadelphia District Has Historic Conference

By Daniel Lyman Ridout

GREAT preaching and speaking, a high mark of spirituality, evidences of the consecration of each minister and layman to his task. These were the outstanding features of the eighth annual District Conference of the Philadelphia District, Delaware Conference, held at John Wesley Church, Bridgeton, N. J., October 1-3.

Epochal was this Conference in many respects. The entertainment was unique in its excellency. Dr. W. R. A. Palmer, who came to Bridgeton from Buffalo, N. Y., last April, already has won the hearts of the entire citizenry of the New Jersey city. Well known by his scholarly attainments and unusual personality, Dr. Palmer inspired his co-workers by the touch of his genius.

Refreshing at the outset were the addresses of welcome delivered by Mayor Errickson, Postmaster Riggons, representing the Chamber of Commerce, and the Rev. E. H. Kelly, representing the Ministerial Alliance. Here were white men who did not deliver the ordinary, stereotyped address of "welcome" so familiar to all of our Negro gatherings. Rather here were men who spoke out of the fullness of their souls. Churchmen themselves, and incidentally Methodists, they evidenced a deep passion for Kingdom building, and emphasized in no uncertain terms that the Kingdom can only come when there is universal Christian brotherhood. Moreover, they expressed the hope that in their own churches there might come a spiritual awakening such as was demonstrated at

that meeting. They stayed through the program and came back again when they were not scheduled to speak! May their tribe increase!

Each district superintendent of the Conference came with a great message; likewise the fraternal messenger from each district. The districts were represented as follows: Easton District, Superintendent W. J. Helm and the Rev. J. N. C. Davis, of Ridgely, Md.; New York District, Superintendent Moses A. Thompson and the Rev. E. O. Parker, of Jersey City, N. J.; Salisbury District, Superintendent D. W. Henry and the Rev. Marion W. Clark, of Delmar, Md.; Wilmington District, Superintendent D. H. Hargis and the Rev. W. A. T. Miles, of Middletown, Del.

There was a unanimous opinion that such speeches have not been heard at any District Conference. There was oratory without any effort at oratory; there was eloquence without any effort at eloquence. Each man, about his Father's business, came with his heart aglow with a powerful message. Each rose to great heights of elegance. To see them in action was to feel the energetic heart-beat of Negro Methodism; it was to know that the army of 400,000 Negro Methodists would beat no retreat in the Christian quest.

Then there were the preachers. Naming them in the order of their appearance on the program: the Rev. J. W. Jefferson, of Haven Church, Philadelphia; Dr. L. H. King, editor of the Southwestern Christian Advocate; the Rev. R. G. Waters, of Ferry Ave. Church, Camden, N. J.; the Rev. H. R. Coleman, of Mt. Zion, Philadelphia, and the inimitable Dr. C. A. Tindley, of Philadelphia, each of whom gladdened the hearts of his hearers. Dr. Tindley's keynote was a fitting climax to this great series, "It is not enough for a man to have love for God—he must have *the love of God*."

Excellent papers were read by Jolley T. Harris, of Zoar Church, Philadelphia, and by the Rev. Earl H. Crampton, of Lawnside, N. J., on the respective subjects, "Has the Old-Fashioned Class and Prayer Meeting Out-

lived Its Usefulness?" and "Evangelism and Church Membership." None who heard the addresses of the Rev. J. T. Fletcher, of Zoar, Philadelphia, and Mrs. Clarice Walker, of Asbury, Atlantic City, on "Christian Stewardship," can ever forget them. It is safe to say that the cause could not be more ably presented. Mrs. Walker's address was a direct challenge to every Methodist minister to set the example for his members by being himself a tither.

May we give a few striking sentences from her forceful message, wishing humbly that they might be read by every Christian worker in America who has had to resort to the measures indicated to support the Lord's house: "We (the women of the church) are tired of bearing the burden as we have been doing. We are tired of staying up until midnight away from our homes frying fish in church for suppers. We are weary of going out in the country with books, begging for the church, and receiving the insults of men who care nothing about the church and Kingdom interests—when if every minister and layman gave his tenth we could meet every demand and win the world for Christ." To which may we add, SELAH!

Dr. E. H. Bruster, director of religious education of the Philadelphia Conference, brought an inspiring message, and Dr. W. I. Shattuck, of the Bi-Lingual Mission, filled us with pride when he gave us our rating. He assured us that our district superintendent, Dr. W. C. Thompson, is one of the most popular superintendents in Methodism, because he is one of the first superintendents whose district has raised for the second year in succession its full World Service quota for the missionary year ending October 31.

A rare diversion was offered through the courtesy of the Chamber of Commerce, of which Dr. Palmer is a member, when a delightful sight-seeing trip was given the delegates in one of the large public service busses of the city.

District Superintendent Thompson presided over all the business sessions with his customary grace and precision, giving added dignity to this truly notable gathering.

Little Rock in Farewell Reception to Dr. J. C. Brower

Splendid Demonstration of Friends and Church Members

By Dr. G. W. Hayman, Sr.

PERHAPS the most liberal expression of appreciation ever tendered a pastor leaving Little Rock for another field of labor was given to Dr. J. C. Brower and family, beloved and popular pastor of Wesley Chapel, where he has labored for seven years.

Several days ago, when the announcement was made that he had been transferred to the church at Chattanooga, Wesley Chapel and Little Rock were taken with genuine surprise. But such was his own volition, and not the wishes of the church he had so worthily served those past years. Expressions of regret were heard throughout the city from both races with whom he had done business. At once friends of his began to formulate plans for a definite expression of their appreciation to him and family.

The Ministers' Interdenominational Alliance took the

initiative, and met at his church to do him the honor he richly deserved. The Rev. J. N. Campbell presided. The object of the meeting was briefly stated, after which short talks were made by the following ones: Dr. A. T. Clark on behalf of the Interdenominational Alliance; Dr. J. P. Robinson, of the First Baptist Church, on behalf of the general association of ministers; Prof. P. L. Dorman for the citizenship at large; Dr. J. M. Cox and Mr. A. W. Zilton spoke for the church. A large audience greeted the occasion and honored him with a splendid purse.

Wednesday night was the scene of another sincere appreciation by the unit leaders, together with other loyal members of the church. This demonstration was led by Mrs. Julia White, Mrs. Johnnie Johnson, and Mrs. T. E. Birch. They met at the social center. A packed

house evidenced an esteem never to be forgotten. An interesting program was rendered. Mrs. Cleo Prowell acted as mistress of ceremonies. In a very pleasing way she presented the participants. Mr. G. C. Lofton spoke for the men's Bible class, of which Dr. Brower was the founder and teacher. "Our Pastor As a Church Man" was in a complimentary way discussed by Dr. G. W. Hayman. Dr. A. T. Clark emphasized his worth as a minister and asset to the city. Concluding these talks, Mrs. C. E. Stephens, one of the oldest members, in well-selected words presented a genuine silver chest, the gift of the unit leaders. She also presented a beautiful salt

and pepper cellar, the gift of Mrs. Estella Johnson, and a lovely cake by Mrs. Catherine Nichols and daughter. A charming, lovely ivory picnic and club lunch basket was presented by Mrs. R. C. Childress. A splendid lunch was donated by Mrs. Julia A. White, one of Wesley's most loyal workers. These talks were responded to by Mrs. and Dr. J. C. Brower in a most affectionate way. They expressed deep regrets and sorrow in the loss of the faithful membership here. Thus the evening was closed with parting words of sincere appreciation. As we bade each other good-bye, tears could be seen trickling down from the eyes of many.

Personal and General

—At the recent session of the East Tennessee Conference, the Rev. J. A. Pickett was assigned to Morristown, Tenn., Knoxville District; the Rev. W. L. Sanders, Pulaski, Va., Pulaski District.

—Mrs. Alice Beach, secretary of good literature at our St. James Church, Shreveport, La., recently reported twelve subscriptions for the Southwestern. The Rev. H. J. Williams is the aggressive pastor.

—Mrs. Sadie P. James has been appointed secretary of good literature at our St. Mark Church, New York City, and has plans under way for a large subscription list there for the Southwestern Christian Advocate.

—Miss Alpha Morgan, daughter of Dr. D. L. Morgan, district superintendent of the Meridian District, Mississippi Conference, has resigned her position as girl reserve secretary at the Paseo Branch Y. W. C. A., Kansas City, Mo., to accept a similar one in Chicago. Miss Morgan attended the Branch Conference at Institute, W. Va., and began her new duties September 1.

—Misses Lois and Matilda Saxton, daughters of the Rev. and Mrs. G. T. Saxton, have recently returned to Manhattan, Kan., where they have been and are now attending school at the Kansas State Agricultural College. They spent most of the summer in Fort Scott, Kan., with their parents, where they are of great service in the work and life of the church. Miss Matilda was elected one of the twenty-six delegates from the college to the Y. M. and Y. W. C. A. convention at Estes Park, Colo., June 10-17.

—The Centenary Methodist Episcopal Church has completed its \$60,000 building project, save the interior furnishings. The pastor,

Rev. Wm. H. Williams, came to this charge from the Washington Conference about eighteen months ago, and during his administration \$28,000 has been invested in the new project. Of this amount the local church raised \$12,000, in addition to \$5,500 raised for other purposes. An early spring dedication is looked forward to. Columbus, Ohio, is a great business and educational center, and with the acquisition of this beautiful edifice, Methodism will be firmly planted in the gateway to the West.

—Bishop A. W. Leonard, of the Buffalo Area, presided over the sessions of all the Conferences of the Denver Area, beginning with the Utah Mission, August 28, and concluding with the New Mexico Mission, at Albuquerque, N. M., on September 30. After holding these Conferences, Bishop Leonard went to Los Angeles, and on Sunday, October 6, preached in the Jewish Synagogue of Hollywood to the members of the First Methodist Episcopal Church of that city, who are worshipping in the synagogue during the erection of the new cathedral church being built by the Methodist people of Hollywood. Immediately after the Sunday morning service he laid the cornerstone of the new church, which, when completed, will cost between \$800,000 and \$900,000. In the afternoon he delivered the address at the laying of the cornerstone of the new Westwood Church at Beverly Hills. This new church, when completed, will be one of the most beautiful in southern California, and will cost more than a half million dollars. On Sunday morning, October 13, he preached in First Church, Los Angeles, and that evening gave his lecture on "China, the Awakening Giant of the East." He returned East in time to deliver an address on "India" at the anniversary of The Woman's Foreign Missionary Society at Columbus, Ohio.

Little Stories of Achievement

What the Churches Are Doing

Pinesville, Fla.—One of the greatest revivals in the history of the church was conducted by our pastor, the Rev. R. S. Tyler, at Pinesville. Our beloved pastor preached five nights and on Sunday; six persons were converted. The Rev. Tyler knows how to gain souls for Christ. We are proud of him, and are determined to stand loyally by him in putting over the program of the church. The district superintendent was with us on the first Sunday, and we had a glorious time. We are going to ask for the return of our pastor. —H. S. Wilkson, Reporter.

Brownwood, Texas.—Our District Conference was held July 17-22. The Rev. J. E. Brown, pastor; the Rev. S. D. Mosley, superintendent San Angelo District. The Rev. and Mrs. Mosley were introduced, and made some timely remarks. The sessions of the Conference were good. All pastors were present and made good reports. Most of them went over the top. Among the visitors were Prof. T. R. Davis, Prof. L. J. Wheatly, and Prof. T. B. Echols, of Samuel Huston College; the Rev. J. W. Warren, of St. Paul, San Antonio; the Rev. Butler, Mrs. Kirkpatrick and daughter, and Mrs. Davis, who sang to the delight of many. All the Baptist ministers of the city were present. Raised during the year, up to July 22, a total of \$1,177.72. We pray for a greater year, 1929-1930.—I. H. Pierce, Secretary.

Kellyton, Ala.—A new church has been built under the direction of our pastor, the Rev. L. D. Daniels. Our former church was destroyed by fire in January of this year, and on the third Sunday in July we entered the new church. The district superintendent, Rev. J. C. Chuman, held his third Quarterly Conference, and was paid in full. Ten converts were received into the church. The cornerstone was laid at Mount Godfrey on Sunday, October 20. Our pastor bought a lot at Good Water, Ala., a place where a Methodist Episcopal church is badly needed. Dr. W. M. Jones paid a visit to our church recently. We have installed electric lights, costing \$45. We raised \$500 in the rally. Forty-seven members have been added to the church. This has been a great year under the pastorate of Rev. L. D. Daniels. We are proud of him.—G. H. Godfrey, Reporter.

Cedartown, Ga.—Our beloved pastor, the Rev. G. W. Hatcher, has rendered valuable service this year as pastor of Line Branch and Cedartown charges. Our pastor is one of the best prepared men of Methodism in the Conference. World Service and all of the Conference claims were raised in full and reported at the District Conference in August, something that hasn't been done before in Cedartown. The Rev. Hatcher is a fine pastor and a great young man, capable of serving with the best results anywhere the church places him. We as members of the Methodist Episcopal Church should be proud of this strong young minister. The membership

of Line Branch has royally supported the program of the church this year, and stood by their vigilant pastor. The church's program has been launched and put over in a decent and creditable way, and great results have been attained spiritually, morally, and religiously.—Reporter.

LaGrange, Ga.—One of the greatest meetings ever held in the history of LaGrange was held Sunday, September 29, at the First Baptist Church. The meeting was held by the Negro Business League, which was recently organized by the Rev. J. J. Lewis, pastor of Leete Hill Methodist Episcopal Church. The Rev. Lewis was the speaker of the day, and he brought forth a message which stirred up the people. His subject was, "Be Dissatisfied." He encouraged the people to be dissatisfied with Negro business, co-operation, education, property, and Negro history and the like. Sunday night the Rev. Lewis brought to us a soul-stirring message from the subject, "The Greatness of Jesus." This was another masterpiece, and all who heard it were inspired to do more for the Master's cause. The Rev. Lewis, our dearly beloved pastor, is a great help to our city. He has organized the Negro Business League since coming here, paid our church nearly out of debt, and added nineteen members to the church this year. Collection for the day, \$70. Long may his stay be here.—S. M. Smith, Reporter.

Franklin, Tenn.—We were grateful to have with us at Gordan Memorial Methodist Episcopal Church the pastor at Franklin, Tenn., together with his choir and a part of his membership. We are thankful to know that our dear sister, Lula Allen, is improving. She has been ill for quite a little while. We are overjoyed to have Sister Lizzie Smith with us again. She, too, has been a shut-in. The pastor, Rev. H. P. Gordon, thanked the members of the official board for their loyal support and dignified way in which they co-operated with him in holding the election of officers for the ensuing Conference year. During the series of meetings conducted by the Rev. Chas. Carter for the Episcopal Fund, they were blessed with one convert; also raised their portion for the year. It is our sorrow to acknowledge the death of the wife of one of our preachers, the Rev. Cothran, which occurred recently. The funeral was largely attended by members and friends of this district. Several of the pastors spoke words of consolation to the bereaved husband. It is our pleasure to say that the various departments have had their elections, and are eager to start out with a new year's program. We humbly solicit your sincere prayers for the new year's task.—Mrs. Georgia Williams, Reporter.

Jonesboro, Ga.—Jonesboro and Red Oak charge: August 25-30 was the date of our annual revival. We began with the Red Oak church, with the pastor, Rev. P. L. Inman, as the evangelist for the week. We are glad to report that the Spirit visited us in a large measure, and four souls were added to the Kingdom. Ninety-three dollars was raised for the support of the gospel. From this church we crossed to Andrews Chapel, beginning September 1. The pastor preached the opening sermon to a large and appreciative audience. September 2-6, the Rev. I. C. Rucker was in charge of the meeting, and brought to us each night very strong and helpful sermons, which were received by many. We should not forget to make mention of the Rev. Rucker in our prayers, that the Almighty may bless him in all his labors. We are very happy to state that eight precious souls were added to this church, and \$91 was raised to continue the work, and \$17.05 for the sick and needy of our church. Now that the revivals are over, let us look forward to the challenging of the entire program of the church by giving our sacrificial service in the face of difficulties. We are but a short distance to the Annual Conference, December 17. Please help me to fill the blanks in my benevolence report. One dollar per member will do it. May I count on you?—P. L. Inman, Pastor.

Tulsa, Okla.—Sunday, October 6, was a very high day for Wesley. Sunday school was well attended. Manifestations of interest were expressed by children as well as adults. At 10.45 the choir entered the auditorium. They were at their best, and rendered songs of praise to their Maker, after which Dr. L. H. King, D.D., editor of the Southwestern Christian Advocate, delivered an eloquent address from the subject "Christian Love"; text, 1 Cor. 13. 1. His hearers, which were composed of the members and visitors from the different churches in the city and out of the city, sat in silence and tears as he expounded the words of truth and love. A consecrated man, of deep thought and unusual ability, simplified the words of his language so that the most illiterate one could understand. Wesley and the city of Tulsa feel highly honored to have such a one as her

guest, and hope the day is not far distant when he will make his visit again and stay longer with us. At 3 o'clock the Ministerial Alliance was with us. Dr. Skinner made a most wonderful address on "The Measure of Life." At 7.30 P. M. we were blessed with another sermon by Dr. King. On Monday evening the Rev. Ellis, our district superintendent, held his fourth and last quarter for the Conference year. We feel grateful to him for the punctuality and interest he has shown during the year, and long for his return. The rally was a success. Some of the pledges were paid in full; others will pay later. We paid the district superintendent in full; and have above \$600 to be applied on the debt of the church. Visitors are always invited to our services. Come again. We gladly welcome you.—The Rev. D. G. Franklin, Pastor; Mrs. Belle J. Gilliam, Reporter.

Buckeystown, Md.—On Sunday night, October 13, soon after the close of the regular evening service, while the congregation was enjoying a social hour in the basement of the church, a fire of unknown origin broke out in the vestibule leading into the main auditorium of the church, and before help could be summoned from Frederick, just six miles away, our beautiful frame church building was almost completely destroyed. The timely arrival of the Independent Hose Company, of Frederick, Md., saved the side walls and the rear end. The damage is estimated at about \$6,000, with only \$2,000 insurance to take care of the situation. The Rev. Dr. C. W. Burnett, the hustling pastor, with his faithful officers and members, are taking hold of the situation in the most heroic manner, and expects within a short time to be rehoused in a new church building, just as commodious as the one destroyed. Under the leadership of our wide-awake pastor we had on Sunday night, the 13th, just closed one of the greatest and most inspiring programs ever put on in the history of the church. It was the week-end celebration of the twenty-ninth anniversary of the church building. The pastor was most ably assisted by the following ministers: Dotson, Winston, Beam, and the Rev. Dr. and Mrs. M. J. Naylor, of Baltimore, Md. We were greatly inspired by the eloquent messages brought by such noble heralds of the cross. We are in distress at this time, greatly handicapped and much perplexed, but having the leader we have, whose ability as a preacher, pastor, leader, and builder, being so well known, and in whom we have the most profound confidence, we are not uneasy nor the least discouraged, for we well know that under such vigilant leadership we shall soon rise again. We are in need of help, and anyone desiring to help us may send cash or check to the pastor.—John H. Brown, Treasurer; F. D. Bruce, Secretary.

Wheeling, W. Va.—Sunday was "Veterans' Day" at Simpson Methodist Episcopal Church in honor of the older members of the church. Thirty-five of these old people were brought to the morning service by members possessing cars. The Rev. E. A. Love preached to them from the subject, "Reminiscences—Sad and Joyous." Following the sermon holy communion was administered and memorials read for eight old members who had died during the year. General class followed, led by Deaconess Murray and Mrs. Susie C. Love. During the class meeting it was ascertained that of the thirty-five old members present, ranging in age from sixty to one hundred and four years, one had been a Christian for sixty-three years, five had been Christians for sixty years, two for fifty-five years, five for fifty years, one for forty years, three for forty-five years, seven for thirty-five years, nine for thirty years, and two for twenty-five years, making a total of 1,453 years of Christian service, or an average of more than forty-one years each. Three persons united with the church. Dinner was served to the veterans at 2 o'clock. The week day school of religious education opened for the colored children of Wheeling, Wednesday and Thursday of last week. Three teachers are employed—two for the grades and one for the high school. The two grade teachers are paid, while the high-school teacher is a volunteer. Mrs. Icie Settles and Mrs. Lucy Jackson are the grade teachers, and the Rev. E. A. Love the high-school teacher. Three hundred and four pupils enrolled for the several classes. The International Graded Lessons are used. The budget for this school is \$700, which is underwritten by the Interchurch Council of Religious Education, which represents the three churches co-operating. Mrs. Adeline Rainbow is the president of the council, and the Rev. Love the chairman of the executive committee. This is the only school of its kind in the State of West Virginia, or any of the eastern States. The children are dismissed from the public school one period a week to attend this school, and receive scholastic credit for the work done. The teachers in this school are accredited by the International Council of Religious Education.

Reports of District Conferences

GULFSIDE

The Gulfside District Conference convened in Weem's Chapel Methodist Episcopal Church, Picayune, Miss., July 18-21, 1929, with the Rev. A. L. Holland, district superintendent, presiding. The district superintendent led the devotional service. The morning messages each day were delivered by Dr. W. G. Alston.

Holy communion was administered by the district superintendent, assisted by Drs. W. G. Alston, E. M. Jones, J. M. Shumpert, and Deaconess F. E. Gaither. The Rev. J. B. Campbell was elected secretary; J. J. Ford, statistician; G. W. Williams, financial secretary; Conference stewards: Dr. P. H. Rembert, the Revs. A. M. Quinn and A. H. Lathan. The following persons were introduced, and each gave a very interesting address: Mrs. F. E. Gaither, deaconess; Drs. G. W. Smith, pastor at Laurel, Miss.; E. M. Jones, field representative of the Board of Pensions and Relief; W. G. Alston, pastor, New Orleans, La. The Rev. G. A. Britton, of the Gulfside District, who has been sick since last Annual Conference, was with us. An offering of \$8 was collected for him. Dr. P. H. Rembert was elected as ministerial delegate; Mr. Harry Bartee as lay delegate to the Area Council at Waveland, Miss.

On Thursday evening a local program was rendered by the members and friends of Weem's Chapel Methodist Episcopal Church. Welcome addresses on behalf of the Baptist Church by Mr. Artz; solo, Mrs. Rachel Hayes; welcome address on behalf of Weem's Chapel, Mrs. W. E. Thompson; response by the Rev. J. B. Campbell. On Friday evening a local program was rendered by the Baptist Church. On Sunday morning Bishop R. E. Jones preached one of the greatest sermons we ever listened to; subject, "The Goal of Life." Nearly all of the pastors and delegates had splendid reports. The following brethren preached strong spiritual sermons: G. W. Williams, A. M. Quinn, M. P. Johnson, W. G. Alston. Many interesting topics were discussed. We thank the Rev. and Mrs. A. J. Thompson, the members and friends, for the fine way in which they cared for the Conference. After reading and adoption of appropriate resolutions, reporting \$418 total collection, fifty-two subscribers to the Southwestern Christian Advocate, the Conference adjourned, to meet next year at Beaumont, Miss.—The Rev. J. B. Campbell, Reporter.

NEW YORK

The New York District Conference convened at Newman Memorial Methodist Episcopal Church, Brooklyn, N. Y., September 24-26, inclusive, with Dr. M. A. Thompson, district superintendent, presiding. On Tuesday evening the annual sermon was preached by the Rev. A. L. Martin; text, Ezek. 10. 8; subject, "Wing-and-Hand Service." The holy communion was administered by the superintendent, assisted by the brethren. The organization of the Conference was effected, as follows: C. E. Kincade, secretary; C. S. Sprigg, assistant; financial committee: Mrs. Carrie Sprigg, the Rev. A. L. Martin, and the Rev. N. T. Johnson; the Rev. E. O. Parker, chorister; Mrs. M. F. Thompson, pianist. The welcome address on behalf of the church was given by Mrs. E. W. Payne, with a response by Mr. W. H. Foster. The fraternal greetings brought from the other districts were masterfully delivered. The Rev. F. H. Quinn represented the Easton District; the Rev. L. H. McArthur, Salisbury; and the Rev. W. A. Mulley, Wilmington. The Rev. J. W. Jewett, representing the New York District, very fittingly responded.

The following subjects were discussed during the Conference: "The Church and Social Evils," the Rev. C. E. Kincade; symposium, "The Value and Scope of Religious Education"—(a) As It Relates to Youth, the Rev. J. N. Bullen; (b) As It Relates to the Conduct of Worship, Dr. F. J. Handy; "Evangelism—Mass and Personal," by Dr. H. B. Munson, of Brooklyn, N. Y. The address of Mr. Eu Guang Wong, of Foochow, China, was very interesting and impressive. Other addresses given during the Conference were by Drs. S. H. Sweeney, L. H. King, F. H. Butler, and A. J. Mitchell, each representing his particular field of activity. Thursday afternoon was given over to the anniversaries of the Ladies' Aid Society, under the supervision of Mrs. Ida Brown, and The Woman's Home Missionary Society, in charge of Mrs. Bessie Henry. Both programs were received by an appreciative audience. The devotional part of the Conference was led by the Revs. C. S. Sprigg, J. A. T. Foust, M. V. Waters, T. A. Purcell, Mrs. M. F. Thompson, and the Rev. E. O. Parker. The presiding officers at the evening sessions were Drs. M. A. Thompson, J. W. Jewett, and E. O. Parker. The entertainment furnished by Newman Memorial Church,

led by Dr. H. T. Johnson, was superb. The singing of the junior choir of Newman was quite commendable. Quite a number of visitors from the other districts graced the Conference with their presence. Thus ended one of the most interesting Conferences ever held on the district. We will meet next year at Thirkield Methodist Episcopal Church, Jersey City, the Rev. E. O. Parker, pastor.—Reporter.

VICKSBURG

The Vicksburg District Conference convened at Fayette Methodist Episcopal Church, Wednesday, July 24-28, inclusive. The Rev. J. R. Ross, district superintendent, presided. The Conference opened with quite a spiritual awakening, and the spirit of the Lord remained with us throughout the entire session. The Conference was organized with the election of A. S. Stewart as secretary, with Miss Thompson, assistant; A. A. Randolph, statistician; J. W. James, reporter to the Southwestern Christian Advocate. Mr. R. H. McAllister, business manager of the Southwestern, made a strong appeal for the paper. Dr. E. M. Jones, representative of the Board of Pensions and Relief, addressed the Conference on "What the People Expect When the Preacher Comes to Town," and "What the Preacher Expects When He Can No Longer Come to Town." This message was brimful of thought. Deaconess Gaither was at her post with timely advices and inspiring words concerning the Poor Boys' School at Gulfside. Great sermons were delivered by the Revs. J. M. Turner, L. W. Price, C. G. Ford, A. L. McFall, W. E. Rucker, W. L. Marshall, J. W. James, J. C. Hibbler, and A. G. Crump. Topics were discussed each day touching every phase of the church work. These were helpful and inspiring. Each charge reported through its pastor and delegate.

Too much praise cannot be given the district superintendent, Rev. J. R. Ross, the faithful pastors, delegates, and members generally of the Vicksburg District. Every mission was well represented. The Southwestern was well looked after by our business manager, who is always smiling, and knows how to boost the Southwestern. The Rev. J. C. Smoot, his members and friends, know how to entertain a Conference. They spared no pains to make us comfortable. We look forward to the time when we can again assemble at Fayette.—The Rev. J. W. James, Reporter.

BEAUFORT DISTRICT CONVENTION

The Sunday School Institute, Epworth League, Woman's Home and Foreign Missionary Societies of the Beaufort District convened at Buck Head Methodist Episcopal Church, Ruffin, S. C., September 25-29. The Rev. J. J. Mitchell preached a powerful sermon Wednesday evening. It will long be remembered by all who heard him. The convention opened proper Thursday morning at 9.30 o'clock. The district superintendent, Rev. N. T. Bowen, Jr., conducted the devotions, and in addressing the convention congratulated the brethren for being present, and urged them to make full reports, as this was the last major drive for World Service. Most of the pastors responded with exceptional reports from their charges, thus making the Beaufort District one hundred per cent strong. Prof. T. H. Pinckney was elected district president of the convention; the Rev. E. W. McMillan, secretary; Miss Malissa Scriven, assistant secretary; the Revs. C. B. Brown, M. L. Green, and M. T. Martin, treasurers for World Service; the Revs. S. E. Watson and M. O. Stewart, Contingent Fund treasurers.—The Rev. E. W. McMillan, Reporter.

Flesh and Spirit

(Continued from page 1095)

clamorous, confusing noises of the flesh and those who are advocating material values. Nevertheless there still abides the eternal difference between the fleshly values and those which are spiritual, and the consequences of our choice of the one or the other are the same: "He that soweth to the flesh, shall of the flesh reap corruption. He that soweth to the Spirit, shall of the Spirit reap life everlasting."

The National Methodist Press

THE REV. HARRY EARL WOOLEVER, Editor

The Swirl of Events in Washington Leaders in Government, Science, and Industry Meet

WHILE the world-wide circle of public affairs has claimed the attention of the people and has centered especially about great international questions, such as world peace, the currents of national life have been swirling and racing in a fashion suggestive of the whirlpool rapids. History will write on the foremost page of this decade the visit to the United States made in behalf of world understanding by Prime Minister MacDonald of Great Britain. Meanwhile the activities which have been stirring within the halls of Congress will have their effect upon the cost of all such necessities as food and clothing, as well as the pleasures and, indeed, all expenditures of the people of this country, for a generation or more. Added to tariff hearings and legislating, the investigations into the activities of great steel manufacturers and international propagandists who are said to have wrecked the Geneva Naval Limitation Conference, there has been a lively and revealing investigation into the high-pressure lobbyist groups who prey upon Congress. To these activities is added another, the dramatic and far-reaching move by Senator Sheppard in the introduction of an amendment to the prohibition laws which would make the buyer of illegal liquor a criminal as well as the seller.

SENATOR SHEPPARD'S RESOLUTION

Senator Sheppard, of Texas, who is the author of the Eighteenth Amendment, has proposed in the Senate a law to make the purchaser of illegal liquor a criminal. This has stirred up considerable discussion, as well it might, for if the buyer of the bootlegger's goods is made subject to fine and imprisonment, the bootlegging business will be given a hard blow. Certainly the buyer is a party to the crime of selling, for there can be no sale of outlawed liquor without a purchaser.

A national magazine has recently loaned its pages or even paid for articles designed to break down the morale of the public which stands for national prohibition. This paper seems to have no hesitation in publishing articles fabricated upon lies, as well as those built upon the truth. There appear to be no compunctions about misinforming the people. The willingness to deceive the people, if an article has selling punch resulting in financial returns, is astounding.

A NEED OF LEADERSHIP

Some have seen fit in recent days to attack the late Wayne B. Wheeler through the public press in a way that they never ventured when he was alive to face them. Senator Morris Sheppard recently has exposed on the floor of the United States Senate certain lies and misrepresentations made in an effort to discredit the "generalissimo," who was, indeed, the Foch of the successful, united campaign which led to the overthrow of King Alcohol in the United States. While some stoop for rocks and mud, we cannot face this subject without voicing the opinions of numbers of the greatest statesmen and moral reform leaders in the National Capital to the effect that the late Wayne B. Wheeler did more for prohibition than any other man in this generation. This writer would not be true to a conviction founded upon six years' experience in Washington if he did not declare frankly that the great cause of prohibition has suffered many blows and missed great opportunities for major advances because there has appeared on the scene of conflict against the wet forces no leader having the initiative and power of Wayne B. Wheeler. The need of a great, capable, and aggressive leader of the prohibition forces is the greatest need of which we know in the field of moral and social reforms.

To-day the opponents of prohibition are employing the ablest leadership which can be bought with money, and they are purchasing many influential dailies to do their bidding in an effort to misinform the people concerning the success of prohibition, and to break down the morale of the forces of moral reform. Against such interests seeking to block moral advance, there was a Moses, yesterday, to lead the people; but now, against the redoubled attacks of gunmen, lying propagandists, and disloyal residents of this land, where is the Joshua to marshal the loyalists who stand for the Constitution and the cause of prohibition and righteousness? Pray for and hail the day of his appearance!

SPIKING MISREPRESENTATIONS

On the floor of the Upper House of Congress, Senator Sheppard has felt called upon to brand as errors and misrepresentations a number of statements appearing in Collier's Weekly which were evidently intended to discredit the prohibition cause. One listening to Senator Sheppard's recent speech is caused to speculate seriously as to what reliance can be placed upon statements appearing in the weekly named by the Senator.

The Texas Senator, who led in the National Legislature the effort for national prohibition, gives the lie to those who are always try-

ing to make the uninformed believe that the Eighteenth Amendment was rushed through or passed by any tricks or under the guise of a war measure. The Senator said: "There are no evasions, no subtleties, no tricks in the Eighteenth Amendment. It developed into its final form by a process of readjustment and change, reflecting the thought and effort and enthusiasm of forces which came to represent an invincible and militant majority of the American people. . . .

"It took nearly four years and four different measures to get the resolution for the Eighteenth Amendment through the Senate, and a decided majority of the Senators believed it would be ratified. There was no joke about it, no haste, and no confusion. It was the deliberate consummation of an ideal."

STRENGTHENING THE VOLSTEAD ACT

Senator Sheppard, in addressing his colleagues, touched upon another important phase of the prohibition question when he said: "I desire to say here that many prohibitionists are now of the opinion that purchase should be in terms penalized by the Volstead Act. However, the matter is largely covered already. Possession is made a crime by the Volstead Act, with certain exceptions, and possession presumes purchase. Again, a court has held that purchase, coupled with an agreement for transportation, is punishable by the Volstead Law."

This court decision, holding a purchaser punishable, was reversed by a higher court within a few days after Senator Sheppard's address. The Senator, referring to his former statement, said: "Since that time a higher court has reversed this holding. . . . This fact, and the fact of the continued advance of prohibition sentiment and achievement, make it advisable, in my opinion, definitely to prohibit purchase by the terms of the Volstead Law. For these reasons I am introducing in the Senate a bill to that effect."

Mr. Sheppard then introduced a bill (S. 1827) proposing to amend the national prohibition act so as to prohibit the purchase of intoxicating liquors for beverage purposes.

The fight is on for the observance of the will of the great majority of the people as expressed in national prohibition, and it is gaining every day. The right of it is the might of it.

THE PRESIDENT—EDISON—FORD

Among the many interesting experiences and striking events which come to one taking trips over the country with the President, the scene just witnessed in Detroit occupies a prominent place. It was remarkable, not only in the distinguished personnel it included, but also in the fact that it provided a striking example of American democracy and opportunity. The premiers of three great aspects and expressions of civilization were met together. The President, representative of the outstanding achievement in a government of and by the people. Mr. Thomas Edison, wizard and genius in the invention of electric lights and various other blessings to mankind. Mr. Henry Ford, the greatest of automobile manufacturers, representing that other field now so pronounced in prosperous America, the manufacturing industry. Accomplishment unexcelled was personified in these three men, yet each of them started as a poor boy, in a small town, striving in his early days to earn a livelihood. To-day they stand among the greatest benefactors of the race.

As Mr. Hoover moved about amid the surroundings produced by a re-creation of a village of the early days of America and laboratories containing the latest in scientific equipment, there was created an atmosphere freighted with the history of this country's advance. In this atmosphere the youthful President of a later generation paid tribute to the eighty-two-year-old inventor whom he had journeyed to the automobile city to honor. As Mr. Hoover addressed that distinguished gathering of American leaders who had come to congratulate the aged inventor, he said, among other things, these homely but revealing sentences:

"This ceremony is a part of the celebration of Mr. Edison's invention of the electric lamp. It is also the dedication of the Edison Institute of Technology, the gift of Mr. Ford. Both are in fact national tributes to Mr. Edison."

"The multiplication of the amount of light in the world a thousandfold is worthy of celebration, for darkness is a forbidden limitation upon righteous human activities."

"When Mr. Edison invented the electric lamp he may perhaps have thought just to produce plain light and more of it at less cost. But by all its multiple uses it has lengthened the hours of our active days, decreased our fears, replaced the dark with good cheer, and increased our safety."

What Edison has done in the material world, thousands of his fellows in the afternoon of life are doing in the moral world, all working together for the glory of God.



The Home Department

JAMES M. MELEAR, Editor



If I Could Be a Boy Again

BISHOP VINCENT

IF I were a boy?" Ah, if I only were! The very thought sets my imagination afire. That "if" is a key to Dreamland.

"If I were a boy"—well, if I were a boy such as I was, of the same sort, with the same beginnings, the same blood, the same surroundings, the same teachers, the same home (blessed home!), the same classmates, the same accidents, atmospheres, and aspirations, the same interior opinions, passions, and conflicts—should I have come into the same life, by the same path, with the same experience and outcome? Could I have made the product different?

If I were a boy, with my present knowledge of the end, or the state of present progress toward the end, with my memory of the past and my man's view of a boy's life—what would I do?

First, I should have an early conversation with my parents. I should bring my later wisdom to bear on them. I am older now than my father was when I was a boy, and I might give a word of advice even to him.

If I were a boy, I should want a thorough discipline, early begun and never relaxed, on the great doctrine of will-force as the secret of character. Faith in God is, I know, the foundation. But it must be true fear, and not a wretched terror; the fear which is a reverent and holy love for a loving King who is a Father, and who is gentle as a mother, and who loathes selfishness, falsehood, and meanness. If I were a boy, I should want my teacher to put weight of responsibility upon me; to make me know and feel that God furnishes the material and the conditions, but that I must do the work of building my character; to fill me with the thought that I am not a "thing," a stick, a stone, a lump of clay or putty, but a "person," a "power," a "cause," a "creator," and that what I am in the long run, in the final outcome, I am to make myself, and not another.

Father and mother, older brother and sister, pastor and teacher, neighbor and best friend, books and periodicals are good teachers. Classes for letter-picking and word-building, for difficult spelling and reading, are very good. Classes in numbers, for mental problems and drawing geometrical lines, are excellent. But the best class, to be earliest organized and longest sustained, the class in which a two-year-old should be an advanced pupil, the class that never graduates, is the class in which a boy is trained to say, "I ought; I can; I will."

If I were a boy with my man's wisdom, I should eat wholesome food and no other. I should chew it well and never "bolt it down." I should eat at regular hours. I should never touch tobacco, chewing gum, or patent medicines; never once go to bed without cleaning my teeth; never let a year go by without a dentist's inspection and treatment; never sit up late at night, unless a great emergency demanded it; never linger one moment in bed when the time came for getting up; never fail to rub every part of my body every morning with a wet towel, and then with a dry one; and never drink more than three

or four tablespoonfuls of ice water at one time. But all this takes will power. Yes, but that is all it does take.

I should never speak a word to anyone who might be worried about it, and only kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, sights, or stories in my memory and imagination. I should want to be able to say, like Dr. George H. Whitney, "I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world." I should treat little folks kindly, and not tease them; show respect to servants, and be kind to the unfortunate.

I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to do in reason all the manly things that belong to manly sports; love and study nature; travel as widely and observe as wisely as I could; study with a will when the time came for study; read the best books; try to speak accurately and pronounce distinctly; go to college and go through college, even if I expected to be a clerk, a farmer, or a mechanic; try to be a practical, everyday Christian; help every good cause; "use the world, and not abuse it"; treat older men and women as fathers and mothers, the young as brethren and sisters in all purity.

Thus I should try to be a Christian gentleman, wholesome, sensible, cheerful, independent, courteous; a boy with a will; a boy without cant or cowardice; a man's will and wisdom in me, and God's grace, beauty, and blessing abiding with me.

Ah, if I were a boy!—Success.

A Fitting Prayer

O GOD, grant, we beseech Thee, a spirit of prayer that we may not find it so hard and difficult to pray. And when, lost amid the perplexities of life and the rush of many duties, we cannot find our way to Thee, do Thou search us out and lead us into the quiet of Thy presence. Grant that we be not overcome by the weakness of our flesh. May not our vision be dulled, our hopes depressed, and our spiritual interests fade because of physical weariness. Do Thou rather inspire us with that strength which in all circumstances can enable our souls to be masters of our bodies. And give unto us grace that we may persevere; that we leave not our work half done; that we may not give up when the first enthusiasm has faded and other interests rise to attract. And in our relations to others, and especially in our relations of home life, grant us patience and gentleness, that our presence may bring peace and not strife; that our influence may quicken gladness rather than awaken bitterness.—Martyn Trafford.

Sentence Sermons

A godly heart makes a generous hand.

A night of rest usually follows a day of work, and a day of ruin a night of revelry.

Repentance for transgression is good, but law-abiding is better.—J. Herbert Bean.

Women's Activities

Sixtieth Anniversary Celebration

A Woman's Observations

Mrs. J. Ellington McGee

—Marvelous, stupendous, overwhelming! Not excessive adjectives, but totally inadequate to express the power in this assemblage of women from the four corners of the earth gathered in His name.

—Skies were black, and rain had been pouring for four days. What difference did it make? Absolutely none to the women of buoyant faith, members of the General Executive Committee, as they met on Thursday, October 24, in the commodious and beautiful King Avenue Church.

—It's such a lovely birthday celebration! Mother is so proud of her sixty years, and all her children are jubilantly happy. They are here from every State in the Union—and the countries and islands across the seas. The Master Himself is here. The very atmosphere is laden with the prayers, sacrifice, and devotion of sixty years. This is a holy place, a place to worship.

—Five hundred thousand gifts, valued at many thousands of dollars, have been sent from nineteen countries to the mother society in gratitude for the missionaries' messages of light and joy that have streamed into darkened, despairing lives.

—I saw this exhibit of gifts to-day, each booth representing one of the nineteen countries, and in addition, the eleven Branches of the society. Each have a booth showing the progress of the years. It will take many days to examine it, and a volume to describe it. It is dazzling. It is glorious. Why? Each gift represents love for Christ, and love for the missionary, and for The Woman's Foreign Missionary Society that is sponsoring this sisterhood around the world.

—With revolutions, massacres, floods, famine, earthquakes, plague, pestilence, financial crises, changed attitudes, new educational methods, and awakening national consciousness, The Woman's Foreign Missionary Society has never faltered, nor have the native Christians and native leaders. Our God is marching on, and the greatest conquests are before us. The imperial Christ will be victor. This exhibit of living gifts has a clarion voice. Like a carillon it rings out from the Orient, "We love you on your sixtieth birthday. We'll work with you for the salvation of the world." Listen, we answer back, "Hallelujah!" The angels sing.

—The receipts for the year are \$3,000,000. The Cincinnati Branch contributed \$357,226.31 of this amount. The total receipts for sixty years have been \$45,179,533.93. In 1869, two missionaries; in 1929, 723 missionaries. Eight women belonging in 1869; to-day there are 561,165 members.

—Breathlessly I listened to fourteen missionaries—five in the morning and nine in the afternoon. They were from the following countries: two, Burma; three, China; one, Mexico; one, Japan; two, Africa; two, India; one, Netherlands-India; one, Philippine Islands. Their cameo talks abounded in thrills, missionary romance, and adventures, and radiated the power of Christ to save.

—Miss Lela Kinter, from Burma, said: "In all countries of the world there is a blind searching for God. We are educating Burmese, Chinese, English, and Indian girls, who can carry the Good News to their own people more effectively than we."

—Miss Alice Brethorst, five and a half years at the head of the West China University, stopped the applause interrupting her rapid remarks, "I have only twelve minutes. When the way was opened for West China girls to enter the university, there was no building appropriation on which to draw. But you cannot harness the spirit of God, and the building was secured."

—Dr. Lola Huffman, from India: "We hold baby clinics in public parks. We give instruction in midwifery. We pay for the midwives to come. We pay for every lesson they take. At all the Conferences we put in health programs."

—Miss Frances Van Dyne, from Algiers, North Africa, told of one earnest girl in their school who inquired: "What if one does not believe, and thinks that Jesus is a myth? Oh, if I believed in Jesus—but I don't—I'd be a true Christian. I would feel He was the greatest social reformer, and I would adore Him." Later she said: "I can not say I'm a believer, but I'm not an unbeliever."

—Three bishops' wives are officially related to this society. They have been presiding at various sessions. Mrs. Thomas Nicholson, president; Mrs. Francis J. McConnell, vice-president; and Mrs. W. F. McDowell, vice-president at large.

—What about the crowd? It's not a crowd, but a crush. The invitation is extended, "Come if you can get in." In a hotel lobby

you'll hear, "Maybe you will get in to-morrow night." From the first rainy day, King Avenue Church, with large proportions, has been packed. The auditorium, Sunday-school room, and three large galleries are filled, and many turned away. People are always standing. Sunday night, at Memorial Hall, seating four thousand, they were leaving in all directions at 6 o'clock. Met a pastor's wife from Chicago, formerly of Columbus. She was among the number leaving at 6 o'clock. Missionary interest on the wane? Such a thought could not be born in this electric atmosphere.

—Sunday afternoon I arrived at 1 o'clock for the service of communion at 3 o'clock. Every seat was taken, and I made a dash for the floor, where I have been sitting on a low step, with my head and feet almost meeting as I took notes, and less comfortable, I know, than an ox cart in India. It was gone! But I found another floor space. "How did you get here?" I gasped. "Just stayed. Came at 9 o'clock. Church was filled at 12.30." These people had had no dinner. Mr. Baldwin, a Foreign Board missionary from Burma, began distributing sandwiches to everybody, and they quickly vanished. Evidently he is accustomed, like all missionaries, to give first aid in emergencies. His wife, a delegate, gave me her seat when she took her place among the missionaries. I shall never forget her. Seriously, these two missionaries had illumined faces. There are some things that money cannot buy.

—No service has more of the divine passion of the Master, who gave His life on the cross, than the service of communion for newly appointed missionaries who bring their young, ardent lives to do and dare where He calls. In opening at 8 o'clock, after hours of waiting, Mrs. Nicholson said: "I wish we could knock out one of these walls and admit the people who have been waiting outside." An overflow meeting was held, at which Bishops Shepard and Oldham spoke.

—Emotions at such a time as this cannot be registered except in heaven, but my soul felt like "splitting the sky" during this entire service of communion. Will you share these thrilling moments with me? Thrill number one: A procession of Nationals filling the choir loft, products of the missionary schools. Thrill number two: The singing of "I Love to Tell the Story," with every National singing it in her own language, while the audience sings it in English. Thrill number three: Scores of young people filing in. Many of them will have a new vision. Thrill number four: Forty Ohio Wesleyan girls fill the reservation made for them. Some of them will carry on for The Woman's Foreign Missionary Society. Thrill number five: Bow the head for a moment in praise. They are coming—thirty-four girls—in white dresses; each carries a pink rose. They are the new missionaries, bringing their lives, their all, at the call of the eternal Christ.

—There was a holy hush throughout this entire service of high consecration, with the welcome in behalf of the society given by Mrs. O. N. Townsend; the welcome from the field extended by Carol Chen, China, who is the first National to assume this pleasant task. The impressive charge was given by Bishop Welch.

—Will you share the last thrill with me at the service of communion? It is as the new missionaries file out, a missionary from the field beside her, clasping her arm.

"O loving Lord! With courage bless
This loyal company.
They go to seek the comfortless,
To find the lost for Thee.
Be ever near them, Jesus, Lord,
Be with them all the days."

—Frank Mason North.

—How do the women conduct their meetings? Their dignity is always gracious, and their decorum on the platform flawless. They are charmingly attired in quiet, good taste. The different periods of the program have been on time. They preside with perfect poise and composure. The business is dispatched expeditiously. No legislative body surpasses them. Their problems for appropriations are across the seas, but they use good judgment. Their real estate amounts to over eight million dollars. The program is splendidly built. Every topic is essential, vital. There are no show speeches, no rhetorical fireworks, but burning soul utterances that deal with great realities and issues. This is all absolutely true.

—What is the next step? The post-anniversary slogan is, "Forward together to the unfinished task." Hear them saying, "We'll never give up until we find something too hard for God." They will continue to pray, "Lord, rend the veils and creed and race." Christ, our King, will triumph. Hallelujah!



Men's Activities



—Among the activities for men in the local church, why not place and encourage the circulation of the Advocate? Encourage this, brother pastor!

—The Inter-Methodist Men's Council to be held in Louisville, Ky., December 5 and 6, is attracting wide attention. The leaders of the Methodist Episcopal Church, South, are laying great stress upon the importance of the gathering. They are expecting to have their quota more than filled. Also, they are planning to make out of it a large bulk of results. The objectives of the council are not many, but valuable. The meeting was not set for a good time. Something worth while must come out of it. What is our church doing to make the convention a success? Pastors and district superintendents should mass their men for that gathering. Automobile caravans should be organized in every district within three hundred miles of Louisville. Their highway should be marked and local publicity given at every county seat town through which the caravan passes. Why not plan in a big way? That is the only way to appeal to men. Small matters are inconsequential and fall flat. Appeal to the imagination of men in a big way, and they will come trooping to your standards.

Think Well of Your Church

"WHERE have you been?" we inquired of a friend whom we were passing on the street Sunday morning.

"I have been down to my Sunday airport," was his laconic reply.

"Well, we do not understand," we further queried.

"Well, I have been to church, if you do not understand my figurative language," he answered.

After the usual desultory conversation we passed on, but our friend's answer remained in our mind. Why did he think of the pulpit of his church as "an airport"? Did it appear that morning to him as a landing place for some "high flyer"? Did he think of it as a place of much "air release," even a place where a superheated atmosphere was in evidence?

Well, we did not succeed in answering these questions. Nevertheless they continued with us until we discovered that our trouble did not arise so much from thinking about his words as the spirit in which he uttered them. There was in his tone a sound of contempt. He appeared to be disconcerted. He was not altogether satisfied. Indeed, he displayed some resentfulness, perhaps arising from the fact that he had not obtained what he expected at the morning service. We wonder why that was true. We also felt in our hearts that something had gone wrong inside the man, and that he was in a worse state of mind by having attended church. Do you wonder why?

Men frequently go to church and get nothing. Whose fault is it? Some would say at once, the minister's. He does not plan his service to help the spirit of worship. He draws in too many extraneous matters. He does not help to concentrate the mind of his people on God and their own souls. Perhaps he has not prepared a sermon

in a way to lead them over a spiritual path to the altar of their soul, or to the dwelling place of Christ. Perhaps he talks about the ends of the earth. Perhaps he appeals to emotions and motives that are far distant from the hour of worship.

Then again the minister is not always to blame. Sometimes the man himself comes into the house of God through habit. He is preoccupied before he arrives. He takes his seat in the pew with his wife and family, and does not give himself to worship. He is thinking about that worry, or that dramatic incident that occurred on Saturday. Perhaps he is looking forward to what he is going to do the coming week. He may be occupied in building his program. His mind leads him away into a thousand and one directions. He is unable to concentrate himself in a service where he should be prepared to meet God and think about his own soul. If the minister fails to fascinate him, if there is no magnetism in the pulpit, if there is no stirring of the Holy Spirit in his vicinity, then the man, while physically in the service, is never a part of it. When he arises to go home, there is a feeling of weight about his heart. Then his mind reacts and his spirit begins to give some expression of his feeling toward the situation that has proved to be unpleasant. When he thinks about going to church, he does so with a sense of displeasure. There is no inclination left in his heart to return. The church becomes a dead unit in his life. Then he begins to blame everybody but himself. Especially does the church come in for criticism. The minister also receives his share. "Master of the airport" he is called with a sneer of contempt. Then out of the life of the man goes the church.

It is more important for a man to think well of his church than of his home. This may not appear at first altogether right. The truth of it is hidden deeply in the unfolding years of the man's life. A judgment cannot be pronounced at once. A survey of the years, encompassing his career, will reveal them to contain a truth which no man can afford to ignore. Men begin to go wrong when they neglect their church. Yes, they begin to break when they break with the ministry of their communion.

The appearance of a feeling of contempt for anything sacred announces the beginning of the ruin of a man's life. There is a great advantage in a man making himself hold sacred those things which all men regard as holy. These same sacred things stand as barriers against the spirit of sensuality and temporality, and even the whispers of the temporizing spirit.

Think well of your church. Be patient with your minister. Study the manifestations of change and break in your own spiritual life. Never let the devil deceive you by becoming irritated at anything that happens in the church. It is the dwelling place of God. It is the place where you should repent of your sins, where you should acknowledge your own blunderings, where in humility you should stand in the presence of God, and also your brethren, acknowledging that you are like unto them, subject to all the sins and transgressions and blindnesses that prey upon and betray men.



Open Forum



—“Why do you devote a page to a forum?” writes one of our readers. “Will you get anywhere with it? There may be a necessity for it, but I do not see it. You will have a job editing that page, unless you adhere very closely to the rules you lay down for its operation.”

—*I understand you are preparing to run a Forum Page.* Doubtless you intend to place in this “letters to the editor.” I congratulate you on this line of procedure. The laity, as well as the ministry, ought to have some opportunity for release through the journalism of the church. Mark me as one who is glad to take this opportunity to commend your good sense, and to assure you that upon some occasions at least I will be glad to take advantage of the opportunity you are offering for personal expression through your columns.—A Letter from a Reader.

Our New Forum

WITH this issue of the paper we offer our readers the opportunity of a Forum Page. Doing so, we must lay down certain principles in order to make the space available for as large a number of participants as possible. If you desire to get into this page you must

First, confine your expression to not more than four hundred words.

Second, you must send them typewritten and in good English.

Third, you must give the editor the privilege of accepting and rejecting.

Fourth, you must avoid personalities.

Fifth, controversial matters will be accepted as long as they are within reason, and make a constructive contribution to the subject.

Sixth, no more anonymous letters will be published.

The editor expects to present this page carefully edited. It will always be readable. Indeed, it will be the intention of the editor to make way for those letters that will stir interest and arouse favorable and unfavorable reactions. The current of a Forum Page should not necessarily run smoothly. Indeed, criticisms will be accepted. Liberal statements will not be rejected as long as they conform to good taste. Frankness will always be welcomed. This page is not for the ministers alone; it is for the laymen as well.

Defending the Ministry

IF YOU will permit a word of defense in your Open Forum, I would like to say a few things in behalf of ministers. Perhaps the Western made some comment regarding the article in Scribner's about “The Vanishing Clergy.” If you did, I failed to see it. Personally, I am not in sympathy with such statements, for they are not true. I do not believe the ministry is vanishing. I speak

especially for our Methodist ministers, for I know more about their work than those of other communions. I am sure we have as loyal a group of ministers to-day as could be found at any period since Columbus discovered America or any other period. I am persuaded, however, that many inconsistencies have been shouldered on the ministry that should have been arranged for through some other method.

The Work of the Minister. By the teaching of the Holy Scripture, and the interpretation made in our book of Discipline, the minister, or pastor, is to preach the gospel, visit the sick, instruct the people in the work of the Kingdom, look after the young life of his parish, and when he has done his work faithfully he has all that any man can do, if he is faithful to his task.

Inconsistencies Heaped Upon the Minister. In addition to the work for which he has been set apart, he is in many instances burdened with the work of raising money for outside programs. He is not only asked to raise his benevolences, but building programs of other demands. If there has been any suggestion to “A Vanishing Clergy,” it has been the result of hobbling the spiritual influence of the minister by loading him up with “serving tables” of different sorts. If there is any Scripture for a pastor to do the work of financial agent for every nook and turn, I have failed to see it.

Many a good minister has been handicapped in the spiritual work of his pastorate by continually soliciting money for various enterprises. If he is able to raise his benevolences, and look after the needed repairs on local church property, he has all he can do. The people will not object to this, but when he is expected to raise money for the hospital, the university, church-building program outside his own parish, and many other demands, his work among his own people will not meet with the success he otherwise would accomplish.

Special Men for Extra Work. Our church has thousands of competent laymen who would be willing to serve in this special work. Why not have them instead of the pastor? We have heard it said many times by those who were ready to load up the pastor, “You are the keymen.” Men who are always looking for special keys should not put every demand on the minister. It is so easy for those who are in authority to say, “You are the keymen.” We have competent men who are not in the pastorate who could do the work of raising money for these special demands better than the minister. Why not get them to do this work?

Need for Old-Time Revival Fire. If there was ever a time when revival fires should be burning it is now. The trouble has been in most instances that the minister has been so occupied with other obligations he does not have time for a revival; he is not in a revival mood; he has too many other burdens to bear. It is not the minister's fault. Half of this handicap has come from overloading him with other demands. All these various demands are worthy causes, but get men who are not in the pastorate to do them. The pastor will do his part; he always has, and is ready now.—Wayside Observer.

Sunday School Lesson

INTERNATIONAL SERIES

The Rev. Edward R. Lewis, Ph.D.

OUR SHARE IN PROMOTING INTERNATIONAL UNDERSTANDING

FOURTH QUARTER. LESSON VI. NOVEMBER 10

General Lesson Title—World Peace Through Mutual Understanding.

Lesson Material—Isa. 2: 2-4; 11: 6-10; 19: 23-25; Acts 17: 22-28; Eph. 4: 4-6, 13-19; John 4: 20, 21.

Golden Text—They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. (Isa. 11: 9.)

SOCIAL TEACHINGS OF THE BIBLE

The Eternal Vision. Men have fought through long centuries; they have stained the fair earth with blood. Nations have warred, and they still war. Nevertheless men have dreamed of peace, and they still dream and hope, dreaming more wistfully, hoping more earnestly than ever before. In the cruel century of Isaiah's ministry, men slaughtered; peoples destroyed one another. And yet the statesman prophet thought of "the latter days," and believed that the mountain of Jehovah's house would be established.

Isaiah had the sublime faith to look for the time to come when Jehovah would judge between the nations, deciding concerning many peoples. Few would have had the daring of his splendid vision: "They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

This is the world's greatest prophecy of peace. It has never been fulfilled. It is not fulfilled to-day. There is no immediate or certain prospect of its ever being fulfilled. Nevertheless it is a fine thing that the glorious vision should have been held before humanity through the centuries. Its simple eloquence, simple and yet sublime, must have had incalculable influence in creating a peace sentiment among men. Moreover many believe that the vision is realizable, and will be realized, and that in the not too distant future. Without this faith in humanity, without this bright hope for universal peace, life would be poor indeed.

The Family of the Nations. The contemporaries of Isaiah must have deemed him to be mad to prophesy that Assyria and Egypt would commingle, one worshipping with the other, and that Israel would associate with these empires in friendly co-operation. This never came to pass. And yet the spirit of Isaiah's declaration may be vindicated if the nations of to-day will forget their differences, and will league together for the world's prosperity and happiness.

Durant Drake, in an ethical work, says: "Indirectly, education and association can make war more and more unlikely. We can create a greater knowledge of and sympathy with other nations. We can, to a considerable extent, train out pugnacity, quick temper, resentfulness, and train in sensitiveness to suffering, sympathy, breadth of view. All such moral progress helps in the war against war. We can encourage the interchange of professors and scientists between countries, increase the number of professional and industrial international organizations. . . .

"Politically, we must make our public policies so high and unselfish that other nations cannot justly take offense. Most wars are provoked by national greed or selfishness, lack of manners, or the breaking of treaty obligations. . . .

"The ultimate solution for international difficulties will certainly be some sort of world-organization, with legislative, judicial, and executive functions. It is as yet too early to say with assurance that the present League of Nations is to become such an organization, with actual will and power to enforce justice and peace. If far-sighted states-

manship can be found to guide its destinies, it may become the long-hoped-for 'parliament of nations, the federation of the world.' There is no moral question before the world at this time of more universal importance than this: will the peoples, and their elected rulers, learn to think internationally, rather than in terms of a selfish and greedy nationalism? If not, the future of civilization looks grave."

LESSONS FOR TO-DAY

The One Living God. In our lesson selection taken from Paul's address in Athens, we find indicated the great highway to world peace, the worship of the one true God. Worship of unknown gods, devotion to gods of war and vengeance, lead to bad morality and to hatred. If the peoples of the world could find the true God whom Paul proclaimed, Lord of heaven and earth, dwelling in temples not made with hands, whose altars are in the sincere and loving hearts of men, they would not slaughter one another.

Such a God cannot be served by material or selfish ambitions. He is not pleased by those that put things, possessions, wealth first. For God is not "served by men's hands, as though He needed anything." Our God gives spiritual gifts, "giving to all life and breath and all things." We may serve Him only in spirit and in truth.

"Made of One." If men would cease worshipping false idols, they would be drawn together through love of the good God. Said Paul, "He made of one every nation of men to dwell on the face of the earth." How pitifully slow men learn this lesson! Centuries ago the wise Seneca said, "We punish an individual guilty of assault or murder, but the massacre of a people is considered a glorious deed."

One Body, One Spirit. Was Paul right when he wrote to the Ephesians, "There is one body, and one Spirit"? If so, the world is slow to learn from its masters of living. Long ago Victor Hugo said: "Obllterate boundaries, get rid of horrid and customs officials, send the soldiers home—in other words, he free! Peace will then follow." And Emil Ludwig quotes Lamartine as writing in his manifesto to the Europe of 1848: "The world and ourselves, we would advance toward brotherliness and peace; not the fatherland, but the freeman incurs the greatest danger in war time." Frederick II declared that wars are the fever-fits of mankind.

In 1820 Jefferson wrote a letter proposing that the earth be divided into two halves: one Europe; the land of martial heroes and helching cannon; the other America, home of peace and freedom. Immanuel Kant wrote: "The civil constitution of every state ought to be republican. International law should be based upon a federation of free states."

Every citizen who accepts these declarations may have his share in promoting international understanding.

GROUP COURSES

Primary—God's Gift of Rest and Worship.

Junior—A Preacher Who Brought a Message to His People.

Intermediate—Jeremiah's Stand for the Right.

Senior—Christian Democracy and Education.

Epworth League Topic

NOVEMBER 10

The Rev. A. H. Beardsley

WHAT IS GOING ON IN WORLD AFFAIRS

(Prov. 28: 2-5; 29: 25; 30: 33; 31: 8, 9)

Four hundred and seventy-six years ago the first printing press published as its first work the most eagerly sought news of the day—the "good news," or the Bible. Four and a half centuries of printing have made all kinds of past experience available for present use. By the help of this accumulated experience men have made rapid strides in many lines of endeavor. Our world has become decidedly smaller, or so it seems, through improved means of travel, through acquaintance gained in trade and other contacts, and now through our newest news hearer—the radio. There is little excuse to-day for ignorance of what is going on in the world.

News of the day is valuable if we study it. Just to know a lot of unrelated facts has slight meaning for us. They do become important when we put them over against the trend of the times and take note of other issues which may be affected by their happening. We will doubtless discover that objectives change with the years. We may find that there are conflicting objectives in the world.

The trend of the times is best seen in perspective. Practices out of accord with advancing ideals of nations have one after another gone into the discard. Slavery has almost disappeared from the earth. Intoxicating liquors has received its sentence and is raising a disturbance about it; women have come to recognition as capable of exercising the right of suffrage; democracy has supplanted autocracy nearly the globe over. Now men are experimenting with democracy in industry.

The newest, and at present the most important, phase of world affairs is the active

interest statesmen are taking in proposals for peace. They are really in earnest about it, and it looks now as if the whole course of history has come to a turning point. The names of Stressemann, so recently struck down in the work, and of MacDonald and Hoover may go down in history as the principal figures in the movement which finally put an end to wars forever. At any rate, a large company of men are to-day looking at war as an unnecessary blot on our present civilization. The old idea of nations was to insure safety by preparing for any war emergency that might arise. This almost invariably brought on war. Preparedness has been a breeder of distrust and suspicion through fear. Men have formerly put their trust in steel and in the strength of armies.

But a new kind of history is being written in life, which will eventually be taught in books. The groping for a new and sound basis for lasting peace among the nations will eventually result in a way being found. Wars have grown out of national selfishness. It seems only reasonable to believe, then, that peace that shall last will be founded on national unselfishness, which will express itself in international good will and a desire to understand.

If the mission of Premier MacDonald to America is successful, one great turning point in the march toward universal peace will be passed. Armistice Day may become a great international holiday given to the cultivation of good will and the building of those ties which shall bind the human race into one great family of nations. Only the spirit of love and brotherhood can do it; and "Whoso putteth his trust in Jehovah shall be safe," be it men or nations.

Chiefly About People

—Harold Bagby, the famous author of "Twice Born Men" and other volumes, died in London, October 8, at the age of fifty-eight.

—The Rev. John Timothy Stone, D.D., was inaugurated the new president of the Presbyterian Theological Seminary, Chicago, October 24.

—The Rev. William Kelley, evangelist, of the Kentucky Conference, is now engaged in a meeting at Elkhorn City. His home address is Greenup, Ky.

—The Rev. E. C. Wareing, D.D., was the preacher at the university service held at the Indiana Presbyterian Church, Columbus, last Sunday evening.

—The Rev. John K. Wilker, retired member of the Indiana Conference, recently passed out of this life at the age of eighty-one years at his home in Corbin, Ind.

—The Rev. Mark Guy Pearse, world-wide known Wesleyan minister, author of many books, great saint, mighty soul, lies at death's door in his London home, England.

—The Rev. C. F. Akin, D.D., minister of All Souls Church, Los Angeles, was recently given an honorary dinner in recognition of his forty-third year in the Christian ministry.

—The Rev. Merton S. Rice, pastor of Metropolitan Methodist Episcopal Church, Detroit, was a speaker recently at a monthly dinner of the First Baptist Church, Indianapolis.

—Bishop W. F. Oldham, now living as a retired minister, was one of the conspicuous guests at Columbus during the sixtieth anniversary of The Woman's Foreign Missionary Society.

—The Rev. Edward S. Shumaker, D.D., superintendent of the State Anti-Saloon League of Indiana for over a quarter of a century, recently passed out of this life at his home in Indianapolis.

—The Rev. Harry E. Woolever, our Washington correspondent, was a member of the party when recently President Hoover visited Cincinnati to dedicate the Ohio River Valley monument in Eden Park, Cincinnati.

—The Rev. Henry H. Crane, pastor of Elm Park Methodist Episcopal Church, Scranton, Pa., was a speaker recently at a meeting of the First Northeastern mass meeting for Division B, at Symphony Hall, Boston, Mass.

—The Rev. A. E. Monger, D.D., pastor of First Church, South Bend, Ind., was recently elected a member of the Pi Gamma Mu Fraternity, an organization basing membership upon merit in the field of social sciences.

—Mr. Smith B. Quayle, former head of the International Advertisers' Association, and head of the "Y" work of Hamilton, was recently elected a member of the board of directors of the Lakeside Assembly, Lakeside, Ohio.

—The Rev. Henry H. Meyer, Ph.D., head of the School of Religious Education of Boston University, was recently given a recognition dinner by President Daniel L. Marsh. The company was composed of the deans and one hundred members of the faculty.

—Dr. J. W. Mahood, the evangelist, is engaged in a revival campaign in First Church, Racine, Wis., where Dr. J. W. Perry is pastor. He begins a campaign with Dr. J. W. Potter in Grace Church, Kokomo, Ind., November 10. Mr. and Mrs. George, the gospel singers, are assisting.

—The "Gazette de Lausanne," the leading daily paper of Lausanne, Switzerland, devotes in its issue of September 15 nearly three columns to an appreciative review of Bishop Nuelsen's new book on "Jean Gulllaume de la Flechère, the First Swiss Methodist." Fletcher was born September 12, 1729, at Nyon, near Lausanne.

—"Liberty and Law" will be presented as a radio in the radio church school on November 8, World's Temperance Sunday.

Dr. Edward S. Lewis will teach the International Uniform Lesson on "Making Effective the Will of the Community." This service is broadcast at 9.30 A. M., Eastern Standard time, from Station WLW.

—The Rev. H. L. Overdeer, who was recently appointed to Grace Church, Lincoln, Nebr., after a five-years' outstanding pastorate at First Church, Goshen, Ind., is getting a very fine start in his new field as evidenced by large audiences and the fact that thirty new members were received into the church during the first thirty days on the charge. The church is being organized for a continuous evangelistic program.

—Prof. James Henry Breasted, director of the Oriental Institute of the University of Chicago, was awarded the gold medal of the Geographic Society of Chicago on October 8 "for eminent achievement in recovering the lost civilization of the ancient Near East."

Good Literature Day November 3

The new **ADVOCATE** has made its appearance and from the many reports coming to this office the change has been heartily approved.

GOOD LITERATURE DAY in most churches will be observed on November 3. Let us make 1930 the best year for Christian reading. We believe you will want a share in this program and assist in placing the church paper in every Methodist home.

The Christian **ADVOCATE** desires to give the best in religious journalism.

You help yourself — by helping the cause.

Department of Circulation.

Recent researches by expeditions now in Egypt, Palestine, Assyria, and the Hittite country, and their bearing on the growth of modern civilization, was the theme of Prof. Breasted's address.

—The three Methodist bishops resident in Europe—Bishops Nuelsen, Shepard, and Wade—met for conference on the European work of the Methodist Episcopal Church, August 23-25, in Basel, Switzerland. On Sunday, August 25, the bishops preached in three of the four Methodist Episcopal churches in the morning, and in the afternoon the Methodists of Basel and vicinity packed our largest church to hear the messages of the three leaders of European Methodism.

—The Rev. Clarence True Wilson, secretary of our Board of Temperance, Prohibition, and Public Morals, has written a little brochure on "Mathew Simpson" (pub. The Methodist Book Concern, price, 75 cents). The book is another volume in that series, "The Makers of Methodism." It is small; can be read in a couple of hours. It represents that vigorous personality, that eloquent preacher, that ecclesiastical statesman, who stood as a towering oak among the great men of his period.

—The friends of Dr. James A. Geissinger, formerly a member of the Cincinnati Conference, will be pleased to learn that he has been

appointed to the superintendency of the San Diego District, in the Southern California Conference. This is one of the largest and most important districts on the coast. Since coming to California, Dr. Geissinger has served several of the most important churches in the Conference, and has manifested a most exceptional ability in handling difficult financial church problems.

—Prime Minister J. Ramsay MacDonald was presented with a King James Version of the Bible by President E. Francis Hyde, on behalf of the American Bible Society, in his suite at the Hotel Weylin, New York City, upon his return from the conference with President Hoover. The presentation was "in commemoration of the profound influence of the great versions of the English Bible upon the ideals of peace and freedom held in common by the English-speaking peoples and in testimony to its place in strengthening the bonds of friendship and good will between the nations of the earth."

—On his return from a visit to the East, President Clarence P. McClelland has announced that Mr. Chester D. Pugsley, a prominent banker living in Peekskill, N. Y., has promised to finance an institute on Pan-American affairs, to be held at Illinois Woman's College, Jacksonville, Ill., sometime next spring. It is expected that the institute will last two or three days, and that speakers of national prominence will appear on the program. Mr. Pugsley has also donated to the college two scholarships: one for students from Drew Seminary, Carmel, N. Y., and the other for daughters of American consuls.

—Zane Grey, the famous novelist, is a product of Ohio. His mother's family is famous in a certain section of the State. The name is carved on stone, and a memorial has been erected in recognition of the famous writer and the family which gave him birth. His new book, "Fighting Caravans" (pub. Harper Bros., price, \$2), has recently been issued from the press. It is another Western story incomparable in setting, inimitable in execution. It will hold the imagination and rivet the attention of the reader from start to finish. We consider this one of the best volumes the voluminous writer has produced in the last half-dozen years.

—The Rev. Franklin Pierce Lawyer, for twenty-eight years a missionary in Mexico, died at the home of his son, Dr. Paul Carey Lawyer, Inglewood, Calif., on October 4, according to information received by the Board of Foreign Missions of the Methodist Episcopal Church. Mr. Lawyer, who was born in Industry, Ill., on July 10, 1854, had been retired from active missionary service since October, 1915. He had gone to India in 1887 as a missionary of the Presbyterian Church, and in 1902 he entered the work of the Methodist Episcopal Church in Mexico, becoming a member of the Mexico Annual Conference in 1903. Mr. Lawyer was educated in Cumberland College, Lincoln, Ill.; in Union Theological Seminary, New York City, and in McCormick Seminary. In 1900 he was married to Miss Amelia Van Dorston, who died in 1925. Three children survive.

—Bishop William Fraser McDowell, D.D., LL.D., head of our area at Washington, D. C., is the author of another volume of lectures, "Them He Also Called" (pub. The Abingdon Press, price, \$1). The volume contains the Wilkin lectures, 1928. The lectures were delivered at the Wesley Foundation University of Illinois, and are the first of the series of the Lecture Foundation. They deal with men in the different professions. "The Preaching Man" is the subject of the first lecture. "The International Man" is that of the last. "The Teaching Man," "The Statesman," "The Man of the Market Place," "The Man of Science," "The Writing Man," "The Industrial Man," are the other subjects. The volume is up to the high level of the bishop, who is the author of many books. It is just such a volume as one would like to place in the hands of any man interested in professional life. The author considers the different topics from the point of view of Christ and the church. The style is lucid, the movement rapid, and the discussion always on the high plane of inspiration.

The first installment of a new serial story, by Grace Livingston Hill, the well-known and popular writer, will appear in the issue of December 5.

We raised for the superintendent, \$18.06; paid \$1 on World Service. The Lord's Supper was administered to sixty-four persons. The services of the day were well attended.—The Rev. W. L. Marshall, District Superintendent; Addie B. Welis, Reporter.

GADSDEN, ALA

Sweet Home Methodist Episcopal Church, under the leadership of its successful pastor, the Rev. J. H. Taylor, comes to the fourth Quarterly Conference, October 4-6, in a blaze of glory. The Conference was full of life from beginning to end. The pastor has completed a successful year's work here and will go to the Annual Conference with an over-the-top report for Sweet Home Church, which will surpass the previous year's report. The Quarterly Conference voted solidly for the pastor's return to this charge for another Conference year.—J. H. Redrick, Reporter.

GLASGOW, MO.

Our third Quarterly Conference was held at Lewis Chapel Methodist Episcopal Church, October 5 and 6, with the district superintendent, the Rev. E. W. Hannah, presiding. The officers were present with good reports. Sunday, the 6th, was a great day with us. The new church-school superintendent, Mrs. Hattie Woods, opened the Sunday school. Sister Woods takes the place of Brother P. G. Grant, who has been superintendent for the past eighteen years. Many young people from the charge have gone out into the world to render service for God and humanity who were trained under this veteran leader. He retires because of ill health. The district superintendent delivered a great sermon at 11 o'clock and administered the Lord's Supper. At 8 P. M. the Rev. R. H. Young, of Slater, preached, while the district superintendent held the Quarterly Conference at Glasgow circuit, and the pastor, Rev. H. T. Reeves, held the quarter at Armstrong, Mo. The evening service here was conducted by the superintendent at 8 P. M. The crowning service of the quarter was the love feast held Monday evening. The superintendent stated that this was the largest number he had seen at a love feast since he was a boy.—Lucrétia Jackson, Reporter.

NEW ROADS, LA.

The fourth Quarterly Conference was conducted by the Rev. Charles Anderson, district superintendent, September 29, at St. Paul Methodist Episcopal Church. At 11 A. M. the district superintendent preached a strong sermon and outlined some important points pertaining to the program of the church. The superintendent was paid in full. The church has taken on new life under the leadership of the Rev. J. D. Frazier, who is deeply interested in the work.—Lillie Anderson, Reporter.

ST. MARYS, GA.

St. Marys and Woodbine charge: Our fourth Quarterly Conference was held September 7 and 8, at St. Marys, Ga. The Rev. S. D. Bankston, district superintendent, presided. The devotions were conducted by the superintendent. All reports were good. The Rev. Bankston delivered on Sunday morning a strong sermon. At 8 P. M. he preached at Woodbine Church. We felt that the Lord was in this place. We paid him in full for the year. God bless the Rev. Bankston, and may he live long to carry on the good work. This is the pastor's second term here, having pastored here about sixteen years ago, and on coming here, I found no parsonage. After considering the great task, the trustees were called together and laid plans for building a new parsonage. Miss Lottie O. Harris was the prime mover, and Mrs. Alice V. Bell was treasurer of the funds. We got on the job for a new six-room parsonage, and were able to move in it the last day of April with the outside completed. Our World Service and benevolences are above any of previous years. District superintendent has been

paid in full. Twelve members have been added to the church. The Southwestern is not circulated as we hope to have it, but we trust we can bring it up by Conference. Pray for us.—E. J. Kimball, Pastor.

Marriages

CRAPP—WILLIAMS. Mr. Lewis Crapp and Miss Margaret Williams, both of Glasgow, Mo., were united in holy wedlock at the parsonage of Lewis Chapel Methodist Episcopal Church, September 21, 1929. Both are prominent in church and social circles. The Rev. H. T. Reeves performed the ceremony.—L. Jackson, Reporter.

LAMPKIN—LEWIS. Mr. Dewey Lampkin and Miss Alberta Lewis were happily married September 10, 1929, at the home of the bride's cousin, Mr. and Mrs. Leonard Burton, 521 East 46th Place, Chicago, Ill. The groom is a graduate of Haven College, Meridian, Miss., and also a student of Samuel Huston College, Austin Texas. The bride is a student of Haven College, and is now a student of Wendell Phillips High School, Chicago. The Rev. H. M. Carroll, pastor of South Park Methodist Episcopal Church, Chicago, performed the ceremony. They are at home at 6630 Eberhart Avenue, Chicago, Ill.—Mrs. Hezzie C. Pruitt, Reporter.

PATTERSON—KYLES. On Wednesday evening, September 25, 1929, Mr. James Patterson and Miss Lillian Kyles were married at the home of the groom, Newport, Ark. The bride is the daughter of Rev. C. H. Kyles, one of our retired ministers of the Southwest Conference. We wish for them a happy life as they journey along life's road. They will make their home in Newport, Ark. The Rev. A. T. Stephens officiated.—Reporter.

RENTE—MOSES. Mr. Willie Rente and Miss Celestine Moses were joined in holy wedlock, September 18, 1929, at the home of the bride's brother, Mr. S. Moses. Mr. and Mrs. Rente are both members of Asbury Methodist Episcopal Church, Richland Hill, La. We wish for them a long and happy life. The Rev. C. Jenkins officiated.—Reporter.

THOMAS—BURKS. On September 26, 1929, Mr. Willie Thomas and Miss Virginia Burks were joined in holy wedlock at Moorhead, Miss. After the ceremony delicious refreshments were served to those present. We wish for them success and happiness. The Rev. R. L. Howard, pastor, officiated.—Reporter.

Inquiries

I desire to inquire for my son, Hubert Gray. When last heard from he was living in Cincinnati, Ohio, at 235 George Street. Any information will be gratefully received by his mother, Mary Gray, Mt. Sterling, La.

I wish to inquire for my son, Pearlle Brown Stingily, who left home June, 1924, going to New York from here. His brother, Thomas, died October 6, 1929. Please send any information to his mother, Nancy Stingily, Morton, Miss.

Relatives wanted: Henry Wolf, Bullie Wolf, Serie Wolf, Wallace Wolf. Malden names of the girls: Amy Wolf, Annie Wolf; father's name, Abe Wolf. When last heard of they were living in Lula, Miss. Anyone knowing their whereabouts please notify Sallie Lee, Route 4, Box 7, Crystal Springs, Miss.

I wish to inquire for Mrs. Louisa Farmer Love, who has a daughter named Minor Jones; two brothers, one of whom is named Jarrette McLain. When last heard of she was living on Laroton Avenue, St. Louis, Mo. Any information as to her whereabouts will be greatly appreciated by her daughter-in-law, Mary Wimby Fondal, 564 Charles Street, New Iberia, La.

I wish to inquire for my sister, Mallinda Luckett. When last heard of she was living in New Orleans, La., and was a member of Red Baptist Church. I am a member of the Methodist Episcopal Church of Gary, Ind. We formerly lived at the Scott's plantation in the hills next to Big Black. Please send any information to her sister, Carolina Jackson, 1712 Connecticut Street, Gary, Ind.

THE CHRISTIAN ADVOCATE

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ADVERTISING RATES ON APPLICATION

Special Notices

To the Ministers, Delegates, and Friends of the Greenwood District, Upper Mississippi Conference: The fall District Conference has been changed from Moorhead, Miss., to Itta Bena, Miss., November 5-10, 1929.—The Rev. J. H. Wesley, District Superintendent.

Notice to the Pastors of the Louisiana Conference: Dear Brethren: Kindly send the name and postoffice address of each Conference Claimant in your charge—that is, the name of each widow of a deceased minister—the name, age, and address of each child and of each retired minister. We are making up the payroll; and a complete record must be in the hands of the Conference Board of Stewards and Relief by the next meeting before the Board of Conference Stewards can make the initial payment at the Conference, to be followed thereafter by the subsequent quarterly payments by the Board of Pensions and Relief. It is our purpose to publish the name and address of each Conference Claimant in the Advocate as soon as possible, so that any errors or omissions can be properly adjusted before filing the same with the Board of Pensions and Relief. Brethren, please do this at once. Do not wait. It cannot be done on the floor of the Conference without confusion.—W. M. Caldwell, Secretary Board of Conference Stewards, P. O. Box 292, Washington, La.

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Ohio Conference

Good Literature Day—November 3.

SPECIAL NOTICE

The Minutes of the Ohio Conference are being mailed. Anyone not receiving such will report to the secretary, Asa J. Kestle, 620 Ridgeawn Avenue, Hamilton, Ohio. Charges not having paid full apportionment for Conference entertainment receive but one free copy for pastor. Additional copies for these charges may be secured by ordering at forty-five cents per copy. All others may receive additional copies free so long as they last.

DELAWARE DISTRICT

—The Rev. and Mrs. Joseph Bennett have been kindly received on the East Liberty and Zanesfield charge. A joint reception was tendered them and the outgoing pastor and wife, Rev. and Mrs. Vandegrift, on the evening of September 19. Mrs. Bennett, not having been well all summer, the burden of moving proved to much for her, and she has been confined to her bed with a serious illness since September 28.

ATHENS DISTRICT

—The Plants Church, on the Letart Falls charge, is undergoing extensive repairs. Electric lights have been installed and the auditorium has been repapered and painted. The Rev. Bert O'Connor is the pastor.

—The Athens District has an unusually large number of new men in the district this Conference year. Each has been graciously received by his congregation, and the work is moving off in splendid shape. Five of the fifteen new men have previously served in the old Marietta District.

—Receptions for the pastors have been the order of the day throughout the district. We take it as a matter of course when the new minister arrives, but the receptions with the real thrill are those held when the pastor is returning for the third or fourth or fifth year. They are really significant.

—Miss Mary Heien Smith, the newly assigned pastor of the Shade charge, has been enthusiastically received by her people, and they are optimistic regarding the work of the year. Miss Smith is an effective worker with the youth, and has already gathered about her a large group for study, recreation, and service.

—The first Quarterly Conference of the Middleport charge sprang a real surprise on their popular and beloved pastor, the Rev. Chas. H. Eichinger, when they assured him they were glad for his return as their leader for another year by voluntarily increasing his salary \$200 per year. It is needless to say all is going well at the Heath Methodist Episcopal Church.

—Our district superintendent, Dr. Harry J. Holcombe, is beginning his sixth year on the district with zest, and is confidently expecting this to be the best year of his régime. In this expectation the pastors of the district share, and to this end are pledging their tireless leader their fullest co-operation. The county rallies have been seasons of inspiration and helpfulness. The messages of Prof. Tetreau were especially for the pastors, and we feel there will be a more constructive type of program on all our charges because of his coming.

SPRINGFIELD DISTRICT CONFERENCE

The Springfield District Conference met at West Milton, Ohio, October 8, at 9.30 A. M., with the new superintendent, Rev. E. H. Roberts, D.D., in charge. The morning devotions were led by the Rev. C. E. Cramer, of Gordon. The Rev. W. P. Clark, the new county seat pastor of Darke County, preached a stirring sermon.

A very helpful and inspiring paper on "The Evangelistic Church" was read by Dr. W. H. Wehrly, of Central Church, Springfield. Dr. Wehrly deplored the claptrap method of

evangelism, and urged the teaching of evangelism.

The Rev. Cecil D. Smith, the director of religious education of the Cincinnati Area, was introduced and told of the new curriculum for the church school.

Our mutual ministries were represented by the following: Dr. C. L. Strecker, for Home for Aged at Cincinnati; the Rev. Paul E. Baker, president of District Epworth League, and Mrs. Mills, for Children's Home at Worthington.

John W. McMahan and J. A. Wiant were granted local preachers' licenses.

H. M. Shipps, of Delaware, Ohio, gave an address on "Our Debt to the Christian College," stressing especially the coming Ohio Wesleyan campaign for the Bashford Memorial and Scholarships.

Mrs. J. E. Thomas, wife of pastor of Clifton Avenue Church, Springfield, rendered a very beautiful solo. Mrs. Thomas was accompanied by Mrs. Wones.

The Woman's Missionary Societies of the district have done very commendable work, as was shown in the reports given by the presidents: Mrs. C. A. Rosser, of Arcanum, of the Foreign Society, and Mrs. C. H. Karlen, of the Home Society.

Another interesting talk of the day was given by Dr. T. Wallis Grose, of High Street Church, Springfield, in which he told of his experiences in the mountains of Kentucky, visiting the Henderson Settlement and other Methodist projects in Kentucky.

Both sessions of the Conference were exceptionally well attended, both by pastors and laymen. One of the most impressive moments was when the superintendent called his pastors to the altar with him for a consecration service, bringing the Conference to a fitting close.—W. H. Fields, Secretary.

Indiana Conference

Good Literature Day—November 3.

—We have just closed a two-weeks' revival meeting at Doddridge Chapel, on the Milton charge, in the Indiana Conference. Evangelist E. R. Lewis, of Indianapolis, did the preaching, and his son, John Wesley, directed the music and children's work, and his wife presided at the piano. The wife of the Rev. Lewis was also with us the last week as a personal worker. The party very greatly endeared themselves to the people of the community by their splendid work and the fine spirit manifested. Taking up almost without notice an abandoned date, we had no time to plan for the meeting, but began the first service after Conference, yet we had a gracious meeting and much good was accomplished, much of which cannot be tabulated. Could we have had a few more days, we feel that the whole community would have been shaken. Twenty-four took a stand for Christ, either for the first time or as renewals, and there were added to the church nine new members, and we are expecting others as a result of the meeting. There were nine new subscribers to the Western, and about thirty signed the tithing pledge. Some of these, however, had already been tithing. In addition to the above, there were four fine young people who gave themselves for life service, to answer whenever, wherever, and to whatever the Lord may call them. Should this church have another opportunity to secure the help of the Lewis party, I think there would be no hesitation whatever. To say they gave satisfaction is to express it mildly.

INDIANAPOLIS DISTRICT

—The Area Council meeting will be held December 12 and 13, at Lawrenceville, Ill.

—Dr. O. W. Fifer addressed the Vincennes District Brotherhood at First Church, Vincennes, on October 15.

—Edwin Ray Church, led by its pastor, the Rev. W. T. Jones, had charge of the morning worship services over WKBF for the week of October 21-26.

—An Epworth League Department Rally was held at the Broadway Church. Dr. Oxnam,

president of DePauw University, was the speaker. A great meeting was reported.

—Our churches at Broadway, North, and Irvington are very busily engaged in financial efforts to care for their building enterprises. We hope and pray for the greatest success possible.

—The City Missionary Society of Indianapolis will meet in its annual session at the Fletcher Place Church, November 1. Dr. F. W. Muelier will be the speaker. Every church will send representatives.

—The City Missionary Society voted to send the Rev. A. J. Spaulding, superintendent of the Fletcher Place Community Center to Chicago to study first-hand Community Center work in that city. The Bible classes of some of the larger churches volunteered to pay the expenses. This is very commendable in the interested classes of men.

—The annual reception given by the Indianapolis District to the new pastors and their families was held Monday evening, October 21, at 7.30 o'clock. The Ministers' Wives' Association had charge of the affair and performed in its unusually efficient manner. We are to be congratulated in having such an original and clever leader as Mrs. O. W. Fifer at the head of this organization.

—The fall meeting of the district superintendents of the Indianapolis Area was held October 16, at the Meridian Street Church. An interesting session was reported. Bishop Blake, Dr. Auman, and Dr. Harper were also present at the session. Agreement was reached, based upon the returns of the Rally Day offerings, that it was possible to employ an area religious educational director.

NEW ALBANY DISTRICT

—The Rev. E. L. Bates and family were made happy and much more comfortable due to the fine improvements made to the parsonage at Canton.

—Park Place, Jeffersonville, presented their pastor with a purse containing \$55. The Rev. Elmer McKinney was returned to this charge for the fourth year.

—Receptions seem to be the order of the day throughout the district. Practically every charge has made their pastor and his family to feel very much at home as they have welcomed them.

—John McCullough, veteran local preacher at Paoli, Ind., recently had an experience which rarely, if ever, comes to a Methodist preacher. He married a couple and received as a fee \$100.

—The old Orangeville Church has stood for seventy-seven years, rendering great service to its community. Recently the members decided to make some repairs and improvements. As a result a fine big window is in the front, a nice basement, and other improvements.

—Many of the charges of the district have made extensive improvements. Trinity moved into their new Wesley building, Sunday, October 20. This building is an educational unit recently acquired. Centenary looks fine with her splendid new front and splendid decorations. Orleans opened recently after being closed for a few Sundays for redecoration. Their auditorium is beautiful. Marengo Church has a new roof and has been redecorated inside and out. Scottsburg Church also has been beautifully redecorated. DePauw Memorial now claims to have the finest heating plant in the entire district; they, too, are painting inside and out.

—The Rev. E. Arnold Clegg, of Maple Street, holds the record in the district for length of service, returning to this charge for his ninth year. A. H. Rumbiey, of Utica charge, follows with eight years. A. J. Oster, of Ohio Falls, Jeffersonville, returns for the fifth year. Five pastors were returned for their fourth year, nine for their third year, eight for their second year, and sixteen moved into new charges. Seven new faces appear in the district this year. E. A. Hartsaw, at Campbellsville, Ind.; Theodore Elsert, at Central Baren; A. L. Meredith, French Lick; Robert B. Bairdridge, Henryville; Francis Ham, Mauckport; G. A. Smith, Trinity, New Albany; L. C. Murr, Paoli.

DISTRICT EVANGELISTIC PROGRAM

The superintendent of the New Albany District, Dr. J. Edward Murr, is a great big brother to his men. He ever has their best interests at heart. Never was this more evident than in the recent fall evangelistic meet of the district when he called the pastors together at Orleans, Ind., for a two-day session to consider the evangelistic program of the district. The program reflected his deep spiritual life. Some of the subjects considered were: "The Office Work and Power of the Holy Spirit in Revivals," "Visitation Evangelism," "Mass Evangelism," "Every Convert a Member of the Church, and Every Member of the Church a Convert," "The Creation of Genuine Interest in World Service," "An Awakened Conscientious Regard in the Matter of Time, Prayer, and Money," "Regeneration of the Heart of the Lost, Sanctification of Every Life, and the Baptism of Power in Both Pulpit and Pew," "A Spirit-Filled Church. What Did the 120 in the Upper Room Already Possess in Grace, and What Did They Yet Have Need of, Expect, and Receive?"

Dr. Andrew Johnson, educator, evangelist, author, and preacher, of Wilmore, Ky., was with us and delivered three great addresses which will long be remembered by everyone who heard him. His subjects were: "The Grand Depositum of Methodism," "The Composite Character of the Christian," "The Indefinable Something Extra."

The Holy Spirit was present throughout the two days, and His presence in song, testimony, and message made this occasion a veritable Pentecost. We confidently expect as a result of this conference the revival fires to burn and glow upon the altars of every church throughout the district.

EVANSVILLE DISTRICT

—Mrs. George H. Murphy, who suffered a stroke a week ago, is very ill at the Deaconess Hospital, Evansville.

—Statements of high commendation for their pastor, the Rev. R. E. Badger, is heard among the Fort Branch people.

—Owensville has very heartily welcomed the return of their pastor, the Rev. Oscar Jean, and family for the sixth year.

—The local Y. M. C. A., Evansville, has a splendid gospel team. They can be used with pleasure and profit in our churches.

—Subdistrict Epworth League rallies are to be held next month at Fort Branch, New Harmony, Tell City, and Evansville.

—We have heard some fine things said about the new pastor at First Church, Mt. Vernon. The Rev. Edwin Shake is the pastor.

—Dr. John T. Jones, of the Evansville College campaign, is working in the New Albany District this month in the interests of the college.

—A hearty welcome has been extended to the Rev. W. R. Ashby and family on their return for the second year to Wesley Church, Evansville.

—The Rev. Carl F. Gilck, of New Harmony, has many friends there, if we judge by the many fine things the people there have to say about him.

—The Rev. Omar Fletcher, a student at Evansville College, has been appointed pastor of the Union and Oak Grove circuit, in this district. Welcome among us, Brother Fletcher!

—Increased activity is noted in North Church, Evansville. A bowling team, two basket-ball teams, and a Boy Scout troop have been organized. The Rev. A. L. Boren is the pastor.

—We were at Rivervale recently. We are making progress there every year. Let us hope that friends to our worthy work there may be raised up to make its greatest possibilities a reality.

—From the fine words of commendation of the people for their pastor, one wonders if the Rev. W. A. Skelton, of Hazelton Church, is not settled for life. But no! We are METHODIST preachers.

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—Howell Church, Evansville, was awarded first place in this year's city beautification contest, with Washington Avenue Presbyterian Church, second, and Trinity Methodist Episcopal, Evansville, third.

—We spent the day at New Harmony recently. What an interesting history this town has! It is well worth anyone's time to spend the day there, where the Rappltes and the Owenites tried out their theories.

—Increased interest in the Evansville District Epworth League program for this year is evident. Fourteen chapters have entered the contest in earnest. The Rev. A. L. Boren, of Old North, Evansville, is the president.

—Dr. Frank Lenig, of Rockport, has been invited to deliver the address at the celebration of the one hundredth anniversary of the founding of the city of Lawrence, Kans. Dr. Lenig was once pastor of our church there.

—A very interesting Standard Bearer rally was held at Central Church, Evansville, October 15. Miss Viola Tong and Miss Marie Adams, of China, were the speakers. Miss Adams showed slide pictures of her work there.

—Many of the streets are being renamed, and new house numbers are being sent out to the residents of Evansville. Most of us now have new street numbers. The new addresses of friends there should be secured as soon as possible.

—One of the finest pieces of work being done in the Conference is that of religious education, of which Prof. W. G. Parker is the director. Each week-end he is somewhere in the Conference, carrying on his work. Good reports are being heard of his work.

—The situation, the call, the opportunity, and the need of our World Service work are such

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as to drive us all to prayer and action. By all doing their best victory will be assured. Reports gathered here and there from over the district indicate an increased interest in the Rally Day offerings this year.

—Dr. J. M. Walker, of Bayard Park, Evansville, has been engaged by the Board of Foreign Missions of our church to deliver addresses at five group meetings in southern Ohio the second week in November. Dr. Walker is also the dean of Rivervale Institute this year.

—A "State Religious Work Conference," under the auspices of the Y. M. C. A., and under the leadership of Mr. George Irving, of New York, is to be held at Turkey Run, near Terre Haute, November 6 and 7. A number of ministers and workers from Evansville are planning to attend.

—Central Church, Evansville, Dr. W. W. Bollinger, pastor, is holding a series of rally services on Sundays during the month of October. These meetings are inspiring the people of this great "bee-hive" church to greater things. On Sunday, October 18, there were 951 in Sunday school.

—A number of the pastors of the district are on the program of broadcasting for the morning family altar worship service over WGBF, sponsored by the Deaconess Hospital of Evansville. Each pastor has charge for a week. The program and names of our pastors are as follows: October 14, the Rev. T. E. Adams; October 28, the Rev. C. P. McKinney; November 18, the Rev. Donald Boyd; December 2, the Rev. L. D. Sander, and December 9, the Rev. W. A. Hartsaw.

BANQUET RECEPTION

Thursday night, October 17, in the First Methodist Episcopal Church at Princeton, Ind., took place the banquet reception for the Rev. W. C. Patrick and his family. The Rev. Patrick is the new district superintendent of the Evansville District in the Indiana Conference. This was a very delightful occasion. The affair was attended by all the Methodist preachers and their wives of the county, as well as a large representation of the official members of the Methodist churches of Gibson County. The large crowd assembled taxed the capacity of the dining room at the church.

The Sunday-school quarters of the church were very beautifully transformed into a reception room by the artistic decorations and arrangements produced by Miss Selma Toelle and Miss Bess Shyrock. The dining room was a spectacle of beauty and artistic design, set forth in the October colors of black and gold. This gorgeous sight that struck the eye as the banqueters came to the tables was the creation and production of Mrs. Louis Rothschild, Jr., who had full charge of the dining room. The banquet itself, in three courses, was served under the direction of Mrs. Walter Taylor. The pastor, Russell L. Phillips, presided.

The program began with three numbers by the ladies' trio of the church. This trio is made up of Mrs. T. M. McDonald, Mrs. Sanford Trippet, and Mrs. Louis Rothschild, Jr. They were accompanied by Mrs. Arthur Carithers. All of the new Methodist preachers of the county were introduced, and they gave a brief history of their work. The Rev. Patrick was formally welcomed to the gathering and to the district. He responded in a very pleasing and acceptable manner.

North Indiana

Good Literature Day—November 3.

LOGANSPOUT DISTRICT

—On October 17-19, the Arcadia Church held its first fall festival, under the direction of the pastor, E. E. Lutes. The net proceeds was over \$550, which will go on the debt of the church. The Rev. Lutes says that this is the tenth festival he has organized and held, and at no time has the proceeds fallen below \$500, while the total amount exceeds \$5,500, which has been used for the payment of church and parsonage debts and previous current expenses.

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Calendar of Methodist Events

November 8—Fall meeting of the Board of Bishops, San Francisco, Calif.
November 10-12—International Goodwill Congress, Nashville, Tenn.
November 18—Annual Meeting Board of Foreign Missions, Portland, Ore.
November 21—Annual Meeting Board of Home Missions and Church Extension, Seattle, Wash.
February 11-13—Eighth annual Council of Cities.

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WABASH DISTRICT

—The Markle Methodist Episcopal Church observed Sunday, October 18, as Rally Day. A delightful program was rendered by the church school. We are able to report an attendance of 423 and an offering of \$59. This was also the occasion of the annual homecoming, which program was continued throughout the afternoon and evening. The principal speaker for the afternoon was the Rev. C. H. Smith, D.D., pastor of First Methodist Episcopal Church, Fort Wayne, and former pastor of the Markle Church. All the services of the day were largely attended. Delightful musical selections were rendered, both by the members of the choir and the orchestras. Our church can now boast of having two orchestras. The orchestra composed of the older group played for the morning and evening services, while the young people's orchestra played during the afternoon service. In the afternoon a memorial service was held in honor of deceased members, six having been translated during the past twelve months.

MUNCIE DISTRICT

—Home-comings have been the order of the day throughout the district, with large crowds attending.

—The Woman's Foreign Missionary Society of Gaston almost made a record at the recent district convention by carrying off the awards for the best work in the auxiliary, the Standard Bearers, and the Little Light Bearers.

—Albany, A. W. Pugh, pastor, is just completing the installation of a new heating plant and other needed improvements. The total

cost will be approximately \$1,000, which is being paid in cash. Current bills are paid in full to date.

—The Rev. J. Harvey Brown has recently organized an Epworth League on the Albany circuit, which gives promise of being a live organization. Membership in the League will be open to the young people of all four points on the charge, and meetings will be held each Sunday evening at the place of the evening preaching service.

—A young people's rally was held recently by the Albany group of Epworth Leagues in the high-school gymnasium at Desoto. There were over seventy-five in attendance. Miss Gertrude Crouch, district president, addressed the gathering and afterward declared the rally to have been the best in attendance and enthusiasm of any recently held. Miss Dorothy Jensen, of Desoto, is group chairman.

—The Jolietville charge, the Rev. L. B. Sharp, pastor, is moving along nicely. All the churches on the charge have made needed improvements in their property. Three prayer meetings are held on the charge, in which systematic Bible study is taken up and the children are given a part in testimony and prayer. A gracious revival recently closed at the Eagletown Church, with the Rev. Luther Sharp, of Wilmore, Ky., a brother of the pastor, doing the preaching. Twenty persons professed to find the Lord during the meetings.

—On the Matthew charge, the Rev. Ralph Keesaer, pastor, very successful home-comings have been held; 294 attended the meeting at Matthews, and 260 were served at dinner in the town hall. At the Pleasant Grove Church, on the same charge, a large crowd attended the all-day service. A real revival atmosphere was created by the old-time revival sermon of the Rev. J. A. Ruley, after which the people prayed in earnest for the coming revival, which began October 27. Others who spoke or had part in the services were: Miss Leota Miller, of Taylor University; Mr. Eric Langdon, of Muncie; the Avondale quartet of Muncie, and the Revs. J. P. Chamness, K. E. Maynard, G. W. Martin, A. G. Kiger, and Loren Ross. The Cloverleaf quartet furnished music for the Matthews meeting.

—The fall Epworth League convention of the district was held at Noble Street, Anderson, on October 18, with afternoon and evening sessions and a banquet making up the program of activities. The attendance was large, far in advance of the expectations of the district cabinet. The afternoon program began at 2 o'clock with a devotional service and special musical numbers. A symposium on "Stewardship" followed, with Pastors Pittenger, Fox, and Pugh taking part. Another symposium on the general theme, "Making Christ Real," was presented by Leaguers Marilyn Kemerly, Herbert Hughes, Ruth Clemens, Robert Jacobs, and Betty Keelwetter. A life decision service, conducted by Miss Marie Adams, closed the afternoon session. The evening session was featured by the farewell address of Dr. W. T. Arnold to the convention, as this was his last opportunity to address the Leaguers as district superintendent. His theme was "A Vision and a Volunteer."

WOMEN OF MUNCIE DISTRICT

The fifty-fifth district convention of The Woman's Foreign Missionary Society of the Methodist Episcopal Church, Muncie District, North Indiana Conference, convened at Eaton, Ind., Thursday, October 17.

Dr. W. T. Arnold, district superintendent, assisted by the pastor-host, Rev. G. V. Saunders, and visiting ministers, administered the sacrament of the Lord's Supper to an unusually large number.

Mrs. D. L. Howell, district president, presided throughout the day. Mrs. P. E. Thornburg, Standard Bearer superintendent, presided during the evening session.

A feature of interest at the noon hour was the appearance of ladies from Gaston Auxiliary, who were dressed to represent the organizers of The Woman's Foreign Missionary Society, and were seated around a table upon which was a large birthday cake with

sixty candles, the cake being cut at the Standard Bearer banquet in the evening.

Miss Ellen Studley and Miss Viola Tang brought messages from China.

Mrs. C. M. Fawns, Conference secretary of field support, and Mrs. Colson, Conference superintendent of junior work, were visitors and presented their work. Mrs. W. R. Werling, Conference secretary, gave plans for the new year.

Rigdon, receiving the largest vote, will be hostess to the 1930 convention.

Mrs. D. L. Howell was re-elected to serve as president for the new year.—Mrs. F. A. Hall, Recording Secretary.

Southern Illinois Conference

Good Literature Day—November 3.

EAST ST. LOUIS DISTRICT

—The fourteenth annual convention of The Woman's Foreign Missionary Society of the East St. Louis District met in Brighton, October 10 and 11, with the president, Mrs. Irwin Raut, in the chair. The keynote of the convention was sounded in the very first hymn that was sung, "Holy Spirit, Faithful Guide." The devotional services as a whole were inspirational and greatly enjoyed, as were the musical numbers rendered by the delegates and the Brighton people. The Rev. W. H. Whitlock, the district superintendent, assisted by the pastors present, conducted a very impressive Holy Communion service. This was followed by a very beautiful and touching memorial service, in charge of Mrs. A. Meyer. Our missionary, Miss Pauline Place, Tokyo, Japan, was a most pleasing and interesting speaker. All fell in love with her and her Japanese people. Enthusiasm ran high throughout the convention, and in spite of a constant rain both days, eighteen auxiliaries were represented and the air was filled with inspiration. Reports showed the work of each department in splendid condition. All were inspired to go back to their auxiliary and do more and better service for the Master. Many clever posters made by the women and children of the Conference added a most attractive touch to the convention. Mrs. Raut was re-elected president, and most of the old cabinet will again serve with her. The ladies of the church served lovely luncheons, and handled the crowd in a remarkably fine way in their "New Wesley Social Center." The hospitality of the Brighton people will long be remembered by all. The next convention will be held in Mascoutah.

OLNEY DISTRICT

—Olney District has just held two very successful district meetings. The stewards and pastors went to Olney for their annual meeting. In the absence of the regular secretary, the Rev. L. A. Magill served pro tem. The Rev. T. O. Willson led the devotional service, and outlined his plans as district superintendent. Committees were appointed covering the work of district program, World Service, district superintendent support, Conference claims, etc. Thirty-five of the thirty-eight pastors were present, and more than one hundred officers and pastors were present at each session. Twelve of the pastors are new in the district. An intensive forward movement along all lines is carefully planned for the year. Members of the Area Council were elected as follows: Ministerial, the Rev. C. C. Hall, of Lawrenceville, and the Rev. Robert Morris, of Oblong; lay delegates, George N. Corrie, of St. Francisville; Mrs. D. P. Moore, of Olney, and Henry Smith, of Willow Hill. The other district meeting was The Woman's Foreign Missionary Society convention, which convened in Flora, with Mrs. Cora Taylor, district president, presiding. About 160 out-of-town delegates and friends registered, and the very interesting program was interspersed by special features. The reports were all indicative of progress along all lines. The Flora Standard Bearers presented the entertainment features of the evening program, and Miss Pauline Place, missionary from Japan, gave the evening address. The convention in 1930 will be held in Olney.

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If the job at which you're striving
Is the hardest you have met,
And in spite of all your driving
You have not performed it yet;
Grit your teeth and go right to it,
For you'll manage, by and by,
To succeed with it and do it—
If you try.

If the burden you're sustaining
Seems to load and weigh you down,
Do not spend your time complaining
With a discontented frown;
Simply pull yourself together
As you have your shoulder high,
You will lift it like a feather—
If you try.

Not a power that is vaunted
But will yield to you at length,
If your spirit is undaunted—
For in courage there is strength.
Let your faith be like a fountain
That is never still or dry;
You can even move a mountain—
If you try.

—Franklin Waldheim.

Book Agent to Farmer—"You ought to buy an encyclopedia now that your boy is going to school."

Farmer—"Not on your life. Let him walk, the same as I did."

Teacher—"Johnny, if your father could save one dollar a week for four weeks, what would he have?"

Modern Child (promptly)—"A radio, an electric refrigerator, a new suit, and a lot more furniture."

The small daughter of a motor car salesman was playing on the lawn of the home when her attention was attracted, for the first time, by triplets. She ran into the house, crying excitedly, "Mother, mother, I've just seen twins and a spare."—Tit-Bits (London).

Little Louise was lost on the street and was brought into the police station. The officers tried in every way to learn her name. Finally one of the officers said:

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"Why," said Louise, very innocently, "she don't call him any name; she likes him."

A minister consented to preach during his vacation in the country at an Episcopal Church. When he arrived at the church on Sunday morning the sexton welcomed him and said:

"Do you wish to wear a surplice, sir?"

"Why, man, I'm a Methodist. What do I know about surplices. All I know about is deficits."

"So your name is George Washington," mused the old lady.

"Yassum," replied the small Negro boy.

"I'll bet you try hard to be like him, don't you?"

"Lak who?"

"Why, like George Washington, of course."

"Ah kain't help bein' lak Jawdge Washington, 'cause dat's who Ah is."

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SOUTHWESTERN EDITION



Painting by Richard Holberg

The Dream of the Soul
"If I Prefer Not Jerusalem Above My Chief Joy."—Psalm 137. 6

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The Christian Advocate

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SOUTHWESTERN EDITION

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DORE DIFENDORF, Contributing Editor
H. E. WOOLEVER, Editor The National Methodist Press

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Enshrining Greatness

OCTOBER twenty-seventh was a notable day in this country. It was Navy Day. That was not so significant as was this other fact that Navy Day was so designated because of the late President Theodore Roosevelt, who took so lively an interest in the navy in the militaristic days of the past.

Featuring the day, a group of transatlantic aviators flew in formation over the Roosevelt homestead at Oyster Bay, dropping flowers over the grave of the beloved former President, and saluting Mrs. Roosevelt. Meanwhile President Hoover paid his personal tribute to the memory of the lamented President, and Brigadier-General H. A. Drum placed on his tomb a floral wreath.

Chiefly significant in the observance of this seventy-first anniversary of Mr. Roosevelt was the greatness of the man, measured by whatever standards we have approved by the ethics of our day and time. Truly we are not a nation of hero worshippers in the sense of a cult involving worshipful reverence of our departed dead. We none the less do well to appraise their virtues and excellencies at their full value and to enshrine these in the memory and life of the generation which now is and which will succeed us. Three things render this Roosevelt anniversary day worthwhile for the nation. In the first place, an opportunity is thereby afforded the nation to express its gratitude for the great qualities possessed by the man, and which were consecrated solely to the nation's development. The rich endowments and talents he possessed in excess of most of the men of his time were lavishly lent to the nation that the nation's greatness might be enhanced. In his all too brief span of life, we know of no public man who numbers more deeds of distinguished service for his country than did President Roosevelt. As governor, soldier, political reformer, statesman, President—future generations will always, as the present does, acclaim his greatness.

It is well for the nation to pause at such a time to

emphasize the virtues which adorned his character: intelligence, sincerity, devotion, honesty, simplicity, humaneness, ruggedness, unselfishness, fearlessness—these, and more than any single cataloging could contain, were virtues in Mr. Roosevelt's character which make a nation delight to honor his memory and still give expression to their debt of gratitude to God that he lived

among us. His exploits as huntsman and in command on the battlefield left no doubts as to his ruggedness and bravery. His strenuous life and premature death left no question as to his sincerity and devotion to the public good. His practice and preachment of the simple life (who has not read the "Simple Life" as recommended by him?) left no doubt of the simplicity of his disposition. His fearlessness was noteworthy, whether exhibited in the prosecution of political grafters, or in retaining a colored woman as post-mistress in Mississippi, or in entertaining Booker T. Washington as his guest in the chief mansion of the nation. In all of these qualities of excellence in leadership he proved himself a public servant and a man worthy of emulation.

Roosevelt's birthday thus becomes one of the nation's chief educational days. It is one on which the eyes and mind of the nation's youth may well be focussed on one of the nation's most uniquely great characters. Mr. Roosevelt's character is a challenge to the young manhood of the nation. Vigorous, virile, virtuous, it looks down upon the youth with the insistence of all virtue, saying to them, "Emulate!" What would it mean for youth to-day to rise to the heights of rectitude and virtue exhibited in the great Roosevelt? What would it mean for the nation to rear up a fresh generation of youth of Rooseveltian type? Shall this not be what future observances of this day shall mean to the nation—emphasis and effort in reproducing in the nation's youths such greatness of character as embodied in that great American—the late former President, Theodore Roosevelt?

Our Cover Page

IN THIS issue we present The Universal Dream of the Soul. A prophet is standing on an elevation overlooking the fields where laborers toil. The sun is burning down upon their naked backs. In the distance is the winding river and the rolling hills. In the sky float the clouds bearing aloft for the mind of the prophet, the towers, pinnacles, and domes of the Holy City, even "New Jerusalem which descendeth out of heaven." It is a presentation of a vision in the heart of all believers. "He seeketh for a city which hath foundations whose builder and maker is God." In that day when Jerusalem of good will is builded in all nations, there will be universal peace. Brotherhood will be encouraged among the nations. True patriotism will not be limited by province or dominion, by nation or race. All men will come to love each other as brothers, neighbors, and kinsmen.

This mystical conception of the dream of the soul for the universal emancipation of mankind is produced by the artist, Richard Holberg. (Scripture, Psalm 137).

Our next cover will be "His Benediction."

Editorial Comment

—*American Protestantism* should always be interested in the activities of the Federal Council of the Churches of Christ in America. That body represents at least twenty-eight different denominations which are composed of thirty million people. It is a representative body acting frequently in the name of American Protestantism. The annual meeting of the executive committee is to be held in Chicago, December 4-6, 1929. This decision was made by the administrative committee to the council in response to an invitation extended by the Mid-West Committee.

—*War is, at the last analysis*, a matter of the mind. Think war and a nation will want to fight, or get ready to do so. For some reason France and Italy are militant. They cannot surrender the idea of war as a means of national expansion and defense. The former, we learn, is planning to spend \$100,000,000 during the next few years in defensive fortifications on her post-war frontiers—North, East, and the Alps. Italy, under the leadership of Mussolini, is also building up her defenses. That intrepid leader has a passion for rattling the sword. We are not prophets. Perhaps we are seers. If there is not a conflict in that region in the next twenty-five years, it will be because those two nations change their attitude and regenerate their spirit.

Must Clean House

House-cleaning is a continuous process. Woe unto the home where it is neglected for a week. The same is true of politics, of business, or of any profession where men are active for personal interests. Think of the State never having reason to clean house! Is it possible that its life may flow on without corruption? Can there be a period of years in which nothing has deteriorated, when the "*status quo*" has been maintained to such an extent that there is no disintegration? Verily, the people in a democracy should always keep in mind the necessity for house-cleaning in their political life. It is no reflection on a political party if it becomes corrupt after holding office for a number of years. That is to be expected. The thing that brings condemnation is its unwillingness to clean house. There always comes a time when the windows and doors must be thrown open and the fresh air be permitted to blow through. Foulness in atmosphere, dust on the air, and other forms undesirable come to prevail.

Commend a political party if its leaders willingly submit to house-cleaning and give themselves to the task, no matter what it may cost them in labor, self-denial, or personal loss.

Attorney-General James M. Ogden, of Indiana, at a recent meeting of a Conference called to consider law enforcement and other phases of similar subjects, made an extended speech in which his training in a Christian university, DePauw, was manifest in all the ideals he presented. "There is such a thing," he declares, "as lawless enforcement of law, and a irreverent reverence for law and a general limberlunging about law." Upon these three points he built his ideals which commanded the high respect of those who heard him. Verily, he was right when he declared, "We cannot accomplish anything

without an aroused public sentiment for the things we desire to accomplish."

This situation always prevails in a democracy. The people at the last analysis determine whether laws shall be enforced. *The spirit of law observance is the secret of law enforcement.* The public conscience can make demands that will support any law on our statute books, placed there for the common good. However, when the public becomes indifferent, that law loses its power of operation.

Preachers Out of Politics

It is not popular to raise the political question in the Methodist Episcopal Church to-day. We have had to go into politics. We have helped fight the battle of prohibition. That demanded we should assume positions in the world of politics; that we should dictate policies; that we should recommend the election of men for certain offices; that we should defeat the liquor business at all hazards. This we have done without raising the question, How long should we continue in politics? Yes, and also we have not raised the question, How far we should go into politics, neither when we should come out. The home of the church is not in politics. Now it is the growing feeling found in the hearts of many spiritually-minded leaders that we have gone far enough and have remained long enough in that field. We are beginning to feel the effect of it. For instance, the Methodist Episcopal Church has become largely *nationally-minded*. It is not spiritually-minded as it once was. We as members are thinking too much of our church as an institution working in the form of an instrument to gain moral ends.

We are informed, after inquiring among a number of ministers, that when they preach on spiritual subjects their people sleep. There is limited response to their presentation of Scriptural truth and spiritual living. We do not readily accept this conclusion. However, we are compelled to confess that it is too largely true. Let a man in the pulpit speak on some national topic and his people will come out to hear him. They will listen with riveted attention. They will applaud him and give him opportunity to deliver a great message. The fact is that our people now are giving their best and most positive reactions to national questions, to social subjects, and to political ideals. Now this should not be. What has brought it about? We are giving our attention largely to material matters. We are concerned with financial returns. We make our greatest strain and register our greatest efforts in getting "over the top" with our World Service during the month of August. What would happen if we had as great a board and as efficiently manned as this one to create an evangelistic atmosphere and save the souls of men? Obviously Methodism is now engaged in making her greatest annual effort not in saving souls, but in raising money. These activities and also these emphases have carried into the church an atmosphere of worldly-mindedness which has made secular interests the center of our attention and sympathies rather than the altars of the church.

This may not be apparent to the man who is successfully riding the wave of his ministry or of leading the triumph of moral forces which have registered in the alti-

tudes of staunch convictions. Nevertheless we are of the opinion that something should be done in the form of giving a sedative to our ministry. Many of our lay leaders should be brought to see that while we are making laws to control men in their social relations, they in turn are becoming more and more careless about the laws of God. Many of them will lose their souls if God does not send a baptism of the Holy Spirit upon our ministry.

Belief in Religion

We suppose that Babson, the famous statistician, is right when he declared recently that out of every hundred men who succeeded in business only thirteen of them do so permanently. Eighty-seven men out of every hundred fail in business. He also made this further statement "that those who established a permanent fortune were either men of prayer or sons of fathers and mothers who prayed." This would indicate that religion is closely associated with men in high positions. We were interested recently in learning that Henry Ford, the incomparable automobile manufacturer of Detroit, is a member of the Episcopal Church, and that he reads his Bible every day. Speaking of the Bible, Mr. Ford is represented as saying, "All the sense of integrity, honor, and service I have in my heart I got from hearing the Bible read by a school teacher in the three years that I was privileged to go to a little old-fashioned grammar school."

These words are a confession carrying a point of interest that we should not miss in reading them. "A school teacher" with a Bible in her hand stands in the background of Henry Ford's life. Perhaps that was in the day when public school teachers were permitted to read the Bible to their pupils. We wonder if we are right in stating that perhaps he would not have heard the Bible at all if he had not heard it read in the public school. "Religion is like electricity," replied Mr. Ford when he was asked if he was interested in it. "I do not understand electricity, but I am deeply interested in it. I want to know all I can about it. I see its power and results in the light. I see it turn the wheels of industry. I know that it lights up the dark places of the earth. I know that it warms our hearts. I see and admit its effectiveness even though I do not profess to understand it all."

Religion is spiritual life. It is something which cannot be torn to pieces or dissolved by the analytical processes. It is something which can be lived and enjoyed to the great delight of the soul.

Our Recalcitrant Youth

The youth of our country continues to be the perplexity of their seniors. They live such a liberal life, they occupy so much time in getting started on their life career, they seem so irresponsible, that their fathers and mothers, uncles and aunts cannot understand them. Apparently their religious instinct is dormant. Their interest in things spiritual is apathetic, and their idealism of a very limited kind.

Recently the subject was discussed publicly, and a speaker was reported as saying "that the reason for this disturbed condition of youth, which manifests itself in such a high degree of nervousness, is the result of a lack of training in personal control. They have no intellectual training which enables them to settle their religious prob-

lems adequately. They have no home base any longer where they can go and be quiet, where the noisy, busy world can be shut out. They have no one to help them in their personal control. Once this was the duty of the fathers and mothers. Now they have passed it to the public school teacher and the pastor of their church. If they are not related to a minister in any way, the children go uninstructed, unattended, ultimately running wild."

We wonder if this is true concerning the Catholic and the Jew. The children of the Protestant world are not being instructed by their fathers and mothers to any conscientious extent. The Catholic boy, if examined carefully, will be discovered as one who has been trained to be loyal, to be true, to be circumspect, to be controlled, to lend himself to restraints. In matters of religion he is better trained intellectually than the average Protestant, while the Hebrew boy and girl, whether orthodox or liberal, is bound safely within the confines of the family circle. He is wide-awake in matters of religion, and to a large extent conversant with social thinking. The unchurched contingent of American life is a problem in itself, growing annually into larger proportions. This should not be increased by the failure on the part of Protestant parents, members of churches, through negligence, or otherwise worldly-mindedness.

Atheism a Miserable Bondage

We wonder if there is such a thing as honest atheism. Can a man come to that place in his intellectual progress where his soul no longer yearns for light upon the question of human destiny? Perhaps such a condition may be reached by men who not only deny but forget God.

Recently the great literary artist, Gilbert K. Chesterton, tilted a lance toward the atheist in which he said: "An atheist is much more difficult to emancipate than anyone else because he is, above all people, the narrowest and the most completely captive. He is a cramped human being. It is quite obvious he cannot do or say or feel or think three quarters of what humanity—heathen as well as Christian—as we use to say, do, feel, and think. A man does not come to freedom by entering the field of atheism. It is one of the most restricted, for a man cannot remain quiet long. He is frequently disturbed; as Robert Browning declares, 'He becomes settled in his conviction that there is no God, then suddenly there is a sunrise.'"

This same author, Gilbert K. Chesterton, expressed himself further: "There is a general disposition when the anti-Christian leaders and thinkers of our time dodge the issues of atheism. They do not call themselves atheists; and, what is more, they are far less logical, courageous, and consistent than the out-and-out atheist. They talk about believing in a purpose, in things, and then tell you they do not believe in a Divine Person in whom purpose resides. I cannot imagine anything like a purpose wandering about the world without any person to belong to. That idea is far commoner than that of the old straightforward atheist."

The anti-Christian thinkers are many to-day. They do not go the limit of negation, but their thinking operates on the basis of denial. They assume no supernatural light; they expect no illumination beyond their ability to exhilarate their own faculties. Atheism is, at the last analysis, dispositional rather than rational.

Why Love the Church?

THERE is a great deal of indifference on the part of many Christians to the church. They have heard it spoken of as "organized Christianity." They have listened to attacks made upon it. They have heard concerning the faults, blunders, and irregularities of the church until they have come to make a distinction between Christ and His church. Let those who have thought lightly in this respect be instructed as to their perilous position. The idea of the church is based upon a human necessity and corresponds to something in man so deep that we call it an instinct.

We believe this to be true that the church is the organism in which Christianity operates. To what ends has such a creation come into existence? We reply that Christianity's dominant message means that God has definitely undertaken to do something for the human race. That is what the church is constantly declaring. God is concerned. He is so much so that He has undertaken to accomplish certain ends in the interests of humanity. Yes, it is the contention of Christianity that God has taken man into His hands. This means out of the hands of nature and placed him in the hands of the supernatural. This is a big claim, but we have a right to believe it, for we have every evidence when we come to understand an experienced Christianity, that this is one of the fundamental claims.

Are we not right in asserting that the New Testament warrants the belief that absolutely beyond all doubt Christ intended His believers to live their lives together, not apart from one another, but as a group, a family? Were they not intended to assemble themselves together? Have they not been compelled in the interests of a common cause to act together? Have they not always found it beneficial to refer to one another? Do they not look upon themselves as a body, of which they are members severally with Christ Himself as the head, and the Spirit of God as the life blood? Are we not warranted in claiming that a man's conception of the church has a lot to do with his interpretation of his own life as a Christian?

There are at least three conceptions of the Christian church given in the New Testament:

First, the church is the bride of Christ. This is a very emotional conception. It at once warms the heart and arouses the instincts for romance and adventure. If the church is a bride, then Christ delights in her. She is the object of His love, the recipient of His favor, and the delight of His heart. Who, then, would dare cast aspersions upon the bride of Christ? Her garments of white and immaculate purity must not be dealt with by vicious hands. Only those who know how to appreciate and exalt and beautify have a right to approach her place. *If the church is the bride of Christ, then all who love Him should have affection for her.* Those who have the responsibility of directing her destiny should deal with her as a thing of beauty, whose delicate sensibilities must not be violated by the self-seeking and the dull blundering of mind.

Second, the church is considered the household of God. This means that the church is conceived of as a home, as a household of faith. Men naturally turn toward home when far away. Men naturally think of home when they are fatigued. Men naturally yearn for home when they desire to escape from the bewilderments of

this world. What, then, will result if the church does not prove to be a sanctuary, a home where one may flee and be at rest? Yes, what kind of an appeal will the church make if it cannot be conceived of as a home? This is a hard world to live in. Man is too delicate a thing to travel its paths without feeling its sting. God provides the church as a home. He provides the body of believers as the household. Perhaps one reason why the church is not making its appeal to men and women to-day as it should is because it is no longer a home. It is too much of a market place. Too much thinking is being given to stripping people rather than clothing them, to urging people to give rather than to rest. Perhaps the warmth of the home circle has passed away because of the metallic ring of conversation. Yes, we wonder if it is not true that the church, which God intends to be a home where His children may flee and be at rest has become too largely a counting house, where more thought is given to income and to investment, and to output than to intake, especially when related to the resting and recuperating of the tired and weary children of the heavenly Father.

Why do you love your church?

Third, the church of Christ is considered as a brotherhood of believers. It is a society of men who believe alike and share common responsibilities and are pledged to common loyalties. It is composed of a group who are bound together by an eternal debt to the same person, even Jesus Christ our Lord. Is the church a brotherhood of believers? Then how much do we help each other? Do we bear each other's burdens? Do we lift each other up when we fall? Do we bring consolation when our brother fails? How far will we go to put this conception of the church as a brotherhood into operation? Nominally, we believe in it. Practically, we never apply it. What a world this would be if Christians lived together as brothers. What if every man who believes in Jesus Christ, and has taken the vows of the church at the altars thereof, could feel that every man who has repeated the same vows would stand by him as a brother? Yes, what a difference it would make to him if the spirit of brotherhood would prevail to such an extent as to affect our relations in business so that we would not have a moment to take advantage of our brother to enrich ourselves. How far would we get with our holy Christianity if each one of us would make every other man's failure his opportunity to be a brother to him.

Ah, here is a task which if given close scrutiny will lead any man to say that the church of Jesus Christ as a brotherhood, operating among men, is a flat failure. We do not like this indictment. We may resent it. Christian men fail and die broken-hearted because their own brothers will not stand by them in the time of their difficulties. Many Christian men and women are wounded unto death by the inconsiderate actions of those who should treat them as brothers. Perhaps this indictment falls short because men do not know how to treat each other as brothers. We are basically selfish; we are naturally so involved in our own interests that we cannot forget ourselves in the interests of our brothers. If the church means anything to us, we will not find the reality in the world where we live, but in the eternal society toward which we move. The church is not finished, but it is always becoming.

Helps to the Study of Pentecost and the Holy Spirit

Compiled by

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The pastor anxious to make scholarly preparation for the work of this Pentecost year will find listed below some of the best recent books on related topics. Books in print and easily procurable have the prices given. The best books for the pastor are starred.

The student should consult, besides the books listed, the articles under the various headings, such as Church, Ministry, Pentecost, Holy Spirit, etc., in theological and Bible dictionaries.

The list is published at the request of the Bishops' Committee on Evangelism.

THE GIFT OF THE SPIRIT AT PENTECOST

- Eiselen, Lewis, Downey. *Abingdon Bible Commentary*, \$5.00. (On Acts II.)
- *Bartlett, J. V. *New Century Bible*, \$1.25. "A very scholarly discussion by the leading Church historian in England."
- Hill, W. B. *The Apostolic Age*, \$2.00. "Conservative and reverent."
- *Kent, C. F. *The Work and Teaching of the Apostles*, \$1.50. "Perhaps the best handbook on the period."
- Lumby, J. R. *Acts*, \$2.00. Cambridge Bible for Schools and Colleges.
- McGiffert, A. C. *History of Christianity in the Apostolic Age*, \$3.50.
- *Rackham, R. B. *Acts of the Apostles* (Westminster Commentaries), \$4.50. "An excellent book for the general reader and very helpful for the preacher and teacher."
- Ropes, J. H. *The Apostolic Age*, \$1.75.
- Scott, E. F. *The Beginnings of the Church*, \$2.00. (Chap. III.)

SPEAKING WITH TONGUES

- Cutten, G. B. *Psychological Phenomena of Christianity*, \$3.00. Pp. 37-59.
- Cutten, G. B. *Speaking with Tongues*, \$2.50. Historically and Psychologically considered.
- *Hayes, D. A. *The Gift of Tongues*, \$0.75. "The best book on the gift of tongues."
- Lake, K. *The Earlier Epistles of St. Paul*, \$5.00. Pp. 241-252.
- Scott, E. F. *The Beginnings of the Church*, \$2.00. Pp. 57-83.

THE CHURCH OF THE NEW TESTAMENT

- *Allen, A. V. G. *Christian Institutions*, \$3.50. "A very good book, scholarly, and for the advanced students."
- *Foakes-Jackson, F. J. *Studies in the Life of the Early Church*, \$2.50. Chaps. I-V, inclusive, and Chap. XVII.
- Hatch, Edwin. *Organization of the Early Christian Churches*, \$3.00. "An excellent book."
- Hayes, D. A. *Paul and His Epistles*, \$3.50.
- Hort, F. J. A. *The Christian Ecclesia*, \$1.00. "A posthumous work but reliable."
- Lightfoot, J. B. *Dissertations on the Apostolic Age*, \$4.80. Chap. III, The Christian Ministry. Also in his commentary on Philipians.

THE CHURCH TODAY

- Brown, W. A. *Beliefs That Matter*, \$2.75. Chap. VII, The Christian Comradeship.
- *Curtis, O. A. *The Christian Faith*, \$4.00. Chaps. XXX to XXXIV, inclusive.
- Howard, Henry. *The Church Which Is His Body*, \$1.75.
- Joseph, O. L. *Ringling Realities*, \$2.00. Chap. X, The Community of Fellowship.
- Lewis, Edwin. *A Manual of Christian Beliefs*, \$1.50. Chap. XI, Jesus Christ and the Church.
- Soper, E. D. *What May I Believe*, \$1.50. Chap. XXIII.
- Tillett, W. F. *Paths That Lead to God*, \$2.50. Chap. XVI, Through the Church to God.

THE HOLY SPIRIT IN THE NEW TESTAMENT

- *Hoyle, R. B. *The Holy Spirit in St. Paul*, \$2.50. "Unusually good for its exegesis of Paul."

Smith, J. R. *The Holy Spirit in the Gospels*, \$2.50. All passages in the Gospels on the Holy Spirit examined. Thoroughly conservative.

*Swete, H. B. *The Holy Spirit in the New Testament*, \$4.80. "Generally recognized as one of the greatest books on the subject in modern times."

THE HOLY SPIRIT—HIS NATURE AND WORK

- Brown, W. A. *Christian Theology in Outline*, \$3.50. Chap. XXII, The Source of the Christian Life. A standard work.
- Candlish, J. S. *The Work of the Holy Spirit*, \$1.10.
- *Clarke, W. N. *An Outline of Christian Theology*, \$3.50. See especially Part V. A classic in modern theology.
- Faulkner, J. A. *Modernism and the Christian Faith*, \$2.75. Chap. I, Inspiration.
- Kuyper, A. *The Work of the Holy Spirit*, \$4.00. "A weighty treatise by a great Dutch theologian."
- *Lewis, Edwin. *Jesus Christ and the Human Quest*, \$3.00. Chap. XIV, The Christian Way: Empowerment.
- Lewis, Edwin. *A Manual of Christian Beliefs*, \$1.50. Chap. X, The Holy Spirit.
- Macdonald, A. J. *The Holy Spirit*, \$1.25. A handy book which makes easy reading. The most valuable parts are its exposition of New Testament teaching and those relating to the activities of the Spirit in personal and social life.
- Morgan, G. Campbell. *The Spirit of God*, \$1.50.
- *Raven, C. E. *The Creator Spirit*, \$2.50. Chap. VIII, The Spirit and the Church. "Treats the Spirit as the creative force in all life, so that degrees of life represent degrees of the Spirit's creative activity."
- *Rees, T. *The Holy Spirit in Thought and Experience*, \$1.75. "One of the best of the smaller books; both historical and constructive."
- Robinson, A. W. *The Holy Spirit and the Individual*, \$1.00.
- Robinson, H. W. *The Christian Experience of the Holy Spirit*, \$3.00. One of the latest books on the subject. "Scholarly but evangelical."
- Sheldon, H. C. *System of Christian Doctrine*, \$4.00.
- *Slattery, C. L. *The Light Within*, \$2.00. A clear, helpful, and spiritual study of the operations of the Spirit in different ages.
- Soper, E. D. *What May I Believe*, \$1.50. Chap. XII.
- Streeter, B. H. *The Spirit*, \$2.50. "Represents a striking diversity of views, but attempts to give the doctrine a modern form."
- Swain, R. L. *What and Where Is God?* \$1.50. God's Word seen as the activity of the Spirit.
- Torrey, R. A. *The Holy Spirit*, \$1.50.
- Walker, W. L. *The Spirit and the Incarnation*, \$2.50. Absolutely frank, modern in its presuppositions and viewpoint; yet agreeing essentially with traditional orthodoxy in its conclusions. Especially helpful on the Person of Christ and the Trinity.

LIST OF FORTHCOMING BOOKS ON PENTECOST

- Jones, E. Stanley. *The Christ of Every Road*. A Study in Pentecost.
- Calkins, Raymond. *The Holy Spirit*.
- Wright, Bruce S. *Pentecost Day by Day*.
- Jones, Rufus M. *Some Exponents of Mystical Religion*.
- Reisner, Christian F. *Disciple Winners*.

The Methodist Book Concern Will Supply Any of These Books

Sidelights on a Methodist "Annual Conference"

CHANGES come in the machinery of our Methodism, but remaining very much as it used to be in our structural economy as a church is the old Annual Conference. It continues to be the unit of administrative machinery upon which hinges the well-being of the local church—the point of denominational contact with vital community life. While, as an institution, it remains essentially the same, yet there can be seen very material improvement in the internal procedure of the modern Annual Conference over that of the old.

The first impression made on an observer by a Methodist Annual Conference is that of its spirit of comradeship, which spirit is deep and all pervasive. Hardly anything which we have met in any other circle of fellowship is comparable to this. Perhaps no word or act of procedure during the entire Conference so finely expresses this fellowship as does that universally famed old Conference hymn—sung by thousands of Methodist preachers for the past century, "And Are We Yet Alive, and See Each Other's Face." Nobody, we venture to assert, can sing this hymn of Christian comradeship as can a body of Methodist preachers at Conference time, as they stand looking into the face of the bishop when he has called the Conference to order in annual session for organization and business. How lustily and with what poignant literalness they can sing it, especially in our Conferences in the South.

A fine showing, too, is being made in our Southern Conferences in point of time saving. Lifting the standard of intelligence in our ministerial ranks has figured largely as a cause in this, as well as has the general economic pressure rendering less free the old-fashioned hospitality that was formerly drawn out to extravagant lengths. A rapidly moving age likewise has shortened our processes and quickened our physical and mental pace. A record-breaking Conference in this regard we saw held recently by Bishop Clair at Pensacola. This Conference, the Central Alabama, convening on Wednesday morning, a day late, was so handled by the bishop that he had received detailed reports of more than seventy-five charges by the closing hour of that day's session, and by Saturday noon he could have read the appointments for the ensuing year if he had desired.

Worthwhile advance and improvement has been made in the attitude of the constituency as well as of the ministerial membership of the Conference toward the claims of the general church. Blind and sentimental response is giving place to reasoned and intelligent loyalty. This is a necessary and most gratifying change, in harmony with the general attitude of the modern mind. 'Tis critical and reflective. It seeks adequate sanctions. And 'tis these that every aspect of modern church life and procedure must have to retain the church's hold upon the masses. Our Annual Conferences are becoming characterized less by the crowd mind and more by the spirit of intelligent and loyal individualism. This makes for a higher type of institution, and one which conserves the morale of our ministry more satisfactorily.

Our marvelously centralized Methodist machinery, with its central treasury for missionary and benevolent funds, shows gratifying gain in the percentage of prompt

response in returns from local Conference and church treasurers for these causes. Several years ago, because of delay and delinquency in such matters, the general church was forced into borrowing huge sums of money, with mounting interest costs, to meet current demands for operating our vast Methodist machinery. Under the new system and improved response, funds are now being remitted from local to general church treasurers with gratifying promptness. We have noted at the several Conferences that scarcely any funds have been found left in local treasuries or brought in cash to the Conferences. Vouchers were exhibited instead, showing that in most cases local churches and pastors had promptly made monthly remittances of such funds to the central receiving treasury of the church. Thus has been reduced to the minimum the number of cases of misdirection or dormant sacred funds.

Whatever is said generally about the low spiritual ebb of church life, our Methodist Conferences in the South continue to be definite centers for radiating spiritual fervor and Christian zeal. Visit one, and listen to the singing of the spirituals; not *rendition*, but the *singing* of the spirituals. Our fathers *sang* them; their descendants *render* them, and thus *rend* them. Orchestrated and adapted to modern musical formulas, the Negro spirituals are no more like what they were intended by those who gave them birth than are the popular imitation wax symbols like the real fruit they are made to imitate. Hear the Negro spirituals *sung* at a Methodist Conference in the South; it will set surging in the soul waves of spiritual power and holy zeal that cause one to enter on those high levels of religious experience similar to that of Pentecost. As Bishop Thirkield has so aptly characterized the Annual Conference, it is "a mount of vision." At two recent Conferences presided over by one of our white bishops, during such a symphony of rapturous singing as only the Negro can do with our spirituals, we saw that white bishop's face bathed with tears, and he unwittingly was clapping his hands, patting his feet, and swaying his body in unhindered harmony with the bewitching rhythm of Negro melody.

One is nevertheless distressed by Conference reports of the small intake of recruits, not for the ministry alone, but for membership in the church of God. The number of converts, far from increasing, is disconcerting. Many a pastor reads: "Revivals, one; converts, none." Even the process of proselyting from one denomination to another, and from one local charge to another of the same denomination, is not swelling the numbers of those who join our churches to any large degree. One thing is certain: the reports show conclusively that the old revival, as a type, has passed. We heard one wise pastor in one of our Southern Conferences make his report as follows: "Revivals, fifty-two." At which statement a ripple of laughter ran through the Conference. When that pastor explained that instead of the "old revival" he had made every Sunday's service an evangelistic opportunity, the laughter ceased. He had won; they saw that he was the prudent builder, the successful seed sower, the wise fisherman. For he had succeeded more than they all who had laughed.

Still, at these Conferences there is not the absence of complaint. Older men have a penchant for finding fault with the times because the present age refuses to glorify old methods, but tends in the nature of the case to discard these for newer ways. Older men too frequently want the church to sing the same old tunes, to pray the same old prayers, to tell the same old experiences, and to permit them to preach the same old sermons. Young men, too, are complaining because the old men are tenacious of Conference positions and Conference control. They, as youth has always done, want to get to the top by some royal road, even often demanding that the older men be shelved for themselves, who have just come from the schools. Youth forgets all too often

that what is, was made by the older men, and that progress everywhere is the result of uniform laws of service and sacrifice, of trial and error. This line of friction by reason of contention between old and young in our ministerial ranks must by some agreement in equity be eliminated, and men must be put on their sheer merits, irrespective of youth or age. Ability, service, character, and consecration must determine.

Signs of improvement on all sides show the progress of the church in this section toward a more business-like, intelligent, meaningful, and constructive type of Annual Conference than was the old ministerial body known by that name.

Armistice Day, 1929, and After

By Alvin C. Goddard

Executive Secretary World Peace Commission, Methodist Episcopal Church

ON ARMISTICE SUNDAY, November 10, thousands of church services will have as their dominant note a message of good will and world peace. Thousands of pulpits will ring with the music of a promised heavenly peace which prophets of all ages have looked forward to with great expectancy. "Peace on earth, good will toward men," has occupied a permanent place in the heart and thought of intelligent followers of Jesus Christ ever since the hills of Judea echoed the angels' song.

World peace and international good will is the earnest, sincere desire of peoples the world over; and on Armistice Day, when we celebrate the cessation of hostilities of the Great War, we will look down through the future years to the time when the angels' song of long ago will be realized. To help make certain this realization, Christian people the world over are going to sing songs, read prophecies, pray prayers, and deliver and hear messages of good will, and many a heart will be triumphant in the experience of the long vision.

The World Peace Commission, in co-operation with the Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America, has sent to all the pastors in Methodism an Armistice Day program suggesting ways and means of celebrating this World Peace Day, and by so doing bring a little nearer to realization the dominant dream of man's heart—world peace, good will, and brotherhood.

It is not enough, however, that we observe Armistice Day with services in harmony with the spirit and purpose of the day as important and necessary as that day is. International good will is going to be achieved by the slow processes of education. The Peace Commission is therefore endeavoring to secure the co-operation of pastors, Sunday-school superintendents, Sunday-school teachers, and directors of religious education, in a program of peace education. As important as it is that every church should celebrate Armistice Day, it is far more important that every church follow the day with study classes and reading circles among young people and adults. The need of this hour, a momentous hour in world affairs, is an international-minded and world brotherhood citizenry. To help develop these ideals, the Peace Commission is highly recommending three books for use in every local church. They are published by The Methodist Book Concern, and are:

"The World Peace Commission Edition, Thinking It Through," by Evelyn Riley Nicholson. The study outline of lessons divides the book into thirteen divisions, with subjects and Scripture references, making the book very useful in church-school classes, church training night courses, mid-week prayer services, and various study groups. A most valuable course of study for any Sunday-school class.

"Highways to International Good Will," by the Rev. Walter W. Van Kirk, associate secretary, Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America. This book is now on the press, and will be ready for distribution in a few days. The purpose of the volume is to give a clear-cut statement of ways and means to international understanding and good will. The author has accomplished this purpose in a magnificent way. The book reaches a new high-water mark in constructive discussion of highways that lead to world brotherhood. The book is not argumentative, but shows the gains that have already been made and the possibilities of new gains in the fields of education, economics, diplomacy, science, disarmament, the church, Christianity, religion, etc. Each of the thirteen chapters is followed with a list of questions for discussion which makes the book especially adaptable for use in church-school classes, church-training night courses, mid-week prayer services, and various study groups. The book has been endorsed by the Textbook Committee of the World Peace Commission, and it is hoped that the vast amount of valuable information concerning this greatest of all important present-day issues, world good will, shall be made available to Christian people everywhere; especially are we desirous that it be studied by our Methodist people. Every church-school class in Methodism should study this book for one quarter.

"Four Peace Plays With Worship Services." Each play presents a definite and interesting phase of world peace. The titles are: "Rome or the Kingdom," "A Tranquil Life," "The Portrait," and "The Pact of Paris." Two are by Lydia Glover Deseo, of the Division of Pageantry of the World Service, and the other two by Helen L. Willcox. Each play is preceded with a worship service. Their aim is to dramatize the high ideals of international good will in an atmosphere of worship. These peace plays, with worship services, are just the thing

for young people's services, special Sunday evening services, and week-day programs of entertainment.

After Armistice celebration, every church will want to have a study course on some phase of international good will and world-wide Christianity, and every loyal citizen will want to set for himself the task of becoming better informed on this great question. If the subject of world peace is vital enough to cause the Prime Minister of Great Britain to cross the Atlantic Ocean, and President Hoover to give it prominent place in his administration, it is vital enough for every loyal citizen to study the question carefully, and to endeavor to grow into the fullness of the stature of a world citizen. The World Peace Commission, with offices at 150 Fifth Avenue, New York, would be glad to give assistance to any person, church, or class interested in the study of this subject.

Grace Livingston Hill

THE first installment of a new serial story will appear in the issue of December 5. The author, Grace Livingston Hill, has selected the fine spun threads of hope and faith and love, and with these has woven a story thrilling with action and reality.

Mrs. Hill has endeared herself to her numerous interested readers by the buoyancy of her spirit and her unconquerable

faith that wisdom and love will prevail in the end.

She has written extensively, and her books have unfailingly given inspiration and happiness.

Among her novels which have won a large place in popular favor are the following: "The Witness," "The Prodigal Girl," "Duskin," "Blue Ruin," "Job's Niece," "The Tryst."

Tabulation

Of Annual Lay Electoral Conference Votes on Proposed Constitutional Amendments

(Reported to the Secretary of the General Conference to date of October 15, '29)

I. ANNUAL CONFERENCES

Previously reported	1. Empowering Central Conferences, etc.		2. Admission of Laymen, etc.		3. Corrected Amend. Re-Admission	
	For	Against	For	Against	For	Against
32 Spring Conferences.....	2,981	159	846	1,839	1,828	246
Baltic-Slavic	22	0	0	22	22	1
California	14	0	0	108	104	3
Central German	72	0	0	75	68	11
Central Germany.....	52	0	0	52	51	0
Central New York.....	122	0	108	2	122	0
Central Northwest	71	1	8	68	50	22
Chicago Northwest	70	9	20	59	23	58
Colorado	129	0	24	95	...	...
Dakota	82	0	0	70	0	57
Denmark	27	0	0	27	27	0
Des Moines	178	0	0	187	125	1
Detroit	168	0	187	23	137	23
Erie	102	0	0	81	109	1
Finland-Swedish	19	0	0	19	19	0
Idaho	44	0	0	44	44	0
Illinois	323	0	...	...	334	40
Indiana	140	0	0	157	137	14
Iowa	91	2	0	86	72	18
Kentucky	64	1	0	67	68	1
Korea	71	0	0	80	80	0
Lexington	121	1	0	115	108	0
Malaya	41	0	7	31	...	...
Michigan	124	0	0	145	143	19
Minnesota	89	0	0	90	88	1

Missouri	73	2	0	75	75	0
Montana State	64	0	0	64	64	0
North China	41	3	0	47	49	0
North Dakota	52	0	0	57	57	0
North India	48	0	48	0	...	...
Northeast Germany	26	0	26	0	26	0
North-East Ohio	241	1	282	0	172	4
Northwest Germany	28	0	19	3	18	3
Northwest India	31	14	53	3	...	...
Northwest Indiana	112	0	0	109	104	5
Northwest Iowa	112	0	0	117	118	3
Northwest Kansas	86	3	0	87	84	0
Norway	54	0	0	54	54	0
Ohio	370	0	0	357	321	11
Oregon	91	0	0	96	94	0
Pacific Northwest	173	0	0	157	171	2
Rock River	185	0	0	182	181	0
St. Louis	104	1	0	110	117	3
Shantung	26	0	0	26	21	4
South Germany	70	0	62	0	65	0
Southern California.....	260	0	0	273	267	0
Southwest Germany	83	1	34	0	34	0
Sweden	96	0	0	97	94	0
Switzerland	68	0	10	59	66	0
Upper Iowa	132	0	0	121	103	1
West Virginia	160	0	164	5	164	5
West Wisconsin	97	0	0	96	89	0
Wisconsin	86	0	0	98	86	1
Wyoming State	21	0	0	22	19	0
Total.....	8,811	198	1,793	5,807	6,452	558

II. LAY ELECTORAL CONFERENCES

Previously reported	1. Empowering Central Conferences, etc.		2. Admission of Laymen, etc.		3. Corrected Amend. Re-Admission	
	For	Against	For	Against	For	Against
32 Spring Conferences.....	2,231	42	783	1,177	1,877	181
New England Southern.....	103	0	0	95	98	0
Vermont	36	0	0	33	...	...
Baltic-Slavic	10	0	0	10	6	5
California	95	1	0	98	98	0
Central German	35	1	0	36	36	0
Central Germany	47	0	47	0	47	0
Central New York.....	102	0	0	104	101	0
Central Northwest	25	0	0	24	25	0
Chicago Northwest	44	0	45	5	...	...
Colorado	67	0	0	67	67	0
Dakota	57	2	15	45	57	5
Denmark	22	0	0	22	22	0
Des Moines	85	11	0	108	110	0
Detroit	111	1	0	119	114	0
East Tennessee.....	37	0	34	3	...	...
Erie	27	0	0	27	19	6
Idaho	38	0	0	39	39	0
Illinois	254	0	176	0	...	...
Indiana	186	0	0	147	147	0
Iowa	92	0	2	79	91	1
Kentucky	26	0	0	24	30	0
Korea	79	0	0	79	79	0
Lexington	44	10	0	54	53	1
Malaya	34	0	1	33	...	...
Michigan	94	0	0	110	124	0
Missouri .....	...	...	...	...	38	0
Montana State	37	0	0	37	37	0
Nebraska	116	0	0	128	128	0
North China	19	0	0	19	19	0
North Dakota	21	1	0	29	29	0
North India	20	22	28	8	...	...
Northeast Germany	26	0	0	26	26	0
North-East Ohio	191	0	0	192	192	4
Northern Minnesota	65	1	60	0	60	0
Northwest Germany	0	22	15	7	22	2
Northwest India .....	...	...	26	8	...	...
Northwest Indiana	46	0	0	65	60	8
Northwest Iowa	81	0	0	87	84	0
Northwest Kansas	57	0	27	11	54	0
Norway	28	4	0	32	32	0
Norwegian and Danish.....	30	0	0	30	30	0
Ohio	168	0	112	0	143	2
Pacific Northwest	110	0	0	110	103	3
Pittsburgh	206	0	0	163	201	3
St. Louis	98	2	103	0	103	0
Shantung	19	0	0	19	19	0
South Germany	48	0	48	0	48	0
Southern California.....	132	0	0	100	132	2
Southwest Germany	28	0	28	0	28	0
Sweden	82	5	0	37	37	0
Switzerland	54	0	0	54	56	0
Upper Iowa	98	2	109	0	98	0
West Virginia	102	0	0	85	12	69
West Wisconsin	50	0	0	50	50	0
Wisconsin	58	0	0	58	59	0
Wyoming State	20	0	0	19	...	...
Total.....	5,891	127	1,659	3,907	5,140	232

The Rev. W. H. Brown Translated

By George T. Brown

WHILE the Methodist Church continues on its onward march endeavoring in its way to promulgate the principles of Christianity, one of its strong supporters who has contributed a life to its service has been called by God from its ranks. Over a half century ago the Rev. W. H. Brown joined the Lexington Conference, and as his son, born in a Methodist parsonage, none now living know better than I the great sacrifices he endured to carry on his Christian work. Under its administration, numerous political and financial gains for himself, the health of his wife, and the proper educa-

tion of his children are a few of the sacrifices he made to be true to the trust of his church. And after serving as pastor and doing evangelical work in seventeen States, he died as such at the home of his daughter, September 28, 1929, Muncie, Ind.

The Conference knew him as a fellow worker; but the writer, his son, who was intimately associated with him as only few fathers and sons are, knew and understood the inner side of his nature. A number of Methodist churches have been erected under his leadership, and a vast number of souls have been brought to Christ by his effort. Upon the great structure of Methodism he did not, and I am quite sure desired not to, hold a place of eminence. But quite willing and quite happy to be one of the stones of its foundation. His last gift to the writer was a year's subscription to the Southwestern Christian Advocate, which was a fitting end to the many thoughtful and profitable gifts that preceded it. His highest ambition for me was that I would follow in his steps, knowing as he did that these light afflictions that he endured were but for a moment, and that they would for me, like they had for him, work out a far more exceeding and eternal glory.

"Wherever the Lexington Conference
In years to come shall convene,
He shall not answer the roll call,
His face there shall not be seen.
Vacant his place,
Absent his face,
His memory but a dream."

"He's received his final appointment;
He's passed through the vale of tears;
He's gone to his great reward,
For the labor of many years.
He now is at rest
On the great Shepherd's breast,
Immune from sorrow and fears."

The Rev. N. N. Sidney Has Passed

By the Rev. J. W. Isable

THE Rev. Nathaniel Sidney was born in Yazoo County, in 1855; was converted when quite young, and joined St. Stephen Methodist Episcopal Church. For several years he served as a loyal layman in the church, true to every trust. Later he accepted the call of God to preach the glad tidings of the gospel to men. This required preparation. Thus he left at once to attend Gammon Theological Seminary, Atlanta, Ga., and after two years returned and joined the Mississippi Annual Conference.

In early manhood the Rev. Sidney was married to Miss Mary Williams, who worked faithfully and served with him until his death. The following charges were the fields of their labors and toils: Yazoo circuit, Roseneath, Benton circuit, Brandon, Canton, Clinton, Newton, Forest, Crystal Springs, Gulfport, St. Mark, and superintendent of the Jackson District. His ministry covered a period of thirty-six years. After serving on the district for one, he was forced to retire because of poor health, in which state he remained for four years. Bro. Sidney died Sunday morning, October 13, at his home in Yazoo

City, Miss., leaving to mourn his wife, one sister, other relatives, and friends. The funeral was held at St. Stephen Church, Yazoo City, in which the following ministers participated: the Revs. H. E. Morgan, Crystal Springs; Harry Holston, Benton; E. J. Millsap, Jackson circuit; J. W. E. Bowen, Jr., Jackson, and pastors of the city. The sermon was delivered by the writer.

New Pension Feature

By Secretary W. B. Farmer

THE Board of Pensions and Relief announces a new department in its Ministers' Provident Annuity Fund, which it calls "Savings In Trust Deposit Account." Of course, it is open only to ministers.

The plan is to receive whatever money any minister desires to send to the board, and at such times as he may so desire to put it to work at the best possible return of income, and keep it working, compounding the interest, until it is called for by the minister. This service is entirely free to the ministers, and furnishes an opportunity for them to accumulate a little savings against the day of their need. The average current rate of earning on the board's entire fund in the year in which the deposit is made is guaranteed, and thus the money will earn much more under these conditions than in ordinary savings accounts. A pass book is issued, and a simple contract is entered into by which the Board of Pensions and Relief agrees to give this service to the minister. Some of the bishops and a number of the pastors have already availed themselves of this privilege, and it is open to any minister in the church, including the local preachers in regular supply appointments.

Another Friendly Gesture

By President O. E. Kriege, D.D.

New Orleans University

DR. FRANS BLOM, head of the Department of Middle American Research at Tulane University, New Orleans, on October 21, graciously granted the request of President Kriege to permit about thirty teachers and students of New Orleans University to visit the wonderful library and museum of this department. Prof. E. E. Green, together with several other teachers and the students enrolled in Latin-American history classes, were shown every possible courtesy by Dr. Blom, and for more than an hour they were privileged to inspect the rare manuscripts, books, and collections and to listen to the fascinating description of the Mayan temples and cities. It was a "friendly gesture" on the part of an outstanding man of Tulane University and a privilege highly appreciated by students and teachers alike.

These archæological collections are housed in a spacious room on the top floor of the new Science Building on the Tulane campus. The library and the collection of antiquities, illustrating the Mayan civilization, are probably the most complete to be found in this country. The library alone is valued at \$100,000, and some parts of the collection are priceless. Since 1924, Dr. Blom has led four expeditions to Yucatan and Guatemala to discover and study the ruins of the Mayan cities and temples. The Mayas have been called "The Greeks of

the Western Hemisphere," for while the Aztecs to the north and the Incas in Peru reached a high state of civilization, the Mayas of Central America seem to have surpassed them. The most brilliant period of the Mayan civilization was from before the birth of Christ to about 700 A. D., with a later renaissance from about 1100 A. D. to about 1400 A. D. It was the remnants of this later glory which the Spaniards found and destroyed. To discover and rewrite the story of the Mayan civilization is an intensely fascinating study for the archaeologist, and many are devoting themselves to this task at the present time.

NOTES FROM NEW ORLEANS UNIVERSITY

The enrollment this year is very satisfactory. There is a slight increase in the college department. The grade school was discontinued this year, and only a small model school for intermediate grades retained. Because of the needs of pre-medical students, German was added to the curriculum and a class of twenty organized.

Professor S. C. Walker, B. T. Griffith, and E. E. Green were awarded masters' degrees from Northwestern, Pittsburgh, and Iowa State Universities, respectively. Miss Eleanor E. Coleman, A.M. (Columbia), was added to the faculty. Other new names are: W. Edward Belton, chemistry; Eloise M. Blanks, Latin; James W. Hazard, Jr., coach; L. B. Stuart, romance languages. All teachers who were not engaged in our own summer school were attending various universities for graduate studies.

Mrs. Alma L. Hubbard, teacher of voice, and various student groups are to render a program late in November in the Napoleon Avenue Presbyterian Church on the invitation of one of the organizations of the church.

On Friday, October 11, the Louisiana Annual Conference held its session in the chapel of New Orleans University, with Bishop E. G. Richardson in the chair. Teachers and students attended a part of the session. Ministers and laymen to the number of four hundred were entertained at luncheon by the university.

Miss Annie J. Parker, one of the white teachers at New Orleans University, last year completed thirty-five years as teacher in the colored schools of the Methodist Episcopal Church, twenty-six of which were in New Orleans University. She began her work under President Knight, and continued under Presidents Wier, Malden, and Kriege. In recognition of her long service, alumni of the university and other friends determined to raise a fund of \$3,000, one sixth of which should be given to Miss Parker as a personal tribute, to be used for a vacation trip, and the balance to be a Parker Library Fund. A large part of this sum has been raised, enabling Miss Parker to spend her vacation in Mexico City, where she took courses in the University of Mexico this summer.

A Saintly Singing Servant of the Church

By Bishop Wilbur P. Thirkield

THE death of the Rev. Dr. Ernest S. Williams comes to me as a distinct shock and with a sense of deep personal loss. At Gammon Theological Seminary he was so related to the daily life of my home that we formed for him a real personal attachment. His life in

the seminary lifted the tone and spirit of the whole group. His ministry has ever been on a high level, and I have followed his career with pride and gratitude. With marked ability and consecration he built his life into sacrificial service for the Kingdom. He was a radiant Christian. Who can forget his shining face as he sang with his melodious voice always for the Master!

The loss of so many such noble, capable, and well-equipped ministers is to be sorely deplored. How the church needs them in its ever-expanding work! May God raise up more men of the character, spirit, and consecration of Ernest S. Williams. When we contemplate the fact that in our medical schools there are many hundreds of students of the Negro group, and probably not to exceed 300 candidates for the ministry in our leading theological schools, it is time that we were giving very serious thought as to the future of the church. God needs your help and mine, brother minister, in leading devout and capable young men to be preachers of the Word. It is a sacred privilege I have found hundreds of times to lay my hand on the heads of bright, promising, Christian boys and to say to them, "If when you are educated God wants you to be a good minister of the Lord Jesus you will accept His call, will you not?"

In view of our losses, let us ever be gaining recruits for this holy and sacred work.

An Event in Race Relations

By the Rev. E. W. Johnson

East Falls Church, Virginia

WE LEFT Washington, D. C., October 9, at 9.20 A. M., for Lexington, Va., over the B. & O., by way of Harpers Ferry, W. Va., carrying the body of my mother-in-law, Mrs. Amanda Bowyer. On reaching Winchester, Va., we came into a wreck. This delayed us thirty minutes. On reaching Strasburg, Va., we missed our train out to Harrisonburg in the afternoon. We were detained until 7.40 P. M. On arriving in Harrisonburg at 9 P. M., the B. & O. Company, learning of our delay, had a special train ordered out to make a special trip carrying only the relatives and the deceased, reaching Lexington, Va., at 11.55 P. M. We were given the entire coach that had been previously the scene of segregation since slavery. We were treated by the conductor with the greatest courtesy, who also arranged for extra comfort in the coach for us.

In discussing the trip on our way to Lexington, he said that he had been on that run for sixteen years, and he had never known the B. & O. Company to do it for white or colored during his service with the company. They did this at their own expense, without any thought or act on our part, and we take this opportunity to express our appreciation and thanks through the Southwestern to the B. & O. Railroad Company for the kindness shown us, and if there is an outlook of co-operation and establishing a better friendship among the races and eliminating segregation on the railroad, the B. & O. people are leading the way in recognizing that the purchaser of one of their tickets, whether white or colored, is entitled to the same fair treatment. The overcoming of racial inferiority complex on the part of our race will assist in a great measure toward eliminating the conditions that now prevent us from having our rights as a race.



The National Methodist Press

THE REV. HARRY EARL WOOLEVER, Editor



Down the Ohio With the President Turning Battleships Into Plowshares

PRESIDENT HOOVER made his first extended journey among the people, since his inauguration, on a trip which officially opened the great rivers of Ohio and Mississippi to increased navigation. This tour took him into the States of Maryland, West Virginia, Pennsylvania, Ohio, Michigan, Indiana, and Kentucky. As he traveled the people gathered at stations and on the railway embankments and the river shores to see and cheer the Chief Executive.

THOMAS A. EDISON HONORED

This initial trip of President Hoover into the interior was taken in connection with some historical events which even to-day occupy a prominent page in American history, and will hold such place during all time. The Chief Executive's first important engagement was the dedication of Thomas Alva Edison's restored laboratory and the Edison Institute of Technology at Greenfield, Mich., which was built by Henry Ford to celebrate the golden anniversary of the invention by his friend of the electric light. Mr. Ford had not only constructed great buildings for this school and reproduced a typical village of a half century ago, but assembled a tremendous gathering of the outstanding personages of the country, and even had scientific delegations from other countries, including distant Japan. To call the list of those present would be like reviewing Who's Who in America.

PRESIDENT HOOVER ADDRESSES GENIUS

The President delivered a very fitting speech upon that occasion, but the high moment of the banquet, which was held in an elegant replica of Independence Hall, was the brief speech of the Electric Wizard, who just half a century ago on this very date revealed to the world the electric light, the greatest conqueror of darkness outside of the sun itself. He, then but a youth of thirty-two, was an instrument in the hands of that God who said, "Let there be light," and who is constantly giving unto man that light which drives back darkness and all its evil allies. Mr. Edison, burdened with years and not fully recovered from a recent attack of pneumonia, was able to re-enact the great experiment he performed fifty years before and to deliver his address, which was carried by one of the newer agencies of electricity to the four corners of the earth. However, it was with a great effort that the noted benefactor of his age overcame an increasing emotion and completed his remarks. His gratitude to Mr. Ford, who had reassembled the very foundations and timbers and even eight carloads of dirt from the old site of Edison's original laboratory in order to recreate the original scene, was evidenced in the utmost feelings. The scene of these two cronies there at the banquet table—one on either side of the President of the United States—will long live as a picture of great wealth and superior genius joining hands in unselfish benefactions to mankind.

PRESIDENT RIDES A STERNWHEELER

From the city of automobiles to Cincinnati, the palatial Baltimore and Ohio R. R. train which had brought the President and his party from the capital city carried him further on his journey of popular acclaim. Here, after a reception by hundreds of thousands of citizens, the mayor, and the governor of Ohio, he delivered an address at the dedication of a stately monument commemorating the opening of the Ohio River to deep water (nine feet level) navigation. The journey was continued by steamers of the sternwheel type. For forty hours we wound our way between the autumn-tinted and village-decked banks of "Ole Man River." The historic river, which bore the floating palaces of Mark Twain's day, played a trick upon the President and the army engineers. Unexpectedly it lowered its level and all the stored water in the upriver reservoirs was not sufficient to raise it to the nine-foot level, which accomplished the President especially came to the Mid-West to celebrate. In fact, "all the king's horses and all the king's men could not make it" rise again in time to float the large steamer, "Mississippi," and the President's immediate party had to be placed on four smaller boats, which were accompanied down the river by a flotilla of sixteen steamers bearing large delegations from such river cities as Pittsburgh, Cincinnati, and Cairo.

For forty hours the presidential party was on the waters of the Ohio, and it sure did seem that Neptune and Old Man River were having a boisterous celebration over the event, for the captains and engineers said they had never seen the river so rough at this season. The winds piled waves up over the second decks, and river captains said they would tie-up to save the boats were not the President on board and keeping a schedule. However, the cold storm on the river was in marked contrast with the warmth of welcome with which the President was greeted when his boat moored to the shore at Louisville, Ky. Here events, attended by governors, engineers, and others, were held in the celebration of the \$118,000,000 navigation project.

The address which President Hoover delivered at Louisville called forth from the pages of history the presence of the First President of the United States, who traveled this valley, and who owned tens of thousands of acres of land along this Ohio River. Here it was that George Washington had his greatest land holdings and sources of his great wealth. But it was not these material possessions which stood out in our minds. More romantic than lands was the fact that there have been only two engineers elected to the presidency—the first one prayed for the opening of the Ohio for navigation, and the second one was there before our eyes dedicating the stream in fulfillment of the prayer of the first.

One can briefly summarize the President's points of emphasis in his address dealing with national projects; but, after all, these are but surface things indicative of deeper foundations. He said:

That we should establish a nine-foot depth in the trunk system, and six or seven feet in the tributaries of the 9,000 miles of navigable rivers of our country.

That the Federal Government should retire from the operation of barges and crafts upon the streams after a period of pioneering.

That we should complete the entire Mississippi basin system waterways in five years.

That the 746 miles of intercoastal canals should be lengthened 1,000 miles during the next ten years.

That the Great Lakes' channels should be further improved and the lake levels maintained.

That the country should be prepared to expend \$100,000,000 for its share of the St. Lawrence waterway during the next ten years.

That the Mississippi flood control project should be expedited and finished in ten years.

These projects which the President outlined will reach eventually with their influence into three fifths of the territory of this country and affect the living and commercial interests of five sixths of the population. The subject discussed in this speech will, without doubt, form an important part of the President's first message to Congress upon the opening of its regular session in December.

PRESIDENTS RECOGNIZE PROVIDENCE

Not only in their engineering genius are the first and the present occupants of the Chief Executiveship related, but also in the manner in which they recognize the hand of God in the establishment and development of this nation. If one will but recall the reverent expressions of George Washington as he reads certain sections of Herbert Hoover's address he will note this spiritual similarity to which the writers for the secular publications had their attention called, but which they ignored as being immaterial in their treatment of a major address of the President. However, to the informed and quickened citizens of this land the spiritual background is of first importance, for upon it is founded our democracy.

Early in his address, President Hoover made reference to his most remote predecessor, George Washington.

"The improvement of this great water route has been ever present in the vision of our statesmen. George Washington first voiced its potentiality to our new-born nation. In reporting on one of his early journeys he said:

"Prompted by these actual observations, I could not help taking a more extensive view of the vast inland navigation possibilities of the United States, both from maps and the observations of others as well as myself, and could not but be struck with the immense extent and importance of it and with the goodness of that Providence which has dealt its forces to us in so profuse a hand. Would to God that we may have the wisdom and courage to improve them."

"To-day, after this 160 years, Washington's prayer is come true in a greater sense than even he dreamed. Other Presidents in succession over our history have striven for its development, from Jefferson on down. Lincoln's first political speech was a plea for its improvement. Our nation sometimes moves slowly, but its will is not to be thwarted. It has been a gigantic task, this transformation of the Ohio. It represents an expenditure and a labor half as great as the construction of the Panama Canal. Like many current problems, the development of our rivers is never a finished accomplishment; it must march with the progress of life and invention."

The foregoing is but a brief inside glimpse into the President's first extended journey among the people who chose him as their leader. He was received with great acclaim by a free people, and he left them on each occasion more convinced that they had been wisely led in their choice of a Chief Executive. He stood before them, far-seeing but practical, courageous but well informed, clean and upright but in no sense weak, devoutly spiritual but not sentimental, world-wide in his sympathies, but eminently patriotic—a President of whom Americans are becoming increasingly proud, and whom millions are sustaining with their faith and their prayers.

CINCINNATI, OHIO, EN ROUTE.



The Home Department

JAMES M. MELEAR, Editor



Parent-Teachers' Association

THE Parent-Teachers' Association of Tennessee has just concluded its annual session at Knoxville. Dr. Caroline Hedger, of Chicago, in an address is quoted by the Knoxville Journal as saying:

"Building a Child That Will Last" was the theme of Dr. Hedger's address. A child, she said, must be fundamentally sound and develop at the normal rate, this requiring the co-operation of parents with the school or any organization interested in the welfare of the child.

Any child examined at school, the child authority said, should have one of the parents present. The parents can give necessary information of the child's history, and prevent misunderstanding on the child's part.

Dr. Hedger deplored the exploitation of children, and told of a Chicago experience.

Children Exploited

"Never have I seen so much exploitation of children in Chicago as in the last two years," she said. "They recently opened a new movie house on the South Side, where we're supposed to semi-civilized. I attended. First a mechanical stork delivered a beautiful basket on the stage. Out streaked a naked baby and began dancing the Charleston. I complained to juvenile authorities, but there was no law against it, and seemingly no public opinion.

"Children are not given to us for playthings. They are our gift to the future, and as such we should give them every advantage and protection."

Dr. Sutton, of Atlanta, said:

"If any boy or girl is not a little bit better than his father or mother, then we are going backward. The present generation is better than the last, but not much."

He pointed out that health is the greatest drain on the nation, sickness costing in the neighborhood of seven and one-half millions of dollars annually. Out of 277 divorces granted in Atlanta, 143 were caused by illness in the family, Dr. Sutton said he had learned.

"The greatest work of the Parent-Teachers' Association is to see that all parents are enrolled and take an active part," the speaker declared.

Health Essential

Every child, especially between the ages of two and six, Dr. Sutton said, should be medically examined. The guardians of health are the orthodox physicians and dentists. Defects reported by physicians and dentists should be followed up by the parents and corrected. An important part of child health is prevention, which is largely due to the home, Dr. Sutton further declared.

Right food, plenty of sleep, health habits, and the right attitude toward health are important in the young child's life, he said.

One of the greatest needs of the home to-day," the speaker averred, "is to teach children to think straight, to accept responsibility."

(This important meeting called forth the following editorial from the Journal:)

"Parents Are Not Teachers"

The five hundred mothers gathered here in Knoxville for the Parent-Teachers' Association congress this week may perhaps feel it encumbent upon them to take up the challenge of the New York clergyman who declared in his sermon last Sunday that parents were not teachers.

The parents of to-day, he says, are vague in their convictions, and leave a child to get its definite training from the day schools and the Sunday schools, thus forcing upon the country a necessity for the best possible teaching in week-day education as well as in that gotten through church schools.

"The average child," according to him, "gets more of its ideals for living and more of its character training outside the home than inside."

As unorthodox as this opinion is, it may hardly be met by sweeping denial. It at least is subject to debate, and by no means always with any reflection on the parents.

A child's mind is awakened to new impressions when its school life begins. Old precepts and rules take on new significance by new ways of interpretation.

Certainly the dual influence of parent and teacher may never be overlooked.

Mothers and fathers can perhaps better judge the question by forgetting that they are parents and going back to the old days that they themselves were the children in the case.

Not many of us but hold to certain ideals or prejudices, look up to certain heroes, or model our habits and conduct by influences that lived in our childhood homes.

Many times there are mental moods and habits that come more intimately from a father than a mother, in spite of the fact that the world these days has grown rather maudlin on the subject of mothers, and forgets how naturally the heart of a little child adores a father.

Many times, too, there is a teacher, or a teacher here and there all the way up the long school climb, who moves us to things we never forget.

Here is one of us with a bent for mathematics, or for science, or an ardor for the classics, in each case from the dominating influence of some teacher whose own mind turned on that particular phase of learning.

And so, too, in some an uprightness, a sense of justice, a kindness to animals, a chivalry toward women, a love of independence, a reverence for God, a happiness in laughter, each from some teacher who shaped the spirits of young students to such ways.

It is all a tremendously interesting and vital discussion, with results that ask of fathers and mothers everywhere, no less than of all teachers, sincerity in dealing with young souls in their hands; intelligence, too, humor of a mellow and tender sort, and always reverence.

If you do not receive your Advocate in good form, please notify the circulation manager. It should reach you in such condition that the cover page will not be marred. Keep the covers. They will represent Biblical scenes for the next twelve months. Mount each one on cardboard, and you will have a set of beautiful pictures.



Women's Activities



Sixtieth Anniversary, General Executive

John Crawford Bickel

ON THE banks of the headwaters of the Rapidan River, about a hundred miles from Washington, a conversation took place the other day that has aroused the interest and stirred the imagination of the world. The subject of the conversation was "Peace"—stabilization of armament between America and Great Britain with possible extension to the rest of the powers in accord with the terms of the Peace Pact. A postlude to this quiet, but tremendously potential conversation between President Herbert Hoover and Prime Minister Ramsay MacDonald is furnished by the meeting for converse of the sixtieth anniversary—General Executive of The Woman's Foreign Missionary Society of the Methodist Episcopal Church. And what is the theme of this latter converse? Again "Peace"—making the blessed gospel of the Son of God known to this troubled, distracted world.

Preparation for this gathering began five years ago. A general committee, with instructions to plan for the sixtieth anniversary general executive session was appointed, with Mrs. F. I. Johnson, of New York City, as chairman. On every hand golden words of praise are heard for this committee. It is the finest piece of co-operation that ecclesiastical history affords. To be sure, all the general officers—Mrs. Thomas Nicholson, president; Mrs. F. F. Lindsay and Mrs. F. J. McConnell, vice-presidents; Mrs. W. F. McDowell and Mrs. O. N. Townsend, vice-presidents at large; Mrs. F. S. Wallace, secretary; Miss Florence Hooper, treasurer; Mrs. L. L. Townsley and Mrs. F. H. Sheets, secretary respectively of the foreign and home departments—together with a host of other gifted women, ably contributed; but the genius of the enterprise has been the chairman. That brave and brilliant little woman has traveled up and down the land for five years inspiring and arousing the women of the auxiliaries everywhere. Like a silver trumpet her voice has rung out east and west, north and south. Here in Columbus, Mrs. C. B. Smith, president of the Columbus District, with a small army of assistants, has been active in season and out of season in making preparation.

The wine for the sunrise communion was made from grapes which Mrs. John G. Benson purchased and pressed out with her own hands. Somebody gave the unleavened bread. Love gifts from Columbus folk number dozens and dozens of things. Love gifts from the foreign field number 300,000—many of them of priceless value. Even the traveling expenses of the chairman of the general committee have been donated by friends outside the society for years past. The services of Rev. Dr. W. E. Bancroft, an expert in pagantry, have been rewarded at the same rate the builders of the pyramids of Egypt received—he worked for nothing and boarded himself—only love rules now, fear ruled then.

For ten days previous to the announced schedule—October 24-30 (Thursday morning to Sunday afternoon), King Avenue Church (Sunday night through Wednesday, Memorial Hall—ten days previous to these meetings the general executive was in session day and night. The press and public clamored for news. Miss Pauline Smith, newspaper writer, daughter of Mrs. C. B. Smith, said in her paper: "One hundred and two women have pledged a thousand dollars apiece, which will be used for the extension of educational work. Missionaries enlisting before 1879 are likely to get pension of \$600 a year on retiring." Doubtless the inside story of what the general executive did would make a book. All this foundation laying came up for review and approval in the public sessions. Unlike the deliberations in the United States Senate, here there is no playing to the galleries, no posing, no chicanery—everything is honest and above board—not a jar nor ripple from beginning to end. No wonder that the five thousand delegates thought the millennium had come!

On Thursday, the morning session was in charge of Mrs. Evelyn Riley Nicholson, wife of Bishop Nicholson. Mrs. R. L. Thomas led the devotions. Roll call, seating of delegates, appointment of committees followed. President Nicholson called for the annual report of Mrs. Frank S. Wallace, secretary—a remarkable report; likewise the report of Miss Florence Hooper, treasurer—another document of extraordinary interest. The morning session closed with the quiet hour, in charge of Dr. S. D. Gordon, whose presence and whose ministry through all the sessions was an unbounded benediction. Mrs. F. J. McConnell presided in the afternoon. Messages—marvelous messages—were given by workers from the far-extending fields—India, China, Africa, and the rest. Mrs. O. N. Townsend presided over the evening session. Dr. R. L. Tucker offered prayer. Bishop Thomas Nicholson gave the first of the group of splendid addresses from the bishops. His subject was, "Unto Good Works." In all, ten bishops were present and took some part in the proceedings, namely, Bishops Thomas Nicholson, William F. McDowell, William O. Shepard, Francis J. McConnell, Herbert Welch, Adna W. Leonard, William F. Oldham, Francis W. Warne, John W. Hamilton, and Titus Lowe. Bishop Leonard spoke on "India." Bishop McConnell preached at King Avenue Church Sunday morning, and Bishop McDowell had charge of the wonderful sunrise communion service on Wednesday morning.

At a banquet on Monday night at the Deshler-Wallick Hotel, only half of the five thousand guests could be accommodated—the rest had to sit back and look on. A feature of the program which brought cheers from the scores of distinguished foreigners, many of whom were speakers of the evening, was a message of greeting from President and Mrs. Hoover. Ohio Wesleyan band provided instrumental music, and Homer Rodeheaver led the singing. In the afternoon, Monday, Mrs. Cooper entertained for tea hundreds of delegates at the governor's mansion.

Perhaps the most revealing moment in the entire session of the general executive was on Sunday afternoon at King Avenue Church. It was at the commission service. The enlisted missionaries had listened to a welcome on behalf of the church from Mrs. O. N. Townsend; Carol Chen had added a welcome on behalf of the field; then Bishop Welch gave the charge. To the uttermost parts of the earth, leaving home and friends behind, these young women were promising to go. The message of Bishop Welch was surpassingly beautiful. These are the names of the young women who are going out following in the footsteps of Isabella Thoburn and Dr. Clara Swain: Violet B. Crandall, Mabel Almedia Frees, Mabel P. Michel, Jessie Ames Pfaff, to Africa; E. Florence Evans, Mary Louise Lowe, E. Fern McCaig, Leah Maud Parsons, Trudy M. Schlaefli, Gertrude M. Cone, Laura M. Schleman, to China; Florence Argus, Irene C. Bear, Kathleen Clancy, Martha M. Coy, Flora Quirin, Marjorie M. Richards, Adis Robbins, Dorothy Speer, Marian Warner, to India; Elsie Naomi Banning, Zola Louise Payne, to Korea; Thelma G. Ashley, to Malaya; Hazel McAllister, to Mexico; Lettie Iva Wadsworth, to Philippine Islands; Ruth McKinley Willson, to South America. Previously sailed: Helen Frances Griffin, to China; Blanche Frances Brittain, to Japan; Grace H. Wood, to Korea.

With the commission service the general executive closed and the sixtieth anniversary celebration began. Dr. and Mrs. Isaac E. Miller had done everything in their power for the comfort and convenience of the vast concourse of delegates. Along with the pastor the entire membership of King Avenue arose to the occasion. For the Sunday evening service, and for all the rest of the program, Memorial Hall had been placed in readiness. It was a perfect setting for a processional never to be forgotten. Bishop John W. Hamilton was in the lead. After Bishop Hamilton came the officary of The Woman's Foreign Missionary Society, the governor of Ohio, mayor of the city of Columbus, bishops and their wives, superintendent of the Columbus District, presidents and deans of Methodist institutions, missionaries by decades, nationals by decades, presidents of the eleven Branches, native groups—Philippine Islands, China, Korea, Malaya, South America, Europe and North Africa, Netherlands East Indies, Japan, South Africa, Burma, Mexico, India—all arrayed in native costume. Then came symbolic presentation of prayer, personality, possessions. The display of banners on the walls and of innumerable love gifts in booths taken altogether produced a feeling of bewilderment. The trumpeters, too, added much to the impressiveness. President Nicholson made appropriate introductions, sketched briefly "Sixty Years of Achievements." Bishop William F. Oldham and Mrs. Induk Kim offered prayer. A masterly address by Dr. John R. Mott on "The World Missionary Situation" brought the celebration to its high-water mark. A solo, "In the Garden," and the benediction by Bishop F. W. Warne ended the worship of the Sabbath day. Such a day Columbus is not likely soon to witness again.

Near midnight Wednesday the sixtieth anniversary came to a close in a blaze of glory. The scene in Memorial Hall beggars description. The blending of colors, the volume of song, and the portrayal of purposes during the cycle, 1919-1929, made every heart beat faster. Nineteen cablegrams came from the missionary fields. Gifts of money, totaling \$168,750, were pledged for the promotion of the work. Of \$1,250,000 needed for the Retirement Fund, only \$300,000 remains to be raised. Names of givers will be engraved in leather books, and will be deposited in Tremont Street Methodist Episcopal Church, Boston, the birthplace of the society. Two Columbus women were among the upwards of one hundred women who gave \$1,000; these Columbus women are Mrs. Horace Maynard and Mrs. Jennie F. Nesbitt. Other women who gave \$1,000 were Mrs. W. F. McDowell, Washington, D. C., and Mrs. O. N. Townsend, Zanesville, Ohio. In recognition of the signal service she has rendered the cause the beautiful communion table, solid mahogany, hand-carved—a gift to the society from Japan—was awarded to Mrs. F. I. Johnson, New York. The flag-raising by nations was followed by the "Hallelujah Chorus," philharmonic orchestra, organ, and harp. Trumpeters sounded "Taps," "Reveille." The immense audience stood and repeated the benediction.

FORWARD

"To Know the Christ
To Make Him Known."

TOGETHER

Meeting place next year, Springfield, Mass.



Men's Activities



Laymen, you want your church paper to prosper. As a Christian you need it as a trade journal. Above all, you need it as a Methodist. You are a member of the most aggressive communion in Protestantism. What do you know about it?

The Church-Going Man

I NEVER go to church," replied a man to his neighbor across the yard fence. "You know I don't if you watch me on Sunday."

"Yes," replied the neighbor, "I have noticed that you have no interest in the institution that expends more money for the peace of the community and for the moral education of the children than any other we have."

"Why should I?" was the reply. "My family doesn't need the church. You notice my children never go to Sunday school, only as they go with their chums. I don't believe in biasing the child mind, morally or religiously, by bending it in any direction during the home period."

"Well, that may be all right," continued the neighbor, "but I can't bring myself to accept your position. I send my boys to Sunday school and give them money for the collection."

"I don't," was the reply. "I have no money to give away. By the time I work for my salary and pay my debts, I have nothing left to help support the family of anybody else."

"We never get on in this world without investing a lot in it," answered the neighbor. "The more you put into your boys the more you get out of them. They have a moral and spiritual nature which must not be neglected. You don't get anywhere with them by simply feeding them as you do a sheep or a goat. They have other hungers and other desires which must be provided for. My opinion is that it pays to go to church and pray a little and take God into your life. The children around your knees need the ideals and the teaching the church gives."

"Yes," was the reply. "*You are a church-going man.* I take no stock in that side of your nature. I like you as a neighbor and your children are all right, but I can't understand why you are held by this obsession of going to church."

The two neighbors lived on together, side by side for a period of time. Their children grew up. The man who made no place in his life for the church was called one day to police headquarters. His boys were now in their middle adolescent age. They were going wild. They had no moral restraints. One of them had been arrested for a crime. He was fined. His father had to pay it for him. The amount was far more than giving five cents a Sunday during a period of ten years.

In a short time the other boy was caught in the net of the law. Again the father was called upon to face a serious situation in his home which cost him many dollars. The other man had two boys. Both of them had grown up in the church and were heading toward the ministry. Again they met at the fence.

"Well, I judge you are right," said the worldly-minded man. "I have paid out more money in fines for my boys in the last month than you have given your boys for the Sunday-school collection in ten years."

"After all," replied the other, "it pays to give your boys money to place in the collection plate of the Sunday school. If you don't, sooner or later they will cause you other losses and break your heart."

"Yes," came the answer, "but what shall I do? It is too late. If I had begun when you did I might be where you are. Your boys are going good and strong. My boys are not only wrecking themselves, but breaking their mother's heart and disappointing me."

Laymen and Church Unity

MANY of our laymen are devoutly interested in church unity. The divisions of Protestantism are displeasing to them. They see the competition of churches in small communities, and feel that such should receive their condemnation. They also observe small congregations in different denominations worshipping within convenient reach of each other, when a consolidation would make a respectable congregation and a fairly prosperous church. The laymen are getting wise to a situation that should be terminated. Nevertheless, we are of the opinion that church consolidations do not always work for the best interests of the Kingdom. We could point out two or three consolidations that have been brought about which have not strengthened the congregations, neither improved the situation relative to the progress of the kingdom of God.

We do not seek to discourage church unity. We are calling attention to the fact that churches may get into each other's way. When they do this they are not only making a mistake, but they are blundering. If they continue to do so, they will receive the condemnation of the great Head of the church. He will withdraw His supporting spirit, and the church will languish along the road to extinction.

There is reason and ample justification for Protestant denominations. They have made American Christianity what it is to-day.

Are we not warranted in saying that the strongest spiritual and moral force among all the bodies of Christian believers to-day is American Protestant Christianity? Is it not true that all Roman Catholic countries to-day are financially bankrupt and would be in economic collapse if it were not that the great Protestant nations are supporting them by their credit and their loans?

Let no man discredit in your sight American Protestantism as it expresses itself in denominationalism. Be loyal to your church. Make no conciliatory advances until you are positively assured that you are improving the efficiency of the church and going to make a contribution to the advancement of the kingdom of God. This Kingdom should always be first, denominational interests second; but the life of the most aggressive form of Christian faith and doctrine to-day in America is expressing itself through our denominational life.



Open Forum



All Hail New Advocate

—"There never was a more classy appearing religious journal."—W. P. MacVey.

—"The Advocate is better and bigger all the time."—C. P. Bowman.

—"The new Advocate means added helpfulness in the church life."—Hazel M. Beardsley.

—"Many hearty congratulations on the new Advocate."—Guy O. Carpenter.

Words from An Aged Saint

PARDON me for taking your time for this communication, but I feel I *must* give expression to my feelings.

Sitting here alone in my home in my wheel chair—the result of a very serious illness dating from October 6, 1928—the Western of October 10, 1929, was brought to me. As I read "The Second Blessing," I said aloud, "Thank God," and again I said it, and before concluding the article a third time, with tears of joy, I had to say it again. Did not I hear Bishop Berry a few weeks ago say, in speaking of the doctrine, "We quit preaching it," and pressed the question, "Why?" also giving utterance to similar expressions in the article. Yes, "there is a second blessing which has made for itself a permanent register in Christian experience." Thank God, and we praise Him for an editor so fearlessly facing the issue.

And so many other good things in the same paper, not only of that date, but the next also; and I am expecting more. Doubtless the new dress will be all that can be expected, and we shall be glad. But oh, how thankful we are for the contents! I had felt perhaps I should stop my paper at the close of the year, but I cannot "afford" to do without such heartening reading.

I am living on "borrowed" time, but am asking Father to permit me to see the "old-style" revival, which will come as a result of preaching, teaching, and living of the blessed doctrines of repentance, regeneration, and sanctification which Bishop Berry says "is our doctrine." Then will our churches be filled with young and old. God will see to it. God bless you.—(Mrs.) E. A. Willis.

Symptoms Prevail Universally

THE past few quadrenniums I have observed ominous signs of retrogression among the laymen in some quarters of our Conference. There is a deep-seated malady existent which seems difficult to diagnose and treat. The symptoms are not sufficiently developed to warrant one in differentiating the real disease.

The discussions at our recent Lay Electoral Conference pointed out clearly that deep down in the church something is not functioning right. There is a state of languor and unrest which in some churches comes to a complete breakdown—evidenced by the closed churches throughout the country, and others in a decrepit state.

Every individual has his notions as to cause and

treatment. But if he does not give open expression to it, how are we to know what he has in mind? He is like a great iceberg out in midocean. All we know about the monster is what we can see above the surface of the water, except when a swell now and then heaves him up a little higher. So with these folks—all that we know about them is what they express in words and deeds, but we don't know what they think deep down in the heart.

At our Laymen's Conference some of the discussions were warm and poignant, because a few men dared to give expression to some of the things that lay deep down in their hearts, as to what was wrong. A few members resented it as being uncalled for, and utterly out of place. But these men tried to lay bare a condition of things which, if they hadn't given utterance to it, would have remained down "under the surface." All discussion is profitable in the end if we take the right view of it.

The few following statistics, compiled from the reports of our Lay Electoral Conference, ought to set us to serious thinking and positive action before we meet again.

Normally we have 426 charges in our Conference (North-East Ohio), and therefore ought to have 426 delegates present at every session of our Conference, voting on every important question that arises. Then if the result does not meet with our approval, keep sweet, and tackle it harder the next time, remembering always that the majority rules, even though the devil may lead. If we can't convince with our argument, we must tackle the thing from another angle.

In these 426 charges there were only 338 that elected delegates, which shows that eighty-eight charges didn't deem it of sufficient importance to be worth while—the very churches which ought to have the benefit of such a Conference. It is safe to conclude that those churches are becoming anemic, and will soon shrivel up from mere want of pabulum.

Of the 338 delegates who were reported elected, only 163 attended, according to the credentials turned in. That shows a tremendous indifference on the part of the person elected to this high and important position. Too many times it happens at these elections, instead of selecting the best qualified man or woman to represent the church, the presiding officer asks, "Now, who is there here that can go? Or, Who wants to go?" making a sort of picnic out of it. In voting for the amendments, 191 votes were cast for the Central Conferences, and none against. On the Lay Electoral Amendment, 192 voted against it. But the Proposed Corrected amendment, 192 for, and four against.

But mark this—196 votes were cast, and yet only 163 credentials turned in. (Of course, they may not all have been returned to the secretary.) Nevertheless, this is a hint to the chairman and secretary of every district to be on their job.

The churches which do not elect delegates at all might find profit in the warning of the Prophet Amos, "Woe unto them that are at ease in Zion," and still greater profit through the admonition of the Prophet Isaiah, "Awake, O Zion, put on thy strength!"—J. H. Seiler, Secretary.

Sunday School Lesson

INTERNATIONAL SERIES

The Rev. Edward R. Lewis, Ph.D.

THE CONTRIBUTION OF VARIOUS RACIAL GROUPS TO A COMMON NATIONAL LIFE

FOURTH QUARTER. LESSON VII. NOVEMBER 17

General Lesson Title—Living With People of Other Races.

Lesson Material—Ruth 1. 1-18; John 4. 5-10; Acts 10. 1-11, 18; Rom. 1. 14; Gal. 3. 28, 29.

Golden Text—Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him.—Acts 10. 34, 35.

SOCIAL TEACHINGS OF THE BIBLE

Race Prejudices. Many scholars believe that the Book of Ruth was written to counteract the violent anti-foreign propaganda of Ezra. In the fifth century Ezra and Nehemiah attempted to break up families, and made a drive against alliances with non-Jews. "There must have been many who deeply resented the breaking up of happy homes in this way, and Ruth may have been written in protest against the cruel Puritanism. The author would show that this new rigidity had no ancient sanction. There was a tradition that even David was of mixed blood. The writer uses the tradition, and draws the character of Ruth so attractively that he needs to add no plea for foreign marriages."

There is little evidence that the Book of Ruth did much good. It is strange how cruel an oppressed people can be. Israel suffered much, and often her wrongs appear to have embittered her; for she caused her own people to suffer much.

The Hebrews were of mixed blood. Their stock drew from many sources. Surely, of all peoples, the Jews should have been tolerant and merciful. And yet Old Testament history (apart from its greater characters) shows Israel to have been one of the most cruel and vindictive of peoples, and to have exhibited in post-exilic times an intense and bigoted nationalism. This bitter exclusivism came to its ugly climax in the Pharisaism of Jesus' day.

Naomi and Ruth. This perfect little idyl, the Book of Ruth, portrays an ideal love between mother and daughter-in-law, women of two races. Unobtrusively it sought to teach its noble lesson: that God has made of one people all the races of the earth, that there is no cause for distrust, dislike, and persecution. Whatever its immediate reception, this lovely tale has done its part down through the centuries to make men and women of different races more tolerant, gentle, and affectionate, one toward the other.

LESSONS FOR TO-DAY

Mingling of Peoples. To what extent should the United States become a melting pot, welcoming the representatives of other races? It is not an easy question. Sentimentalists sometimes have a ready answer, which may not square with the facts and with common sense. It is a real problem, a complicated problem. It must be dealt with sanely, and in the spirit of Christian ethics.

A thoughtful and high-minded writer has recently said: "The admission of peoples of every alien race to residence side by side with our own, inevitably gives rise to friction and unpleasantness. However irrational it may be, there are instinctive antipathies and distrusts between the different racial stocks. The importation of the Negroes brought us a terrific racial problem, one for which there seems no satisfactory solution."

"White men as a class dislike living side by side with them, and fiercely resent intermarriage, which might ultimately merge the races, as it seems to be doing in South America. A general feeling of brotherhood and social democracy is greatly retarded by this racial chasm."

"It is earnestly to be hoped that Chinese, Japanese, Hindus, and other non-European races may not be admitted to residence here in any great degree; similar antipathies and resentments would be added to our existing discords. It is not that these races are inferior to our own: they are simply different; and however superficial the differences, they are just the sort of differences that cause social friction. Precisely the same argument would apply to the exodus of Americans and Europeans to Asiatic countries."

"A certain amount of intermingling of students, travelers, and missionaries, traders, is highly beneficial in the exchange of ideas and manners it stimulates. But it will probably always be best that the main racial stocks should remain apart, on their several continents, in that mutual respect and brotherhood that the superficial repugnances of too close contact tend to destroy."

"What God Hath Cleansed." This aspect of the matter is worth considering. But perhaps the statement is overdrawn. It may rest on an unanalyzed sense of racial superiority. Perhaps it overestimates the dangers of intermingling the races, and underestimates the real contribution of various racial groups to a common national life.

It is very easy to fall into Peter's error, attempting to make common what God hath cleansed. It is a subtle temptation. Let us

beware of doing this while we are pretending to marshal cogent arguments to show that this country belongs exclusively to its present fortunate possessors. The Indians might have made use of the same line of proof. We must remember that we, or our ancestors, all came from other lands, not being too afraid of the mingling of races.

A World Vision. Peter rose to great heights when he had his vision, and realized its splendid interpretation. It was a significant moment in the history of Christianity, and of the history of civilization, when Peter declared, with astonished insight: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

For the first time in his life Peter really got a world vision. Peter was never the same insular individual that he had been. He had become cosmopolitan in outlook. We need the world vision to-day. Otherwise our moral and religious views will be narrow, provincial, and selfish. Neither travel nor experience nor reading will necessarily bring to us the liberating vision of humanity. It must be a vision from heaven.

Debtor to Greeks and to Barbarians. Paul willingly confessed his manifold debt. So must we all, if we are honest and wise. No man, no nation, no race has a monopoly on gifts and contributions to civilization. And again Paul said, "There can be neither Jew nor Greek."

In our many-sided American culture, many nationalities have co-operated, living, serving, sacrificing, that our beloved land might realize its destiny, and be what it is to-day. Let us not despise those that have had a humbler place in the building of the Republic. Let us give due credit to all that have made their contributions. And more, let us seek to attain a more varied and effective co-operation among the different racial groups in the coming years. It is the salvation of America.

Epworth League Topic

NOVEMBER 17

The Rev. A. H. Beardsley

GETTING MORE OUT OF NEWSPAPERS

(Prov. 25. 25; Acts 8. 29-31)

Obviously we get out of newspapers only what is put into them. Our topic may then mean one of two things—either that we try to profit more by what the newspaper brings us daily, or it may be taken to be a challenge to newspapers to live up to their best.

"Has the paper come yet?" is a stock question in most families. If there chances to be a small boy in the home he will know, because he has had his eye out for it. If it is there, you will find him and the paper stretched out on the floor while he pours over the comic strip. He knows the people of the funnies as we know our closest friends. He learns their weaknesses, and is happy over their successes. He likes their clever tricks. He gets fun out of the paper, and he likes this association with make-believe friends who are always doing something.

Father takes the front section and scans it over. Diplomatic and national developments hold him for a time, and then he settles down to study the stock market. After that he may read the sport page and rejoice over the victories of those in whom he is especially interested. He takes the paper for information, and because it keeps him daily in touch with the trend of things. When he is on a vacation he doesn't want to see the paper, because it brings him again all the problems he is running away from for a rest. If there are high-school and college people in the home they will probably look for the sports news first. They may scan the front page, and may still read "funnies." They will not scramble for the paper like the ten-year-olds. It does not mean that much to them. Their world does not depend upon its pronouncements.

After supper mother takes up the paper—

looks over the front page. She may be reading the latest "murder serial" (her small son has already read it). Then she will turn to the woman's page and learn a new way to make pineapple salad, and what materials are being used for dresses this fall. She will read how to treat a cold before it gets started too much, and how to govern her child should he have a tantrum. She may be reading also the continued story, and will intersperse this reading generously with reading the daily advertisements. By the paper she decides when to go shopping and where. This last makes the daily paper an excellent medium for advertising. Firms buy heavily of space, and so speak through the paper to nearly every woman in the community every day. Her trade is the result.

Nearly everyone reads the newspaper, or some part of it. Getting more out of it implies that one have an awareness as to what it contains. A recent survey of over three hundred newspapers in America and Great Britain found out that Americans like news about people very much, locals. Seventeen per cent of the editorial space on an average is devoted to local events. This has dropped two hundred per cent in the last ten years, to make way for financial news which has increased three hundred and fifty per cent in the same time, now taking up fourteen per cent of the editorial space, with sports at sixteen, and the comics at twenty per cent; society has two and two-tenths per cent, and foreign affairs three per cent. News is much harder to get and costs far more. Do we read the newspapers? What do we expect to get from them? What we do get will depend a good deal on our expectations and our discretion.

Chiefly About People

—The observance of Child Labor Day for the year 1930 has been set for January 25.

—The Rev. James E. Crowther, D.D., becomes the new pastor of Grace Church, St. Louis, Mo.

—Bishop W. F. McDowell, D.D., will be one of the Drew Theological Seminary preachers during this year.

—Mrs. A. B. Riker, formerly of Columbus, Ohio, is now located at M. O. R., 2814 Chocunautah Road, Miami, Fla.

—Dr. John R. Mott will be one of the speakers at the annual meeting of the Board of Foreign Missions, Portland, Ore.

—Bishop Horace N. DuBose, D.D., Ph.D., is scheduled to be one of the Drew University preachers during this winter.

—The Rev. J. E. Jacklin, Detroit minister, has given \$10,000 to the School of Theology, his Alma Mater, Boston University.

—Bishop Willbur P. Thirkield, D.D., LL.D., will deliver a series of addresses at Drew Theological Seminary during this scholastic year.

—Bishop H. Lester Smith, D.D., LL.D., is scheduled as one of the preachers at Drew Theological Seminary during the winter season.

—Bishop John L. Nuelsen, of Zurich, Switzerland, is now in this country anticipating attendance upon the fall meeting of the Board of Bishops.

—The Rev. C. M. Charlton, Ph.D., pastor of the Methodist Episcopal Church, Barre, Vt., enters the clergy of the Protestant Episcopal Church.

—Mrs. Arabella Sampley Giffin, widow of the late Charles Mortimer Giffin, recently passed out of this life at her home, Ocean Grove, N. J.

—Bishop Manning, of New York City, is calling for funds aggregating over a million and a half dollars to finish the cathedral of St. John the Divine.

—Bishop William F. Anderson was the subject of a sketch recently appearing in the Boston Herald, under the caption, "People You Ought to Know."

—Bishop W. F. McDowell, of Washington, was called upon to deliver the funeral sermon for the late Senator Theodore E. Burton, of Cleveland, Ohio.

—The Rev. L. T. Guild, D.D., after six years in the superintendency of the Los Angeles District, takes the retired relation and starts on a round-the-world trip.

—The Rev. Wm. C. Poole, D.D., successor to the late lamented Dr. F. B. Meyer, of Christ Church, London, has resigned, and will return to America this spring.

—The Rev. Merie M. Smith, D.D., at the recent meeting of his Conference, was returned for the fourteenth year as pastor of First Church, Pasadena, Calif.

—Ralph Adams Cram, famous ecclesiastical architect, becomes the designer for the new edifice of the Madison Avenue Methodist Episcopal Church, New York City.

—Leverett D. Bristol, M.D., eldest son of Bishop and Mrs. Frank N. Bristol, has been appointed health director of the American Telephone and Telegraph Company.

—The Rev. R. H. Schuett, for the past seven years pastor of Grace Methodist Episcopal Church, St. Louis, has been transferred to the University Temple, Seattle, Wash.

—The Rev. Daniel A. Poling has resigned the pastorate of the Marble Collegiate Church, New York City, to devote himself to the cause of youth and world peace.

—Bishop H. M. DuBose, of the Methodist Episcopal Church, South, was the anniversary

preacher at Old St. John's Methodist Episcopal Church, New York City, October 27.

—The Rev. Charles D. Skinner, D.D., becomes the pastor of Grand Avenue Temple, Kansas City, Mo., succeeding I. M. Hargett, who follows him at First Church, Tulsa, Okla.

—Dr. Lynn Harold Hough, of Toronto, Canada, is scheduled to return to his Alma Mater, Drew Theological Seminary, for an address to the student body some time this present year.

—Bishop William O. Shepard, of Paris, is now in this country to attend the meeting of the bishops at San Francisco and the annual gathering of the Board of Foreign Missions at Portland, Ore.

—Bishop E. D. Mouzon, of the Methodist Episcopal Church, South, must be greatly pleased by the unprecedented sale of his Lyman Beecher lectures delivered at Yale University this past spring.

Discovered!

YES—many sample copy readers have discovered the Advocate during the past week—and not only that, but have subscribed for the year 1930.

Give the nonreader in your church an opportunity to become acquainted with the paper. Reveal to him that there is a Christian press for the Christian layman.

Your consistent appeal will eventually create a desire to possess. Remember—the Advocate from now until January 1, 1931, for \$1.50

—The Rev. Elmer E. Helms, LL.D., pastor of First Methodist Episcopal Church, Los Angeles, Calif., was recently given an ovation by his people at the beginning of the tenth year of his pastorate.

—President Edmund D. Soper, D.D., of Ohio Wesleyan University, delivers the Sunday morning sermon, opening the Bible Conference and the School of Foreign Missions at Lakeside Assembly of the 1930 season.

—The Rev. Ernest E. Laws, D.D., editor of the Watchman-Examiner, gave the twelfth series of lectures on the Wm. Cleaver-Wilkinson Foundation at the Northern Baptist Seminary, Chicago, during the last three days of October.

—Dr. William E. Chenery, Boston physician, member of the executive committee of the board of trustees of Boston University, and a member of the faculty of the University School of Medicine, has given \$100,000 to the new building fund.

—The Hon. Fred B. Smith, moderator of the Congregational Council and chairman of the executive committee of the World Alliance for International Friendship, was recently given a testimonial dinner at the Pennsylvania Hotel, New York City.

—Prof. Charles M. McConnell, of Boston University School of Theology, has been appointed a member of the Yale Commission, financed by John D. Rockefeller, Jr., to improve the training given divinity students who intend to seek pastorates in the rural districts.

—The Rev. Joel M. Wareing, pastor of Third Avenue Methodist Episcopal Church, Columbus, Ohio, was recently elected a member of the graduate fraternity, Pi Gamma Mu. This is an honor fraternity in the field of the social sciences, membership in which is gained at the end of the sophomore year in college by merit.

—Dr. George A. Gordon, for many years pastor of the Old South Church, Boston, recently passed out of this life. For forty-three years he was an outstanding pastor in that city of culture and intellectuality. He was the author of many books, a thinker of unusual ability, and a leader of theological thought during a large period of his life time.

—The New Orleans University and Flint-Goodridge Hospital and Nurses' Training School, two Methodist institutions, and a Congregational Church school, widely known as "Straight College," are moving toward consolidation with the expectation that through their union there will be established an outstanding educational institution for Negroes in that city.

—The address of the Rev. Charles H. Hauger, formerly of the North-East Ohio Conference, but now of the Erie Conference, will be 2518 17th Street, N. W., Washington, D. C., Apartment 46, after November 15. The Rev. Hauger was granted a year for travel and study at the recent session of his Conference, and he and Mrs. Hauger will visit Palestine and other Mediterranean and European countries early in 1930.

—Evangelist E. R. Lewis, of Indianapolis, Ind., who has conducted over three hundred revivals throughout Indiana and other States, and who always leaves in his trail better organized churches, newly erected family altars, hundreds of new tithers, new subscribers for the Advocate, and many young people lined up for life service, has with him this year his only son, John Wesley, who is a trained musician and soloist, directing the singing in all of his revival campaigns.

—Captain Donald B. McMillan, Arctic explorer, will be the headliner on the annual university lecture course and concert series at Ohio Wesleyan University this year. Captain McMillan will lecture here on the subject, "Under the Northern Lights," December 5. The Kedroff quartet, presenting a program chiefly of Slavic folksongs, will open the series November 5. The Society of Ancient Instruments, a Parisian organization playing classical music on instruments of the seventeenth and eighteenth centuries, will be heard January 16. The Ben Greet Players, with Sir Ben Greet appearing in person, will play "Everyman" and "Hamlet" January 23. Andres Sergovia, world-famous guitarist, will appear February 12. Count Felix Von Luckner, noted author, who during the World War sank 500,000 tons of shipping without taking a human life, will speak March 13.

—At a meeting of the London Wesley's Chapel Conference Committee held last week, the Rev. George H. McNeal, M.A., reported that among the pilgrims to Wesley's Chapel who had signed the visitors' book since the beginning of the Connexional year on September 1 were friends from the following places: Almost every part of Great Britain, Ireland, the Channel Islands, Switzerland (Basel), Denmark (Copenhagen), France, Holland, Germany (Berlin, Wurttemberg, and Wesel), Finland, Latvia, Syria (Beirut), Ceylon, Korea (Pyongyang and Songdo), Japan (Kobe, etc.), China (Hangchow, Chefoo), India (Madras, Hyderabad), South Africa (Grahamstown, Natal, Bioemfontein, Port Elizabeth, Pietermaritzburg), Gold Coast, West Indies (Barbadoes, Trinidad), New Zealand (Hastings, Auckland, Wellington), Australia (Adelaide, Melbourne, Sydney), Canada (Victoria, British Columbia, Ottawa, Ontario, London, Montreal, Toronto), United States of America (Massachusetts, Utah, Indiana, Georgia, Kansas, New Jersey, Oregon, Michigan, Wisconsin, Philadelphia, Chicago, Louisville, Niagara Falls, Los Angeles, Washington, D. C.; Detroit, Boston, etc.

Little Stories of Achievement

What the Churches Are Doing

West Enterprise, Miss.—Friendship Methodist Episcopal Church: The fourth Sunday in September our revival began. Collection for the day was \$64. The Rev. C. M. Webb, our beloved pastor, was at his best. During the week five souls were added to the church. Amount raised, \$100. We are standing loyally by our pastor in putting the program over.—S. S. Mack, Reporter.

Greenville, Ga.—The anniversary of Rush Chapel Methodist Episcopal Church was held from October 2-8. The Rev. J. S. Shuman, pastor of the Whitesville charge, preached three nights. Sunday school on October 6 was conducted at 10 A. M. by Superintendent J. Phillips; at 11:45 A. M. the pastor, Rev. W. R. Dixon, brought to us an able message from Luke 16: 2; subject, "This Tick of the Clock Is Yours." Song service was conducted at 7:30 P. M. by Rush Chapel

choir, led by Miss Ethel Lovejoy, organist. The history of the church was read by J. R. Lovejoy. The Rev. W. R. Dixon preached from Luke 20: 25; subject, "Pay Your Debts." Total amount raised, \$50.—Reporter.

Franklinton, La.—We heartily thank the members and friends for the many good things done by them at the close of our Conference year. Bro. S. D. Hart gave \$26 for hospital; Miss Carrie Blackwell, \$3 for a shirt; Bro. W. M. McGee, \$5 for a hat. We also wish to thank the Rev. Alford and the Rev. Carroll for the fine sermons they delivered on Monday and Tuesday nights. Both are neighboring white pastors. We thank the white pastor at Hackley Church for the fine spirit he and his membership have shown us in the closing out of our Conference year. Eighty dollars were raised at this place with the aid of these good white friends.—The Rev. S. J. Jackson, Pastor; Carrie Blackwell, Reporter.

Rural Hill, N. C.—Sunday, October 20, was a high day at St. James Methodist Episcopal Church. Our preacher delivered a forceful sermon at 11 A. M. on "Repentance." At 3 P. M., the Rev. Dodds, pastor, and choir of the African Methodist Episcopal Zion Church, worshipped with us. The Rev. Dodd is a noted gospel preacher, and has a wonderful choir. Collection at 3 P. M. was \$14. At 8 P. M., our pastor, the Rev. H. J. Jones, again took his place in the pulpit and preached from the text, "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" Total collection for the day, \$38. The Ladies' Aid and Queen Esthers had given an entertainment on Saturday night to help pay our claims, and \$18.55 was raised. Grand total raised, \$56.55.—L. C. Eldridge, Reporter.

Columbus, Miss.—The cornerstone was laid by the Master Masons, October 20, Lodge No. 10, of Columbus, at Brownlee Methodist Episcopal Church on the Columbus circuit. The Rev. Gus Johnson delivered the sermon. Brownlee is one of the smallest churches on the Columbus circuit, but it is one of the best. We had a great day, and a plenty to eat. The sisters of the church stood by us and helped to feed the people. Friends came from Alabama and the neighboring towns in Mississippi. Twenty-nine of the thirty members of the church paid one dollar each; the Masons paid \$14, and the public gave \$6; total collection, \$49; raised for the blind, \$2; Sunday school, sixty-one cents; grand total for the day, \$51.61. This church was remodeled in 1928 by C. A. George at a cost of \$300, and was paid out of debt by the present pastor, who secured \$250 from the Church Extension Board. We thank the board for this donation. We will begin paint-

ing the church this month, which has been insured for one year. We are standing by the pastor, and would be glad to have him returned for another year. He is the right man in the right place.—The Rev. R. B. Adams, Pastor; J. D. Bankhead, Reporter.

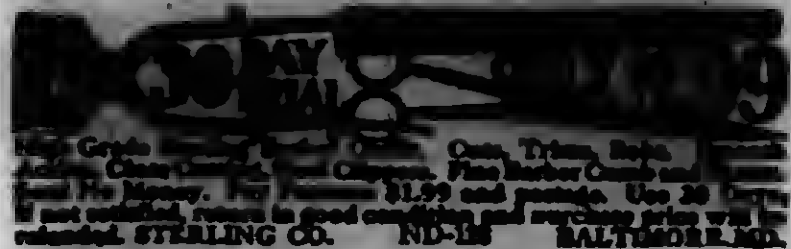
Rushville, Ind.—Wesley Methodist Episcopal Church is yet alive. Most of the members have returned from vacations, and our Epworth League held its first meeting recently, with a splendid program. We have a wide-awake parsonage committee, who have painted the interior, papered three rooms, and put new linoleum on the kitchen floor. The parsonage looks fine. Our Woman's Foreign Missionary Society went to Columbus, October 26-30, and we are proud to say that the banner used in that great meeting to represent the patrons' gift was designed and made in Rushville; designed by Mrs. J. E. Bean, and made by Mr. Frank Brown, a Rushville Negro citizen. It is six yards long, and contains 60,000 stars. The Rev. T. R. Fletcher, retired minister of the Lexington Conference, and his wife, spent a week recently in Rushville, visiting their son and family.—Reporter.

Sweet Springs, Mo.—St. Paul Methodist Episcopal Church is the center of attraction in our community since it has been remodeled and beautified, both interior and exterior. This work has been done through the strenuous efforts of the Ladies' Aid Society, which is few in number, but never fail to do their duty whenever there's work to be done. Our house of worship should always be in a sanitary condition. We hope to keep it this way. Many compliments have been passed by travelers since its completion. We thank the members for their loyal support in keeping their shoulders to the wheel from start to finish. Our white friends were kind enough to help us in our struggle, for which we are very thankful. This society plans to beautify the parsonage in the near future. Every department has taken on new life, and is lining up their work to take care of expenses during the winter months. Under the leadership of our faithful president, Mrs. Bertha Moorehead, and members, the Ladies' Aid Society wishes to express its gratitude and appreciation to all who have worked, donated, and solicited to help in this great cause. Much credit and honor is due Mrs. Hannah Fields, who has solicited \$50 for our church through friends of both races during her leisure moments during the hot summer months. We gladly welcome our pastor's wife and two little boys back to our community after an extended visit with relatives in Arkansas and Kansas. Our Sunday school is increasing financially and in attendance. Each class strives hard to win the banner. Classes No. 1 and 2 are tied in holding the banner. Mrs. Julla Miller, teacher of Class No. 2; Mrs. Walker, superintendent and teacher of Class No. 1. Class No. 4 was banner class, October 20.—Mrs. P. C. Walker, Reporter.

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District Activities

NEWS FROM THE ATLANTIC DISTRICT

—Key West, the Rev. W. M. Smith, pastor, is holding its own. The pastor is striving to raise all Conference claims.

—Newtown and Ormond, the Rev. G. W. Alexander, pastor. Here a new lot was secured, and sixteen converts were the result of the great revival held there during the spring.

—Pompano, the Rev. J. S. Cameron, pastor. At this place we now have a new church, built of concrete, which is a wonderful asset to the Conference. Bro. Cameron knows no failure.

—Miami, the Rev. J. A. Simpson, pastor, is quite progressive. Large Sunday school and Epworth League, and more than \$260 World Service money raised. Prospects are bright for the future.

—New Smyrna, the Rev. C. B. Higgs, pastor. This is one of the most faithful pastors

on the district. Here a great revival was held, gaining twenty-seven converts. This was indeed a meeting for the whole town.

—Hollywood, Dr. W. P. Holmes, pastor, has done the almost impossible thing in that he has given to Methodism a beautiful structure costing more than \$1,000. It is the first time that we have ever had a church in this town.

—Deerfield and Delray, the Rev. A. T. McCaskill, pastor. The Rev. McCaskill is a hard worker, holding his own with pleasure. At Delray he has organized a new Sunday school. He also held a one-day revival, resulting in ten conversions.

—Melbourne and Fort Pierce, the Rev. Albert Stone, pastor. It is wonderful to know how this pastor is leading his home church. Here we have a good Sunday school. He built a beautiful church at Fort Pierce, and is working hard to make this charge one of the best on the district.

—Fort Lauderdale, the Rev. G. T. Tyer, pastor. This pastor has his people well in hand.

A beautiful parsonage has been built, and a good revival held, resulting in the conversion of twelve or more persons. He and his good people are looking forward to the entertaining of the next session of the South Florida Annual Conference.

—West Palm Beach, the Rev. T. A. Huger, pastor. Here we have one among the best Sunday schools on the district. The Rev. Huger is a good preacher, and is doing well. He is now repairing the church, which was wrecked by the great storm of 1928. Also here we have one of the best Epworth Leagues in the State.

—Stewart Memorial, Daytona Beach, the Rev. Dr. W. P. Pickens, pastor. This is one of the greatest pastors that we have in Methodism, a born leader of men. He built here the first unit of our great plant which will grace the corner of Second Avenue and Spruce Street. Here we have a fine Sunday school and Epworth League, which mean much to the community. The community say that he is a great preacher.

Woman's Column

The Woman's Home and Foreign Missionary Societies of the St. Louis District convened at Asbury Memorial Church, St. Louis, Mo., August 20-25, the Rev. T. H. Parish, entertaining pastor. Both societies were well represented. The district president, Mrs. M. B. Reynolds, of the Foreign Missionary Society, sent out an appeal to the auxiliaries all over the district to have reports in on Tuesday, the 19th, so as to expedite time, giving the women an opportunity to attend the Conference that was in session at that time. A surprising number responded to the appeal. Friday, the 22d, the home and foreign societies had a joint program, which was very interesting. Numbers of special interest were the children's pageant, presidents' annual messages, extension and recording secretaries' reports. Officers and delegates got both information and inspiration to take back to their fields of labor. The respective presidents were re-elected: Mrs. M. B. Reynolds and Mrs. Martha Wilkerson. Mrs. Katie Wheeler, of Moberly, Mo., Conference president of The Woman's Home Missionary Society, was present; also Mrs. L. L. Thomas, Conference field secretary, of Kansas City, Mo., who was enroute to Gulfside, Waveland, Miss., to attend the school of methods.—Reporter.

St. Louis, Mo.—The Woman's Home Missionary Societies of Samaritan and Union Memorial Methodist Episcopal Churches met in a joint session at the home of Mrs. Sadie Lockhart to formulate plans for the annual meeting, to be held in St. Louis, June, 1930. Samaritan Auxiliary, hostess, and the Rev. A. L. Reynolds was the entertaining pastor. Devotions were led by Mrs. M. B. Reynolds, with song, prayer, and Scripture reading by Mrs. J. H. Boone. At this point the meeting was turned over to the president of the entertaining auxiliary, Mrs. Lucile May, who stated in a brief way the purpose of the gathering, leaving the more explicit details to be told by the Conference president, Mrs. Kate Wheeler, who was presented at this time by the auxiliary president. Mrs. Wheeler is making the rounds of the District Conferences and conventions, trying to get before the women of the Central West Conference the annual meeting plans. This is to be the first of its kind in the Central West Conference. There will be a school of methods at the same time, conducted by Dean Miss Arsenia Williams, and a large number of able teachers. We are hopeful of having Deaconess F. E. Gaither as one of our special teachers. All who have had personal contact with Deaconess Gaither know of her great spiritual value.—L. May, Reporter.

Madisonville, Texas.—To the district presidents and mite-box secretaries of The Woman's Home Missionary Societies of the Texas Annual Conference: We have just closed up a wonderful year's work so far as our mite boxes are concerned. Wonderful, I say, because it was the best-known report we have had in the history of our Conference, and that means progress for us. We can-

not afford to drop back in our jubilee year, 1930. In 1928 I was able to get the dues and mite-box money you paid in at the Annual Conference, which was credited to your report of 1929, and I should have had the same at the 1929 Conference to complete 1930, but I failed to get it, hence this publication. If you turn a deaf ear to this request, you will have to gather mite and dues to a great amount to exceed 1930, or even come up to 1929, so far as my report is concerned. I am required to report the membership and mite-box monies, together with various other items, paid-up members, members that have at least their dues, which is \$1.20 per year. I can report no other. If I did, it would put some other officer in a bad light. I had a card from Mrs. H. S. Earle, thanking us for the report and asking us to exceed that in this, our jubilee year, 1930. Get busy and get those back figures to me, dues and mite-box amounts you paid since June 30, 1929. Yours for the advancement of the work.—Ella Mae Blue, Conference Mite Box Secretary, P. O. Box 82, Madisonville, Texas.

Des Moines, Iowa.—The forty-sixth annual meeting of the Des Moines Branch Woman's Foreign Missionary Society was held at Grace Methodist Episcopal Church here, October 10-13. The meeting opened Thursday morning, with the president, Mrs. W. M. Dudley, presiding. The president's message, "We Are Laborers Together With God," was full of thought and inspiration. The missionaries were introduced, and made wonderful addresses. Miss N. Henkie, secretary of literature, made the presentation of literature at each day's session. Departmental meetings were held each day, and the Conference delegations met their various meetings. There were seven from the Central West Conference, whose names space will not permit us to mention. Thursday evening devotions were led by Dr. F. C. Edwards, district superintendent. Greetings were brought by the Rev. A. H. Brooks, pastor of Grace Church. The Branch treasurer made her report, assisted by the Conference treasurer; solo by the Rev. James Kenna; address by Dr. Ralph A. Ward, of the World Service Commission. The memorial services were conducted by Miss May V. Patten. The tour of the King's highway to the garden of promise was led by Mrs. J. D. Bragg, the home base secretary, and departmental leaders. The meeting was highly honored to have Dr. Ralph S. Cushman, of the World Service Commission, and a leader of Christian stewardship, conduct the quiet hour and give addresses on "Stewardship." These messages were enjoyed by all. The textbook for this year, "From Jerusalem to Jerusalem," by Mrs. F. L. Wright, was very instructive. The young people and junior banquets were in charge of their Branch superintendents, Mrs. Thornbury, Leland, and Cassell. Their procession was grand, and six life members were made at the junior program. Mrs. O. S. Dow spoke on the retirement fund. Bishop Waldorf, of the Kansas City Area, addressed the meeting Sunday morning. Sunday afternoon a wonderful farewell message was given to the outgoing missionaries by the Rev. J. L. Hillman, president of Simpson College. The students of Simpson College sang on Friday evening. A beautiful pageant of the sixtieth anniversary followed the world's fellowship supper in the dining room, and was very impressive. The delegates were given a ride over the city, which they enjoyed. All officers were re-elected. The Branch pledged for this year the same, \$200,000. There was a new Conference secretary for the Central West Conference, Mrs. E. Freeman Saxton, who takes Mrs. Ward Berry's place; Mrs. Berry is Conference field secretary. The Conference pledge for Central West Conference is \$700. The meeting adjourned, to meet next year in Burlington, Iowa.—Mrs. E. W. Hannah, Reporter.

Special Notices

The address of Rev. W. H. Davis has been changed from Clinton, La., to South Baton Rouge, La., R. F. D. 8, care of Box 20.

To the brethren of the Southwest Conference: All ministers and delegates attending

THE CHRISTIAN ADVOCATE

(Southwestern Edition)

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the Southwest Conference, which convenes in Spencer Memorial Methodist Episcopal Church, Muskogee, Okla., December 4, are asked to bring \$2 for registration fee. Homes and entertainment will be provided for all who come, but each person will be asked to register.—J. Wesley Thomas, Pastor.

To the Conference Claimants of the Louisiana Conference: I have checks for the following persons, to whom I will send same if you will forward me your correct address: Mrs. James Bryant, Mrs. Alexander Connelly, Mrs. David Garner, Mrs. J. R. Williams, Mrs. Robert Wilkerson, Mrs. J. A. Jackson, Mrs. Mary Angrum, Mrs. Rebecca Fisher.—J. W. Turner, Treasurer, 4607 Loyola Avenue, New Orleans, La.

To the ministers of the Alexandria District, Louisiana Conference: The World Service Coaching Conference for the Alexandria District will meet in St. Paul Church, Campti, La., Thursday and Friday, November 14 and 15, at 10 A. M. Each minister is expected to be present throughout the meeting. Each minister is asked to bring two laymen. The following courses will be offered: Missionary education, taught by Prof. E. W. Dean, Wiley College; organization and every-member canvass, Dr. K. W. McMillan; stewardship, charts, and graph, Dr. R. G. Morris. The laymen are cordially invited and urged to attend.—S. S. Earles, District Superintendent.

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Ohio Conference

—The Rev. William Wickersham, pastor of Blanchester, Ohio, celebrated the fiftieth anniversary of his church, Grace Methodist Episcopal, on Sunday, November 3.

—A telegram from Ellensburg announces the death in that city on a recent Sunday of the Rev. Chas. A. Bowen, the newly appointed pastor. A committee of the official board at Centralia, Wash., consisting of Maude Brodt, E. B. Timmerman, and J. W. Miller, prepared appropriate resolutions. He was formerly a pastor in Columbus and Zanesville, and a member of the old Ohio Conference.

—Sunday, October 20, was a great day at Epworth Church, Marion. The pastor, Rev. C. E. Turley, preached on "Factors in the Building of a Life." Dr. J. C. Arbuckle, the Revs. P. W. Drumm, and T. L. Hass assisted with the services and taught classes at the Sunday-school session. One thousand and thirty-nine attended Sunday school. An old-fashioned class meeting followed the preaching service.

—Dr. and Mrs. H. E. Armacost celebrated their thirty-fifth wedding anniversary Thursday evening, October 10, with a dinner at Bunn's, in Delaware. The following guests shared with them the joyous occasion: President and Mrs. E. D. Soper, the Rev. and Mrs. Karl P. Meister, the Rev. and Mrs. A. L. Rogers, the Rev. and Mrs. Harold W. Ruopp, the Rev. and Mrs. A. J. Bussard, Prof. and Mrs. P. H. Lawless, of Delaware; Dr. and Mrs. W. C. Hartinger, of Columbus, and Dr. and Mrs. C. E. Turley, of Marion.

PORTSMOUTH DISTRICT CONFERENCE

The Portsmouth District Conference was held at South Webster, Ohio, Monday and Tuesday, October 21 and 22. In the four sessions devotions were led by G. W. Howse, T. E. Kinneson, Boyd Browning, and Waid Radford. The address of welcome was extended by N. B. Potts, superintendent of the local schools, and was responded to by Paul Graf. On the program were Arthur Staples, speaking on "The Program for the Charge for the Year"; J. H. Stephenson, "The Universal Sin"; J. E. Windsor, "Evangelism, or Winning Souls for God"; Donald Timmerman, "The World Service"; E. F. Andree, "Teaching to Give." A profitable discussion followed each address. Dr. Cecil D. Smith spoke on "Religious Education," which received splendid reaction from the Conference. Superintendent E. S. Heller spoke on the Children's Home; Prof. W. L. Hormel represented the Ohio Wesleyan University in a very able manner, and Dr. J. G. Benson spoke concerning "The Ministry of Healing" at the White Cross Hospital. Anticipating the anniversary of Pentecost, at the unanimous invitation of the District Conference the district superintendent preached to the evening audience on "The Gift of the Holy Spirit."

The Ministers' Wives' Association met at the same time in the parsonage and rendered the following profitable program: Welcome address, by Mrs. M. L. Massie; response, by Mrs. J. L. Peck; the devotions were led by Mrs. H. H. Wilbur; five-minute talks were given by Mrs. Donald Timmerman on "Recreation in the Life of a Minister's Wife—When, How, and Why"; Mrs. E. F. Andree, on "The Minister's Wife in the Home"; Mrs. J. V. Stone, "The Minister's Wife as a Co-worker With Her Husband"; greetings and readings were given by Mrs. C. F. Bowman. High appreciation was expressed of the fine hospitality shown by the good people of South Webster and of their genial pastor, the Rev. M. L. Massie. The next session will be held in the recently remodeled church in Jackson.

DAYTON DISTRICT CONFERENCE

The fall session of the Dayton District Conference was held October 17 in the Methodist Church, West Carrollton, with the Rev. L. D. Vesey, pastor, as Conference host. All three sessions were profitable and interesting. The morning was mainly devoted to a symposium, "My Ordination Vows." J. O.

Young presented the first subject, "Do You Believe You Are Called?" which was followed by "Do You Believe the Scriptures?" ably handled by J. J. Richards. E. W. Elrod read a well thought-out paper on "Will You Read and Expound Them?" C. R. Williamson talked effectively on "Will You Form and Fashion Your Lives?" while J. R. Stanforth interested the Conference on the subject, "Will You Withstand False Doctrine?" The next three subjects—"Will You Be Diligent in Prayer and Study?" "Will You Visit and Urge Quietness?" and "Will You Obey and Submit?"—were discussed by A. H. Beardsley, C. L. Buchler, and F. E. Ross, respectively. The symposium served to remind the men of their sacred ordination vows which tend, under the stress of busy pastorates, to slip from the mind. All agreed that this was a timely theme for meditation. After urgent appeals by representatives from various Methodist interests, the Conference adjourned for dinner in the basement of the church.

The afternoon session was given over mainly to the cause of missions. Mrs. Barley presided over The Woman's Foreign Missionary Society period. She introduced Miss Lenore Seeds, who spoke effectively on her work in Japan. Mrs. Thirkield delivered the address in behalf of The Woman's Home Missionary Society. Her characteristic force and earnestness soon captured the careful attention of the hearers.

G. W. Matheson preached the sermon of the day. He based his sermon on the text, "He shall glorify me," from John 16. 14. He held the audience spellbound while he led the individual hearer into the mystical realms of the power and activity of the Holy Spirit. This message prepared a good background for an open discussion on World Service, introduced by Mr. Worrell, a representative from headquarters. It was generally agreed that the chief impetus toward more liberal World Service giving lay in a real baptism of the Holy Spirit.

In the evening, H. F. Zierer gave an illustrated lecture on "Jew, Mohammedan, and Christian in the Holy Land," assisted by his church choir. A well-filled church greatly enjoyed this lecture. Thus another day passed into the experience and history of Methodism, and, let us hope, will eventuate in the achievement of larger things for Christ's Kingdom.

North-East Ohio

NORWALK DISTRICT CONFERENCE

The thirty-fifth session of the Norwalk District Conference was held at Chatham, October 15 and 16. The lengthening of the program to two days proved to be very popular, since it gave opportunity for several features that could not have been included otherwise, such as the play hour Tuesday noon, when horseshoes and baseball occupied the ministerial members of the Conference while the district stewards were holding their meeting.

The main stress on Tuesday, at the morning and afternoon sessions, was upon the missionary and benevolent enterprises of the church. The Hon. C. E. Knapp spoke on "Our Unfinished Task in Kentucky." The district superintendent reviewed the work of the past year and set the goals for the year ahead. Prof. Clarence Tucker Craig addressed the Conference on "The Evangelism of Jesus," and short addresses were given by the representatives of a number of benevolent institutions. The afternoon session closed with four short World Service talks by members of the Conference.

The evening session was a devotional one. The worship service was conducted by C. B. Ketcham, after which A. E. Piper preached. The service closed with the administration of the Lord's Supper, under the direction of the district superintendent.

The Wednesday morning program was the most interesting one. H. W. Courtney reviewed Walter Lippman's "A Preface to Morals." N. H. Flickinger talked on "Evangelism and Pentecost in the Local Church." Cecil D. Smith, the new area director of re-

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ligious education, spoke on "The Present
Crises in Religious Education." John Cox, of
Norwalk, one of the leading laymen of the
district, addressed the Conference on "Some
Things I Would Emphasize This Year Were
I a Minister." His stimulating remarks
called forth much comment and discussion.

There were a number of new faces at the
Conference this year, but there was no change
in the spirit and the fellowship for which
the Norwalk District is noted. Urgent invi-
tations were received from five churches for
the spring session of the Conference. The
choice finally fell on Pittsfield.

If one could judge by the determination
and optimism manifested at this session of
the Conference, the Norwalk District will
again register an advance all the way along
the line this year.

MANSFIELD DISTRICT CONFERENCE

The fall session of the Mansfield District
Conference, held at Chesterville, on Tuesday,
October 15, was one to be remembered for
the beautiful weather, representative attend-
ance, attractive program, and delightful fel-
lowship. New pastors on the district pro-
vided much of the program. William Brown,
of Ontario, gave the opening devotional ad-
dress. Chester Lewis, of New Washington,
led the devotions in the afternoon, and T. J.
Maxwell in the evening. L. E. Rush reviewed
statistics of the past year; O. L. Williams
read a book review on "Pentecost, the Re-
newal of Power," and Cecil D. Smith, area
director, spoke on "Practical Phases of Re-
ligious Education" at the morning hour.

In the afternoon, Prof. A. E. Suthers, of
Ohio Wesleyan, who has just returned from
India, gave impressions concerning "India in
1929." "Caring for Conference Claimants"
was discussed by W. B. Armington, J. H.
Blackburn, and Mr. Lundy; "World Service"
was presented by O. S. Steele; and "Current
Expense" by L. S. Green. In the evening,
D. S. Lamb spoke on "Rural Evangelism,"
and Stanley H. Mullen on "Pentecost in
1930." During the day, S. H. Mullen was
musical director, and at the evening hour
the Edson male chorus was present to sing,
in addition to local talent. C. A. Riggs pre-
sented plans for booth festivals from No-
vember 4-18.

The district superintendent, in speaking of
district work, emphasized the appeal for more
subscribers to the Advocates. T. J. Maxwell
was elected secretary, and M. A. Burris,
treasurer, for the coming year.

It was voted to hold the next session at
Centerburg. The resolutions committee
voiced appreciation of the work of F. C.
Anderson as superintendent, praised the pas-
tor and people of Chesterville for their hos-
pitality, and urged the heartiest support in
Conference Claimants' campaign.—T. J. Max-
well, Secretary.

Indiana Conference

INDIANAPOLIS DISTRICT

SUNSHINE CLASS ENTERTAIN

The Sunshine Class of Blaine Avenue Meth-
odist Episcopal Sunday school of Indianap-
olis, Ind., braved the snowstorm of Wednes-
day night to give their teacher, Mrs. Cath-
aryne Goodrich, a surprise birthday supper.
The teacher was invited to take supper
with one of the Sunshine members, and to
her surprise as the door to the dining room
was opened, forty members of her class were
seated at the long table filled with food pre-
pared by the Sunshine ladies, and the sing-
ing voices saying, "Happy birthday, dear
teacher," greeted her.

Mrs. Goodrich is now filling her place as
teacher of the Sunshine Class, an adult wom-
en's Bible class, for the sixth year. The
president, Mamie Gross, gave an address
commending their teacher for her good work
among them. Then an address by the pas-
tor, Rev. Owen Knox, telling how unceas-
ingly, never-tiring Mrs. Goodrich went about
scattering sunshine, and an address by the
Sunday-school superintendent, Frank Stein-
brugnee, telling the members and their
teacher what the class meant to his Sunday
school.

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The Sunshine Class is furnishing the Sunday school with twelve teachers this year. We are often called "The Teachers' Training Class." After a sumptuous supper the big birthday cake was cut by Mrs. Goodrich, each sharing a part; then a table stacked with birthday gifts from the class were opened one by one by the teachers.

Mrs. Goodrich gave a talk of appreciation to the class, and the party ended at 10 P. M., all proud they were members of such a live-wire class, "Sunshine."

Mrs. Goodrich is the agent for the Christian Advocate in her church, Blaine Avenue Methodist Episcopal Church, Indianapolis, Ind., reporting twelve for last year.

VINCENNES DISTRICT

—The Vincennes District Brotherhood will meet at Sandborn, November 26, at 7 P. M. President E. E. Harper, of Evansville, will be the speaker.

—The Rev. E. R. Lewis and son, John Wesley Lewis, are assisting the Rev. U. V. Faris in an evangelistic campaign. At the second meeting a well-filled house was reported. Much interest is being shown.

—The fall meeting of the ministers of the Vincennes District was held in the First Methodist Episcopal Church of Vincennes, October 29. All but three of the ministers of the district were present. The words stressed during the day's program were "Evangelism" and "World Service." The Revs. C. P. Hert and A. M. Brown read papers dealing with the evangelistic program

of the church. Dr. G. H. Murphy, secretary of the Preachers' Aid, addressed the Conference on "The Preacher's Task." In the afternoon, Dr. J. N. Green spoke and led the discussion concerning the district program. President E. E. Harper, of Evansville College, spoke concerning the needs of the college. The Conference voted to accept its share of the obligation and to do its best. The district stewards and the preachers' wives also had their annual meeting at the same place and time.

DISTRICT W. F. M. S.

The forty-second annual meeting of The Woman's Foreign Missionary Society was held in the First Methodist Episcopal Church of Sullivan. More than two hundred women attended. Twenty-seven of the Vincennes District pastors were present. Under the leadership of Mrs. Hattie Asbury, the convention voted to put its annual pledge at \$7,000. Miss Rebecca Dalley gave a helpful and interesting review of the study book, "From Jerusalem to Jerusalem." Miss Laura Wright, recently from India, gave a brief message. In the afternoon Miss Ella Shaw, a missionary of forty-two years' standing in China, spoke at length concerning the present uprising in China and its bearing on missions. The evening service was in charge of the Standard Bearers. Miss Marie Adams, of Peking, China, gave an illustrated address concerning her work among students in Peking. Miss Adams is being detained in the United States for the purpose of visiting col-

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leges and searching out new recruits for the missionary work. Her passage for China is booked for January.

North Indiana

—Revival meetings which have been in progress for three weeks at the Perkinsville church closed Sunday, October 27. Unusual interest has been manifested. Seven additions to church, a number of conversions, many reclamations, and several sanctifications. The pastor, Rev. Claude D. Pyles, did the preaching. Miss Marie Taylor Trimpe, of Ogilville, evangelistic singer, had charge of the music. Large crowds were in attendance at all three services Sunday, October 27, and about a hundred persons enjoyed a basket dinner at noon.

—The Rev. Charles A. Cloud, pastor of Dublin Methodist Episcopal Church, died unexpectedly recently at his home. He was born in Wabash County, and had been a member of the Annual Conference for the last twelve years. He became the pastor at Dublin after serving the Whitewater charge. He is survived by the widow, Mrs. Lorena Cloud; and his son Robert. Two of his daughters are wives of Methodist ministers: Mrs. Rachel Pond, Denver, Colo., and Mrs. Mirlin Murray, Evanston, Ill. One brother, Benjamin B. Cloud, of Indianapolis, also remain to mourn their loss. The funeral services were in charge of Dr. W. B. Freeland, Greenfield. Burial occurred at Peru, Ind.

—The First Methodist Episcopal Church of Portland, Ind., Richmond District, has just completed the installation of a complete new heating plant, at a cost of over \$2,600. The four old furnaces and five stoves that had been used were all taken out and four of the largest furnaces made, each equipped with a motor-driven circulatory fan, were installed in their place. Extensive alterations and the addition of many hot and cold air ducts insure a comfortable temperature on the coldest day. Class No. 7, the men's Bible class, led in raising the money for the improvements, and over \$2,000 in cash has already been paid in. A nursery, an Intermediate Epworth League, and a junior church are recent additions to the service program of the church, under the leadership of the pastor, Rev. H. R. Carson. All departments of the church are active and the people are rallying splendidly to the task.

FORT WAYNE DISTRICT

—The fall District Epworth League banquet was held in Wayne Street Church, Fort Wayne, on Friday evening, October 11. More than 450 Epworthians were seated about the banquet tables, and after having been served to a delightful three-course luncheon, all who were present greatly enjoyed a program of short talks by our district superintendent, Dr. J. T. Bean; the local pastor, the Rev. W. E. Clark; the District Epworth League president, Mr. Jay Ollinger, and a half-hour's entertainment by Bob Hanscom, imperson-

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ator. Many agreed it was one of the best
banquets they had ever had the privilege of
attending.

—A greatly revived membership and three
conversions were the results of a revival meet-
ing held in the Nevada Mills church, on the
Orland charge, which closed October 13. Dr.
J. T. Bean, district superintendent, was
present on September 29, and delivered an
inspiring message at the second quarterly
meeting. An all-day service was held on this
Sunday and Rally Day was observed. On
October 20, Rally Day was observed at the
Orland Church; also an all-day meeting was
held, and 225 were present to enjoy a sumptu-
ous dinner at the noon hour. The finances
are in good condition, and World Service is
in advance of last year. The Rev. H. E.
Forbes is pastor of this charge.

Kentucky Conference

—Our new Methodist Church at Headquar-
ters, Nicholas County, will be dedicated No-
vember 10. Dr. Ivor G. Hyndman, of Cen-
tenary Church, Lexington, will preach morn-
ing and afternoon. Dr. H. E. Trent, district
superintendent of Covington District, will be
in charge. We as pastor and people hereby
extend a cordial invitation to all former pas-
tors and other ministers who have preached
in the old church to be with us on that day;
also any other ministers and laymen who can
come are invited, and we trust you will avail
yourself of this opportunity and help us make
it a wonderful day.

—The members and officials of Wesley Meth-
odist Episcopal Church, Ludlow, Ky., gave
their pastor, J. M. Literal, and family re-
cently a hearty reception. John Venn, a
veteran of the Book Concern, and superin-
tendent of the Sunday school, presided. An
interesting program was rendered, including
special musical numbers and readings. The
Rev. Davenport, a retired minister and mem-
ber of this Quarterly Conference, gave the
welcome address. Besides the district super-
intendent, Rev. H. E. Trent, pastors of other
churches gave welcome addresses. The pas-
tor then responded in a happy way, outlining
his program for the year's work. The Ladies'
Aid served delightful refreshments.

Southern Illinois Conference

CENTRALIA DISTRICT W. F. M. S.

The fourteenth annual convention of The
Woman's Foreign Missionary Society of the
Centralia District Southern Illinois Confer-
ence, was held at the First Methodist Epis-
copal Church in Vandalia, Ill., Tuesday and
Wednesday, October 8 and 9, 1929. Mrs. C.
C. Cullison, the president, of Litchfield, Ill.,
presided. This being the sixtieth anniversary
celebration, sixty years were given in retro-
spect. The ladies of the church served an
anniversary banquet, and in the center of
the table was a large birthday cake with
sixty candles.

The speaker of the evening was Miss
Pauline Place, of Japan. Reports from the
Branch meeting at Springfield were given;
also plans for the coming year by Mrs.
George Niergarth, our Conference secretary,
of East St. Louis. There were seventy-five
delegates in attendance. Altamont, Ill., ex-
tended an invitation to meet with them next
year.

The following officers were elected for next
year: President, Mrs. C. C. Cullison, Litch-
field; first vice-president, Mrs. Chas. Ravens-
croft, Centralia; second vice-president, Mrs.
J. H. Gibbons, St. Elmo; recording secre-
tary, Mrs. L. W. Myers, Greenville; corre-
sponding secretary, Miss Mary Harrison,
Moccasin; treasurer, Miss Lena Gieseking,
Altamont; young people's superintendent,
Miss Mildred Bishop, Litchfield; children's
superintendent, Mrs. Homer Huck, Nash-
ville.

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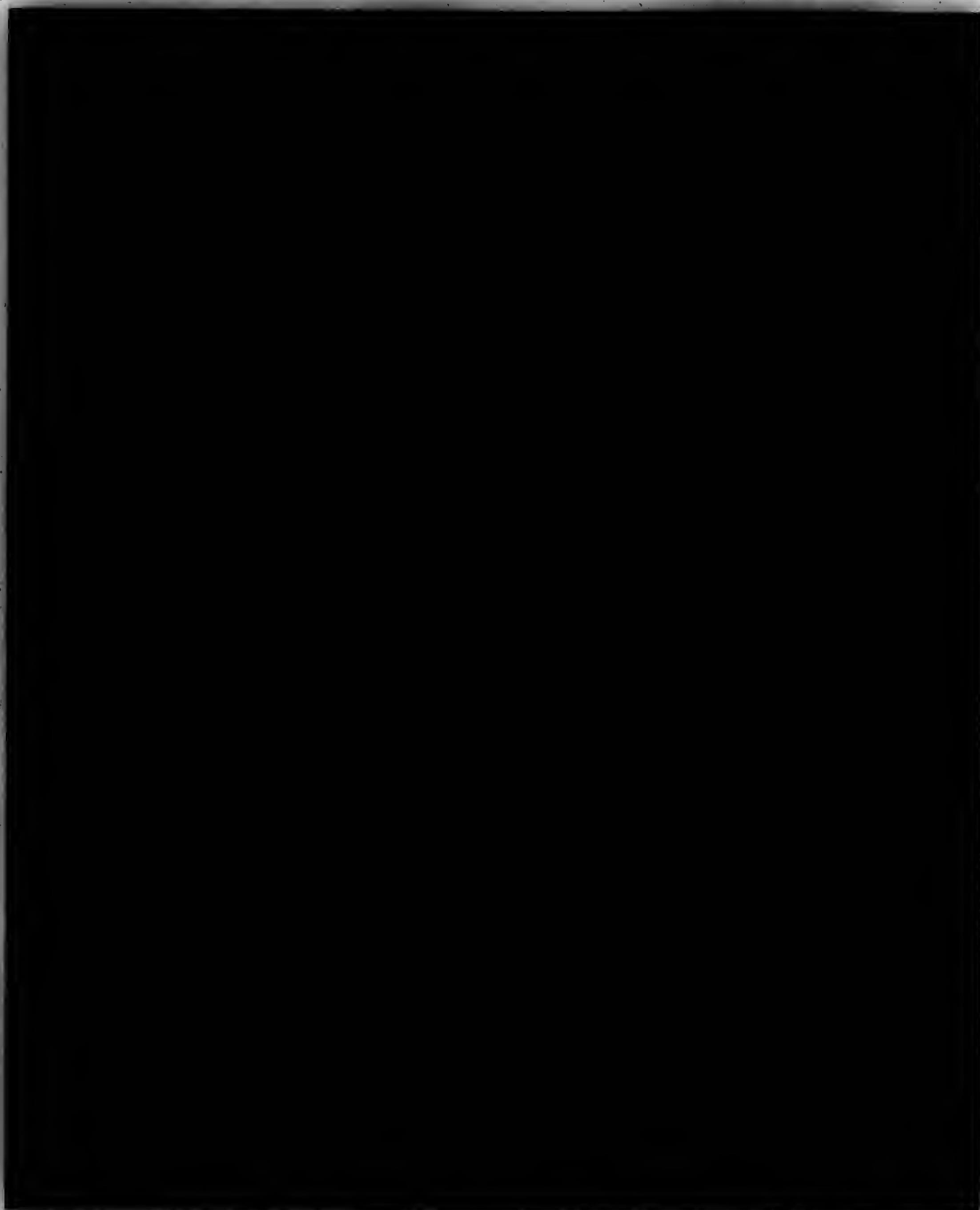
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The Christian Advocate

Volume 56

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L. H. KING, Editor
DORR DIEFENDORF, Contributing Editor
H. E. WOOLEVER, Editor The National Methodist Press

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Women and Interracial Justice

IT WOULD seem that the women of the nation are beginning to feel that they have come to the Kingdom for such a time as this: the time of complex and conflicting interests and of undue emphasis on racialism. They are beginning to enter upon a serious study of the problem of justice in race relations. No body of women is more aggressive in this direction perhaps than the Church Women's Committee of the Federated Council on Race Relations. On the 30th of last month, under the auspices of this group, a women's conference was held in New York City. More than two hundred delegates attended. These comprised white and colored women in practically equal numbers from all the major Protestant denominations.

The meeting was called for the purpose of studying the need for interracial work in the great metropolis and of considering constructive projects which might be undertaken by such a committee. One result of the meeting was the setting up of a permanent organization to function in the future. Some phases of the program of this permanent committee will be to secure new economic opportunities for Negro women and girls, especially among church organizations which employ clerical help; to increase knowledge of the better side of Negro life; to promote co-operation in annual exhibits of Negro art; to secure opportunity for speakers on race relations at local church meetings, and to promote a yearly conference between white and colored church women for discussion and inspiration. We regard this as a far step in the direction of a solution of the problem of smoother race contacts. For, after all, the best way to promote better Christian relations is through the channel of co-operative work on the part of both race groups. It might also be said in this connection that a General Interracial Conference of Church Women is to be held at Oberlin (Ohio) College, June 20-22, 1930. An allotment among the several delegations to the amount of two hundred women interested in race relations is being promoted.

Meanwhile as a preliminary approach to their task, several hundred women groups throughout the country are making a study of racial attitudes in young people, which findings are to serve as a basis for the conference program.

An aroused womanhood is one of the greatest assets of any nation or of any civilization. This has been

shown in the history of the past when such women threw themselves with feminine fervor and candid conviction into situations which needed correction. It was Deborah of whom sacred history records such daring exploits, and did not Esther do her part for the political, social, and religious freedom of her despised and humbled people. Who does not remember the romantic audacity and abandon to a great cause which was shown by the Maid of Orleans? Did not Harriet Beecher Stowe turn the trick of marshaling and mobilizing the moral sentiment of the nation in such an effective way as to make the Union armies invincible in the struggle for human freedom fought out in the battle between the States? Was it not Susan Anthony in politics and Frances E. Willard in moral reform, particularly in the temperance movement, who

led the nation to the higher moral levels where, in the unfetid atmosphere of clear thinking and purity of motives, adequate convictions were formed and movements initiated for the correction of those evils then corrupting the nation.

Similarly the unchristian prejudices of class against class and race against race in this country will receive their strongest and most deadly blow when the Christian womanhood, white and colored, of our churches shall evince sufficient of the spirit and purpose of abandon to those ideals of social justice involved and set forth in the life and teachings of Jesus Christ, to repudiate any other order of society or any traditional philosophy of life which conflicts with the simple Christian way of living.

Jesus' "Thou shalt love thy neighbor as thyself," plays

Our Cover Page

THE cover page of this issue represents Christ as the Master Spirit of world brotherhood, giving His benediction to the races of men. As the Prince of Peace He establishes mutual understanding among the nations. The youth of the different races are passing. He, exalted with noble mien, looks upon them with concern. They are passing on to maturity with His blessing. To-morrow they will be men and women. Then the responsibilities of life will rest upon their shoulders. What will they do as world citizens? They pass on, apparently unconcerned as to Christ's anticipations for them. Engaged, apparently, in their own thought, they pursue their own course. However, He is furnishing the atmosphere they breathe, and directing the way they are to go. The Christ-blessed youth of to-day will make the Christ world of to-morrow. (Scripture, Acts 10, 33-35.)

Our next cover will be "Thanksgiving by Contrast."

The picture of this issue is an original painting by John R. Peirce.

Editorial Comment

—*Despite the fact* that Hubert Delaney was defeated as Republican candidate for Congress from the Twenty-first District in New York, the Republicans of that city succeeded after a most hectic battle in making valuable gains. Three colored aldermen were elected and one assemblyman. Many rumors are current in explanation of the defeat of Mr. Delaney, chief of which is that he was double-crossed by white Republicans when they discovered that he was likely to be elected through the support of the bunched colored vote. It is a matter of gratification that Negroes were generally loyal in their support of his candidacy. It is to be said also to the credit of leading white Republicans that Congressman Hamilton Fish, Jr., and President Nicholas Murray Butler, of Columbia, gave Mr. Delaney their hearty support. It is also a noteworthy fact that the Rev. Dr. Christian F. Reisner, pastor of our Broadway Tabernacle, also spoke in very glowing terms during the campaign of the eminent fitness of Mr. Delaney for election to this high office of trust and honor. "It's an ill wind

that blows nobody good," and though unsuccessful at this particular time, we venture the prophecy that the next election day will record the success of Mr. Delaney or some other worthy candidate from that district. The segregation of Negro residents in definite sections of our large cities, while intended to handicap him, will inevitably prove a stepping stone in his political and civic future, if the massing of these Negroes, who are rapidly gaining a group consciousness of their political rights and opportunities, shall serve to bunch their votes and create in them an intensified ambition to place their own leaders into office as they discover that in their hands is the balance of power. This means that in the segregated districts in our large cities the future will see, more and more, Negroes coming into office of political prominence. The next step our segregationist friends will seek will likely be that of a wider distribution of Negroes into all sections of these great communities in order to avoid this trend toward massing the Negro votes to the end of political and civic advantage.

havo with all class, race, national and provincial theories that rest upon exploiting, despoiling, and denying to others the benefits of a social order favorable to their highest development. Jesus' philosophy invades every field of common interest and values which men would preserve for themselves to the exclusion of their neighbor, breaks down the barriers thereto and freely makes these accessible to one's neighbors as the common social heritage of the race.

Christian womanhood of the churches must see that such a practical application of Jesus' philosophy of human relationships and rights is made in the matter of our intergroup contacts. This should be done because social iniquities take more serious toll of womanhood than of any other class of society; also because it remains for womanhood to contribute to society those humanizing qualities without which civilization would become savage, stolid, and static.

The Drive for Freedom

UNDER the leadership and inspiration of Dr. George W. Lucas, a practicing physician of this city, and president of the local N. A. A. C. P., a State-wide meeting of Negroes is being projected to discuss and take action upon the matter of registration of Negroes as citizens and voters within the State. Such a meeting is timely, and will be fruitful of lasting results for the future well-being of this commonwealth.

A similar movement to this one heading up in the State of Louisiana is that which is being conducted by a group of citizens in Little Rock, looking toward the re-establishment of the political rights of Negroes in the State of Arkansas. We have no doubt but that similar movements will more and more spring up in every one of these Southern States. In proportion as Negroes develop in intelligence, they become more keenly sensitive to those rights which are theirs, and yet which are denied them by an existing political machine. And just as Louisiana and Arkansas are initiating movements expressive of this growing sense of injustice on the part of the race, so we predict that, as it should be, Negro leaders in every Southern State will soon be calling similar conventions to protest against these injustices and to set up intelligent and effective machinery that will function, without prejudice to any and with malice to none, placing the Negro into possession of these civic and political benefits now denied him.

There is no doubt but that the various subterfuges

and fraudulent measures practiced in Southern communities must give way to the advancing march of an enlightened and unbiased public opinion. Whatever may have been the old attitudes of this section concerning the Negro's place in the civic and political structure, it is increasingly evident that those views cannot be regarded as tenable in these days of developing democracy. The community itself is aware of the injustice of robbing so large a group of its citizens of the right of the ballot.

Such a policy is proving destructive to the moral fiber of the community. In the light of a reflective mood can be seen the community's own humiliation and weakened sense of self-respect. No individual or community can long practice injustice with impunity. This section's wholesale robbery of the Negro, of his citizenship rights, is proving a boomerang to the moral sense of the entire nation, and has weakened the nation's respect for the sacredness and obligation of all law observance. And it is fortunate that the South is beginning to view the nauseating situation from this angle of truth.

And what is more, the growing ambition of the Negro, as well as his offended sense of injustice done him by such a civic and political régime, will inevitably lead him to every legitimate endeavor to throw off his handicap. Even in those sections which continuously stick to the task of despoiling the Negro of his civic rights, the Negro will be equally persistent and more determined to capture and possess these inalienable rights of civic

opportunity which are his both by statutory enactment and by decrees of a just social order.

There are in this Southland thousands of liberty-loving white citizens, both within the church and out of it, who know that the Negro's contention and aspiration are just. These are now ready to join hands with the Negro to invade the tides of prejudice in this matter and to assist him in achieving these just needs.

These lines are written as we stand in the shadow of the approach of Armistice Day, when much speaking will be heard throughout the nation on what this day signifies among the nations who fought to make the world safe for democracy. No more appropriate note could be sounded at this time of accentuated sentiment than to call attention to the fact that, right here in America, there are twelve millions of Negroes, and in the South

particularly nine million, for whom even America has not been made sufficiently safe to afford them the enjoyment of those very rights of democracy for which our fathers and sons and brothers poured out their lifeblood on the battlefields of the World War. And there is no better place to begin democratizing the world than to begin in this very section, which is handicapped by those very strong bars which obstruct and retard the coming of the spirit of freedom and democracy toward all of its people.

This is a matter which calls for sane and practical common sense, and only in the light of mutual respect and co-operation between the two groups involved will the final solution of this problem of political and civic adjustment between these groups of its citizens be found.

Eaton District Conference

THE seventh annual District Conference of the Easton District, Delaware Conference, was held in Replanted Zion Methodist Episcopal Church, Ridgely, Md., October 22-24, the Rev. J. N. C. Davis, pastor; the Rev. W. J. Helm, district superintendent; Rt. Rev. E. G. Richardson, D.D., LL.D., resident bishop.

The session opened with an inspirational service, conducted by the Rev. Edward Thomas. This was followed by the examinations: candidates for license to preach, local preachers in the course of study, persons seeking local deacon's or elder's orders. Passed for license to preach: C. H. Molock, Minnie Stanley, J. A. Fields, Oswald Smith, Perry W. Cooper, Martha Washington, J. F. Molock. Advanced to second year, Martha Chamberlin; third year, W. H. Griffin. Recommended to the Annual Conference for local deacon's orders: Henrietta Tilghman, R. E. Lee; for local elder, Edward Thomas; for admission on trial, Charles Dobson.

The evening session, Rev. W. T. Spellman, presiding, opened at 7.30, with evangelistic services directed by the Rev. J. O. Griffin. The annual sermon was preached by Rev. C. B. Miles, D.D., followed by the holy communion. A special address was made by Dr. W. C. Thompson, district superintendent of the Philadelphia District.

The second day began with the morning watch, led by Bro. Horace Murray. The devotional period was conducted by Rev. E. F. Morris, followed by the business session, Dr. W. J. Helm, presiding. A paper, "Community Organization," was read by the Rev. W. C. Jason. The noontide hour with the Bible was conducted by the Rev. J. M. Dickerson. Dr. D. H. Hargis, district superintendent of the Wilmington District, was introduced and spoke.

The afternoon session began with devotions by the Rev. J. S. Coard. A paper was presented, "Factors In Church Loyalty," by the Rev. R. B. Thompson, followed by a symposium.

The morning watch was conducted by Mrs. Susan Molock. The devotions were led by Rev. Zebulon Heath. An address was delivered by the Rev. M. A. Thompson, district superintendent of New York District. A paper, "The What and Why of Tithing," by W. H. Saten, local preacher. The noontide address was made by Rev. T. W. Cooper, "Poetry as an Aid to the Preacher."

At 3 P. M., anniversary of the Ladies' Aid Society, Mrs. M. L. Helm, presiding. At 4.15, anniversary of

The Woman's Home Missionary Society, Mrs. L. A. Blake, presiding.

The closing session at night opened with devotions by the Rev. C. T. Covington. There was a brief business period, with reports by standing committees, etc. The total World Service receipts since Conference were \$2,257, or \$190 in advance of the same period last year. The closing message was a sermon by the Rev. D. W. Henry, district superintendent of the Salisbury District.

Fresh from the invigorating atmosphere of perhaps our greatest District Conference, one sees upon the skyline of this receding event certain outstanding features. There stands a tower of beneficence, the unexcelled hospitality of a gracious pastor and a loyal people, who capably and delightfully met the difficult task of catering for a large and variable host of folk to be fed and lodged. Executive committees of conventions should seek to safeguard the interests of the local church with regard to eligibility of delegates; entertained without charge.

One sees, looming large upon the horizon, the commonwealth building (in course of erection) of the layman's increasing share in the Conference; no longer confined to making sketchy reports, but entering with due preparation and surprising ease into the discussion of regnant issues, contributing an unbiased viewpoint in churchmanship. This bird's-eye view reveals broad avenues of practicality in the messages, addresses, sermons, songs, presented in a democratic session; laymen walking with ministers in the reality of joyous comradeship. One observes with what ability, facility, and charity for all our new leader, the Rev. Wm. J. Helm, meets his complex task. Hearts were warmed and thrilled with the majestic, soulful singing of Bro. Morris. There abide two towers of womanhood in process of construction—the Rev. Mrs. W. C. Thompson, restoring the crumpled walls of The Woman's Foreign Missionary Society work in our Conference. Her plea is irresistible. Standing with her in a twin enterprise, the Rev. Mrs. J. W. Jewett, whose youthful spirit and bell-like notes of appeal stirred us to resolve that the decline in the membership of The Woman's Home Missionary Society in our Conference shall be transcended by a return to first place among the colored Conferences in this work. At the beginning and at the end of this revue stand Miles and Henry, respectively, with their modern messages marked by the old-time dynamic of spirituality. But time and space fail us. We turn our

faces to the East, where gleams of the "Aurora" of a new day, and advance to meet it with our souls aglow, and strong in the knowledge that we are not alone. God is with us.—R. B. Thompson, Reporter.

Methodism and the Negro

By W. A. C. Hughes

Director of the Bureau of Negro Work

IT IS a long time since November 29, 1758, when John Wesley baptized his first Negro convert. At this time he wrote in his diary: "I rode to Wadsworth, and baptized two Negroes belonging to Mr. Gilbert, a gentleman lately from Antigua. One of these was deeply convinced of sin; the other is rejoicing in God, her Saviour, and is the first African Christian I have known. But shall not God, in His own time, have these heathen also for His inheritance?" Eight years later (1766) the first Methodist congregation of five met in the private house of Philip Embury in New York. One of that number was Betty, a Negro servant girl.

From that early day until now the Negro in America has in constantly increasing numbers expressed his faith in the Christian religion at Methodist altars. To-day there are 1,756,714 Negro Methodists in the United States, with an estimated Methodist constituency of 4,557,117. Methodist Episcopal Church membership totals 332,347 (estimated constituency, 830,867), worshipping in 3,743 churches, ministered to by nearly 2,000 pastors of their own race; and several Negro men are in general office, among whom are two bishops.

Realizing that we can make no finer contribution to the present needs of the Negro than by helping to train their religious leaders, the Board of Home Missions and Church Extension conducts summer schools for rural pastors, having granted, in all, 1,500 such scholarships to town and country preachers. The course of training carries with it studies in health, rural economics, home improvement, and a simple program of community service. The schools are not confined strictly to Methodist ministers. Others are invited, being required only to provide their meals. Many communities with improved church buildings, services, and homes tell the story of this fine adventure.

The wave which suddenly swept millions of Negroes from the simple routine of nurturing the soil to the very heart of the complex industrial structure of American life, laid heavy obligations on our board. To meet those needs it became necessary to assist in securing church buildings and, in many cases, to encourage the development of social centers at these churches. In this way many thousands of these "new" people in a "strange" land were kept in the church and taught to appreciate and improve their new opportunities. The board has contributed to 268 building projects in the North and from time to time assisted in the support of 537 ministers, who have wonderfully led their people in their religious and social readjustments.

The Southern Negro is mostly rural; the majority are share croppers. The plantation is not a memory—it is a fact. Many plantations are being worked by Negroes who were born on them of slave parents. Once a month preaching is the rule, and not the exception. The cabin is the Negro home, and the "cabin church" the religious center. Our ministry to him must include home, health, and simple training in economics.

A better trained leadership; a substitution of buildings adapted to the needs of youth in rural communities for the old cabin churches; an appreciation for a better type of evangelism; substantial missionary aid for the poorly-paid rural preachers; and courageous assistance to debt-enveloped churches in the cities to which Negroes have come in great numbers, are some of the outstanding needs of a deserving people.

Board of Education in Special Meet

THE consolidation of the New Orleans University and Flint-Goodridge Hospital and Nurse Training School, two Methodist institutions, with Straight College, a Congregational school, looking toward the establishment of one outstanding educational institution for Negroes in New Orleans, moved one step nearer completion when the Board of Education of the Methodist Episcopal Church gave its approval to the spirit of the negotiations carried on so far at a special meeting held in Chicago on October 28.

The board expressed itself as willing to contribute as its share to the enterprise the money that may be realized from the sale of the two school properties under its jurisdiction, but would not commit itself to any specified amount. The properties will bring about \$500,000, it is estimated.

Plans were approved for the securing of a charter for the school resulting from this merger, and the election of trustees to carry the project forward. The American Missionary Society of the Congregational Church, the sponsors of Straight College, are to appoint six trustees, the Board of Education of the Methodist Episcopal Church six, and five additional trustees are to be selected by the twelve.

The expectation is that the plants of the present schools will be sold, and an entirely new plant erected on a site yet to be selected.

The merger has received encouragement from the several of the educational foundations.

Appropriations to the various classes of educational institutions sponsored by the board were based on those of last year, the amounts to individual institutions, however, varying in some cases.

The following distribution was approved:

Colleges and universities.....	\$257,680
Secondary schools	62,870
Southern schools	72,650
Religious work at non-Methodist institutions, Wesley Foundation Joint Committee	50,500
Annual Conference Auxiliaries.....	4,000
	<hr/>
	\$447,700

The following appropriations to the theological schools were approved:

Garrett Biblical Institute.....	\$46,400
Boston University School of Theology	39,000
Drew University College of Theology.	34,500
Iliff Graduate School of Theology....	8,100
Gammon Theological Seminary.....	7,500
Kimball School of Theology.....	6,500
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	\$142,000

The Contributing Editor's Page

India's "Until" Meetings

THERE is, in the New Testament teaching and in the apostolic experience, a difference between being aware of the Holy Spirit, or believing in him, and being "filled" with that Spirit. The "promise of the Father," that the disciples would be "baptized with the Holy Ghost," and the command of Christ to his disciples that they should wait "until" they were "endued with power from on high," should be taken to apply to Christ's followers to-day, even as nineteen hundred years ago.

Some of the humbler workers of our Church in the Bombay Area have claimed this promise anew, and a movement has started, under Indian leadership, in the villages of some parts of the south India field that may have a lesson for the entire Church.

The "Until" Meetings are held in the villages, under the leadership of Indian men, where our people come together to pray and wait "until" they receive *the power from on high*. They do not look for "a" power, or "some" power, but *the power*—the very same power of which our Lord spoke to his disciples. The meetings continue for days, with this one clear objective in view. There is neither fad nor fanaticism—just a waiting before God and a claiming of his promise, the "promise of the Father" and the pledge of our Christ.

The meaning for the Church lies in the fact that *the power is coming!* The Holy Spirit is being "poured out" "as in the beginning." The greatest leader among these rural workers—the man who inaugurated the movement—is a man with neither college nor theological training; but he is a Spirit-filled man. The rural situation is being transformed wherever these "until" meetings are held. Laymen, as well as ordained workers, are sharing in the pentecostal blessing. The directness and simplicity with which the approach is made to the great question of an adequate spiritual dynamic put to shame the vague, theoretical and, especially, the impersonal way in which many congregations consider this supreme question.

Brethren of our world-wide Church, are not these humble people in some of India's villages pointing for us the way to the real celebration of Pentecost? Protestant leaders in America and Europe are making great plans to observe the nineteen-hundredth anniversary of Pentecost, but unless the Holy Spirit come upon our congregations, we shall have merely an entertainment instead of an "endowment." Our celebration should make provision especially for this experience of the "fullness" of the Holy Spirit. If the liturgy and music and addresses do not lead to the baptism of "fire" from on high, we shall certainly not honor the Holy Spirit. A formal celebration of this supreme event in the history of the Christian Church, leading to no new *personal experience* of the power of the Holy Spirit, will only harden the heart and deaden the nerves of our membership.

If the pastors of our churches would start now—why wait for the nearer approach of the exact date of the anniversary?—to assemble their people and prepare them to *receive* the Holy Spirit, we can have a celebration next spring that will mark the revival of our Church. Why should not our churches at the Home Base have "Until" Meetings? As a preparation for such gatherings in the local churches, the Annual Conferences could well put "Until" Meetings on their programs. This would ensure

that any pastor who himself had not "tarried" and been "endued" would have a fresh opportunity to do so, and then go back to his people, not to unfold the elaborate plans for a great pentecostal celebration, but to lead them into the new experience of being "filled with the Holy Spirit." No pastor without the power of the Holy Spirit can bring his people to that level of spiritual life; indeed none such can truly celebrate Pentecost.

The Church does not need another "celebration," it needs life and power. There is no other way to that power than the one Christ indicated to his disciples "not many days" before the coming of that Spirit of power. For us all it means, "tarry until." It is of no use busying ourselves to discover, create, earn or compel this power; it can only be "received." This is enough, it is God's plan, it is best. The power is ours not because God exists, but becomes ours when his Holy Spirit enters our lives. It is one thing for a person to know about the Holy Spirit; quite another to possess that Spirit. It is one thing to have a certain illumination from the Spirit; quite another to have a baptism of that Spirit. It is one thing to have occasional experiences when God's Spirit warns us; it is something far greater to have his "endowment," giving peace and guaranteeing power.

Methodism must come to the "Until" Meetings. Let us put this at the heart of our Pentecostal Program. Let us not merely celebrate Pentecost—let us have it!

BISHOP BRENTON THOBURN BADLEY.

"The Glory of Going On"

THE title captures the imagination, and the message running through the book sounds the clarion note of victorious Christian faith.

The writer is R. Moffat Gautrey, Wesleyan pastor in London.

To indicate the quality of these stirring, soul-gripping sermons take one or two brief passages. "We have developed some strange ideas as to what constitutes a sermon. I have heard it described as 'a positive work of art.' If it were nothing more than that it was far too artful to live. I have heard it described as 'a great intellectual effort.' But if it were nothing more, it had been better if it had been still-born. A true sermon is a bit of a man's quivering soul; it is a part of his immortal Spirit, which he pours out and sets fire to, in his eager desire to help Christ save the world. And if it is not that, it is nothing, and even less than nothing."

The preacher pushes back our narrow horizons and insists that we are "citizens of eternity." Any other view introduces a fundamental fallacy into life which robs it of joy and power. "There are multitudes of men and women who are merely the citizens of Time. All their vision is bounded by the narrow range of its horizon. They were fashioned by God's fingers, animated by his Spirit's breath, redeemed by the anguish of his eternal Son; but stark materialism, like an inundating tide, has quenched within them the spark of the divine."

This unusual book is the outpouring of the soul of a man with a sound intellectual background and an evangelical passion that burns with a steady flame.

Many preachers who are asking what to preach about and how, will find numberless helpful suggestions here.

The book is from The Abingdon Press.

D. D.



Women's Activities



—*The first installment* of our new serial story by Mrs. Grace Livingston Hill will appear in the issue of December 5. "Lady Bird" is the name of the serial. The author is the daughter of a minister, and spent much of her life as "a mistress of the manse." After the death of her husband she turned to her pen as a means of livelihood and also for intellectual self-expression. Her many books are written from the viewpoint of a Christian. They are stories of Christian quality, of romantic appeal, and of high literary value. In this story of "Lady Bird" she has taken the threads of hope and faith and love and woven them into a narrative thrilling in action and appealing in reality.

—*Forty-two years of continuous service* in one Chinese mission is the record of Mrs. S. N. Trinkle, of Philadelphia, who works in the Methodist Chinese Mission of that city, and who recently was honored at the settlement house at a special program prepared in observance of this forty-second anniversary. Mrs. Trinkle began her work as mission superintendent in October, 1887. About 1900, on the vote of the teaching staff, the mission became connected with the Board of Home Missions and Church Extension of the Methodist Episcopal Church. The work, however, has continued to be interdenominational in character. It is significant that of the seventy-five persons reached each week, one third are in the kindergarten department.

A Pean of Praise

Mrs. JAMES E. MCGEE

WISH you could have been at the Christmas party, Tuesday night of the sixtieth anniversary. Shall I ever forget that happy occasion with those wonderful heralds of the cross? Their faces beamed as they received gifts and checks, while Miss Lillian Hoffman read the list. From the platform were presented three floor lamps, a victrola, many records, a baby organ, an electric fan, traveling bags, two camping kits, a set of dishes, operating table (brought in by "Rody-heaver"), blankets, a dictionary, and checks for blackboards, books for seven mission stations, living room suite, microphone bell. There was a procession of 120 women, each wearing a quilt, while "Rody" and everybody sang "Bringing In the Quilts." A slip of paper was handed Mrs. F. I. Johnson, which she thought was an announcement. It was a check for \$1,000.

This celebration is more than an emotional outburst, as I have heard hinted. Three million dollars dropped into the treasury during the year; gifts and checks to missionaries to speed their work; one hundred dollars each from 112 women for advance; thirty-four girls, graduates from universities, offering their lives to share their Christ with the women of the Orient; 723 missionaries supported, also colleges, primary schools, hospitals, dispensaries, training school for Bible women and nurses. Will those women who waited out doors for hours to get into the hall say, "This is more than mere emotionalism"? It is a passion, divinely directed and concreted for the salvation of the world.

Organizes Industrial Department

THE Santali Community School at Pakaur, India, has opened a new department known as "Industrial Art." A teacher who has keen interest and real ability along this line is now giving half her time to this department, and beginning next January will spend all of her time in this work. Every child, boy or girl, from classes two to seven, will have at least three hours a week in industrial arts.

Required work in sewing, modelling, and spinning will be included in the department. But in addition to these subjects there are already a number of other activities from which the children may choose what they would like to do. These include making brooms, such as are used in village homes; making mats from date palm leaves, either for school or home use; making inkwells from clay, then shellacking, painting, and shellacking them again. The inkwells are so skillfully made that only upon close examination can they be distinguished from the glass variety when filled with ink.

The leaves of the date palm and a long grass that grows in the vicinity furnish materials for attractive baskets. The materials may be dyed any color, so that there can be great variety in the baskets. Another type of mat is made from this same grass, and rope, also used from the grass, is used for thatching roofs and weaving beds. The boys enjoy making fish nets and flutes. Just now they are washing jute in their work hours outside of school for use later in making rope.

Church Women and Race Relations

THAT women are taking a growing interest in race relations is evidenced by recent activities of the Church Women's Committee of the Federal Council's Commission on Race Relations. On October 30, this committee sponsored a Women's Conference in New York City with more than two hundred delegates in attendance; these represented all the major Protestant denominations, with white and colored women in nearly equal numbers. The purpose of the gathering was to present the need for interracial work in New York City, and some of the projects which might be undertaken by a women's committee. The group was enthusiastic in its decision to authorize a permanent committee, which will meet in the near future to perfect its organization. Some of the suggestions made for its work are securing new economic opportunities for Negro women and girls, especially among church organizations which employ clerical help; increasing knowledge of the better side of Negro life through trips to Harlem, and co-operation in the Annual Exhibit of Negro Art at International House; securing opportunities for speakers on race relations at local church meetings, and promoting a yearly conference of white and colored church women for discussion and inspiration. In undertaking this work, New York is following the example of other cities; north and south, which have discovered that the most effective way of promoting better Christian race relations is through co-operative work on the part of both races.

Men's Activities

"How"

HOW?" is the question asked by a million Methodist men when faced by the multitudinous task in the advancing program of the Kingdom. "How" is the answer of the Methodist Brotherhood, prepared in such form as to be useful, by one or more men, to a greater or less extent in every church in Methodism.

Through a long series of important developments the men's work program has been working into the fabric of Methodism. More than a hundred thousand men have attended its great councils in every area of the United States, listening to great leaders of Christian thought and life of the world to-day. They have been inspired to great

things in the way of real accomplishment, meeting together in round table at district councils which have already covered more than ten per cent of the Methodist Church. These have brought the challenge to Methodist men into the district life.

Now as the product of twoscore representative men in council assembled, this sixty-four page booklet has been prepared for use in every church throughout the connection.

It contains a program for a meeting of men for each month, and suggested activities in which any number of men in the church may engage throughout each month. Among the topics, themes, and projects are: "God In My Home"; Church Family Day; Friendly Visitation Week; Father and Son Banquet; Men and Boys' Sunday; Lads' and Dads' Pow-Wow; "Becoming Acquainted With God"; Win-One Week; "Who Is My Brother?" Men's Bible Class Rally; "Who Buys the Bootlegger's Bullets?" Survey of Community Conditions; "Worth-While Whoopee"; Annual Brotherhood Breakfast; Regular Monthly Meeting; Church Loyalty Week; Christian Advocate Day; "Ye Are My Witnesses."

Among the suggested activities are: A reception for the pastor; a Sunday evening each month in charge of the men; an annual Brotherhood picnic.

This booklet is being made available by the Brotherhood office at 740 Rush Street, at twenty-five cents a

copy, a price calculated to pay cost only on the basis of the enormous demand already manifested.

Notes

—*The closing Sabbath* of the Lakeside Assembly Bible Conference for the season of 1930 will be given a distinctive emphasis by a Methodist Men's Council. The Rev. Bert E. Smith, D.D., of Chicago, will assist in building the program. The famous grand opera singer, Signor Mario Cappelli; some outstanding senator, some leading reformer, and a great preacher will be placed on the program beginning Saturday night, continuing Sunday morning, Sunday afternoon, and Sunday night.

—*The movement among Methodist men* is advancing rapidly. Brotherhoods are being formed in many churches. District organizations are appearing, while conventions are giving much evidence that the men are responding with deep concern to all appeals. When fathers become interested in the church, the sons and daughters generally follow. An indifferent father may become a dead weight about the neck of a mother, while she seeks to lead their children into the way of life and light. Man alive! Get out of the dead weight class! Fathers, lead your boys into the church. Stand with them and by them as they fight the devil of passion and worldliness in their own souls.

—*We wonder how many of our men* are acquainted with the literature being produced by our church in the interests of the home. The Board of Education issued a loose-leaf folder of a batch of tracts dealing with at least twelve different subjects relating to the home, the family, the church, religious education, and the different forms of evangelism. These should be in the hands of every pastor. They contain much homiletical material, besides a large amount of information. The printed page has a powerful appeal to the human mind and a fascination for the human eye. Every wide-awake pastor recognizes this, and will wisely avail himself of its help in promoting his work. Much of this literature can be obtained by writing Dr. Bert E. Smith, 740 Rush Street, Chicago, Ill.

—*Two teams* of highly-trained and experienced leaders will begin work in the Cincinnati Area promoting World Service interest early in December. They will operate continuously for a definite period of time, one in the southern, the other in the northern section of the State of Ohio. The teams are composed of missionaries, both ministerial and lay leaders. Wherever they are announced to speak, it should be at once the purpose of every layman not only to go himself, but to urge others to attend, and wherever possible, to bring a man. "Every man bring a man" should be the slogan among the laymen of the church. If you do not bring a man with you to heaven, the recording angel will doubtless say to you, "Did you come alone?" Try to build as you go through the world a spiritual "chain gang." This is the only way to escape the industrial chain gang and the economic chain gang, of which we are all members.

The Home Department

JAMES M. MELEAR, Editor

BUT speak thou the things which become sound doctrine:
2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.
8 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;
4 That they may teach the young women to be sober, to love their husbands, to love their children,
5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
6 Young men likewise exhort to be sober minded.
—Titus, II Chapter.

SOBERNESS and discretion are contrary to rashness and vanity. The wise man said: Discretion shall preserve thee, understanding shall keep thee from the evil way. Chaste and keepers at home certainly are well joined together. Dinah, when she went to see the daughters of the land, lost her chastity. A gadding temper to the neglect of domestic affairs draws after it other evils.

Young men likewise be sober. They are likely to be thoughtless. Therefore they are called upon to be considerate, humble, and mild, not haughty and proud. The young should be grave and solid in deportment, joining the seriousness of age with the vigor of youth.

Over the gates of Plato's school it was written: "Let no one who is not a geometrician enter." But over the door of life it is written: "Let the young and ignorant enter."

Those who know most are open to receive fresh knowledge. He who has wisdom to heed shall have wisdom increased by giving heed. This includes a desire to translate precepts into deeds. True wisdom is never stationary, but always progressive. In the days of Melancthon it was recognized as significant that wisdom claims as her hearers not only the young, but those advanced in knowledge.

Temptations of the Young

YOUTH is certain to be tempted. He is in an evil world. Sin abounds. Everything that has life is in danger of losing it. The tree is likely to have its roots eaten by the worm. The fish in the water is in danger of the hook. Crumbs lure the bird into the trap.

Moral life is not exempted from this rule. Wherever the youth find himself, he will be tempted because surrounded by influences warring against the soul. There are certain elements which form the strength of temptation. "Let us lay wait for blood. Let us lurk privily for the innocent." But there is a way of escape. The young may call to mind their filial relation. It is a great help to youth when in danger to remember Christian parents. His father's instruction and example, his mother's love and prayers, the grief that their fall would bring upon them, will, if reflected upon, be a means of escape. Then there is the consideration of the end of the sinner. Those who promise themselves and others exemption shall be taken openly. The young man should bear in mind that they are fools who tell him there is gain to be had by sin. Those who seek to take life in order to enjoy the property of others shall, like Haman,

be hanged upon the gallows which they have made. Let the youth reflect upon the sad histories of those who now fill our prisons, and he will see that evildoers shall be cut off. Take pains to secure yourself against enticers. Repel the first attempts upon your reputation. When that which is wrong is presented, do not suffer yourself to give it inward approbation. Carry a severe rebuke in your face, as God does. Someone has well said that the couriers of hell, who carry the despatches of the devil, cannot run faster to the hurt of others than they do to their own mischief; they cannot make haste to shed the blood of others than they do to shed their own blood.

The Root of True Knowledge

WHEN the husbandman comes to examine a fruit tree, he disregards leaf and branch. Should he not find fruit in season he concludes that the end of planting is not attained. What is the beginning of wisdom? The fear of the Lord. God, to many people, is but a name. They have never recognized His personality. They do not seek to understand His moral character. He has no influence over their lives. Even the rule in creatures below man is that they instruct their offspring. "The eagle teaches her young to fly. She stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings."

A child should get its first idea of God from its parents. The love of father and mother should be stepping-stones by which the child can rise to the love of his Father in heaven. This takes it for granted that true fathers and mothers will possess this true knowledge. The coronet on the brow of the noble proclaims his place in society. The necklace of pearls on the young maiden proclaims her wealth and adds to her beauty. Likewise the obedience of a good son to a true father proclaims him to belong to the noble in spirit—sets a crown of character upon him. And a daughter's reverential love and fidelity to a good mother is a true indication of moral wealth. That mother's words treasured in loving memory and translated into life are so many precious pearls of soul-adornment, and in the sight of God they are of great price.

Son, daughter, do you have such adornments in your lives? Are they constantly shining there as powerful reminders of parental godliness? Are you happy to thus represent the glorious and noble attributes of your father and mother? All such have the promise of long life and happiness.

Don't Drift

SAIL—don't drift. Choose the port that you wish to make; then set your course and hold it. There may be contrary winds and storms that will set your sails aback and drive you far to leeward. But Will is a compass, and Determination is a helm that will set you right again, and bring you, at last, to the port of your ambition.



The National Methodist Press

THE REV. HARRY EARL WOOLEVER, Editor



The Changing Center of Popular Government Serious Condition in Congress

WHEN President Hoover made his recent triumphant trip into the valley of the Ohio, our Government was centered with the moving interests of the people and shifted to Detroit, to Cincinnati, then with the river boat in which the Chief Executive made his way down the Ohio, and then to Louisville, where he made a great utterance which will alter markedly some of the major aspects of our national life in the future.

The week before the President's trip the center of our national life was determined largely by the movements of that magnetic man and world statesman, Ramsay MacDonald, Prime Minister of the British commonwealth. He was in our land, speaking to immense and influential gatherings at the nation's metropolis and elsewhere. He was dealing with the problem of peace, an issue which touches every American fireside. In fact, the governmental center of hundreds of millions of people scattered around the world was, for a time, located in the secluded and wooded hills of Virginia, where two men sat beside a newly built fireplace and altered the future course of national and international life.

AMBASSADORS OF CHRISTIAN DEMOCRACY

The week following President Hoover's trip, the center of national life, as far as American Methodist womanhood is concerned, was in Columbus, Ohio. In fact, to a far more significant degree than many realize, the welfare of all the people of this and other lands centered at Columbus during the sixtieth anniversary services of The Woman's Foreign Missionary Society of the Methodist Episcopal Church. This unexcelled world organization of women which belts the earth, and its colleague and peer, The Woman's Home Missionary Society, which will celebrate its golden anniversary next year, are united in steady, constructive, Christian influence which has done and is doing more to stabilize and lift the world than all our official diplomatic agents have done since our Government was formed. This statement will not be challenged by any who investigate the facts as to the influence which these organizations have had in opening up communications with other nations by their ministry of healing, instructing, and redeeming, and in stirring races to new life. Not only have they provided the way for the interchange of commerce and culture between distant peoples, but they have established the bonds of understanding, good will, and brotherhood. They have made and will continue to make way for international peace and the coming to all peoples of those rich Christian blessings which inspired the earliest pioneers to North America and furnished the basis for an organized and hence stable government in this greatest of all democracies.

When it is realized that over 1,000,000 women in this and other lands are laboring in twenty countries, with the services of hundreds of full-time missionaries and thousands of national workers; that they are teaching in schools each year 75,000 children; that they are ministering in hospitals and clinics to over 400,000 patients, and that they are maintaining the ideals and claims of Christ before hundreds of millions of peoples of various races, tongues, and conditions of human need, no one can measure the influence of these women who, without thought of pay or personal gain, lay the foundation of a new heaven and a new earth. They are the world-visioned progeny of those first pioneers who settled in America under a charter granted by the king, "greatly commending, and graciously accepting of, their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of His Divine Majesty, in propagating of Christian Religion to such People as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God." With such an initial purpose, the first foundations of democratic, representative American Government were laid in Virginia and consummated in the Constitution of the United States. Under the direction of a King, who is Emanuel, and a charter, which is the truth, these women have gone forth to the needy and dark places of the world, God's representatives in preparing the way for a better day for all peoples.

THE SORRY PLIGHT OF CONGRESS

President Hoover, whose election was without precedent in the size of the popular ballot and the nation-wide character of the electoral vote, has continued to hold the confidence of the people as a man of unusual character and training which fit him in a peculiar manner for the Chief Executiveship. He finds himself, however, in the embarrassing situation of not having the support of an able and effective majority in both houses of Congress. Such a circumstance usually results in confusion and difficulties in any nation. This is seen now in Europe, especially in France. It was strikingly illustrated in Wilson's second term and in New York State during Smith's governorship.

However, even more dangerous than a legislative body which does not co-operate with the Executive because of divisions in the ranks, is a legislature which simply rubber-stamps what the Chief Executive desires. That leads to demagoguery and dictatorship. On the other hand, there must be sufficient ability, patriotism, and devotion to the common good that a reasonable Chief Executive and a patriotic law-enacting body may work out together a program which will command a majority support.

The present Congress was called into special session to do primarily two things—to enact legislation for farm relief and to revise the tariff, with the chief purpose of aiding the agricultural interests by a higher protective tariff. The House of Representatives, where a machine operates—which is not altogether wholesome from a democratic standpoint, but which gets action—enacted a farm relief bill which, after some modification, was passed by the Senate, and the Farm Board was set in operation. The Lower House passed a tariff measure with considerable speed. It then adjourned in conjunction with the Senate for a brief summer recess. The Senate came back officially on August 19, but the tariff bill was not brought out of the Senate Finance Committee for consideration on the floor until September 4. The Senate has been laboring over it ever since. The House has had only *pro forma* meetings, the few representatives who are here meet about every three days, to adjourn for three days more. They thus comply with the Constitution, so that the Senate may act, but the whole body of the House probably will not meet until the date of the regular session, December 2.

The Senate is in an awkward position. At the outset of the special session it looked as if the President and a working majority of the Senate might be able to agree upon tariff legislation. The Republicans began their work on the new tariff bill. The Democrats, from a partisan viewpoint, were opposed to the administration plan and, following the custom of political minority groups, began to wrangle on the tariff. The Senate finally divided, largely on the agriculture issue, lining up as a farm bloc versus the industrial States. This gave the Democratic group, which stood rather unitedly together for partisan purposes, the support of a number of insurgent Senators. This combination made possible a coalition which was able to block the regular Republican Senators' tariff bill. The drafted measure, doubtless, has some bad features in it, but there is not space to discuss its merits or demerits here. The action which blocked the Republican measure threw upon the Democrats and insurgents the responsibility of writing a bill which might be passed, as they commanded a majority. This is not just to the liking of the Democratic Senators. They preferred to have a bill, even a bad bill, passed over their opposition, so that they could make use of it before the next campaign, pointing to its faults as an example of Republican bad legislation. Now there is not much likelihood that any bill will be passed in the special session, for even though the Democratic Senators, with the help of the Insurgents, might be able to pass a measure, its faults would fall upon them. It is better partisan campaign strategy to have no bill passed, and then deride the administration for not carrying out its program of tariff revision. So much for that.

The sad thing, however, irrespective of parties or politics, is the fact of the low average of ability of Congress as a whole. In this the people, the voters, and most of all the eligible voters who did not do their duty by going to the polls, are the ones upon whom the blame rests primarily. There are some strong men in both houses of Congress. They rank in ability and patriotism with the best that ever stood on the floors of the National Legislature. But! As a whole the personnel of Congress is below mediocrity as the ability of the leaders of agriculture and of the trained professions goes. To come into close contact with the rank and file of those who are sent to Congress makes one sad. This body, as the agent of the public good, should command the services of the ablest and most patriotic men and women to be found in this nation. The opportunity for national and world service is not excelled anywhere. Materialism has enticed too many capable men, and mediocrity is left in the majority in legislative halls.

Shall democracy fail in America because the citizens do not meet the responsibility of ruling themselves? The people need to ask seriously the question propounded by Jehovah, "Whom shall I send, who will go for us?" There are altogether too many who will reply, when Congress is the destination, "Here am I; send me." None should be sent, however, except those who are proven in their ability to render public service, mentally and educationally equipped to comprehend the broad significance of their acts, devoted to the public good, and sterlingly Christian in character. Such are American, and such are needed in the public service of this great Republic.

WASHINGTON, D. C.

An Hour in the Solarium

IT WAS my first morning out of my room. The nurse had promised for three days that I might spend at least an hour in the solarium. I was making a good recovery from a compound fracture of my right leg, which I had had the misfortune of injuring when my automobile turned over, landing at the bottom of a twenty-foot fill.

She pushed my wheel chair into a beautiful room flooded with light. Easy chairs had been placed here and there in comfortable positions. Large ferns stood in the corners waving their long fronds as though turning themselves in the solar bath recommended for me after weeks of confinement had taken the color out of my cheek and left me pale of face and ashen of lip.

The experience was like coming back into the world again after a long absence. The solarium was on the fifth floor on the south side of the hospital, which was located on an eminence overlooking the city.

I sat drinking in the light and enjoying the scene. Another wheel chair appeared round the corner on the other side of the elevators. I was to have company. The patient in that chair appeared to be pretty much in collapse. His eyes were closed and his face bewhiskered. The sunlight struck him. His eyes opened. They were small grey eyes with a steady piercing look.

I wondered if he would talk. He tried to raise himself in his chair. The nurse assisted him. He was comfortable. He drew his lips together, exclaiming, "That's better."

Then he started to settle into himself and let the world go by. Later he tried to lift his hand. It went up slowly and pulled at the iron-grey beard that swathed his face.

"Old-timer," I said to myself, "this is a new experience."

He discovered me.

"I never thought a hospital was like this," he said, looking quizzically across at me.

"Great place," I responded.

"I always feared a hospital," he continued. "I thought it was a place to die. I never wanted to do that."

"You are getting well, aren't you?" I queried.

"Yes, but it has been a long, hard pull," he answered.

Just then the elevator door opened. An orderly appeared pushing a cart with an emergency case. A small boy had been struck by a truck. His body had been crushed and his back broken. He had been operated upon and was being taken to a room, perhaps to die.

"This is a hard world," he ventured.

"We have a hard time getting into it and a hard time getting out, and a hard time meanwhile," I interjected.

"I thought I had a rush order when I came in here," he continued. "I was out in one of my pastures looking after my cattle when I heard a noise in the sky. I looked up. An airplane was taking a nose dive, whirling round and round like a top. The cattle stampeded. The machine was coming to earth with a terrible roar. I started to run. My legs refused to go. I collapsed. When I awakened I was in this hospital. That plane killed two of my cows, maimed another for life, and sent three calves to the happy hunting grounds. It nearly sent me somewhere, I haven't been able yet to tell just the direction." He smiled and chuckled, but the effort sent him into a distressing spasm of coughing.

He had told his story; excruciating pain cut it short.

"Well," taking up the conversation myself, "you are thankful for the hospital. It is a great place to come when sick or after you have had an accident."

Old-timer swallowed with an effort, pulled again at his beard.

"Oh yes, it has saved my life. Pretty big institution."

"Bigger than you think."

"Wish I knew more about it."

"You said a moment ago you feared a hospital," I continued. "What is there about it to fear?"

"I don't know. Guess I was just suspicious. I was ignorant of hospital procedure, at least that is what the nurse told me. Ignorant, well I guess I was of everything. Then I did not know how to let a nurse take care of me. I've learned. Say, what does it cost to stay here?"

"Ah, that is on your mind?"

"Well, no, it just came up. Every fellow has to consider that sooner or later. I always feared hospital costs."

"That is not very much when compared with the loss of your life or that of a loved one."

"Well, I am not so sure about that," he ventured.

"You know that they say, 'the hospital restores you to health, but leaves you crippled financially for months.'"

"I have learned a good many things about hospitals since I came here," I responded. "Did you know it is a twenty-four-hour-a-day institution? It never closes its doors. It never stops its work. It never ceases its vigilance in its ministries. It is always ready to spring into action on an emergency call. Orderlies and nurses and internes are always on duty. It takes an army of highly trained men and women to run an institution like this. There is a large investment in buildings and equipment, which is made by the church through its desire to bring the benefits of scientific medicine and surgery within the reach of all. Behind every patient stands a group of skilled technicians, physicians, surgeons, pharmacists, dieticians, nurses, internes, orderlies, and a score of others. One third of the patients cannot meet all the cost of their treatment. It must be provided from some other source. The hospital itself furnishes one dollar for every three paid by the patient. Another third can meet their part by self-denial. Another third as easily as they purchase automobiles and high-priced radios. The hospital at the last analysis is a benevolent institution, giving and sharing in the cost of maintaining the public health."

"Yes, I have seen something of this," responded Old-timer. "I have wondered where all the nurses came from."

"I inquired about that myself. It takes three nurses on the pay roll for each patient in a bed. Someone has to bear the expense of such an army of workers."

"Well, I am glad I do not have to bear it all," he timidly commented.

"Oh, that is a part of the hospital concerning which the general public knows practically nothing. You have to know something about the work of scientific diagnosis, the work in the laboratory, the departments of investigation and of records. This is what makes the hospital a benevolent institution."

"I shall feel a debt of gratitude, I am sure, for the rest of my life," responded my friend.

Two white figures appeared in the door of the solarium.

"Hope you have had a good time," said one with a bewitching smile.

"Time's up," answered the other.

Wheeled about, we separated on a return to our rooms with the expectation of having another opportunity to talk hospital shop talk.

Wilmington District Conference

ON TUESDAY, October 15, 1929, ministers and laymen of the Wilmington District, Delaware Conference, began their annual mid-year pilgrimage to Whatcoat Methodist Episcopal Church, Dover, Del. The genial and versatile pastor, Rev. J. M. Dickerson, assisted by his good wife and efficient co-laborers, provided for all who came a hearty welcome, wholesome food, and comfortable homes.

The Rev. D. H. Hargis, D.D., the very able district superintendent, guided the affairs of the Conference in fine shape. Beginning the Tuesday evening program with the annual sermon by the Rev. Wilmore E. Waters, followed by the communion, set a high mark of spirituality which was maintained throughout the entire session of the Conference.

Business was dispatched with such precision that all knew a veteran was in command. Reports relative to all phases of church work in the district were encouraging, and gave evidence of faithfulness on the part of pastor and people in following the lead of the superintendent in carrying out the great program of the church.

Addresses, sermons, papers, and discussions were of a very high order, constructive and thought-provoking in every detail. All showed the result of careful study and thoughtful preparation. The varied themes afforded a rare treat, appealing to mind and soul alike.

Drs. W. C. Thompson, M. A. Thompson, W. J. Helm, and D. W. Henry, superintendents of the other districts of the Delaware Conference, were present and spoke. Fraternal delegates were the Revs. H. T. Johnson, F. L. Tomlinson.

Other distinguished personages present and speaking were the lieutenant-governor of Delaware; Dr. Gornell, of the Board of Home Missions; Dr. King, pastor of the African Methodist Episcopal Church, Dover, Del.; Dr. D. D. Martin, of Gammon Theological Seminary; Mr. L. V. Holloway, State Superintendent of Education for Delaware; President Grossley, of the State College for Colored Youth at Dover.

The Rev. W. C. Bowland delivered a gospel message, while the Rev. R. W. Thomas preached the evangelistic sermon.

Space will not permit a résumé of the papers read; suffice it to say they were upon timely themes, written by those competent and qualified to speak about same. The whole Conference session was filled with good things.

These mid-year Conferences grow in interest and helpfulness for ministers and laymen. To us it is a period of thanksgiving and stock taking, and catching of our second wind for the other half of the year's work. The next session will convene at Laurel, Del.—A. E. Martin, Reporter.

Louisiana Conference Appointments

ALEXANDRIA DISTRICT

Rev. S. S. EARLES, *Dist. Supt.*

Vance and Houston Streets, Alexandria, La.

Newman, A. W. M. Obee. St. Paul Ct., Peter Leban. Wilton, N. L. Baptiste. Bunkie, W. J. M. Price. Boyce and Village, John Wise. Boyce and Rapides, G. W. Saunders. Boonville, J. A. Lindsay. Campti Ct., S. M. Garner. Cane River Ct., H. D. Lewis. Cheneyville, D. L. Davidson. Colfax, Kelso Cain. Cottonport, J. Dotson. Lecompti, R. F. Long. Many Ct., Z. Smalley. Martha-ville Ct., C. H. Hayes. Natchitoches, J. C. Brown. Pineville, W. H. Jones. Pineflat, J. C. Clark. Pleasant Hill Ct., A. B. Harris. Powhattan Ct., A. H. Williams. Allen Ct., A. Hall. Robeline Ct., A. P. Robinson. Shady Grove Ct., W. A. Tyus. Trenton Ct., Wm. Emmett.

BATON ROUGE DISTRICT

Rev. CHARLES ANDERSON, *Dist. Supt.*

106 Miller and Newton Streets, Baton Rouge, La.

Asbury, F. R. Butler. Batchelor and Torras, H. J. Robinson. Jordan, J. S. Dickson. Baton Rouge: Neely, W. H. Davis; St. Mark, W. S. Chinn; Wesley, J. B. Johnson. Clinton and St. Paul, J. A. Thompson. Conrad and Jones Creek, Peter Wright. Deerford, James Donahue. Denham Springs, St. Luke, R. B. Sandford. Dutchtown, Prairieville, A. W. Johnson. Independence, W. H. Harrison. Jackson and Vincent, Henry Johnson. Lettsworth, T. H. Sampson. Lobdell and Winter, H. A. Taylor. Lottie and Blanks, J. D. McCrory. Macedonia and Pine Grove, E. C. Goins. Mason Island, R. J. Thomas. Mt. Carmel, J. C. Williams. Natalbany and Hammon, Chas. Brown. New Roads, J. H. D. Frazier. Port Allen, A. C. Mitchell. Hughes, D. S. Sloan. St. Peter, Peter Gaskins. Scotlandville, G. W. Carter. Springfield, Alex Norman. Stoney Point Ct., C. Jenkins. Wilson and Norwood, T. H. Hayes. Wesley, W. A. Hilton. Rylander, Clint Green. Zachary and Albert, E. H. Knox.

LA TECHE DISTRICT

Rev. H. DANIELS, *Dist. Supt.*

2415 Magnolia Street, New Orleans, La.

Baldwin, H. R. Bernard. Badeville, W. D. Martin. Bayou Goula, S. G. Reed. Centreville, J. Welton. Crawford, R. E. Badie. Camp Parapet, T. R. Wallace. Donaldsonville, Wm. Harrell. Franklin, W. H. Lang. Hahnsville, D. L. Riley. Houma, F. W. Thomas. Litcher, S. M. G. Taylor. Morgan City, R. A. Walmsley. Napoleonville, T. R. Albert. Plaquemine, J. C. Coleman. Rosedale, D. A. Landry. St. Peter, Jarrett Green. Thibodeaux, J. O. Richards. Vyrion, Robert Jones. Whitehall, Ellis Wise. Woodlawn, W. M. Jarrell.

LAKE CHARLES DISTRICT

Rev. W. J. HAMPTON, *Dist. Supt.*

Opelousas, La.

Crowley, Frank Aldridge. Eola, E. J. Harrison. Lafayette, B. R. Jackson. Lake Arthur, P. M. Jones. Lake Charles, J. E. Rolax. Leesville, G. Robinson. Jeanerette, T. A. Bailey. New Iberia, J. L. Kirvin. St. Martinville, A. M. Taylor. Oliver Ct., H. L. Clark. Opelousas, J. A. Williams. Melville, W. S. Robinson. Spring Creek, J. D. Wilson. Welsh, R. E. White. Oakdale, J. Howard. Washington, W. M. Caldwell. Waxia, J. W. Johnson.

MONROE DISTRICT

Rev. C. SPEARS, *Dist. Supt.*

Box 458, Monroe, La.

Bastrop and Anderson, I. H. Lodge. Bonita, A. Taylor. Jones Ct., James Sudds. Lake Providence, J. D. McCain. Mt. Nebo, W. R. Landon. Mt. Sinai, E. Johnson. St. James, J. E. Brown. St. Paul, S. Roberson. Rayville Ct., Nelson Evans. Washington, J. L. Jackson. Clayton Ct., J. H. Smith.

NEW ORLEANS DISTRICT

Rev. J. D. DAVID, *Dist. Supt.*

4901 Coliseum Street, New Orleans, La.

Asbury, D. G. Taylor. Angie Ct., R. J. Johnson. Bogalusa, L. L. Green. Franklinton, S. J. Jackson. Slidell, T. P. Norris. Gretna, I. Catherine. Mandeville, to be supplied. New Orleans: Grace, G. C. Hayward; First Street, A. Booker; Haven, B. J. Reddix; Hartzell, L. P. Blunt; LaHarpe, H. B. F. Charles; Mt. Zion, M. R. Walker; Mallalieu, H. W. Gray; People, W. T. Handy; Peck Memorial, A. Robinson; Phillip Memorial, T. B. Cooper; St. Phillip, C. D. Small; St. Matthew, A. L. Robinson; Trinity, J. W. E. Bowen, Jr.; Thompson, T. R. Harris; Wesley, J. W. Turner; Williams, O. C. Daigle.

SHREVEPORT DISTRICT

Rev. J. C. CALVIN, *Dist. Supt.*

1836 Hotchkiss Street, Shreveport, La.

Ada-Nelson, Hartzell, H. W. Mitchell. Arcadia, A. H. Sinclair. Asbury, F. W. Thomas. Bayou La Chute, I. B. Henderson. Belcher, Wm. Robinson. Bonchest, T. J. Bridgett. Curtis, J. McCullum. Dixie, A. B. Venable. Frierson, H. W. Mitchell. Cedar Grove and Flournoy, W. L. Dyas. Grand Bayou, S. C. Williams. Grand Cane, E. Freeman. Keithville Ct., F. J. Thomas. Lake End Ct., J. J. Haskins. Logansport Ct., O. J. Harvey. Longstreet, E. Freeman. Mansfield, M. L. Baldwin. New Light, S. A. Robins. Fairfield, T. A. Hampton. Daniels Ct., R. Brown. Jewella, G. C. Hilton. Johnson, J. McCullum. St. James, H. J. Williams. St. Paul, C. S. Stanley. Thomas Ct., L. H. Smith. Vanceville, T. A. Brown.

Personal and General

—The Rev. J. W. Wells, formerly a member of North Carolina, more recently of Louisiana Conference, was recently transferred to the Central Alabama Conference, and is now pastor in charge of our Warren Street Church, Mobile, Ala.

—The Rev. J. N. Wallace, D.D., who had sustained a successful pastorate for five years at King's Memorial Church, in November, at the recent session of his Conference, was appointed by Bishop Clair to the pastorate of our promising church at Alexander City.

—Dr. A. R. Howard, field secretary of the Board of Temperance, Prohibition, and Public Morals for our colored section of the church, is being received with increasing appreciation and approval of his work by our Conferences wherever he represents the work of his department.

—Dr. E. O. Woolfolk, affable and able pastor of St. Paul, Birmingham, has just closed an unusually successful year in that pastorate, and at the session of his Conference, held at Pensacola, Fla., October 30, was returned, to the satisfaction of the entire city of Birmingham.

—The Rev. Dr. E. H. Forrest, our pastor at Bristol, Va., who entertained so efficiently the recent session of the East Tennessee Annual Conference, was returned to that charge as its pastor amid the loud acclaim of his most appreciative congregation and of the entire community.

—The Rev. A. W. Carr reported thirty subscriptions to the Southwestern at the recent session of his Annual Conference, one of the finest expressions of loyalty to this cause that has been made by any pastor. Dr. Carr is now the new pastor of our Mt. Vernon Church in Houston, Texas.

—The Rev. C. K. Brown, D.D., formerly pastor of Wiley Memorial Church, Chattanooga, Tenn., was recently transferred by Bishop Clair to the pastorate of our Wesley Church in Little Rock, Ark. Dr. Brown is one of our most capable ministers, and will give good account of himself in his new field.

—Negroes of the country maintain thirty-three banking institutions, operating under the supervision of State Banking Departments. They are as follows: North Carolina, 4; Oklahoma, 1; Kentucky, 2; Tennessee, 2; Ohio, 1; Illinois, 2; West Virginia, 1; Missouri, 1; South Carolina, 2; Pennsylvania, 1; Virginia, 9; Washington, D. C., 2; Georgia, 3; Massachusetts, 1.

—Pastors, and others desiring it, may order from the Department of Evangelism of the Board of Home Missions and Church Extension, "Pentecostal Preparations," by Bishop Herbert Welch, which was published recently in the syndicated section of the Advocates. This may be secured in quantities for distribution among the congregation, by card request, from the board.

—On November 11, Armistice Day, chaplains of the Army and Navy in Washington united in doing honor to the memory of the Unknown Soldier by decorating his tomb in the Arlington National Cemetery. At the close of the exercises they visited the chaplains' cenotaph, and there, also, placed a wreath in memory of the men of the Chaplains' Corps who made the supreme sacrifice in the World War.

—Headquarters for a religious and social center for our colored people in that city have just been erected and dedicated in Louisville, Ky., at a cost of more than \$100,000. Funds for this new plant were contributed through an interdenominational campaign among the people of Louisville. It is expected that the project will make a large contribution toward friendly relationships between the races of that community.

—Dr. E. W. Kelley, our pastor at St. Paul Church, Dallas, in his report to the Annual Conference, stated that he had held during the year fifty-two revivals. Dr. Kelley is one of the most progressive and able pastors of the modern type. He runs his church on a program which ministers to the total interests of the community life. There is no church in our Methodism which could not to advantage utilize as their pastor the services of such a leader as Dr. Kelley.

—The Association for the Study of Negro Life and History is urgently soliciting the Negro and friends of the race to make a contribution to its \$10,000 research fund, to meet a condition of an

equal amount pledged by an unpublished donor. This worthy enterprise deserves the support of all friends of truth in order that they may more successfully carry on the work of investigation, and of publishing and handing down to future generations the true and unblased facts of Negro life and history.

—Bishop and Mrs. R. E. Jones announce the engagement of their daughter, Mary Henrietta, to Mr. C. B. Broussard, the wedding to take place during the coming Christmas holidays. Miss Jones is a graduate of the University of Chicago, and for the past three years has occupied the chair of English and French in New Orleans College. Mr. Broussard is a graduate of Northwestern University, and took his law course in the University of Chicago. He is now engaged in business in St. Louis, Mo.

—Evidently by some inadvertence on the part of educational authorities of the District of Columbia, there is in use in the schools of the district a book edited by Rand McNally in which the word "nigger" occurs at least a half dozen times. This is unfortunate, not only as a reflection upon the race referred to, but toward distorting just and sane ideas on the part of those who are forced to study such a book. It is to be hoped that the protest of wide-awake citizens will receive favorable consideration from educational authorities, and that this book shall speedily be eliminated from the curriculum.

—The Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church will hold its annual meeting in Simpson Memorial Chapel, the Methodist Building, 100 Maryland Avenue, Northeast, Washington, D. C., on Wednesday, December 4, 1929, beginning at 10 A. M. with a two-hour business session, including a luncheon to its board members at midday, and continuing its session through the afternoon and into the evening if the press of business requires. A great deal of attention is attracted to these annual meetings of the board, as many of our national legislators, who are numbered among its advisory members, and Government officials at the head of prohibition enforcement, are in attendance to address the body.

—Members of the Christian church in general, and Christian people of the colored race, have learned with regret of the indictment of Bishop Archibald J. Carey, of the fourth Episcopal District of the African Methodist Episcopal Church, by a grand jury on the charges of accepting money for civil service jobs. For the last year or so Bishop Carey has been an honored member of the Civil Service Committee of Chicago, and no doubt has rendered very valuable service in support of good government and toward civic improvement on behalf of our race group in that city. Until the charges alleged against the bishop have been proven, the public will maintain unshaken confidence in the integrity of this noted prelate, and of the falsity of the alleged charges.

—Sweeping changes were made in the churches of this city by the recent session of the Louisiana Conference, presided over by Bishop E. G. Richardson. The pulpits of the four largest churches were vacated by their pastors, and new men were brought into the city to fill the same. Dr. J. W. Turner was appointed to Mother Wesley; Dr. M. R. Walker, Mt. Zion; Dr. Arthur Booker, First Street. To fill Trinity Church, Dr. J. W. E. Bowen, Jr., was transferred from a successful pastorate at Central Church, Jackson, Miss. Each of these brethren has proven his ability to succeed in his former field, and brings to his new pastorate years of successful service and experience as assets for the difficult tasks that confront him in the complex life in this great and growing metropolis.

—Our prudent and intelligent congregation at Pensacola, though small in numbers, gave very fine entertainment to the recent session of the Central Alabama Conference, as its host. The resourceful pastor, Rev. Z. K. Jackson, and his radiant wife, were alert to every interest and comfort of the large delegation present. He was fortunate in securing the co-operative hospitality of the people of all denominations in the city. The pastors of these several denominations were present, and vied with each other in giving their support to the entertainment of Conference members and visitors. No single man in the city of Pensacola was more generously devoted to promoting every interest of the delegates than were Dr. J. Lee Pickens and Dr. Edward Aaron, both of whom are outstanding physicians and public men in that city, respected and beloved by all.

Sunday School Lesson

INTERNATIONAL SERIES

The Rev. Edward R. Lewis, Ph.D.

PATRIOTISM AND INTERNATIONALISM

FOURTH QUARTER. LESSON VIII NOVEMBER 24.

General Lesson Title—The Higher Patriotism.

Lesson Material—The Book of Jonah.

Golden Text—He made of one every nation of men to dwell on all the face of the earth. (Acts 17. 26.)

SOCIAL TEACHINGS OF THE BIBLE

The Higher Patriotism. People are fond of going to extremes. In this matter, as in most other spheres of human experience, it is difficult to have a good thing without having too much of it—that is, in extreme and distorted forms. It is well to notice that the general lesson title uses the phrase, the higher patriotism. It is implied that internationalism is still patriotism, although a nobler form of patriotism.

No matter how internationalistic one's thought and devotion may become, one should still be a patriot—in fact, all the better a patriot because of wider horizons of loyalty. This would appear to be pretty obvious; and yet, as a matter of fact, many absurd and dangerous things are said nowadays by self-styled internationalists. These excited individuals lose a proper sense of proportion and attack some of the finest and most useful ideals of our day. They scorn patriotism as childish folly, and ridicule love of country. This is not the higher patriotism.

The Bible and Patriotism. Certainly one so minded would find little comfort in the Biblical literature. Hebrew thought was steeped in the sentiment of patriotism. The great thinkers of Israel avoided pettiness, provincialism, and a narrow nationalism, and yet they were zealous in their patriotic fervor.

The prophets did not deal in abstract ideals. They were steeped in the thought and appreciation of their time, and were aware of its dazed gropings. Therefore, through their superior sensitiveness, they were able to tell men of things that they had dimly guessed. The prophets were utter patriots, and hence were citizens of all centuries. The seers of Israel have challenged the ethical mind of the ages because they were stalwart nationalists. The melodies of the world's supreme poets move in racial rhythms. The social thinker to-day must have an empirical interest in events and in the motives of men. He must have lifting horizons, a fine artistry, and passionate devotions.

The Prophecy of Jonah. This book is ordinarily thought of as a short story; and so it is in form. But its spirit and purpose are prophetic. There is every reason to consider this marvelous little book to be one of the supremely great prophetic writings in the Old Testament.

Written down in the centuries of the post-exilic period—a time when priests and priestly ideas and practices were definitely in the ascendancy—this beautiful book not only carries prophetic idealism to one of its loftiest levels of expression, but even forecasts the mercy, the thought of the divine forgiveness, of the New Testament. The book of Jonah has been aptly called the parable of the prodigal son of the Old Testament. It would be difficult to find many passages in the Old Testament where the spirit of the New Testament appears as clearly and movingly.

Parish-minded Jonah. This Jonah would not have shared Wesley's conception of the world as his parish. The parish of the son of Amittai was just the ordinary provincial area. He even thought of Jehovah in

parochial terms, supposing that, if he could only get beyond the three-mile limit, he would escape from the jurisdiction of his territorial God. Moreover, Jonah could not believe that Jehovah could really care for the wicked city of Nineveh.

Jonah was soon to learn two lessons; at least, he learned one, and had the chance to learn one other. He soon found that he could not escape the ever-living God by setting sail for Tarshish, that His power and presence were as boundless as the seas. And Jonah received, or had the opportunity of receiving, a perfect revelation of God's loving-kindness for poor humanity.

LESSONS FOR TO-DAY

Little Patriots. Complacent self-satisfaction has never been caricatured more severely than in the smug figure of Jonah sitting on the hillside, hoping against hope that Jehovah would change His mind and destroy the despised city of Nineveh with fire. Jonah was greatly displeased when Jehovah chose to forgive His erring but penitent children. There he sat on his lofty perch, hating his fellows, and pouting childishly in the very presence of God. A pitiable figure.

In the caustic message of the book of Jonah, this bigot of the gourd typifies the recreant people of Israel who have not preached the saving message to the world, but have despised other races in selfish superiority and clannish exclusivism. When

Jonah was written there were many Little Israelites, modeling a phrase from the British contemptuous term, "Little Englander."

Are we Jonahs among foreigners? If we take a small view of our national destiny, we are little Americans. There are many patriots, intense and demonstrative, who are only little patriots after all. When we are tempted to belittle the people of another race or nation, or to think that God is peculiarly our God, let us picture the absurd Jonah sitting on his haughty hillside. Little patriotism will then seem to be a despicable thing.

Great Patriots. Although we despise little patriotism, we shall admire the great patriotism, the patriotism which is ethical and spiritual enough to be internationalism. And if we are wise internationalists, we shall be great patriots. One quotes Johnson's saying, "Patriotism is the last refuge of a scoundrel," and continues: "We must admit that to certain forms of it, the gibe is pertinent."

"But in its essence, patriotism is that most useful of human possessions, an emotion which turns a duty into a joy. It is necessary for men, however burdensome they may find the obligation, to be loyal to the interests of the State of which they are members. But the patriot feels it no burden; he loves his country, and serves her willingly, as his privilege and glad desire."

"To be conscious of belonging to a social group, whose interests are regarded as one's own, to mourn its disasters and rejoice in its successes, and give one's hands and brains without reluctance, when needed, to its service—that is patriotism."

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Epworth League Topic

NOVEMBER 24

The Rev. A. H. Beardsly

GETTING MORE OUT OF MAGAZINES

The newspaper is daily conversation; the magazine is a public address delivered in print. The daily paper is cosmopolitan, published for all ages and classes of people; each magazine is published with a distinct section of the reading public in mind. If you buy one certain magazine you will receive the tonic effect of green vegetables with their valuable minerals. Another magazine will give you solid meat, body-building material for the mind. Another will supply the starches for energy, the motive force that makes us forge ahead. The mind needs vitamins, as does the body. Some magazines supply these valuable elements as an integral part of their mental food. Another magazine contains the knickknacks of life, the fun and jollity. Some magazines, too, have a narcotic effect, dulling the finer sensibilities of the soul. There are plenty of splendid magazines. The only thing is, you have to know what you are buying, for all are not of equal value.

The magazine that is distinctly educational is like an extension course from the university. It offers household economics, art, literature and music appreciation, gardening, beautifying the home, poetry, the latest discoveries and methods in your particular trade, help in evaluating world affairs, lessons in science, campcraft, information about other countries and their customs, and many other valuable subjects.

The magazine that is purely a matter of entertainment, or emotional indulgence, is liable to fall prey to abuse. Not being held by a distinct purpose, as are those previously mentioned, they cater to the almost universal

desire of folks to be amused, and are not always particular about the methods they use in doing it. These are not to be condemned wholesale. There are some very good magazines of this type, magazines that adhere to high principles and standards which they have set for themselves. Good stories are a valuable way of widening our experience, through others, of life. They also furnish variety in our mental diet, which is quite necessary if we are to keep in good spirits. A good story is refreshing, like a pineapple sundae on a July afternoon. A poor story is like warmed-over coffee, or salt which has lost its savor.

A magazine that caters to stirring the emotions, one that you carry home under your packages and read in the seclusion of your room, putting it out of sight under the extra blanket when it is not being read, is a questionable kind to partake of. Your actions tell you that from the first. There are degrees in this type of magazine, some being only mildly harmful in their effect on the sensibilities, others more destructive of personality. One's own common sense is a pretty sure guide and guard.

Getting more out of magazines, as with newspapers, is pretty much a matter of the kind of person you are already and the magazines you select. It is well to view the whole field—to know the magazines, both your favorites and others. Then you can have an idea of what you want, and furthermore, will want the best. Rarely do people willfully choose the worse of two courses in life; no more will they in their reading, if it be intelligently chosen.

Little Stories of Achievement

What the Churches Are Doing

Glasgow, Mo.—Our garden fair, conducted at Lewis Chapel Methodist Episcopal Church, October 2-4, was quite a success. A good variety of vegetables and fruit was on exhibit, which was donated by members and friends. The amount realized was \$31.65.—H. T. Reeves, Pastor.

Rockford, Ala.—The revival at Riley Chapel was a success. The Rev. J. H. King, the pastor, preached soul-stirring sermons, assisted by the Revs. W. M. Myles and S. M. Rollins. Through the co-operation of pastor, local preachers, members, and friends, the meeting was a great success, and three persons were added to the church. The attendance was good each day. Collection amounted to \$25.—A Holt, Reporter.

Crystal Springs, Miss.—On Sunday evening we enjoyed one of the best brotherhood meetings held here in quite awhile. Every brother present was prepared to say some-

thing on the subject for discussion. We hope each meeting the attendance will increase until we have gotten every brother into our Sunday meetings. Our president, Bro. A. Wiley, made some encouraging remarks.—Mrs. Lennel Cumberland, Reporter.

Alexander City, Ala.—On the evening of September 19, the Rev. G. W. Brown and wife were given a substantial shower by the members and friends of his congregation, consisting of every kind of good things to eat, and numerous articles of wearing apparel. Some of the members gave money. We are very grateful to the Rev. Brown and his wife for their loyalty to the people, and we used this method in expressing our appreciation.—L. M. Burns, Reporter.

Butler, Mo.—The district group meeting of the Sedalia District, Central West Conference, met with us October 15 and 16, with the Rev. E. F. Pate, our beloved district superintendent, presiding with that ease and dignity which seem to be a part of him. Much emphasis was placed upon World Service and evangelistic support. A group was organized to successfully carry out the program of World Service throughout the district. Each minister left with much praise for the members and pastor for their fine hospitality during the meeting.—The Rev. C. C. Reynolds, Pastor; Isabell Kenoly, Reporter.

Hawthorne, Fla.—October 6 was a high day at New Hope Methodist Episcopal Church. Sunday school was conducted by the superintendent at 10 A. M. At 11:30 o'clock the congregation was favored with a soul-stirring sermon by the pastor, Rev. J. W. Robinson. Love feast was conducted by Jesse J. Truel, after which a rally came off for the cause of education. Members rallied well to this effort. At 5 P. M. the Epworth League was conducted by President J. J. Truel; attendance was good. At 7:30 P. M., Jesse J. Truel preached from 1 Kings 18. 21. Collection for the day amounted to \$38.65.—J. J. Truel, Reporter.

North Middletown, Ky.—The Wiley Methodist Episcopal Church held its home-coming and basket meeting at North Middletown, which was a great success spiritually and financially. There were three additions to the church, and \$260.71 was taken up on Sunday. There were members and friends from various parts of the State who attended the home-coming. The Rev. John Million, the gospel evangelist, conducted the meeting, and Miss Pearl Rankin Bush, with her musical ability, held the crowd in sway with spiritual music and singing. The Rev. Mrs. G. K. Thomas, the evangelist, was here to conduct a week's meeting.—The Rev. C. E. Alexander, Pastor.

Bude, Miss.—A district group meeting of the Vicksburg District convened with Thirkield Chapel Methodist Episcopal Church, October 2. The Rev. J. R. Ross, district superintendent, presided and stressed the importance of bringing up the World Service deficit. Dr. J. W. Golden, area evangel-

ist, was present and spoke on the subject, "The Financial Needs of the Church." At 8 P. M., Dr. Golden preached a soul-stirring sermon from Matt. 8. 11; subject, "A Baptism of Fire." Many of the lay members were present and greatly enjoyed the message. Raised for World Service, \$23. The following pastors were present: the Revs. P. S. Olive, I. H. Thomas, P. W. Baldwin, and the writer.—The Rev. J. W. James, Pastor; J. C. Smoot, Reporter.

Longview, Miss.—On September 1 the revival began at New Light Methodist Episcopal Church, under the administration of the Rev. Harrell, our present pastor, with the assistance of the Rev. Y. P. Powers, Jr., of the Baptist Church. Strong sermons were heard both day and night. Much good was done in this revival; nine souls were converted. Collection during the meeting on Friday and Sunday amounted to \$15.75; raised for the sick, \$1.80; total \$17.55. We are indeed proud of the Rev. Harrell. The Rust College Concert Singers rendered a most excellent program in our church on October 2 to a very large audience. The variety of the program was striking, appealing to young and old. The harmony of the voices was most commendable, and the blending of same showed fine training. Door receipts amounted to \$21. We welcome a future engagement.—E. E. Russell, Reporter.

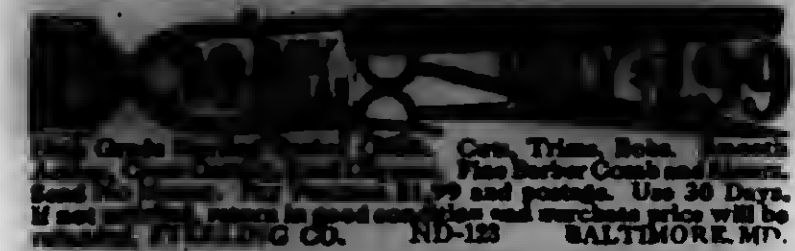
Farmington, Mo.—St. Paul Methodist Episcopal Church is making great progress under the able leadership of our beloved pastor and wife, the Rev. and Mrs. A. E. Miller. He was appointed here in April, and since his coming much has been accomplished. The parsonage has been redecorated, and every department of the church well organized and put into working order. Under the supervision of Mrs. Josephine Roden, our choir has purchased white robes. Miss Dayse Baker, the most efficient principal of the school of our city, is organist and directress. The church has been organized into four clubs to raise the yearly budget. The captains are: Mrs. Ada Murphy, Club No. 1; Mrs. Lenora Simpson, No. 2; Mrs. S. Wilkins, No. 3; the Rev. A. E. Miller, No. 4. On October 6, Rally Day, \$170 was reported by these clubs. At our second quarterly meeting, the reports showed pastor paid up to date; also the district superintendent, and at the present time one half of our World Service is paid and our Area Fund is paid in full. The Rev. G. D. Hancock, district superintendent, looks well into all interests of the churches on his district. Our pastor is a progressive pastor, and believes in a progressive church. A John Wesley tea was given under the auspices of the Sunday school and Epworth League, which was a great success. They realized \$17.75, which goes to World Service. On October 6 we observed the twenty-fifth anniversary of Mr. Charles Baker as a loyal and faithful officer of the church. An appropriate tribute was paid him by the pastor, after which a gold Masonic pin was presented him from the officers and the church. On October 14 the church celebrated the seventy-first birthday anniversary of one of its most loyal officers, Bro. Lewis Hill. A delicious menu was served.—Josephine Roden, Reporter.

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District Activities

District Rounds

HUNTSVILLE DISTRICT

First Round—Huntsville circuit, November 16, 17; Warrior and Bangor, 22-24; Decatur, 29-December 1; Albany, 1; Huntsville, 6-8; Sheffield, 18-19; Guntersville, 16; Blount Spring and Colony, 20-22; Madison and Springhill, 28, 29; Athens, Oakland, January 4, 5; Belle Mina, Beulah, 11, 12; Scottsboro circuit, 17-19; Center Grove circuit, 26, 28; Triana circuit, February 1, 2; Johnson Chapel, 8, 9.

Dear Brethren: The Conference has closed for 1929. Our task is before us for 1930. Let us start now and prove that we love the kingdom of the Lord by doing our best. Go

after your World Service now; make your first drive on Christmas. Our district council is called to meet December 11 at Jones Chapel, Albany. Be there.—J. W. Whitfield, District Superintendent.

NASHVILLE DISTRICT

First Round—Briersville, November 14; Braden, 17, 18; Patterson, 17-19; Cumberland Furnace, 23, 24; Dover, 27; Dickson, December 1; Lebanon circuit, 7, 8; Nolensville, 14, 15; John Wesley, 15, 16; Seay's Chapel, 22, 23; Springfield, 22; Franklin, 29; Springhill, January 4, 5; Clark Memorial, 12, 18; Gorden Memorial, 19, 20; Lebanon, 26, 27.

Dear Brethren: We have closed one of the greatest Conference sessions that we have

had for many a year, although our reports were not as good as we had wished for. So let us start in time this year. Send in your World Service money monthly, if it is not but one dollar. Let us try and send one new subscription to the Southwestern from each charge monthly. The banner must come back to the Nashville District. We will meet the pastors and stewards at Hubbard Chapel November 20, at 10.30 A. M. Brethren, please be on time. Call me at any time. We are workers together for God.—W. B. Crenshaw, District Superintendent.

OPELIKA DISTRICT

First Round—Alexander City, November 15-17; Kelyton circuit, 16, 17; Ashland circuit, 22-24; Lineville circuit, 23, 24; Sylacauga, 29-December 1; Rockford circuit, November 30, December 1; Benson circuit, 7, 8; Our Town Mission, 6; Goodsel Memorial, West Point, 13-15; Lanett Mission, 14, 15; Lafayette, 20-22; Lafayette circuit, 21, 22; Five Points circuit, 23, 29; Roanoke circuit, January 3-5; Rocky Mt. circuit, 4, 5; Wedowee circuit, 12, 13; Steven Mission circuit, 11-13; Talladega circuit, 19, 20; Talladega Mission, 20, 21; Dadeville, 26, 27; Opelika, 25-27.

Dear Pastors and Laymen: I want to thank you for the way you stood by the program the last Conference year. Let us begin to plan our work for another year. Observe watch night service. Start your soul-saving campaign and World Service drive with the new year. Let us try to make this the greatest year of our ministry. Yours in Christ, J. C. Chuman, Dist. Supt.

TUSCALOOSA DISTRICT

First Round—Gorod circuit, November 7-10; Bessemer and Readers, 15-17; Marion, 22-24; Selma and Simpson, 23, 24; Pine Grove and Marietta, 20, 21; Toxie and Lisman, 27, 28; Mt. Sterling circuit, 29-December 1; Mantua circuit, 6-8; Akron and Jackson, 13-15; Oak Grove, 21, 22; Newburn and Waltham, 20, 21; Tuscaloosa, 27-29; Eutaw and Springfield, January 3-5; St. Paul circuit, 10-12; Gainesville circuit, 17-19; Clinton circuit, 24-26.

My dear Pastors and Co-workers of the Tuscaloosa District: Greetings: Now that it has pleased our Lord to bring us together for another year's work, now that we have been placed together, let us bear each other's burden, and let each bear his own burden. Let us plan well for our year's work. First, for soul winning and revivals, for the church schools, Epworth Leagues, and other auxiliaries. Let's start to-day for our benevolence and for World Service. Let's bring in at least one half of it by Christmas, and the other half by March 31, 1930, and let the month of April be a month of soul winning. Please report your benevolence as soon as you collect it. Please give the Episcopal Fund and Pension and Relief first consideration in your program; and last, but not least, let's go out for a 100 per cent increase in Southwestern Christian Advocate subscriptions. The district council will convene in Tuscaloosa, corner 22d Avenue and 10th Street, St. Paul Methodist Episcopal Church, November 26, 1929. Please let each pastor, church-school superintendent, presidents of Epworth Leagues, Ladies' Aid, Woman's Home Missionary Society, and district stewards be present without fail. Drs. W. M. Jones, E. M. Jones, R. G. Morris, Mr. Mason, of Guifside, and other general officers are invited to be present. With every good wish, I am, yours sincerely, F. W. Williams, District Superintendent.

Quarterly Conferences

BAXLEY, GA.

Our fourth Quarterly Conference of the Baxley charge convened with New Hope Methodist Episcopal Church, October 12 and 13. Owing to the heavy rain, the Rev. S. D. Bankston, district superintendent, was delayed. Sunday he preached two wonderful sermons. His subject was, "I Will Go Whither Thou Goest, Lord." We are proud of our superintendent; he is a man of brotherly love.

This was the best Quarterly Conference held here for some time. He urged upon the officers and members the necessity of putting the World Service program over the top. Sunday night the Rev. Bankston favored us with another great sermon. One person joined the church, Mrs. Emma Stripling. Our pastor, the Rev. S. P. Bryant, has been very ill, but he is doing what he can to make this a progressive charge. The superintendent was paid in full, \$20.50; total collection, \$30.45. If you want to keep up with what we are doing, read the Southwestern. We want to send our pastor, the Rev. Bryant, to the Annual Conference with a good report.—A. E. Stripling, Jr., Reporter.

STARKVILLE, MISS.

The fourth Quarterly Conference of the Starkville circuit was held October 12, with the district superintendent and all officers present with round reports. Sunday the superintendent preached to a large congregation, and he was at his best. Paid superintendent in full for the fourth quarter, \$25; raised during the Conference, \$84. Bro. D. Inghram, J. W. Lampkin, and Mrs. M. A. Malone, of the Baptist Church, donated to our church \$19.50. They are members of the choir. Many thanks to them. We expect to send a round report to the Annual Conference. We have added to the charge this year, with converts and restored members, 109 persons.—D. D. Reid, Pastor.

TUPELO, MISS.

Mt. Pisgah Methodist Episcopal Church: Our fourth Quarterly Conference convened October 5, with the Rev. B. W. Wynn, district superintendent, presiding, who brought greetings from the Area Council and made an inspiring talk in behalf of the Southwestern Christian Advocate and other phases of church work. The officials were present and brought good reports, showing an increase along all lines, under the leadership of the Rev. L. F. Jones, whose gospel preaching has kept the gospel fire burning in the hearts of his members. Amount raised in the Quarterly Conference was \$27.05; raised in rallies for the pastor and World Service, \$93; total amount raised, \$120.05. On Sunday, the Rev. B. W. Wynn preached a great sermon from Isa. 60, 1, and administered the Lord's Supper, all of which made a great impression upon those present.—Mrs. Q. V. E. Crump, Reporter.

Marriages

COOLEY—GRAY. On Thursday evening, September 26, 1929, Miss Beatrice Gray and Mr. J. E. Cooley were married in the African Methodist Episcopal Church at Brookhaven, Miss. The church was beautifully decorated. The bride and groom were attended by six young ladies and men, two flower girls, and a ring bearer. Dr. S. D. Booth, of Hattiesburg, was best man; Mrs. Dr. Tanner, matron of honor. The bride was beautiful in white chiffon over bridal satin, trimmed with rhinestone. Mrs. Ruth Saunders, of Alcorn, played the wedding march; Miss Lillian Brown, of Grenada, sang "O Promise Me"; Mrs. E. J. Winston, Brookhaven, sang "I Love You Best," and Miss Verna M. Smith sang "I Love You Truly." Mr. Cooley is a member of Kynett Methodist Episcopal Church; also a college graduate of Alcorn College. The bride, Mrs. Cooley, is a member of the African Methodist Episcopal Church. We wish for them long life and happiness. The Rev. S. L. Perry officiated.—M. B. Coleman, Reporter.

GOLDEN—BURCH. Mr. James Golden and Mrs. Mary Burch were united in marriage Saturday evening, October 12, 1929, at Lewis Chapel Methodist Episcopal Church parsonage, Glasgow, Mo. The Rev. H. T. Reeves officiated.—Reporter.

HOWARD—DIXON. On Thursday evening, October 17, 1929, Mr. Leonard Howard and Mrs. Emma Dixon were united in the bonds of matrimony at the home of the pastor, Rev. J. W. Turner, New Orleans, La. Bro. Howard is a faithful member of Wesley Meth-

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odist Episcopal Church. The pastor, Rev. J. Wesley Turner, officiated.—Reporter.

WILLIAMS—JACKSON. Mr. Isaiah Williams and Miss Alma Jackson were united in holy wedlock at the Jordan Chapel Methodist Episcopal Church, October 24, 1929, at 8 P. M., Baton Rouge, La. Many friends were present to witness the ceremony. We wish them a long, happy, and prosperous life. The Rev. J. S. Dickson officiated.—Mrs. Dora Dickson, Reporter.

WILSON—WILSON. On Sunday, October 23, 1929, Mr. Vanus Wilson and Miss Florence Wilson, of Crystal Springs, Miss., were united in holy matrimony at 8 P. M. at the parsonage, the Rev. B. J. Cooper officiating. Mr. Wilson is one of the oldest members of Little Rock Methodist Episcopal Church, a class leader, and a loyal member. The bride is the daughter of Mr. and Mrs. John Wilson, members of Red Bone Missionary Baptist Church. She is one of the county's most efficient teachers. Their many friends are sending best wishes and congratulations to them, and we wish for them a happy and prosperous life.—Mrs. S. E. Rice, Reporter.

Special Notice

The address of the Rev. J. D. David, district superintendent, New Orleans District, has been changed from 4901 Coliseum Street to 2525 Jena Street, New Orleans, La.

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Grandmother, 64, Arrested Under Jones Law In Chicago for Selling a Pint of Spirits

ORPHAN PICNIC UNITES 'BABES' APART YEARS

REVEALS BIG LOSS IN MEXICAN RAILWAY

Stranger Whips Boy Waiting for Father

KILLERS WIPED OUT TORCH DEATH CLUES

Given 9 Months in "Flim Flam" Case

LADY VICTORIA "ED TO LORD"

MRS. PECK GETS ALIMONY

MUMMY IS FOUND IN HUNGARIAN CITY

FAMILY DEPORTED AFTER 6 YEARS HERE

Police Take Medical Census City in Hunt for Quacks

Until They Are Checked Up By These

The Christian and World Peace
 New Adventures in Christian Living

"The Lord Gave.."
 A Story of John Wesley...Part II

The Loyalty of Negro Citizens
 Sixty Women and Sixty Thousand Dollars

A Sunday With Thomas A. Edison
 Hotels Thrive Minus Bars

THE MAN ON A HORSE
 Francis Asbury, Prophet of the Wilderness

An Adventurer in Black
 Preparing for Pentecost

Christ's Fools
 Dwindling Denominations

The Prayer Solution
 The Bread of God and the Hunger of Men

The Union of Italian Protestants
 India After Thirty-Six Years

How Shall We Use Our Sundays?
 Summer in the Heart

Good News About Negroes
 Do Good People Need Conversion?

"Them Four Dollars"
 The Doctorless Clinic that Serves Tavana

Adventurers for Christ
 A Demonstration in Co-operation

Who Is the Educated Man?
 Mexican President Speaks on Prohibition

Youth Is Thinking...What?
 The Impositions of Christianity

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NOVEMBER 21
1929

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SOUTHWESTERN EDITION

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Even As This Publican

"God, I Thank Thee That I Am Not As Other Men."—Luke 18. 11

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Only One Way to Keep Posted

"I often ask my people if they take a daily paper. They respond: 'Of course, how else could I keep informed on the topics of the day?' Then I say: 'How do you keep informed on the topics of interest to the church in the Conference and Area and denomination at large? Do you find your daily paper crowded with that kind of information?' 'Well, no.' 'Then there is the argument, for a Christian.' 'All right, send me the ADVOCATE!'"

"No Official Cares to be Thought Ignorant"

"My first concern is to have every official member take the ADVOCATE. I tell the congregation from the pulpit that we need an informed Board. No official member cares to be thought ignorant in his relation to the church."

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"I culled three of the leading daily papers that circulate in my territory, and found absolutely no religious reading in two, and very little in the third. I went to the library and found out what proportion of the books taken out were religious. The percentage was very small. I went to the news stand and found what the magazines were like that the young people were reading, and reported the list of the most popular. It was an eye-opener to my people."

To Prevent Faith in the Devil

"I tell my people that if they read the daily paper only they will think the world is going to the devil as fast as it can go, but if they will read the ADVOCATE they will see that it and the church are headed the other way."

Starting the New Member Right

"We expect new members to take a church paper. I say to them, 'We expect you to be an intelligent Christian and to know about the church you have joined.'"

"O, Yes; We Can Afford It!"

"Many think they are too poor, but I have as subscribers a few of the very poorest of the flock."

"I've been told that \$2 is too much for a religious paper; but the objector pays \$7 or \$8 for a daily."

The Christian Advocate

Volume 56

Number 47

SOUTHWESTERN EDITION

L. H. KING, Editor
DORE DIEFENDORF, Contributing Editor
H. E. WOOLEVER, Editor The National Methodist Press

NOVEMBER 21, 1929

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Finding Our Lost God

THANKSGIVING DAY has become in our national life an institution whose value is all too generally lost sight of. That the nation may reap its certain benefits, the original meaning of this nation-wide custom of giving thanks must be kept constantly before the oncoming generations. And each new generation of Americans must, for themselves, examine this practice of their progenitors to find in the custom adequate sanctions for their own perpetuation of this wholesome custom.

Born out of a lively sense of God's presence in national affairs and of the more intimate and personal family circle of those earlier days of our pioneering and suffering, Thanksgiving should still perform for us the service of accentuating or, perhaps better, recreating the sense of the presence of God in our lives. Such should it be for the American nation, the family, and the individual person. No need in our nation is quite so urgent. Even the need and the effort for world peace is not so immediate or imperative as is this of emphasis afresh upon the sense of God in human affairs—practicing His presence in our lives. Ultimately the appeal and measure of success of the peace movements or of any high moral endeavor is conditioned on the vitality of the sense of God and of its attendant reactions of motive, will, and endeavor. Thus to make the idea of God prominent, bold, and compelling, is the surest road, the only highway to any peace commensurate with human worth and need.

This sense of God must be different from, and more real than, that of a theological concept merely. Our day discloses marked antagonisms against almost anything theological. It recoils from theological standards and values. It spurns theological assumptions of *ex-cathedra* authority. Evidences that the generation is chary of theology's current or age-old concept of God are on every hand. Not a few are venturing to advocate junking our orthodox concept of God, and the substitution of some other and better (?) one.

No doubt much of the theological thinking of the past has become antiquated for this generation. Indeed, much of it was erroneous. Some of it, surprisingly so. The great need of the present is not so much that of a revised,

more scientific theological concept of God, as it is of a re-created sense of God in the universe and in human life. Humanity can afford to lose a given definition of God, a particular theory of God. For as to these matters, one scholar knows about as much as another, and one scientist can be about as cocksure as another. But it matters most vitally that humanity cherishes and keeps aglow its sense of the realness of God. Humanity cannot afford to lose its sense of God, of whom all concepts are but miserably poor portrayals.

Men's bodies and souls need, clamor for, and perish without, the sense of the existence and presence of God—of God as He is related, in experience, to our practical everyday needs. Our bodies get hungry when they have been burned out by the ceaseless grinding toil which comprises the tasks of the days and the years. The rapidly recurring seasons take devastating toll of our physical energies. There is the stern necessity of repairing, re-establishing, day by day, our physical powers and faculties. For us there is great virtue in referring these necessary, constructive processes not to blind force, but to a living, loving God. We prefer to say, "My help cometh not from heaven

and earth," but "from the Lord which made heaven and earth."

Similarly, our spirits and our souls, surrounded by an atmosphere in which, clearly, hostility to spiritual health is everywhere present, discover our woeful need of God to sustain, reassure, and settle us immovably. For these are vicious days for the souls of men. Everywhere is the subtle influence of fatalistic philosophy. We are pressed upon relentlessly by the challenge of mechanistic theories. In the midst of the surging, surly crowds of humanity, the spiritual-minded to-day are confronted with loneliness and despair. No mere concept of God, however, vamped, burnished, and adapted, can satisfy men's bodies and souls in times as distressingly tense as are the days of the present. It is the sense of the presence of God Himself, and only this, that can give to humanity the requisite poise and dynamic without which all is lost.

Thanksgiving Day performs just this service for us—

Our Cover Page

OUR cover page of this issue presents "Thanksgiving by Contrast." Two men are at prayer in the temple. The one in the foreground may be the Pharisee, the other the publican. One stands, the other kneels. One thanks God for what he is, the other prays for mercy, expressing the desire to be better than he has been. One calls for God's commendation, the other for His forgiveness. While thanksgiving is in order, the spirit of man should condemn boastfulness and call for humbleness of heart and contriteness of mind.

This picture is the product of the art of C. L. Woodward. (Scripture, Luke 18. 10-12.)

Our next cover will present "Jesus, the Teacher."

Editorial Comment

Bethune-Cookman Secures Scholarship Fund

Creates Loan System for Needy Students

BY DILIGENT effort and the aid of influential friends of Northern States, Bethune-Cookman College has been able to bring to reality another lifelong dream of the president in the creation of a scholarship and loan fund for needy students. As a result of this accomplishment, the way is now open for a limited number of young people, who otherwise would lose this year in school to enter college and pursue uninterrupted courses of study.

The system has two features. There is a working scholarship basis. Most of the donors to this fund, whether for full or half support of the beneficiary, stipulate that they expect the recipient to repay in part to the institution for the benefit by the regular performance of some extra task. This "working scholarship" basis has, therefore, become a regular feature of the school's

scholarship awards. The second feature is a system whereby the student may secure month by month or semester by semester, credit in part on expenses in return for his promising to repay the institution within a given number of years after graduation, and he has had opportunity to engage in some gainful occupation. The constant repayment of such loans, added to the occasional donations, will thus maintain a self-perpetuating loan fund.

With the fund now on hand, only a limited number of such scholarships are available for this term. Applications for this student aid at Bethune-Cookman will be considered in the order of their arrival. Awards will be made on a basis of former scholarship standings and records in conduct. Each applicant must be endorsed by at least two acquaintances of unquestioned standing. With this opportunity opened, no ambitious youth need go without a full year's course of study, if he is willing to pay the price in reasonable effort toward self-support in hard study.

it freshens our sense of the Source of Supply for these constant vital needs which cannot be supplied elsewhere. Summer, autumn, winter, spring—the seasons come and go. Springtime and harvest, sowing and reaping, life and death—this is the never-ending cycle of phenomena in our universe. As time progresses, man becomes wiser, the universe grows bigger. Instead of solving our mysteries, learning has led us into an interminable maze of mysteries. The more we learn the less we are forced to confess we actually know about the meaning of human existence and the universe. Man—an enigma, is in the midst of the universe—a riddle. We are confessedly helpless before it. He is holden by the same weird mystery as was that one who cried out once, "Lord, make me to know mine end and the measure of my days, how frail I am." In such a riot and revelry of impulses, Thanksgiving Day finds us and speaks to us of Him "Who sitteth on the circle of the earth and the inhabitants thereof are as grasshoppers"; nevertheless, whose eye is on the sparrow and who will much more certainly feed us who are of more value than many sparrows.

Thanksgiving Day reinforces what religious traditions and history have taught for these centuries and which science has failed to account for. Though poet-

ically expressed, it is a most vital, age-satisfying fact: "There's a Divinity that shapes our ends; rough-hew them how we may." Thanksgiving points its index finger up the long slope of mystery to the God of the universe, assuring man, out of the marvelous abundance of provision made for him in the universe, that the only world in which he can live and grow into what he should be, is a God-centered place.

Each Thanksgiving Day, with its rich, unlimited harvests, its marvelous development of industrial machinery, its gains in civic and political reforms, its progress in international comity, its nearer approaches to world peace, its enlarging consciousness of spiritual values, tells but one tale, points but one moral, supplies but one motive for humanity. It is just this, that—the future for humanity lies along the way of faith—religious faith; the path that, down the ages has been so firmly beaten by the un baffled tread of numberless millions as to be unmistakable, and which is shining brighter and brighter as, upon it, beam the beckoning rays of advancing science and of the enriched experience of the human race.

Thanksgiving brings God out of the realm of scientific speculation and theological theorizing, and introduces Him afresh to the conscience and experience of men.

New Orleans University Tigers

In Midst of Brilliant Football Season

By Mr. Octave Lilly

THE "Golden Tigers" of New Orleans University have clawed their way relentlessly through five gruelling battles. From four of them the Tigers emerged victorious, the other resulting in a scoreless tie. The Tigers' schedule of encounters, played and unplayed, is as follows: Tougaloo College, 0—New Orleans Tigers, 12; Rust College, 0—New Orleans Tigers, 7; Xavier University, 9—New Orleans Tigers, 32; Alcorn College, 0—New Orleans Tigers, 0; Leland University, 0—New Orleans Tigers, 18; Jackson College, at Jackson, November 17; Arkansas A. & M. College, at New Orleans, No-

vember 28—Turkey Day classic; December 7, game pending.

New Orleans University is proud of her team, and that sentiment is reciprocated by the new mentor, Coach James W. Hazzard, Jr. Coach Hazzard hails from Clark University, Atlanta, Ga., and Ohio State University, where he did advanced work in athletics. With Coach Hazzard and his ripe experiences to direct their powers in the right channels, the Tigers ought to come through this season with a clean slate. The Tigers are affiliated with the Gulf Coast Conference.

West Texas Conference Appointments

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The Rev. C. W. Reeves Passes

By the Rev. B. J. Reddix

AFTER serving faithfully for many years in the ministry of the Methodist Episcopal Church, the Rev. C. W. Reeves passed quietly to rest on the evening of November 9, 1929, after a few days' illness.

Bro. Reeves was born of humble parentage in the Parish of Desoto, where he joined the Methodist Episcopal Church in early life. He was teacher as well as preacher, having taught in the parish of his birth. He joined the Louisiana Conference in the year 1888 under the administration of Bishop FitzGerald, at Donaldsonville, La., and served the following appointments: Many and Fort Jesup, and Pleasant Hill. After serving these charges he felt the need of better preparation, and in 1890 met the Conference at Shreveport, where Bishop John H. Vincent relieved him of an appointment so that he might attend Gammon Theological Seminary. After the completion of his course, Bro. Reeves returned to the Louisiana Conference to resume his work as a minister. He then served the following charges: Glenco and Island, St. Martinville, St. James, Monroe, Williams Church, First Street, New Orleans; St. Paul, Shreveport; district superintendent of Lake Charles District; St. Mark, Baton Rouge; Peck Memorial, and Mallalieu. After the death of his first wife, the Rev. Reeves was married to Mrs. Pearl Segue. At the last session of the Louisiana Conference he received the retired relationship. While serving the appointment at Monroe, the Rev. Reeves was instrumental in purchasing the now valuable piece of

property on which is situated the beautiful St. James Church and parsonage.



The funeral services, held at Wesley Chapel, Tuesday, November 12, were largely attended. The principal eulogies were delivered by Dr. L. H. King, editor of the South-

WORLD SERVICE receipts for twelve months ending October 31 were \$814,649 less than for the same period a year ago. In appraising the meaning of this decrease for missionary work through those boards whose fiscal year ended October 31, it is to be noted that the income for all World Service boards a year ago totaled \$447,000 in advance of the previous year.

The decrease in World Service receipts reduces the income of both Mission Boards, but a statement of the full effect of this reduction can be made only by the boards themselves after their annual meeting later in November.

The record for October is another urgent indication of the necessity for more adequate regular attention to World Service in each church, month by month, throughout the year.

ORRIN W. AUMAN.
RALPH A. WARD.

western Christian Advocate, and the Rev. G. C. Hayward, pastor of Grace Church. The Rev. J. D. David, superintendent of the New Orleans District, was master of ceremonies. Other ministers participating in the services were the Revs. W. C. Hayward, M. R. Walker, B. J. Reddix, and Allen Robinson. The pastor, Rev. J. Wesley Turner, read the Scripture lesson. Ministers of the city served as pallbearers. Mrs. Alma Lilly Hubbard, organist of Wesley Chapel, rendered an appropriate vocal selection. The Rev. Reeves is survived by a widow, Mrs. Pearl Segue Reeves, and four step-children.

President Arlo A. Brown Inaugurated With Impressive Ceremonies



President Arlo A. Brown, LL.D.

THAT was an event of wide significance for the educational world when on October 17 Dr. Arlo Ayres Brown was inaugurated as the new president of Drew University, Madison, N. J. The magnitude of the event is seen in the number of those present, representing 160 educational institutions of the country and 1,000 invited guests. Of similar significance was the fact of the high character of the

exercises carried out, especially the type of addresses delivered by the participants on the program. As part of the exercises, there was also the dedication of the half-million dollar classroom building for use by the Liberal Arts Department. This building is part of a million and a half dollar gift of Mr. Leonard D. Baldwin and his brother, Mr. Arthur J. Baldwin, of East Orange, N. J.

Several valuable portraits of faculty members also were presented, including one of Honorary President Ezra S. Tipple, who built the best years of his fruitful ministry into one of the country's greatest theological institutions. Other portraits appropriately were of Prof. Robert W. Rogers and the late Prof. F. W. Hannan.

Magnificent addresses on this occasion were delivered

by Secretary Wm. S. Bovard on the part of education on the subject, "Education and the Ultimate Aim of the Church," and by Dr. John M. Thomas, president of Rutgers University, upon the subject, "College and Character." The inaugural procession to the university chapel, where occurred the exercises, numbered 250 persons, including trustees of the school, bishops, officials from the boards, members of the faculty, of the senior class, and of delegates from other educational institutions. The charge to President Brown was impressively delivered by Bishop Francis J. McConnell, president of the Federal Council of Churches of Christ in America. The keys to the university were presented by Mr. Leonard D. Baldwin. Dr. Brown's address entitled "What May We Expect from the Church-Controlled College?" was pitched, as was to be expected, upon a high, cultural level, setting forth in clear-cut, convincing fashion the evaluation of the Christian college in terms of the new modern concept of the function of the church and her institutions in the light of advancing educational ideals and technique. A very striking passage in his able address is herewith quoted:

"The colleges and universities can render a finer service to Jesus Christ by other methods than those of propaganda. Ignorance concerning the meaning of His life and teachings is one of the most baffling handicaps to the development of the kingdom of God on earth. And the Christian college can do much to remove this handicap. The greatest peril of the moment to the extension of Jesus' way of living does not lie in direct opposition to His teachings, not in any discoveries of science, but to a tendency in some influential circles to ignore Him. When a renowned teacher had completed a series of lectures on education in the field of morals without mentioning Jesus, someone asked the lecturer why he made no reference to the Teacher of Galilee. He replied promptly, so we are told, 'I would have done so if I had thought about it.' Many students in the field of morals may reject the influence of Jesus, but it is difficult to see how anyone with a passion for scientific inquiry into all of the factors modifying character should be unable to discover in Jesus any significant influence. A celebrated scientist once explained why he had left God out of his book on the nature of the universe, by saying, 'I did not need that hypothesis.' Surely school men can all agree that the life and teachings of Jesus have had enough influence upon the lives of men to be a useful topic for study."

Dr. Brown comes to the presidency of Drew equipped with long years of careful and technical training, and laden with a wealth of experience in various aspects of the educational field. He was for years a leader in the new field of religious education and served for eight years

(Concluded on page 1182)

The Contributing Editor's Page

What Are College Students Thinking?

HOW are we going to find out if we do not ask them frankly and fearlessly to tell us?

There are many thousands of bright-minded youth in our colleges who are doing straight thinking on vital questions.

Large numbers of our readers are deeply interested to know what they are thinking. The thoughts of the college students of today are creative forces in building the world of tomorrow.

It should be one of the functions of our religious press to make the college students of today understand that among their elders there are very many who sympathize with their high idealism, their fine aims, their unflinching determination to help make a worthier and more nearly Christian and so, more human world.

The religious press should give opportunity to those of younger years to address their elders upon subjects of interest to youth.

The Contributing Editor invites the students of our colleges to tell the readers of our *Advocates* what they are thinking.

Manifestly he cannot accept all the contributions which may be offered.

If the faculty and students in any of our Methodist colleges are interested, let a committee be appointed with the approval of the president. Let this committee pass upon all articles submitted, and send to the Contributing Editor the three which in their judgment are worthy of publication.

The Contributing Editor will give careful consideration to these, and will suitably compensate the writers of all accepted contributions.

The suggestion is made in the belief that we have young people in our schools who are equipped by mentality and character to say things that need saying from the viewpoint of youth.

There are no strings and conditions to the suggestion. If you are not interested you will ignore it. If you are interested you will do something about it.

Arousing Enthusiasm for Spiritual Values

WHEN Professor ELLWOOD discusses the future of education in his book, *Man's Social Destiny*, he makes the point that the schools of tomorrow will go beyond anything so far done in helping students to sense the real values of life.

He insists that in addition to the training of the critical intelligence, some enthusiasm for these values must be generated in the soul of youth if education is to accomplish its highest mission.

This flash of true insight preachers and teachers of religion cannot afford to disregard.

Religion is suffering today, the Church is languishing because there is so little genuine enthusiasm for spiritual values.

How much of this do we actually find among the rank and file of men? More than the cynic will allow or the

pessimist admit. But the fact is clear that the emotions of men are deplorably in need of a sounder training than they are for the most part receiving through the agencies of religion.

When the timeless values for which Jesus lived and died, the values which only are current in the kingdom of the Spirit—when these come into conflict with the material values about which men are so genuinely enthusiastic, the values of Jesus all too often make no appeal.

In the souls of men the things that create material prosperity are warring upon the things that create spiritual prosperity. Secular civilization in all its power and splendor is arrayed against the sway of the Spirit of Jesus in human society the world over.

Men cannot be made to give their supreme loyalties to truth, goodness, human service by threat or argument.

They must see these values in such a way that their deepest emotions are aroused and released for action in the service of mankind.

The Christian religion has at its disposal the finest material in the world for just this purpose.

The whole life of Jesus Christ, his ministry to the poor, the sick, the broken-hearted, the strong and vigorous; his sacrificial death, his glorious resurrection furnish a setting for the display of spiritual values, rich and appealing beyond words to describe.

The lesser lives of those who have caught their inspiration from Him and have given themselves in imperishable, redemptive service to men still furnish guidance and incentive to those who want to attach their emotion to the right objects and are sorely in need of assistance outside themselves.

Skillful advertisers know how to give emotional guidance toward the values, real or supposed, they are exploiting. Consider the army and navy posters. The radio is being very subtly and convincingly used for this purpose.

Fortunate indeed are they who know how to present the eternal values of our religion so as to arouse the kind of enthusiasm that makes men feel, not merely think, that there is something in life better than money, comfort, and riotous selfishness.

D. D.

Meet Mr. Hoover

THE immigrant not only wants to adopt America as his new country, but often adopts a new name.

For example: Meet Mr. HOOVER! Mr. Hoover, of California, if you please. For, according to a San Francisco paper, the Federal Court of that city changed the name of Mr. MACKRICHOFF, a Russian, to Mr. Hoover, the name he desires to own since he became an American citizen.

I wonder what the descendants of this new Mr. Hoover will be saying about their ancestor one hundred years from now. Will they be Quakers, Methodist, Russian Orthodox, or what?

EZRA M. COX,
Secretary of Bilingual Work, Board
of Home Missions.



Women's Activities



What Has Become of Mother?

YES, what has become of mother? Can anyone find her? There is no one in present-day society just like her. She should be easily found. She is a woman of thirty-five, going on forty. She should be mature. She should be matronly, steady, and serene. She should display all possible independence of the passing fads. She should be frank and free from the least display in an effort to deceive and to misrepresent.

The woman of thirty-five has disappeared from her place among us. She is not found in that period any longer. All our women of that age are now in their early twenties. Strange they do not grow older. We want them to remain young. If they avoid matronliness we congratulate them. If they can hide the experiences of motherhood and appear as though they were nothing more than on the waiting list expecting to move out when their numbers are called, we do not chide them. If this great multitude of women who have reached thirty-five and have not registered their arrival condemn us for taking notice of the fact we bow our heads in regret over our needless concern.

We want them to know that we miss them when we look back over the line of the years. This break astounds us. It gives us alarm. Are our women always to appear as in their teens? We men want them to share the secret with us as to how they keep supple, how they avoid increase of weight, how they carry the form of the inexperienced virgin. Oh, may the shades of our mothers tell us what has become of the woman who in the days of yesterday brought contentment and domesticity and motherliness and sweetness wherever she went—that woman we once knew as “fat and forty.” Yes, she chuckled when it was mentioned. That was the least of her worries. We have been searching for this type. Will someone have her paged? Do not look for her round the bridge table. She is not there. Make no search for her about the divorce courts. She hasn't time to think about such matters. Look for her in the church pew with her husband and her children. When you find her, thank God and take courage.

Methodist Women's Jubilee

MANY “golden” dates will be found on the calendar during 1930, but none of more interest to the women of Methodism than the jubilee of The Woman's Home Missionary Society, to be celebrated in October in Cincinnati. In this city, in historic Trinity Church, the society came into being in 1880, and thus the fiftieth anniversary will provide an occasion for an unusual observance. Long ago these efficient women began to plan for a proper celebration, and the outlook is exceptionally bright for the realization of their dreams of making the jubilee most memorable in its effect upon the society and the life of the church.

From an interesting folder recently issued by the society we learn that the primary need is being stressed as not money, but life. It is asking its women, and especially its young women, to give “all of life” to the society, so

that its great work of caring for the needs of the multitudes in the various groups throughout the nation shall be prospered as never before. Of course, this requires money also, and one of the appeals is for fifty women to give \$1,000 each. Since the annual meeting at Grand Rapids, where Mrs. Wilbur P. Thirkield was introduced as the special chairman of this undertaking, there have been twenty women who have made gifts of one thousand dollars. Each donor receives a gold certificate. One of the features of the jubilee at Cincinnati next October will be a gold-certificate procession, led by an escort of honor of girls wearing the jubilee colors, followed by the Conference corresponding secretaries, each bearing a banner with the name of the Conference and the number of gold certificates secured in the five years. Pledges were taken at Grand Rapids from sixty-seven secretaries, who pledged \$219,000.

In other ways the magic number fifty will be emphasized at the jubilee celebration. Fifty missionaries in a procession will be a wonderful sight. Fifty graduates will be almost as wonderful, for most of them are pouring back into the organization the riches of their lives. Fifty students in a procession will give new hope and courage for another fifty years.

There will be great race programs. The Negro night will be one of the most remarkable programs ever put on by the society. Mrs. Ruth Worrell, of Columbus, will direct one of her colorful pageants. The project picture will be the center of a program called “Musical Mosaics.” A triumphant procession of youth, composed of Mothers' Jewels, Home Guards, and Queen Esthers, will march singing to the panel where stands the Challenge of Youth, and pledge themselves for the next fifty years of a Woman's Home Missionary Society. Then will be heard the songs of Europe as a group from our mission fields in mine and mountain and city streets marches to its place before the panel of the Immigrant. The folk songs of the mountains will bring a group to look upon the lighted panel where stands the Mountaineer. Songs of consecration and dedication will come from the lips of garbed missionaries as they stand before the panel, the Deaconess. The sad notes of a spiritual will sound forth from a group of trained women and girls as they stand before the panel, the Negro. Then as the panels blaze with light for the last time, the voices of youth, immigrant, mountaineer, deaconess, and Negro will blend and merge into a triumphant burst of song, and the Hallelujah Chorus, sung by every individual on the stage and in the audience, will close the great jubilee.

The national officers, with Mrs. W. H. C. Goode as president, are working diligently in preparing for the celebration. The general chairman on local arrangements is Mrs. L. M. Layton, of Springfield, president of the Ohio Conference Woman's Home Missionary Society, and the vice-chairman is Mrs. John Sheron, president of the Cincinnati District society. Local committees on details are being chosen and set to work to prepare for the hosts who will come from every corner of the nation to take part in the greatest home missionary celebration ever attempted.



Men's Activities



—*The Emmanuel Church, of Kenosha, Wis.,* which is the Methodist German Church of that city, has received 350 newly-arrived immigrants from Germany as members within the last five years. Within two years and nine months, 198 new members who have come directly from the Rhineland to the United States have been taken into the membership. This church conducts an Americanization school, with sessions twice a week, under the tutelage of teachers paid by the State of Wisconsin.

—*Some interesting figures* are presented by the Rev. Karl P. Meister, secretary of Church Relations for Ohio Wesleyan University, concerning the contribution made by the institution to the church life of Ohio. At the present time, of the 958 Methodist charges in the State, 352 are being served by ministers who were former students of Ohio Wesleyan. Through the years since the university has been in existence, 1,257 of our ministers have come from Ohio Wesleyan. In the territory of the Ohio Conference, out of a total of 3,867 ministers, 889 were Ohio Wesleyan men. In addition, the university proudly claims 350 men and women who have served in the foreign mission field, while nine bishops serving at home and abroad received their training wholly or in part at Delaware.

—*Two laymen from foreign lands,* representing our Methodist Church as it operates in India and China, are at present attracting most favorable notice among the people of southern Ohio in the series of meetings being directed by our Foreign Board on "The World Mission of Christianity." These men are Mr. S. P. Andrews-Dube, who tells what the Christian church has done for India, and Dr. James L. Ding, president of our Anglo-Chinese College for Boys at Foochow. With missionaries, pastors, and other speakers, these men are giving a convincing lesson to the church as to the value of lay service. Coming out of the native religions of the East, Mr. Dube and President Ding have found in Christianity what they could not find elsewhere, and they are diligently spreading the message among their countrymen and willingly bearing witness in this land to the power of Christ.

—*In view of the discouraging returns* on membership from many of the Annual Conferences, there is encouragement in the gains reported by the Pacific Japanese Mission. Small as it is, it made more of a net gain in membership than the California Conference during the past year. The Conference lost about two hundred members, while the Mission gained 221 full members. The Mission also gained 366 Sunday-school pupils, and its World Service offerings advanced from \$2,958 to \$3,130. There are 3,681 in its Sunday schools, and 1,825 full members in the churches. Three years ago there were seventeen Japanese pastors on the list, and one second-generation worker. This year twenty-five pastors, five second-generation workers, and five special evangelists were given appointments by the bishop. Of the four young men who were ordained at the recent session of the Mission, two are graduates of Boston University School of Theology.

Laymen At Work

LAYMEN are again giving proof of their willingness in responding to the challenge of Ohio Wesleyan University in asking the Methodists of Ohio to add a million dollars to its funds. This campaign, now in progress in several districts in the Ohio Conference, is notable because of the absence of paid solicitors working under "high-pressure" methods. Instead of this, hosts of laymen, including not a few women, are carrying the entire burden of the actual canvass of the "prospects" provided by the pastors. Capable financial directors are in command, but the folks on the firing line are from the local churches, going out in teams to visit their friends and neighbors in their own parishes to present the claims of their own university. The results are gratifying. Meetings for reports show how the canvassers are securing responses from their fellow members such as probably would not come to strangers.

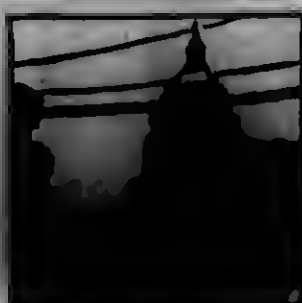
It will be remembered that the objects of this particular campaign are the provision for Bashford Hall, to house the departments of religion at Ohio Wesleyan, and the establishment of a worthy fund for scholarships for young people desirous of securing a college education, but lacking the financial wherewithal. Many official boards, on hearing this appeal, have determined to secure the \$5,000 required for a scholarship, which will provide in perpetuity the funds to enable a boy or girl to spend a year at the university.

In the Cincinnati District, the belated campaign for Ohio Northern, postponed two years ago because of the Christ Hospital campaign in the city, carries on in combination with Ohio Wesleyan, so that the Methodists of this city are hearing the appeal of the two universities which are peculiarly their own.

Facing the Issue

WHAT the Methodist men of Ohio mean to do in facing the missionary situation will be determined by two most important meetings to be held the first week of December. Under the call of the World Service Commission, district and county laymen who are chairmen of World Service in their respective groups, together with district superintendents, will spend a day in discussing the problem. Dr. Ralph Ward, the executive secretary of the commission, and Dr. R. E. Diefendorfer, corresponding secretary of the Board of Foreign Missions, will be present, and there will be ample opportunity for the expression of opinion from all present. The Ohio Conference meeting is scheduled for Central Church, Columbus, December 4, and the North-East Ohio Conference meeting at First Church, Akron, on the following day.

Another group will meet at the same time and place to consider the relation of the World Service enterprise to the rural church. Pastors, district superintendents, and others interested in this phase of the problem will spend part of the day in attempting an honest approach to the problem of World Service as applied to the church in the village or the open country.



The National Methodist Press

THE REV. HARRY EARL WOOLEVER, Editor



President Hoover Asks New World Program

THE momentum of the Hoover administration is revealed in the successive addresses of the President. Whereas little is being accomplished by joint action of the executive and legislative branches of the Government, there is no doubt in the popular mind as to the fact that a man of unusual vision, capability, and strength is in the White House.

The Armistice Day address of President Hoover was not simply an oration before the members of the American Legion, nor was it a pleasant and boastful nationalistic address; it was a carefully thought out and profound announcement of the American principle of justice and idealism. It was an utterance to the whole world, declaring for a fair chance for all, for understanding instead of friction, and for peace rather than war.

Even though it was read in full, and listened to over the air by millions of people, certain of its declarations should be kept constantly before the public, in homes, schools, and pulpits. The attitude of the great rank and file of the American Legion was being voiced when the President said:

"The men who fought know the real meaning and dreadfulness of war. . . . They are the men who pray for peace for their children. But they rightly demand that peace be had without the sacrifice of our independence or of those principles of justice without which civilization must fail.

"Such a sacrifice of freedom and justice is the one calamity greater than war. The task of statesmen is to build a road to peace which avoids both of these calamities. This road requires preparedness for defense; it equally requires preparedness for peace.

"The old objectives of tortuous diplomacy are being replaced with frank and open relations directed to peace. There is no more significant step in this progress than the solemn covenant that civilized nations have now entered, to renounce war and to settle disputes by pacific means. It is this realignment of the mind of the world that gives the hope of peace.

"But peace is not a static thing. To maintain peace is as dynamic in its requirements as is the conduct of war. We cannot say, 'Let there be peace,' and go about other business. Nor are the methods by which peace is to be maintained and war prevented to be established by slogans or by abstract phrases or by academic theory. Progress toward peace can be attained only as a result of realistic, practical daily conduct amongst nations.

"Our ideals and our hopes are for the progress of justice through the entire world. We desire to see all humanity relieved of the hideous blight of war and of the cruelties and injustices that lead to war. We are interested in all methods that can be devised to assure the settlement of all controversies between nations."

One of the most significant statements of the President referred to the State Department as an instrument of peace. For years there has been an expressed desire on the part of informed people for a Department of Peace in our National Government. We have a Department of War and a Navy Department—why not one for peace, which is so much more desired than is war? The President now outlines the greatest task of the State Department:

"Recently we have covenanted with other civilized nations not only to renounce war as an instrument of national policy, but also we have agreed that we shall settle all controversies by pacific means. But the machinery for pacific settlement of disputes among nations is, as yet, inadequate. We need to strengthen our own provisions for it. Our State Department is the first of these means. It must be strengthened and supported as the great arm of our Government, dedicated to the organization of peace."

In the task of organizing for peace, the President has the backing of Woodrow Wilson's great Secretary of War, the Hon. Newton D. Baker. Speaking in Cleveland on the same day that the President made the above declaration, the former war secretary said that the signing of the Kellogg-Briand Peace Pact was the greatest thing that has happened to the human race since the fall of the Roman Empire. Continuing in line with the President's declaration, he said:

"The world is safer for democracy to-day than it was at any time prior to 1914. We must not only cry aloud that this thing shall not happen again, but we must set up agencies to prevent the reaction. Europe is spiritually disarmed."

PEACE AS A CITIZENSHIP RESPONSIBILITY

Our Chief Executive put upon the heart and mind of every intelligent citizen part of the task of achieving and maintaining world peace:

"We are confident that at least in the Western Hemisphere public opinion will suffice to check violence. This is the road we propose to travel. What we urgently need in this direction is a further development of methods for reference of unsettled controversies to joint inquiry by the parties assisted by friendly nations, in order that action may be stayed and that the aggressor may be subjected to the searchlight of public opinion."

The great peace leader of this nation declared for a reduction of armament without reservation. How that caused the big navy

advocates in Washington to turn white with rage! The President said:

"In order to stir a nation to the expenditures and burdens of increased armament, some danger and some enemy must be envisaged. Fears and distrust must be used as a goad to stir the nation forward to competitive effort. No one denies that the maintenance of great armament is a burden upon the backs of all who toil. The expenditure for it curtails vast projects of human betterment which governments might undertake. Every man under arms means that some other man must bear an extra burden somewhere. But a greater cost is the ill will resulting from rivalry between nations in construction of armaments.

"It is first and foremost to rid ourselves of this danger that I have again initiated naval negotiations. I have full confidence in the success of the conference which will assemble next January. In setting up this conference we have already agreed with Great Britain that there shall be a parity in naval strength between us. I am in hopes that there will be a serious reduction in navies as a relief to the economic burdens of all peoples. And I believe that men and women throughout the world demand such reduction. We must reduce and limit warships by agreement only. I have no faith in the reduction of armaments by example alone."

FORCES THAT WORK FOR PEACE

In these next paragraphs the President emphasizes his administration policy in regard to international relations. These words will find a hearty approval in the heart and mind of every Christian man and woman around the world.

"Men of good will throughout the world are working earnestly and honestly to perfect the equipment and preparedness for peace. But there is something high above and infinitely more powerful than the work of all ambassadors and ministers, something far more powerful than treaties and the machinery of arbitration and conciliation and judicial decision, something more vital than even our covenants to abolish war, something more mighty than armies and navies in defense.

"That is to build the spirit of good will and friendliness, to create respect and confidence, to stimulate esteem between peoples—this is the far greatest guaranty of peace. In that atmosphere, all controversies become but passing incidents of the day. Nor does this friendliness, respect, and esteem come to nations who behave weakly or supinely. It comes to those who are strong, but who use their strength not in arrogance or injustice. It is through these means that we establish the sincerity, the justice, and the dignity of a great people. That is a new vision of diplomacy that is dawning in the world.

"The colossal power of the United States overshadows scores of freedom-loving nations. Their defense against us is a moral defense. To give them confidence that with the high moral sense of the American people this defense is more powerful than all armies or navies, is a sacred duty which lies upon us."

President Hoover here deals with a field in which the missionary forces of the Christian churches play a larger constructive part than all other organizations put together. The missionary agencies, in their spirit of unselfish giving of life and service, and in teaching and practicing the principles of justice and Christianity, have laid the foundations upon which the world peace structure will rest. The great sixtieth anniversary of The Woman's Foreign Missionary Society, observed recently in Columbus, was a striking example of accomplishment in the field of international good will. Native Christians of many nations the world over were there in a fellowship of faith, confidence, and cordial understanding. This week the Board of Foreign Missions has been meeting in Portland, considering how it may effectively further the cause of Christian faith and living, which is the only secure basis of international justice and peace. Likewise, in the development of the ideals of fraternity and brotherhood among the various racial groups in America, the Home Mission organizations play their part, which in turn reflects itself in the international field.

President Hoover, from actual contact and experience with these Christian forces in various parts of the world, places great dependence upon them for co-operation in developing and assuring a program of international understanding and peace. See how remarkably the labors of these Christian organizations fit into the labors and aspirations which are proposed by the head of our National Government. In speaking of his conferences and the resultant cordial understandings with the statesmen of foreign nations, he says:

"With this wider understanding of mutual difficulties and aspirations we can each in our own sphere better contribute to broaden good will, to assist those forces which make for peace in the world, to curb those forces which make for distrust. Thereby do we secure the imponderable yet transcendent spiritual gains which come from successful organization of peace and confidence in peace. That is why I have endeavored to meet the leaders of their nations, for I have no fear that we are not able to impress every country with the single-minded good will which lies in the American heart."

Personal and General

—The Rev. Julius S. Carroll, pastor of our Mt. Zion Church, Washington, D. C., has just sent in to us a list of a half dozen subscriptions.

—The Rev. R. Sewell, retired minister in the Upper Mississippi Conference, died suddenly, October 15. Reference is made to him elsewhere in our columns.

—The Rev. C. W. Reeves, veteran minister of the Louisiana Conference, lies desperately ill at his home in this city. Our prayer is for his recovery speedily from his affliction of apoplexy.

—The Rev. John W. Thomas, who as pastor of our Spencer Memorial Church, Muskogee, Okla., entertains the Southwest Annual Conference in that city on December 4, informs us that he is the happy father of a fine baby girl, Arzella Gwendolyn, born August 25, 1929.

—Mrs. C. E. Stephens, of Little Rock, Ark., enjoys the distinction of having been for sixty years of continuous service a teacher in the schools of that city. She is a member of our Wesley Chapel Church there, and has been a subscriber to the Southwestern from the very beginning of its career.

—Miss Alice T. Simmons, a prominent leader of the young people in Mt. Calvary Methodist Episcopal Church, New York City, attended the Missionary Training Institute last summer at Nyack, N. Y., and reports a most profitable session and fresh inspiration for her work during the year.

—Countee Cullen, famous Negro poet, is again being featured by Harper and Brothers in a new collection of lyrics under the title, "The Black Christ and Other Poems." "The Black Christ" is regarded by some as Mr. Cullen's most important narrative poem, and the most outstanding piece of Negro literature during the year.

—Mr. and Mrs. J. S. Henry announce the marriage of their mother, Mrs. J. H. Swann, to the Rev. C. S. Williams, on Wednesday, September 4, 1929, at Waveland, Miss. Mrs. Swann was the widow of the late Rev. Harry S. Swann, of the West Texas Conference. At the time of her marriage she was matron at Samuel Huston College, Austin, Texas. Dr. C. S. Williams is the able and successful pastor of St. James Church at Waco, Texas, and has been returned to that appointment for his seventh year. Dr. and Mrs. Williams are at home at 612 South 2d Street, Waco, Texas, surrounded by a host of well wishers and friends in that city.

—Our old friend, Col. Geo. Martin, formerly twirler on the diamond for Clark University in the days when Clark was master in inter-collegiate athletics, is now wielding the tripod as editor of the Oakland Independent. The very title of this new publishing venture is indicative of the spirit of the editor. We have known him for more than twenty-five years. There is no trait of his fine character that stands out more prominently than that of his independent personality, and his conscientious moral scruples. The motto of the Oakland Independent is, "Fair and Independent In All Things." With such a headline we anticipate and hope for this venture a most successful career of usefulness.

—The fourth annual State-wide Older Boys' Conference of Alabama will be held November 21-23 at the Alabama State Teachers' College, according to the call sent out by President H. C. Trenholm, chairman of the State Committee on Colored Work, and Executive Secretary J. Ward Nelson, of the Alabama State Y. M. C. A. The theme of this conference will be, "The Rounded Man." Several addresses are to be delivered by Director E. C. Roberts, of Tuskegee Institute; Floyd J. Calvin, of the Pittsburgh Courier; Col. Jos. H. Ward, of the U. S. Veterans' Hospital, Tuskegee; Carroll W. Hayes, assistant principal of the Industrial School at Birmingham. Large interest centers in the great discussions by those who will attend, and a larger attendance is anticipated this year than last year, when forty-three different high schools were represented.

—We are pained, along with thousands of our colored Methodist constituency, to learn of the death on Monday, November 4, of Mrs.

Juanita K. Robinson, beloved wife of the Rev. J. W. Robinson, pastor of St. Mark Church, New York City. Mrs. Robinson had been suffering for several months from a reverse in her health, and on her death her body was carried to Chicago for interment. Funeral services were held at St. Mark in New York, with Dr. Hugh Houston, the district superintendent of New York City District, officiating. At St. Mark in Chicago, where she and her husband had for a number of years served successfully as pastor, and where they are much beloved, another funeral service was held on Wednesday, November 6, after which her body was interred in that city. Our hearts are in profound sympathy with Dr. Robinson and the surviving two daughters. May the gracious Father of us all comfort them in this sad hour of their bereavement of their wife and mother.

—Perhaps no churchman of these days has a more happy faculty of stating the striking facts of the gospel message in such cryptic and convincing formulas than has Dr. E. Stanley Jones, author of "The Christ of the Indian Road" and "The Christ At the Round Table." His spiritual insight and his religious convictions are irresistible, and are making a profound impression in the religious circles of the modern church. While at Bangalore, India, recently, Dr. Jones delivered three lectures on "Pentecost" at the United Teachers' College, preached several times, and addressed a large gathering of Indian Christians on Sunday afternoon, and gave private interviews. Out of his surprising fund of information and experience gained through contacts in India and around the world, he has brought forth a new book, "The Christ of the Other Road; A Study in Pentecost." We do not hesitate to express the conviction that this new book will surpass his previous excellent volumes. It is now in the hands of his publishers, and may be had early in the new year from The Methodist Book Concern.

—Quite a bit of transferring of ministers was effected at recent sessions of the fall Conferences. Dr. J. H. Lovell, our pastor at Trinity, Houston, Texas, was transferred to Central Church, Jackson, Miss., succeeding the Rev. J. W. E. Bowen, Jr., who comes to Trinity at New Orleans. The Rev. Dr. J. L. Farmer, professor of sociology at Samuel Huston College, and for a number of years the efficient editor of the Sunday-school notes for the Southwestern Christian Advocate, was transferred from the Texas to the West Texas Conference, into which Conference the Rev. T. H. Wyatt, who a couple of years ago was transferred to Hot Springs, Ark., also now returns. To our church at Hot Springs was transferred the Rev. A. D. Williams from the East Tennessee Conference, where he had served part time as the very successful district superintendent of the Chattanooga District. The Rev. F. W. Brown, who for several years has pastored our largest churches in New Orleans, was transferred to Centenary Church in Memphis, Tenn., and the Rev. A. L. Gabriel was transferred from the Texas to the West Texas Conference.

—Negroes themselves, and friends of the Negro throughout the nation, are bemoaning the recent death of Morefield Storey, a man of noble spirit, an outstanding genius, and one of the rarest characters in our American life. Probably Mr. Storey's fine character and service to the race and to the nation were due largely to the early background of his public life. In the beginning of his public career he was secretary to the great Charles Sumner, and since that time had led an eminent career as one of the great attorneys of the country. His most vital contacts with the Negro race were effected through his leadership as founder and head of the National Association for the Advancement of Colored People. In this capacity he brought his genius and ability as a lawyer of the first order to bear in behalf of the constitutional rights of the Negro. Most notable are the several cases for the Negro's economic and political freedom taken by him to the Supreme Court of the United States, where he won out against tremendous odds, never permitting a lack of finance to hinder in the least in the prosecution of his conscientious duty. His uncompromising stand for the Negro, while not always approved, did not forfeit for him the respect of thousands who differed with him in their political and social creeds. He died at a ripe age, nevertheless too soon for the full realization of those great democratic reforms which he and thousands of those of his school of thought hoped to fully realize.



The Home Department

JAMES M. MELEAR, Editor



"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4. 8.

Something of Our Plan

WHATEVER this department may stress, there are at least three classes not to be overlooked—parents, young men and women, and children. Youth may be inclined to spend too much time in looking forward. Old age is retrospective. People in mid-life look both ways. Too many people live in the future. This is likely to make them discontented with the present. That means fret and worry. It may be useful to look back and count the dangers we have escaped. There is one institution whose past memories should never be forgotten—the Christian home. If ten thousand obliterations have covered it, take them away and let the familiar picture shine again.

Your Childhood Home

AMONG the greatest blessings of your life may be reckoned a Christian home. Is it not true that the worst men of history have had an unhappy and godless home? Byron was a sot, but his mother was an abandoned woman. Have you thanked God for a good home? Have you recounted all its blessed memories? If not, it is time to begin. Thank God for a Christian father. Thank God for a Christian mother. Thank God for a Christian home.

The Supreme Test

THE supreme test of any institution is, "Will it sustain a life of piety? Will it give old age a cheerful outlook?"

The Christian home meets these tests. Countless thousands have been transformed by it. In the vicissitudes of life, when philosophy fails, and some seek oblivion in wine, those who have been blessed in early life with Christian influences generally remain true to the ideals which they had there placed before them.

The Value of Training

IT REQUIRES no argument to show that the carefully trained person has the decided advantage in the race for success in life. The untrained must always take second place, if not below that. The novice cannot hope to occupy a place of much importance and power where skill and efficiency are required. And they are generally in demand everywhere. The half-trained man is at a great disadvantage. If he be in commercial life he is not able correctly to appraise the signs of the times and is more than likely to become involved in many embarrassing and distressing complications. If he should enter professional life he will be handicapped. As a lawyer his limited knowledge will impair his reputation. As a physician he can never succeed since he cannot secure the confidence of his patients. He should not think

of the ministry. The demand is greater than ever for those who can conduct and control the activities of life.

There is no way to attain this higher development than by the faithful application of all our talents. We cannot wear the laurels unless we are willing to pay the price, which means struggle and study. This begins early in life, or should. The boy or girl who will show dogged determination to reach out for the highest and best things, and subordinate secondary matters, will have a distinct advantage. If the student is satisfied to let the problem go unsolved, and to fall into careless habits, he may as well know that the heights are not for him.

Let us take to heart the truth that those who win do not come to their honors by one bold dash. It means patient and persistent striving for the realization of high ideals. But they are the only kind worth attaining. The young people who read the Advocate may find on these pages from time to time something to inspire to loftiest effort. The editor desires to be helpful to all.

Teach Children to Sing

WE BELIEVE that one of the gravest defects in church and state is the limited time given to vocal music.

A high authority on this subject holds that in teaching children to sing we should aim to foster the pupil's natural love for music, and develop it when latent; develop correct musical tone; create the habit of using the voice naturally, and to brighten the atmosphere of the school.

Taking a child at the age of six it is possible to make an excellent singer in a few years, giving fifteen minutes every day for instruction.

Music develops good qualities in children's minds as do few other studies. If music be properly taught, the child will improve in other studies. You can generally pick out the best teachers in a school by observing them give music lessons. Those who teach it successfully, as a rule, are the best teachers in other branches.

Vocal music should be taught in all theological schools. This would qualify the preacher to judge the singing as to quality, and to lead when there is no one else to do it.

Singing tends to promote domestic peace. There should be variety. It is not necessary to confine it all to church music. Let patriotic selections be used. Such a practice will go far to constitute a charm in the home and make it a center of interest.

It is difficult to find good singers in many churches. Why not form a class with competent instructor, paying him for his services? We cannot conceive of anything better than to educate a generation of singers.

Thanksgiving

MABEL J. BOURQUIN

Thank God for life and daily bread,
For sorrows richly comforted;
For books, and love, and you—my friend;
For faith, and sunset at the end.

The Supreme Evidence of Pentecost

ONE of the distinguished features of the incident of Pentecost was that "every man heard them speak in his own language." Ever since that day this phrase has maintained its insoluble proportions. Men have tried to dissolve it, to analyze it, to untangle it, and thus arrive at some sensible interpretation. Now it is our conviction that the tongues of Pentecost were those of the Spirit. They came as a result of the incoming of the Holy Spirit. Somehow His presence attested itself by loosening the tongue of those into whom He came. Strange that it was the tongue. Nay, not so, for the tongue is the organ of expression. It releases thought. It expresses emotion and enthusiasm. It reveals the personality. Whenever any personality is disturbed, expression for the same must come through the tongue. What, then, is Pentecost and its gift of tongues but an evidence of a disturbance in the religion of the human personality?

Indeed, are we not taught that when the Holy Spirit comes into the life of a believer his spirit is so modified and transformed that the individual is lifted to the level of sonship with Jesus Christ? Indeed, is not this the evidence that the soul is born from above? The indwelling Spirit of Pentecost came to human habitation, transforming by its presence that dwelling place into a house of light and beauty worthy of the Divine Presence. Why should anyone misinterpret the gift of tongues of Pentecost? What are its implications? We assert there are at least three:

First, that the human spirit had been acted upon by the Divine Spirit.

Second, that the human personality had been transformed by the direct contact of the Holy Spirit.

Third, that the manifest change in the expression of the tongue in the form of various languages was the expression of a spiritual disturbance permanently affecting the human personality.

First, that the human spirit had been acted upon by the Divine Spirit. Those who were a party to the performance of Pentecost felt that they were acted upon by something beyond themselves. Their own human spirit had made spiritual contact. Their reaction proved that this contact was with a spiritual entity with which they were familiar under the name, "Holy Spirit." The contact made was more than a touch as one would flash a thrill from a live wire. It gave them something. They received a deposit which so influenced them as to impress their own spirits that they were in the conscious presence of a personal Spirit which they understood to be the Holy Spirit. This is what thrills in the Pentecost period. The first sermon preached on that day was heavy and translucent, with the Holy Spirit as its theme. The people seemed to understand what Peter meant when he referred to the Holy Spirit. He appeared not to be preaching over their heads, or dealing with an abstruse dogma. Three times over the fact is emphasized that what so astonished and delighted the promiscuous audience that heard Him was the fact that each man heard the truth proclaimed in "his own language." Something living and vital was being committed to them.

It is well for the present-day skeptic to take into account that at the very beginning, when the message of Pentecost was given, there was no appearance of a declaration concerning "cold Christs and tangled Trinities." For some reason the hearers on that day were familiar with the teaching concerning the Holy Spirit. When references were made to Him, and certain actions or impressions attributed to Him, the people apparently understood.

Second, that the human personality had been transformed by the direct contact of the Holy Spirit. Later on in the Gospel story, as it worked itself out in its evangelistic propaganda, the question was raised concerning knowledge of the Holy Spirit. At Ephesus a group of believers were asked, "Have ye received the Holy Spirit since ye believed?" The answer came back, "We know not whether there be any Holy Spirit or not." It was a reason which is given very definitely in Acts, nineteenth chapter. Those who took part in the drama of Pentecost had no definite impression of what happened. They were not only impressed in mind, they were deeply moved in spirit, and their personalities modified to such an extent that they were changed men. Henceforth, they were to give expression to their personalities by means of the Spirit. The Holy Ghost proved to be God speaking to each man in his own language. The implication of this is that on the spiritual side the door had been opened, the window had been raised, new light had come in, and a new personality as a companion had entered. Each man was to live henceforth in the presence of the Divine Spirit.

Third, that the manifest change in the expression of the tongue in the form of various languages was the expression of a spiritual disturbance permanently affecting the human personality. No man could be expected to remain unchanged in the expression of his personality who had made a permanent contact with the Holy Spirit. This conviction easily settles into the mind and should be accepted without controversy. You cannot change the personality of a man without altering his language. If Pentecost, working as it did upon the personalities of the disciples, should have failed to change their tongues and the language expressed by such means, its trustworthiness would be doubted at once. The apostolic church was born in a day when the disciples became spiritually articulate. They began to speak with new tongues. They found such expression upon their lips that people of any language could understand them without an interpreter.

What a vision should stand forth in an hour when we think of the gift of tongues on the birthday of the church! In an hour like this, when the church of Jesus Christ in many places stands with a sphinxlike reserve, void of life, silent of voice, expressionless of personality, what is humanity to do? Thank God for the message of Pentecost, when men heard the voice of God speaking conviction to them "in their own language." Then were men pricked in their own hearts. Heart language spoken by tongues aflame with the spirit of love and concern, is destined to transform this world and bring it to Jesus Christ.



Open Forum



The Used Car Evil

By SELDON G. DIX

IS IT not high time that the church should speak in this so great a matter?" It is true that any people who would be great must at the same time be thinkers of great thoughts. The thinking man has always been a hard man to overpower, subdue, or conquer. And so it is with a race. The race that will think will never be always slaves for another race; neither will that race be content to be hewers of wood and drawers of water.

History records that the people who became leaders in other days were none other than those who were the keenest in thought. If this be authentic, it pays any race to possess the thinking qualities.

Some may hold that mere religion is sufficient to develop the whole of any race. But history records never where religion alone has made any great people. We grant you that religion is a means to an end, but not the end. Any race needs more than mere religion. We realize that no people can come to their best and highest without a measure of the purest and best religion. Is it not true that the African was among the first people who came under the influence of Christianity? But were they freed from the greed and gain of the European people? India has never ceased to be much religious. But has religion alone saved her from the rule of the more thoughtful people? No, and neither will religion alone save the Negro. We do not argue that the Negro needs less religion, but he does need to come into possession of more systematic and candid thinking. Isaiah the prophet exclaimed concerning the Jewish nation, "My people perish because of the lack of knowledge!" In the same manner is the Negro perishing.

The writer believes in besetting sins. He believes that every age brings to all races some besetting sin. The besetting sin that the twentieth century has brought to the Negro is the camouflaged used automobiles of other people. The used car is one of the greatest hindrances in the progress of the present-day Negro. It will prove a white elephant in his future.

The way we see it, the race is overworking its wants and not giving due consideration to its needs. It is a shame to see in every village, town, or city parked under some old shed, barn, tree, or by some house, old, used cars, never to run again, and in some banks many homes are in jeopardy for those dead, dilapidated, unrunnable foes.

We believe that there is not enough thought exercised on the part of the race in purchasing used automobiles. No used automobile should be bought by any Negro until an expert in automobilism of his own race, or another race, who is truthful and reliable, is first consulted. If the race does not quickly take adequate steps in this matter, it will soon be weighed in the balance and found wanting.

We hold that the automobile is not needful or necessary in many cases, and we have no intention to resort to the ox-cart days, either. We further hold that no

man should attempt to own an automobile until he has first calculated if the same will pay. The best cars will average one dollar a day. If that can be true of the new car, what can be expected of the dilapidated, burnt-out used cars?

It has become a business with many dealers in automobiles to secure the best trickster in automobile decoration, for a mechanic of that nature is worth his weight in gold to any dealer. For a man of said character makes it possible for any dealer to live in a larger house, to secure a larger bank account, and to become more independent.

Shall we wonder as to what place the minister is playing in this whole subject? The prophets of old left no stone unturned in all matters which were crippling, hampering, demoralizing, or which were destined to sap the life blood out of the nation. Is it not, therefore, expedient that the modern prophets shall speak in this vital car matter? For the used car is playing havoc in the social and economic life of the race. Its influence is touching the activities of the church, and undermining its worship.

Please let it be understood by all that we are not arguing that there have not been some serviceable or worth-while used cars bought. No, neither do we hold that there are not some yet in the market. But we do argue that the used car is a perpetual liability to the race. Therefore, beware! beware! beware!

Let us hope that out of economic darkness and confusion there will come forth light and leadership such as will support and guide the race. Let us hope that more ministers and leaders of to-day will see and realize the needs of our people, and will not fail to sound the alarm in their behalf. It is high time that the race is beginning to think, and to think wisely, on all matters which are useful in developing a people.

The used car is a menace, yea, curse, in the life of the Negro. When shall we realize this? Shall it be when the doors of opportunity are shut and the race has met its Waterloo, or shall it be now, when the possibilities for welding a race are present throughout this nation? God forbid that the day will come when the doors of opportunity shall be closed in the face of so neglected a people because of their listlessness, stupidity, shortsightedness, and narrowness.

President Arlo A. Brown Inaugurated

(Continued from page 1174)

as head of the University of Chattanooga, from which position he assumes the presidency of Drew University. The exercises were a brilliant occasion, and were in charge of Drs. James R. Joy, Alfred B. Sloan, Frank Mason North, Dean William P. Tolley, Profs. Chas. F. Sitterly and Wm. M. Gilbert, of the university faculty.

Methodism looks forward with a dignified pride and warranted expectation for a creatively constructive administration of the affairs of Drew University at the hands of President Brown.

Sunday School Lesson

INTERNATIONAL SERIES

The Rev. Edward R. Lewis, Ph.D.

THE CHRISTIAN HOME: ITS HELPS AND HINDRANCES

FOURTH QUARTER. LESSON IX. DECEMBER 1

General Lesson Title—The Christian Home in a Modern World.

Lesson Material—Deut. 6. 8-9; Matt. 19. 3-9; Luke 2. 40-52; 24. 28-32; Eph. 6. 1-9; 2 Tim. 1. 8-5; 3. 14, 15.

Golden Text—Honor thy father and mother. (Eph. 6. 2.)

SOCIAL TEACHINGS OF THE BIBLE

Family Religion. The strength of Israel lay in its family devotion and in the worship accorded to Jehovah, and the two were fused into one ideal passion. Jewish thought might be summed up in these two exhortations: "Hear, O Israel, Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart," and "These words . . . thou shalt teach diligently unto thy children."

The religious unit of old Israel was the family; in fact, in earlier times the patriarch was the priest of his household. Religion was a very simple and earnest experience. The educational unit among the Hebrews was the home. Before the days of the synagogue, there were no community schools. The child's unpretentious training was secured in the clan group.

Religious and secular education were not separated one from the other. If the child were taught to read, it was that he might read the law. Character training and religious training were fused: the moral and the spiritual were conceived as organic parts of the one life pleasing to Jehovah. With such a conception, the religion of family life was central in Jewish thought and life. Contrasted with this, our religion of to-day is curiously decentralized. If religion is not kept alive in the home, it may be difficult—a few generations hence—to find it anywhere.

Religion by the Week. According to the old Deuteronomic code, religion was not merely a matter of Sabbath observance. It was a matter of everyday and all-day living. Sitting and walking and lying, Jewish parents were to teach the divine words diligently unto their children. The words were to be bound for a sign upon the hand, and for frontlets between the eyes.

This was an exacting program; but the earnest Jew adjusted his time willingly to its requirements. Is religion anything like as meaningful an element in our daily living? Do we enjoy our religion comfortably by the day, one in seven? Or do we connect it with the various practical doings of all our days? In particular, do we make religion vitally real in the experiences of our children in the home?

Question About Divorce. Jesus taught the sanctity of marriage. He set up very rigorous standards governing divorce. He recognized that most men would marry, but intimated (in Matt. 19) that they who remained unmarried for the kingdom of heaven's sake were more blessed, and would be exalted for their self-devoted service. For Jesus felt, far more than the average man, the urgent character of the Kingdom's call. He denied Himself the comfort and joy of home life because He knew that He must devote Himself in a peculiar way to the cause of God. His advice in regard to marriage necessarily was colored by His profound conviction concerning His destiny and the mighty business of the Kingdom.

The question about divorce is not yet settled. Our standards to-day are low, too often selfish and unidealistic. We would do well to contemplate the sternly serious attitude of Jesus toward the whole question. If we did so, we would put the interests of society first, not self-gratification and personal pleasure or relief.

LESSONS FOR TO-DAY

Marriage and Divorce. The status of marriage and the conditions of divorce furnish society with fundamental and difficult problems. New conditions bring out different aspects of the question. A contemporary ethicist writes: "It is matter of common knowledge that there is a marked tendency in recent years toward a loosening of the marriage bond; the ease with which divorces are granted in some States seems to conservatives a scandal."

"Among the causes for this are the lessening of allegiance to religious authority, the loss of the older fears and restraints, the growing spirit of adventure and iconoclasm. With the breaking up of tradition, the lure of freedom has been strong, especially upon the so-long-dominated and docile sex. Women are becoming better educated, and are asserting their rights everywhere. They are now able to earn their living in many independent ways, and are in a position to break loose. The era of the subjection of women is over, and it is natural that many, particularly of the idle and frivolous, should turn their new-won liberty into license."

This further suggestion is made: "The community should exert its influence toward the remedying of the present anomalies and uncertainties by making both marriage and divorce laws as nearly uniform as possible throughout the country. The divorce law

should avoid pandering to caprices and impulse by requiring a period to elapse between statement of desire for divorce and its granting. For ordinary cases a delay of a year when both parties desire the divorce, and of two years when only one party desires it, seems wise, not as a penalty for a past mistake, but to discourage fickleness, to put a brake on rash marriages and rash annulments."

The Adolescent in the Home. Beautiful is the picture of the young Jesus growing up in the Nazareth home! "He was filled with wisdom, and the grace of God was upon him." And it is added that He was subject unto His parents, and that He advanced in wisdom and stature, and in favor with God and men. This is the ideal adolescent life. And yet every good father and mother may hope to have a joy and satisfaction similar to the experience of Joseph and Mary.

Known in the Breaking of the Bread. We do not make Christian idealism enough a matter of home experience. Jesus walked with the disciples to Emmaus; but it was not until He broke bread with them in their home that their eyes were opened, and they knew Him. It may be that Christ of the crossroads, and Christ of the temple, is none too clear to our children. We must welcome Him in the home, and make Him a member of the family group, so that our own may know and love Him in the very breaking of bread at the family table. Great are the religious possibilities of the home if we will realize them!

GROUP COURSES

Primary—Thanking God for His Good Gifts.

Junior—A Worker in Metals.

Intermediate—Working Together for God and Country.

Senior—Christianity in International Relations.

Epworth League Topic

DECEMBER 1

The Rev. A. H. Beardsley

EPWORTH HERALD DAY

Do you like the new Epworth Herald? If you have not been reading it during the past six months you have been missing some of the keenest issues it has ever put out. It is living up to its added name in a glorious way—"A Journal for Youth."

In writing for youth there are two distinct types of articles possible. First, there are those written from an adult standpoint for youth. In them the writer usually puts views and attitudes which he himself feels young people should be told about and accept for their own. It would be interesting to turn the tables once and see how adults would like articles for themselves written from the viewpoint of youth. The point is, such articles are not usually very helpful or inspiring, because often they do not fit the present world in which young people find themselves. The other type of article for youth is that written "looking through the eyes of youth"—a much more difficult thing to do, but it is being done by the editors.

The twenty-four pages of the Epworth Herald are full of reading matter that is intensely interesting to youth. Just ask those who read it. They like it, and are enthusiastic about it, which proves that through young people's conferences and young people's help this journal for youth has sensed the mind of youth, its problems and needs. This is a real achievement.

The next marvel is the way some of the best minds in the church have responded to the invitation to sit down and share with youth the richness of their personality and their experience in discussing together the venture of Christian living. In these articles there is a frankness in facing real life issues that is very wholesome and appeals to a generation that want to know for themselves and to draw their own conclusions. Through-

out the paper religion has a ring of joy in it, real joy which always comes as people launch out fearlessly and adventurously in Christian living.

And have you noted the scope of the paper? There are helps for the Junior, Intermediate, and Senior League meetings; suggestions for the intermediate and senior church-school classes; a page full of drama helps and suggestions; plans for recreational and fellowship hours; suggestions for leaders, both in the church school, young people's department, and for the vice-presidents of the League; a story; a sermon by some great modern preacher; the editor's question box; live editorials; the comradeship hour. Space forbids to enumerate all the good things—you must see for yourself.

If you want to double the efficiency of your Epworth League, and to secure help and inspiration for Christian living, and to keep in touch with what young people are doing and thinking, don't fail to find some way whereby every Leaguer may have the opportunity to read the Epworth Herald. In clubs of ten or more it costs the nominal sum of two cents a week, or a dollar a year. This year each list of ten subscriptions or over brings with it "Playtime Five," the new recreational leader's book written especially for the Epworth League. There are various ways of securing these clubs. It may be that the church school will co-operate with the Epworth League in taking the Epworth Herald for every high-school youth in the church. If one once has access to this paper, it is missed greatly when it stops. The Epworth Herald Day program, "Cover to Cover," is a dramatization of the making of the paper, which gives real insight into just what the Epworth Herald is. This "Journal for Youth," coupled with a League for youth, makes a great team.

Little Stories of Achievement

What the Churches Are Doing

Gary, Ind.—The Rev. W. T. Davis, of Chicago, the newly appointed district superintendent of the Chicago-Detroit-Indianapolis District, is making an enviable record. His third Quarterly Conference, which was held on the 28th of October, was well attended. He preached a powerful sermon on the Sunday before. He praised the work that is being done at the John Stewart Memorial Center, under the Rev. Frank S. Delaney. Mr. T. M. Fletcher, of Akron, Ohio, the president of the Lexington Conference Brotherhood, was on his official visit at Gary at the same time of Dr. Davis. He is putting forth some new plans for the furtherance of the Brotherhood, and the men's movement in general.—D. A. Bethea.

Aberdeen, Miss.—On October 6 a rally was held at League's Chapel Methodist Episcopal Church for the pastor, Rev. J. T. Cannon. Those who paid one dollar each are as follows:

Bro. W. B. Baylock, Mrs. W. B. Baylock, P. L. McClendon, Mrs. P. L. McClendon, A. Hogan, Mrs. S. M. Ward, Mrs. L. Hogan, Joe Prewitt, Mrs. E. Thompson, C. Hodges, H. Thompson, J. Fuller, Mrs. C. Prewitt, E. Thompson, A. Sullivan, A. Daniel, T. Elkin, Mrs. Laura Elkin, Bro. G. Crawford, Mrs. G. Crawford, Mrs. B. Crawford, J. Hewell, J. W. Ware, Mrs. R. Prewitt, W. Prewitt; Mrs. Annie Dobson, \$1.50. Total raised for the pastor, \$50.34. Our pastor is doing his whole duty toward us, and we intend to support him.—Emma Crump, Reporter.

Louisville, Ky.—The members and friends of New Coke church are rejoicing over the fact that this church has been able, under the leadership of the present pastor, Rev. R. D. Hines, to put into the World Service treasury at Chicago, Ill., during the last five years, \$104.12. During this period of time New Coke Church has led all other churches on the Evansville-Louisville District, and we, the members and friends of this church, want our beloved Bishop M. W. Clair to know there are no two churches on this district have, given this for World Service. We have already passed our last year's mark. Aside from our World Service giving, our church has been able to gather a larger number of scholars for the church school and Epworth League than any two churches on the district, and we have the largest attendance at class meeting services. Our church is thoroughly organized, and all the departments are at work. We wish to have the Rev. Hines returned to us for the seventh year.—J. H. Madison, Reporter.

Chicago, Ill.—The South Park Methodist Episcopal Church, that was once the growing, glowing center of Methodism in this portion of the moral vineyard, but fell beneath the chastening rod because of unforeseen circumstances, is now on its feet again. It was not due to any unwise policy of its grand leadership, but simply fell the victim of fate. The last three and one-half years, under the direction and sound leadership of the Rev. H. M. Carroll, through great peril and difficulty, we are able to see old South Park Methodist Episcopal Church stretch forth her hand and again take her rightful place in the gallant, triumphal march of Methodism in Chicago. The membership has taken on new life and energy, confidence has been re-established by the City Missionary Society, and each Sunday new members are added to its loyal roll and membership. On a recent Sunday nine were taken into the church, three of whom were young professional men who were converted around the altar. We are characterized as the "Church that grips both heart and hand." Whenever you are in Chicago, please do not fail to give us a visit and become acquainted. We are launching and stressing a great Southwestern subscription campaign. We are urging a Southwestern for every home and in every home. We want South Park to be 100 per cent in every phase of the great church program. Sunday, November 3, was communion. Six hundred and ninety-eight partook of the symbols of our Master in the morning while only seventy-five at the night service. Dr. H. M. Carroll seemed to be at his best and preached two soul-stirring sermons. The Loyal One Hundred served dinner and cleared \$18.50. We had two to unite with the church in the morning and three at night. The Epworth League is beginning to grow and take on new life under the splendid leadership of Mr. N. G. Rice. Mr. James Campbell has brought our Sunday school up to a high standard. Our Sunday school is on the departmental program and works 100 per cent. South Park is determined not to lag in anything, so she is striving to bring our Southwestern Advocate into every home and let the people know more about the great Methodist Episcopal Church.

Woodville, Md.—The Rev. Robert F. Coates, the district superintendent of the Washington District, Washington Confer-

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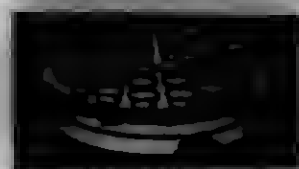
MRS. EFFIE T. BATTLE, President

ence, has conducted several very successful group Conferences thus far during this third quarter of his administration this Conference year, one of which was with the officials of Nottingham and Croom, Brandywine, Charlotte Hall, and Woodville charges, in John Wesley Methodist Episcopal Church, Woodville, Md., on Friday, October 18. A very able message on "The Faith of Our People" was delivered by the district superintendent, following which he stated the purposes for his holding group Conferences. The remainder of this session was devoted chiefly to the transaction of the routine business of the Conference. Reports by the pastors showed the charges to be in good condition,



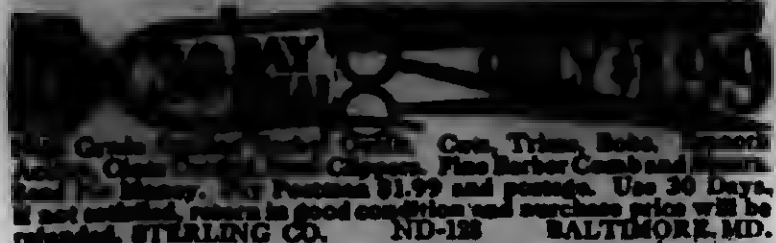
The accompanying cut is the likeness of our St. Paul Church at Shellmound, Miss. Its pastor is the Rev. D. D. Shelly, of the Upper Mississippi Conference. This church was built at a cost of \$2,040 to supplant one wrecked previously by a storm about a year ago. By wise economy in salvaging the material from the old wrecked building, and with the gift of \$500 from the Board of Home Missions and Church Extension, Bro. Shelly, himself a mechanic, contributing much of his own time and labor to the enterprise, was enabled to erect this neat little structure for the worship of a plucky little congregation in the very heart of the Mississippi Delta. There are a number of such heroic achievements being accomplished in the humble life of our people in this section of the church.

Communion Service Outfits



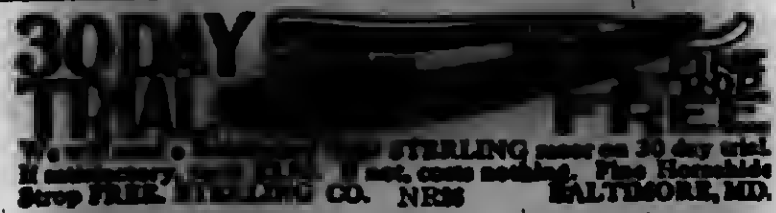
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financially and spiritually. The afternoon session was occupied chiefly with the delivering of addresses by those designated by the presiding officer as "The Flying Squadron," namely: Mrs. F. D. Tyler, who spoke on "Christian Womanhood"; Mrs. R. H. Coates, on "The Value of Organization Among the Women of Our Group"; the Rev. Dr. J. H. Jenkins, on "Christian Stewardship," and the Rev. T. S. Tildon, on "World Service." These addresses showed careful preparation on the part of the speakers as to thought matter, expression, and argument, and from all we have heard since concerning them, we believe they will bring forth some fruit in the near future in the charges represented in this Conference. As a token of appreciation for these addresses the audience warmly applauded the respective speakers at the close of each one. A collection was taken for the benefit of the Rev. I. H. Carpenter's church, in Lexington, Va., it having recently been damaged by fire. The Rev. C. E. Smallwood conducted the evening devotions. He presented the Rev. Coates to the large audience for the purpose of giving them a lecture. His subject was "My Trip Through the South." He was at his best as he related an account of the sights seen, the economic conditions observed, especially among our people, the courteous treatment received from both white and colored and the hospitality of some of the latter on his journey of 2,259 miles by automobile, from Washington, D. C., to Waveland, Miss., and also of the things observed after reaching there—of the meetings attended, at which some noted people were met and from which also he received valuable information, as well as great inspiration; of the entertainments held during his stay there, and the kind and hospitable treatment received from Bishop R. E. Jones and others. The district superintendent introduced to the audience the following, who made brief speeches: Mr. and Mrs. Anderson, of Eagle Harbor, Md.; the Rev. and Mrs. Toulson, of Brandywine, Md.; the Rev. Graham, of Nottingham, Md., and Mr. Connick (white), of Woodville, Md. The Rev. C. E. Smallwood was the entertaining pastor, and he and his good people seemingly did their best for the pleasure and comfort of the members of the Conference as well as for the visitors. Thus passed into history what was said to have been one of the best group Conferences ever held on the Washington District.—Mrs. M. S. Toulson, Reporter.

District Rounds

AUSTIN DISTRICT

First Round—Georgetown, November 2, 3; S. H. C., Wesley and Simpson, 10-12; Lockhart, 16, 17; Luling, 23, 24; LaGrange, 30 and December 1; Hutto and Granger, 7, 8; Taylor and Liberty Hill, 9, 10; Fort Prairie, 11; Littig and Manor, 15, 16; Austin Ct., 21, 22; Cedar Creek, 28, 29; San Marcos, 31; Smithville Ct., January 4, 5; Winchester Ct., Giddings Ct., 11, 12; Fayetteville Ct., 18, 19.

Dear Brother Pastors: This is the "kick off" for the new year's work. This should be the greatest year in the history of this celebrated district. Let's begin the year's work with Christian enthusiasm. We must do two all-important things in this first quarter. First, our school, Samuel Huston College, needs, yea must have, \$1,000 from the Conference in this month. The Austin District has pledged herself to raise not one dollar less than \$200 of this \$1,000. The school is sending out convenient envelopes for the collection of this money. Please do your best. If each pastor will raise the following amounts, we shall easily reach the \$200 goal: Austin Ct., \$10; Cedar Creek Ct., \$10; Fayetteville Ct., \$5; Fort Prairie, \$2; Georgetown, \$12; Giddings, \$5; Hutto Ct., \$8; LaGrange Ct., \$15; Littig Ct., \$8; Lockhart Ct., \$12; Luling Ct., \$20; San Marcos, \$3; Simpson Tabernacle, \$20; Smithville Ct., \$5; Taylor and Liberty Hill, \$2; Wesley, \$50; Winchester Ct., \$10. We must raise this money by Thanksgiving at all hazards. Second, our group meeting will convene at LaGrange, November 26 and 27. Each pastor is expected to be present with not less than one representative from his charge, bringing the following amounts for Minute Fund: Austin Ct., \$3; Cedar Creek,

\$3; Fayetteville, \$3; Fort Prairie, \$2; Georgetown, \$6; Giddings, \$3; Hutto Ct., \$3; LaGrange Ct., \$4; Littig Ct., \$3; Lockhart Ct., \$5; Luling Ct., \$6; San Marcos Ct., \$2; Simpson Tabernacle, \$5; Smithville Ct., \$3; Taylor Ct., \$1; Wesley Chapel, \$10; Winchester Ct., \$3. This will enable us to pay up the deficit on this fund and give us a start on the present Minutes. God helping us, let's go forward.—C. E. Whitaker, District Superintendent.

BIRMINGHAM DISTRICT

First Round—Village Springs Ct., November 21-24; Oneonta and Altoona, 23, 24; Cedar Bluff, 29 to December 1; Center, November 30 and December 1; Attalla and Collinsville, 5-8; Gadsden, Sweet Home, 6-8; Gadsden Ct., 7, 8; Anniston, St. John, 12-15; Anniston, Haven Chapel, 13-15; Hobson City, 20-22; Heflin and Choccolocco, 21, 22; Wright's Chapel, 26-29; East Thomas, 27-29; Jasper and Oakman, 30, 31; Sayreton, January 2-5; Enon, 3-5; Mason City, 9-12; St. Paul, 10-12; Mt. Moriah, 16-19; Scott's Chapel, 17-19; Brownville and Irondale, 23-26; Bradford Chapel, 24-26.

Brethren: Let's make the Birmingham District one hundred per cent for World Service, Area Council, Episcopal Fund, General Conference expense, pastors' and district superintendent's salaries, Southwestern Christian Advocate. Can we do this? Yes, we can. Call me. Organize now.—J. W. Thomas, District Superintendent.

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ADVERTISING RATES ON APPLICATION

14, 15; Lampasas and San Saba, 21, 22; Abilene and Balinger, 28, 29; Brownwood and Brady, January 4, 5; El Paso Station, 11, 12; Lubbock, 18, 19; San Angelo Station, 25, 26; Memphis and Tell, February 1, 2.

Dear Brothers and Co-workers: Once more we have been appointed to go back to the San Angelo District for another year's service. We did well last year, but let each of us do better this year. Let us begin with the year. We have twelve months before us. Make each month count. Let us raise World Service by the month and send it to 740 Rush Street, Chicago, Ill., and receive vouchers for the same from World Service treasurer, O. W. Auman. Don't forget the young people. Give them something to do; keep the program of the great church before your people. Try to put the Christian Advocate, Southwestern Edition, in every home. Keep the revival fires burning. Stand by Samuel Huston College. I will be glad to help you at any time. Only speak, and thy servant heareth. We will give you the date of our council later. I am yours in His name.—S. D. Mosely, District Superintendent.

Special Notices

The address of the Rev. W. S. Hight is changed from Pulaski, Va., to 240½ Ellis Street, Bluefield, W. Va.

The Rev. John W. Wade, of Woodbine Station, Nashville, Tenn., wishes to announce that his new address is 208 E. Market Street, Lebanon, Tenn.

To the Ministers' Relief Association of the Savannah Conference: Our association will meet Wednesday, December 4, at 2 P. M., the day before our regular Conference session opens on Thursday, as usual, to transact our business. I am asking each minister to take an after collection to replenish our treasury, of \$5 per charge, so that we may be able to pay \$100 instead of \$50 to our Conference claimants. Take notice, and govern yourselves accordingly. It pains me to hear of the death of one of our ministers, who was not even a member of our association, who leaves a suffering family. Make mention of our association to your congregation, who may be encouraged to send a donation to swell our treasury, and put your wives and children into this organization.—E. D. Giddens, Organizer and President of the Ministers' Relief Association.

Crescent City Note

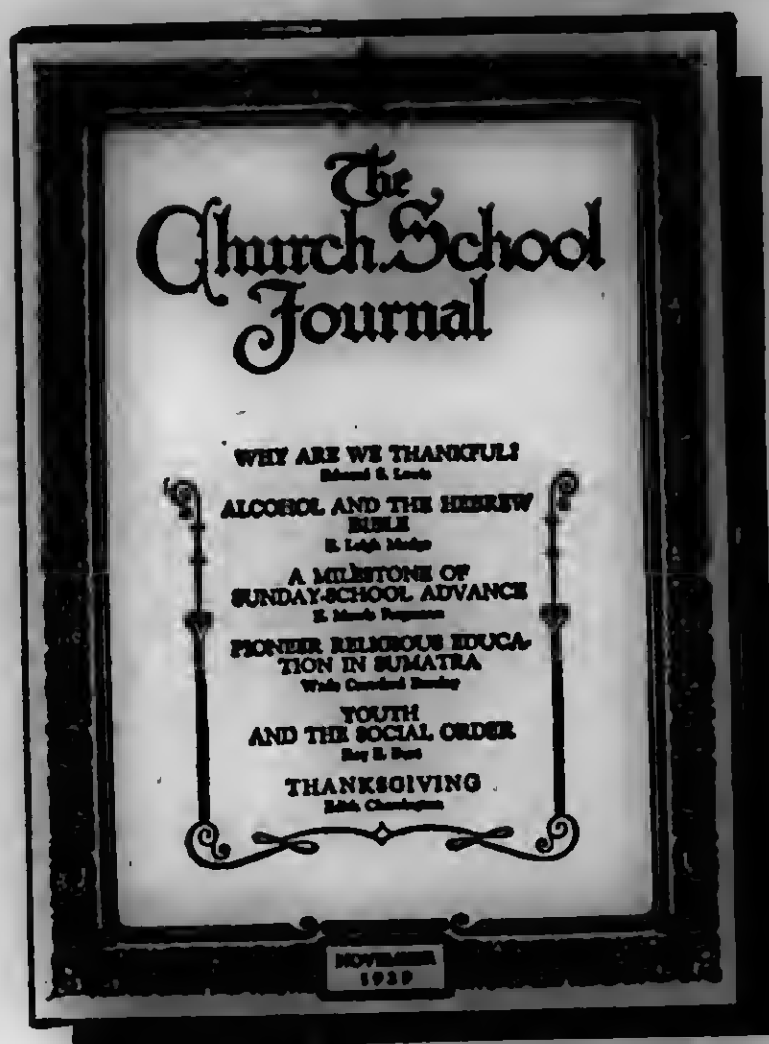
Wesley Chapel.—Old Wesley is beginning to show signs of improvement under the splendid leadership of Rev. J. Wesley Turner, who was assigned to us October 18, 1929. He found the membership discouraged, debts piled upon one another, but started in at once to pay them off. Though he has been with us only one month, we have raised \$161.13, and have taken up one note which was past due over two years. We now have on a \$1,000 rally for January 12, 1930, at which time we are going to catch up all of our debts. Old Wesley is going to take her place among the best churches in our Conference. The stewards have raised over \$165. The good work still goes on.—H. R. Knox, Reporter.

Woman's Column

Lexington, Mo.—The Woman's Foreign Missionary Society of the Kansas City District, Central West Conference, met in this city October 15 and 16, with the St. John's Methodist Episcopal Church auxiliary as hostess. The meeting was called to order by the district president, Mrs. Nora J. Mitchell. Devotional meeting was conducted by Mrs. M. L. Henderson, after which welcome addresses were given on behalf of the Second Baptist Church by Miss Nannie E. Walker; on behalf of the African Methodist Episcopal Church by Miss Frances Hicklin; on behalf of St. John Methodist Episcopal Church, Mrs. C. Thirkles; on behalf of the local auxiliary, Mrs. M. L. Turner, the president. These excellent addresses were responded to by Mrs. Nora J. Mitchell, district president. Mrs. Emma Raye, district corresponding secretary, introduced the members of the Conference and the visitors. A spiritual experience

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meeting was held preceding the Holy Communion, which was administered by the Rev. F. S. Bowles, the pastor of the church. At the afternoon meeting Mrs. M. L. Turner, the local president, conducted the devotional meeting. "The Last Hymn," reading by Mrs.

M. E. Wright; round-table talk conducted by Mrs. E. Raye. At 7 P. M., devotions were conducted by Mrs. E. W. Hannah, after which a most wonderful address by the Manila and Philippine missionary, Miss Maull, was listened to.

NAIL DOWN THE TRAPDOOR!

The Methodist Episcopal Church loses many thousands of members every year. They drop out through the Trapdoor of Indifference.

These members are not transferred to other churches. Their names are merely put on the inactive list because they have shown so little interest that they may no longer be counted.

The families who have the Advocate are almost never among those thus reported "missing." The paper drives so many nails into the Trapdoor of Indifference that by and by it is strong enough to stand up under any sort of pressure.—*Adapted from the United Presbyterian*

By Bishop Francis J. McConnell

Every day of my experience as a church administrator increases my sense of the value of religious journalism.

Much well-intentioned and serious-minded religious feeling is at the present time failing to make any strong impact for good, through sheer lack of religious information and education.

The grossest misunderstandings abound, the most inadequate conceptions prevail, simply because the people are depending upon secular newspapers and magazines for information concerning religious matters.

I would be the last to disparage the importance of such secular publications. They are doing an indispensable work, but their utterances are lamentably lacking in the realm of religious thought.

Nothing has taken the place of the distinctively religious paper as a medium of imparting information and of creating sound religious understanding.

If the religious press is not supported, we shall experience a great lack in religious effort—a lack which nothing but the religious press can fill.

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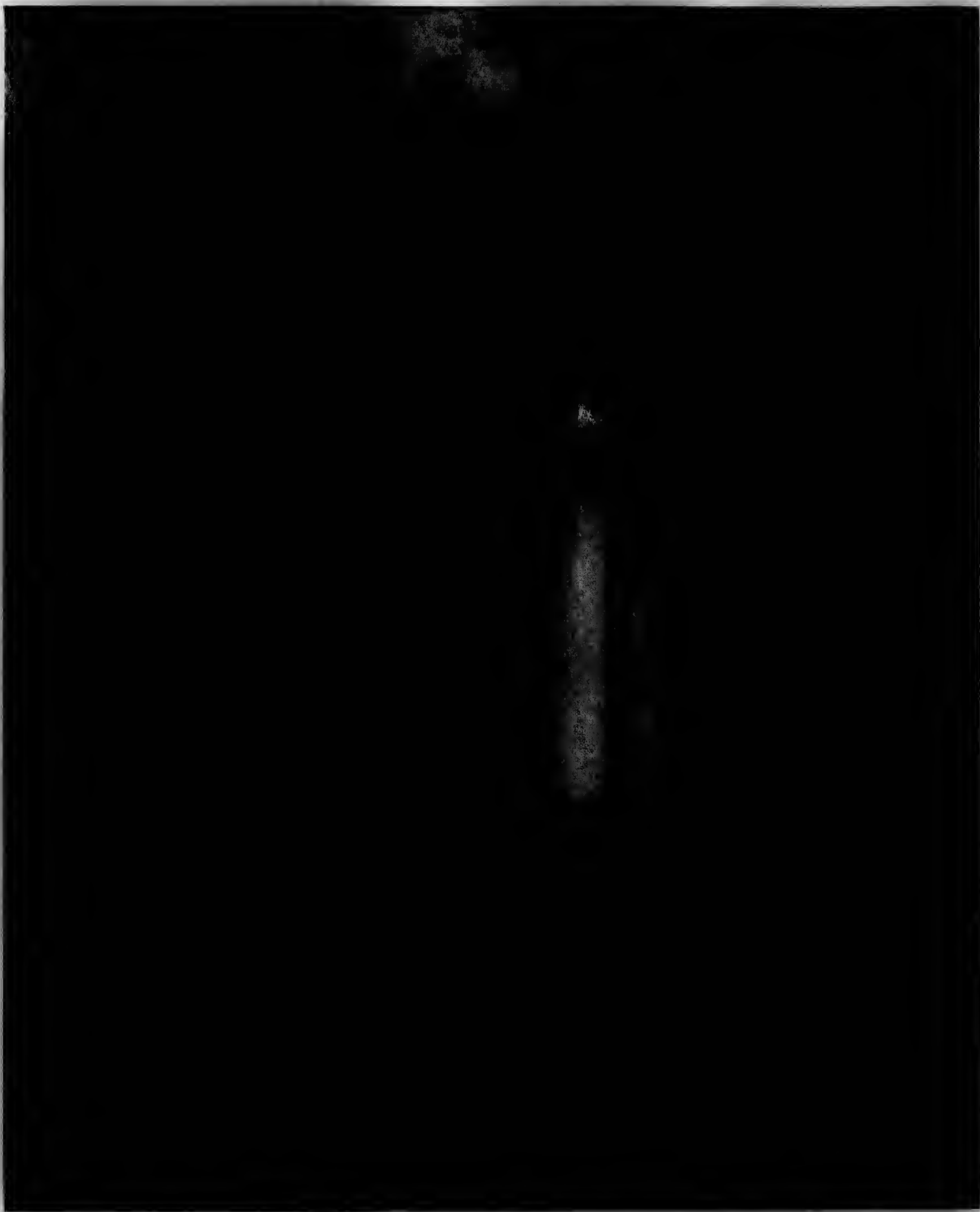


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As One Having Authority
"The Spirit of the Lord Is Upon Me."—Luke 4. 18

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The Pastor's Relation to the Advocate

By H. A. POTTHOFF

DESPITE all our preaching and announcing from the pulpit, it is perfectly amazing how unresponsive a large part of our membership is as regards the great and vital program of our church. Many seem to have no idea that the church really has an American and a world program which absolutely must be sustained. Why is this true?

The answer is: People must be continually saturated with information as to what the church stands for; its world-wide aims in stemming sin, initiating and fostering reforms, and bringing society to a higher plane.

How shall they be so informed and so continually stirred that it will be "a matter of course" for them to sustain the program of the church? *The Advocate in every home!*

These Advocates do not circulate themselves, although they are edited most admirably. The pastor must use all possible means that interest in the Advocates may be aroused. It can be done. In pastoral work, in the homes, in calling attention from the pulpit to some article, a great deal can be accomplished—and be sure of this: The Advocate has talking points.

First, there are the editorials. They discuss world movements, special and vital interests of our great church, and the welfare of society. These editorials are ably written, informing and illuminating.

The great reforms, their necessity and history, are discussed and defended. The fallacious arguments of opposers are exposed.

We have alert, keen, devoted leaders in our church. Our people become acquainted with them and with their messages through the Advocate.

Then note the special articles on special subjects, including the many-sided benevolent work of the church, and human interest news from the mission fields.

There is a watchman in Washington who observes and discusses in the Advocate the things he sees which may help or hinder the good of the country or the cause of God and humanity.

There is also the news from the local areas and churches, accounts of plans and victories won by individual churches, to stimulate and to hearten us.

And, mark well! This table is spread every week. All these things may be read at leisure during every seven days.

This continuous information leads people to think, it stimulates, enlightens, and makes for effective churches and loyal members.

I venture this statement, based on experience: As a rule there cannot be an intelligent, loyal, consecrated membership, responsive to the best interests of the church, unless the Advocate is in the individual homes.

Morgan, Minn.

The Christian Advocate

Volume 56

Number 48

SOUTHWESTERN EDITION

L. H. KING, Editor
DOBB DIEFENDORF, Contributing Editor
H. E. WOOLEVER, Editor The National Methodist Press

NOVEMBER 28, 1929

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War and Peace

THESE are the two themes on the crest of the wave of human thinking to-day—war and peace. That it is so, is evidenced by the fact that current conversation and literature are pregnant with every kind of allusion thereto.

This present period of the year is strikingly characterized by discussion designed to show the heinousness and futility of war and the social assets and desirability of peace. Recurrence of the anniversary of the Armistice naturally disposes the modern world to grave thoughts of the intermittent war fevers that have obsessed nations in the past. But there are other disposing factors based on far more superior motives than such anniversaries can claim. Chiefly the Armistice anniversary looks toward the triumphs of the past. It is a glorification of victory achieved in the arena of physical force, mobilized to the highest point of efficiency. Discussions on war and peace at the present time look not so much to the past as to the future; concern not so much the physical as the ethical and moral aspects of war and peace, and those educational processes which shall make war impossible and peace imperatively regnant forever in the future.

Signing the Kellogg-Briand Peace Pact was the one (if such there be) distinctive epochal event in the series of long-drawn-out discussions and gestures of the past decade looking toward a period of permanent moral peace in the world. Such an event depended upon the two great English-speaking nations of the world to initiate. For these two, the United States and Great Britain, are guardians of the destinies of the human race. Second only in gravity and reinforcing it as a disposing factor toward world peace, was the visit of Mr. MacDonald to our own country and the spectacle of a British Prime Minister uttering his challenging peace deliverances upon the floor of the Senate of the United States of America.

In this striking concert of influences must be mentioned the resolute constructive attitude and superb statesmanlike utterances of President Hoover, foremost peace advocate of the world. Never before has the cause of war been so thoroughly discredited and the cause of

peace so resolutely championed in human history except when the Prince of Peace declared Himself to be the fulfillment of that ancient prophecy that He would come and bring peace and good will among men. Peace is that estate toward which the dominant influences of the world are surely disposing mankind to-day, despite all of the brutal facts of our world society.

Humanity—intelligent, reflective, ethical-minded men

have become sickened and wearied of war. For war is the most drastic, destructive anti-social process within the ranks of human society. It wastefully affects society's total supply of energy. Whatever of energy society has been accustomed to turn into channels of productivity and whatever residue society might hold for constructive endeavor, by the war industry is mobilized wastefully and methodically, yet recklessly into processes of wholesale destruction of institutions and men. Thus were partially devastated wide areas of our civilization which had antedated the recent war of the world. Vast detriment thereby was done the cherished culture and institutions of society that had been the heritage of centuries of struggle, of scientific endeavor, and of disinterested sacrifice.

Hardly any process could be more destructive of social

energy than war, in that it diminishes the total supply through murder and the maiming of men. It is reported that the World War hurled into eternity and disabled altogether a total of thirty-five millions of human beings. The elimination of so large a segment of the world population is an incalculable loss to society, and affects the normal functioning of society's vital processes. How many Henry Fords or Lindberghs or Edisons or Moodys or Wesleys or Lincolns or Booker Washingtons or Roosevelts or Handels, or David Livingstones or Borden P. Bownes or Woodrow Wilsons or Clemenceaus or Ramsay MacDonalds the World War lost to humanity.

The war shows the lack of dominance of the religious and moral idealism of Jesus Christ in the thinking of humanity; its absence from the practical conduct of men. Only most recently has the Christian church become aroused (and not yet thoroughly) to the paradoxical situa-

Our Cover Page

THE cover page of this issue presents "Jesus, the Teacher." The scene is distinctively Oriental. The coloring, exceedingly modern. It may be claimed for the artistic quality of the conception that it registers a high degree of originality. It grows upon the observer. The figure of the Christ is dominant and masterful. There is evident fascination, not only on the faces, but in the posture and in the garments of the multitude. The coloring is so varied and related that far vistas appear in the background, supporting the main features by mystical shades and shadows, which become almost articulate as the observer brings to bear upon the scene a penetrating gaze.

The picture is the product of the masterful art of Nat Little. (Scripture, Luke 6. 30-38.)

Our next cover will be "The Reading of the Book of the Law."

tion of a complacent church in a war-torn world. Until recently a single denomination at a time has decried the war industry; now, happily the council of American denominations has ventured to offer a constant and growing challenge to it. The times are propitious for moral aggressiveness on part of the Christian forces of the world, irrespective of sectarian lines to charge the ramparts of the war industry, however ingeniously set up by diplomatists of designing motives, and to demolish them with the weapons of mobilized moral conviction.

The era of peace must speedily dawn. The heart of humanity wishes it to be so; the minds of the world's diplomats must will it so. The needs of mankind demand it; the moral passion of the church of Jesus Christ must make its realization irresistible.

Peace conserves the world's supply of energy by fostering those institutions and social processes which are averse to destruction of life. An era of ethical peace is conditioned on moral idealism. Ethical society is conservative of its assets of personality. It avoids anything that has in it the seeds of injury to mankind, even to the individual unit of society. Peace must come in the earth to render safe and secure the life of the individual man, the ultimate unit of physical and moral energy, in society. It is a brutal fact of life as society is now organized that "man's inhumanity to man makes countless thousands mourn." But there is little evidence available to show that the moral purpose of the universe wills such to be so. Christian faith warrants confidence and hope in the coming of an era when the "lamb and lion shall lie down together and there shall be none to hurt nor destroy" in all His holy dominion of righteous fellowship.

One of the finest products of peace is its creative function. Instead of destroying moral energy, it creates it. In its visioning of noble purpose, as a correlative, it releases fresh impulses and accretions of energy toward realization of its ideals. In times of peace moral enthusiasms are born, and resoluteness of purpose is backed up by the lure of idealized values. The idealizing process is one of humanity's most valuable assets when conditioned by moral motive. It is in such an era as peace alone affords that humanity experiences its highest and most valuable moral and spiritual impulses; not the prudential and passing type, but those related to the perspective of life and society as a whole.

Peace can and must come to the world. But it must not, nor can come, by false methods such as nations may be inveigled into by doughty diplomacy. Should such peace come it will not be permanent. If the human mind likes to be humbugged, it does not like it as a permanent experience. Something in human nature holds man in the final analysis to the cable of desire for that which is substantial and real. The modern world is conscious of what it wants, though it may not have found the exact formula through which that want can satisfactorily be expressed, or be agreed upon the specific method of its realization. The human heart travels faster and its inner yearnings are more trustworthy, than the intellectual processes. Diplomacy can deceive the minds of men; has done so, but the heart of the nations is still crying out consciously for that marginal something which the doughty diplomacy of the past has not yet supplied.

Nor will economic morality as a basis of policy in national life bring peace. Jesus' admonition will, must be valid for a nation as for an individual—"If we give only to those who give us, what reward have we"—is the essence of it. Mere reciprocity of nations—giving in order to get back an equivalent or greater good—in short, the profit motive, will get us little way on the route to world peace. But let the nations of the world try the neighborly way illustrated by Jesus' Good Samaritan ethics and—peace would come almost overnight.

This is no moral chimera. It is bald faith despoiled of its trappings of prudential reservations. It is putting to the test the ethics of Jesus, than which the world has nothing better. If it fails, then society is at "the end of the row." But it will not fail to effect the peace of the world, should there be yet resident in the world enough sincerity of motive of man toward his fellow man to give it a trial. National, class, and race lines do not change the essential qualities of human nature. Jesus' ethics are universally applicable—have universal validity. Through Him, peace is the heritage of humanity, and for it there is the capacity of the universal human heart.

Toward setting up the effective social machinery for realizing peace among men, society happily is now bending conscious effort. That peace is wanted everywhere is evident. To its possibility, assent is well-nigh universal. The method and machinery of attainment is the one remaining problem for solution.

Standard Training School

THE third standard training school for Negro church leaders and Sunday-school workers under auspices of the Board of Education of the Methodist Episcopal Church, was held in Central Methodist Episcopal Church, Atlanta, Ga., October 28 to November 1, 1929.

Professor Willis J. King, of Gammon Seminary, was dean. Others on the faculty were Dr. William M. Jones, of Montgomery, Ala.; Dr. F. H. Butler, of Philadelphia, Pa.; and Mrs. Lydia Glover Deseo, of Chicago, all from the Board of Education. Mrs. Maria Welles Clapp and Dr. D. D. Martin, from Gammon Theological Seminary, and Mrs. Blanche D. Birkstiner, formerly of Clark University, were also on the list of instructors.

The students were from the Methodist and other churches, and numbered more than one hundred, selected for trained leadership. Attendance at every session of

the class to which the student is assigned is required, which insures sustained interest. The chapel programs were in charge of Mrs. Deseo, who is head of the Department of Dramatics and Pageantry of the Board of Education. They were of compelling interest in the exhibition of art and in the highest expression of the true spirit of worship.

The school closed with the communion service of the church, preceded and accompanied by an exhibit of the use of pageantry in worship, which was most effective. Mrs. Deseo's rare gifts and genius made her work invaluable.

The class work this year was in "The Message and Program of Religion"; "Studies in the Old Testament"; "Methods In Young People's Work"; "Pageantry and Dramatics in Worship"; "Primary Administration." It is expected a session will be held in Atlanta each year.

Science and Race

ANOTED scientist, Prof. Ernest A. Hooten, of the chair of anthropology in Harvard University, in an address at Howard University recently, made a significant utterance which deserves to be released universally. We pass it on to the American public, hoping it will give worth-while content to the thinking of those who worship continually at the shrine of exaggerated racialism—who do not see the image of God behind the dark visage of the Negro. Excerpts from Prof. Hooten's address follow:

"I observe among Negro students a reluctance to study anthropology because of the fear of discovering facts unfavorable to their race. The features of the Negro race are no more largely related to those of the lower animals than other races.

"All of us are aware that the Negro is characterized by a complete curling of the hair. Take that one point in itself; we find that the Negro is, in this respect, furthest removed from the primates and anthropoids in general. The primate's hair is generally very stiff and coarse.

"With respect to skin color—the pigmentation which characterizes the Negro race in general is the general characterization of mankind, as well as of these races depigmented in recent time, owing to the fact of environment and other things we do not understand. The human race at large is characterized in having heavy skin pigmentation. The Negro conforms to the general rule; one can scarcely say those races heavily pigmented are special.

"You are aware that lower primates are especially characterized by having a large body and very short legs. The Negro is a group divided into a number of sub-groups, intermingled. The body proportions of a peo-

ple who are Negroes or Negroid we find characterized by a relatively short body and long legs.

"All lower primates, anthropoids in particular, have very thin lips, not rolling upward, and with very little mucous membrane showing. The Englishman and Irishman have very long, open lips, and very thin lines. Anthropoid apes are characterized by prolongation of the nasal tubes and a narrowing of the nasal at the root.

"The Negro represents mixed evolution. No one can throw a stone at any other race because we all carry with us a heritage of anthropoids, if not in one part of the body, then in another part.

"Many of you feel that the Negro in Africa is a savage, living in a different environment, and having produced little or nothing of which his race can be proud. If so, you are wrong.

"The Benin culture of Africa is unexcelled in the ancient world. The graphic art of the Negro in Africa is a very remarkable one, indeed. As for music, the great gift which the Negro has for instrumental and vocal expression is widely known; and in government and warfare Africa exhibits very high examples of social organization.

"You have a cultural heritage. In Africa, considering the environmental difficulty, man there has done things of which you should be proud, and which should be given a great deal of extensive study, which will provide a historical background. In the course of time they have absorbed Roman culture, and supplanted it with a part culture of their own.

"I predict that the very fact of the survival of the Negro against adverse circumstances in Africa, and his remarkable progress in this country, is the beginning for a very high individual culture of the race itself."

Church Studying Her Rural Problem

By the Rev. J. A. Bowren

THE first annual farmers' institute, which was sponsored by the Interdenominational Preachers' Association of Montgomery County, of which the Rev. John F. Monroe is president, adjourned a two-days' session on Wednesday, November 6, at Emory Grove Methodist Episcopal Church, of which the Rev. Nathan Ross is pastor, at 10.30 P. M.

The president called the institute to order on Tuesday morning, November 5, with the Rev. J. A. Bowren, pastor of Jerusalem Methodist Episcopal Church, Rockville, Md., secretary.

Dr. Robert F. Coates, district superintendent of the Washington District, presided over the morning session. An address of welcome was delivered by the Rev. John F. Monroe, president, and the response was made by Prof. James F. Armstrong, county agent. Prof. F. W. Oldenberg, extension agronomist, addressed the institute on "Soil Improvement." Prof. W. R. Ballard, extension specialist in vegetables and landscape gardening, addressed the institute on "Fruit and Garden."

The afternoon session on Tuesday was presided over

by the Rev. S. H. Brown, pastor of Sandy Spring, Md. The following addresses were made: Prof. O. W. Anderson, county agricultural agent for Montgomery County, "The Farm Flock"; Miss Hermine Bodenhoo, health nurse of Montgomery County, "Health"; Prof. H. E. Besley, assistant agricultural economist, "Water In the Farm Home."

The Tuesday evening session was presided over by the Rev. W. E. Williams, who is treasurer of the association and pastor at Barnesville, Md. An illustrated address was delivered by Prof. W. R. Ballard. Dr. W. T. Pratt, county health officer, delivered an address on "Public Health." Music for the evening session was rendered by the Montgomery County Sacred Band, with Prof. Charles E. Ross, director.

Wednesday morning's session was presided over by the Rev. P. G. Myers, B.D., chairman of the program committee, and pastor of the Colesville charge. Addresses were made by Prof. F. W. Oldenberg, "Forage Crops and Pastures," and Prof. K. A. Clark, extension live stock specialist, "Hog Raising for Profit."

The afternoon session was presided over by the Rev. H. A. Brooks, B.D., pastor of Laytonsville, Md. The following addresses were delivered: "Sanitation for Live Stock," by Dr. I. K. Atherton, inspector in charge of hog cholera work and farm sanitation; health talk by Dr. W. T. Pratt; "Farm Relief," by Dr. F. B. Bomberger, assistant director of extension service.

The Wednesday evening session was presided over by the Rev. J. W. Davis, vice-president of the association and pastor of Lincoln Park Baptist Church, Rockville, Md. The following addresses were delivered: "Sanitary Care of Milk," Prof. O. W. Anderson; health talk by Miss Hermine Bodenhoop. Music for this session was rendered by the Colesville quintet.

The above named professors were sent by the University of Maryland Agriculture Department to conduct the institute.

The institute was well attended. There were three hundred and seventy-two people in attendance during the institute.

A resolution expressing appreciation for the institute was offered by the Rev. P. G. Myers and the following committee: Mrs. Ada Riggs, Mr. Isaiah Taylor, Rev. W. E. Williams, and Rev. J. A. Bowren.

The closing addresses were made by the Rev. J. A. Bowren, Prof. James F. Armstrong, and Dr. Robert F. Coates.

Dr. Coates said in short, after expressing his appreciation to the University of Maryland and the Montgomery County Preachers' Association, that he had stood at the crossroads of the world and watched the nations go by, and observed that there was only one heart beat as to their needs and desires to come to their best. He also urged the farmers of Montgomery County to seize every opportunity which comes their way for a better farm and home.

The audience then arose and sang, "God Be With You Till We Meet Again." Benediction by the Rev. Nathan Ross.



The Rev. W. G. Olston

WE are very glad to give our readers an illustration of the Rev. W. G. Alston, D.D., who has just retired from the pastorate of the Trinity Church of this city to become field secretary of the Gulf-side Association. Dr. Alston is an experienced and

successful pastor, and is thus splendidly fitted for just such service as his new office will exact of him. His experience has been varied inasmuch as he has served in public office both at home and abroad. For several years he was one of the most enthusiastic missionaries that has gone from our Conferences to Africa. There he served faithfully for a period of years. On his return to the States, he was appointed to Mother Wesley Church in New Orleans. Concluding a three-years' pastorate here, where he was beloved by all the people, he was appointed district superintendent of the La Teche District, Louisiana Conference, where he served acceptably for six years. On this district he proved himself the banner leader among seven district superintendents of this large Conference. Those who know Dr. Alston regard him as a high-toned Christian gentleman, a born leader, thoroughly reliable, and trustworthy in all of his relationships.

Bishop Grose's Resignation

THE church will be grieved by the news that Bishop George R. Grose, resident bishop at Pekin, China, has placed before the Board of Bishops his resignation as a general superintendent of the Methodist Episcopal Church, and has requested the board to send this resignation on to the General Conference of 1932. In taking this action, Bishop Grose is following the counsel of physicians, including two noted specialists, who inform him that his physical and nervous breakdown makes it impossible for him to carry the heavy duties of the episcopal office.

The eminent specialist in California who has examined Bishop Grose, expresses the opinion that the ailment may be checked only by prolonged rest and by absolute relief from all sense of official responsibility, and that there is no likelihood that the bishop can again carry the onerous work of the episcopacy.

In harmony with Bishop Grose's request, the bishops have relieved him of official assignments, and are transmitting his resignation to the next General Conference.

Bishop Grose's letter to the bishops is as follows:

234 West Hillcrest Avenue,
Monrovia, California.

November 15, 1929.

To the Board of Bishops of the
Methodist Episcopal Church.

Dear Brethren:

For more than nine months I have been under care of physicians in China and America. An eminent specialist in Los Angeles states that I am, and for several years have been, suffering from "general and cerebral arterio-sclerosis and other ills," unfitting me for official duties. He states that in his judgment I "should be relieved of all responsibility, and should be given opportunity for a long period of rest and medical treatment." Specialists in China advised that I could never safely return to China.

Under these circumstances, after careful consideration, Mrs. Grose and I have decided that it is wise for me to relinquish my official position. I therefore herewith offer my resignation as a general superintendent of the Methodist Episcopal Church, and ask that you state this to the church, and at the proper time to the General Conference.

With sincere affection for the church, and deep sorrow that the judgment of my physicians seems to Mrs. Grose and myself to make this step imperative,

I am faithfully yours,
GEORGE R. GROSE.

November 28, 1929

The Contributing Editor's Page

Realigning the Will to Serve

AS these words are written the report of a serious decrease in World Service giving is being broadcast throughout the Church.

Before these paragraphs appear the Boards of Home and Foreign Missions will have held their annual meetings and made their programs for the new fiscal year. If the discouraging shrinkage in receipts makes a cut in appropriations unavoidable, the decision will have been reached, the Church informed and the field at home and across the seas somewhat adjusted to the rude shock.

It is possible to present certain mitigating facts, and in their light make out a case more optimistic than the total situation warrants. There may be times when the best we can do is to make it appear that things are not so bad as they seem. But this is not such a time. The hour to face the facts and prepare the way of advance is striking. For in the depths of the souls of a multitude of the friends of Jesus Christ it is determined that his cause shall go forward.

ONE thing touching the past does need to be said. Our set-back is not to be charged to our leaders. They have steadily set before us the most amazing opportunities Christian enterprise has ever had within its grasp. They have sounded the high note of courageous advance. They have employed no clap-trap, no specious devices, no methods of a high-powered campaign. They have intelligently, enthusiastically appraised spiritual obligation and opportunity. Their summons has been one of unfaltering devotion to the spirit and purpose of the life-giving Saviour of mankind.

BUT what of the present? What of the weeks and months that lie just ahead?

There are three plain lines of action which, if followed, lead the way toward better things. Yes, of course, many more than three, and you will at once think of some of them.

By this time we are all pretty well convinced that dependence upon special days, special appeals, special periods for giving under pressure is most unsatisfactory and disappointing to say the least. As a method it will not stand the stress and strain many individuals and churches put upon it.

More and more the work of the kingdom of Christ is to be done by those who give with steady regularity month by month throughout the year.

To give by fits and starts is to invite catastrophe. It is to depend too much on emotions the glow of which may happen to be switched off at any moment. It is to introduce an element of childish irresponsibility into a situation requiring rational conduct inspired and directed by religious faith and idealism.

The forward thrust of Christian enterprise is to be made by those who include the obligations of loyal support among the major and regularly recurring expressions of Christian discipleship.

The pastors, and only the pastors, have it within their power to secure the co-operation of the laymen in establishing a church-wide giving to World Service on this basis of regularity and dependability.

Our leaders should be able to count upon such support. Our representatives in the field have a right to expect it of us. Team-work is just as essential to our projects of service as it is on the football field. The nineteen hundredth anniversary of the birth of the Church is a fitting time to reconsider our duties as members of a spiritual *brotherhood* engaged in a great task.

FURTHER, the deeper loyalty of the pastors to whom World Service is a comparatively unimportant matter must be secured.

It was recently reported that in a certain district in one of our Conferences twenty per cent of the pastors had no immediate knowledge of World Service conditions in their churches. If this is so in one district it is an indication of conditions in other districts. It discloses an amazing situation, but one which is certainly capable of great improvement.

No official action of any sort is needed. The bonds of ministerial brotherhood and co-operation need strengthening. In many instances a little encouragement will help. Many a pastor has come to think that because he cannot do all that he is expected to do, it is not worth while to do what he is able to do.

WE must redefine to ourselves just what our aims, goals and motives in World Service are.

It is because these as formerly presented have lost much of their meaning and power in recent years, especially since the World War, that many of the springs of generous giving have run dry.

Are we able to redefine purpose and motive so as to retain the vision and dynamic of other days and at the same time face real facts and conditions in the modern world?

This is a problem of large dimensions and it goes to the very roots of the whole matter.

Are Christian enterprises, at home and overseas, nothing but well-meaning philanthropies in competition with each other and with similar enterprises conducted on an irreligious or a non-religious basis? If so, the shrinkage in interest and support is readily understood.

But so to think of the projects of Christian service is to misconceive them most lamentably, and to lack insight into the motives and purposes of those who are giving devoted, sacrificial lives to them.

Is not the fundamental and abiding aim of Christian service of every form and type the establishing of the sway of Jesus Christ in all of life the world over? To fail to take this into account is to miss the one distinctive ideal, the one animating spirit that guides it all. It is along this trail that we shall find the difference between Christian and other types of service even when they happen to be doing for men that which seems from the outside to be the same thing.

Whatever a person must be in order to live as a loyal citizen of Christ's kingdom, whatever he must do, whatever our social relationships and practices must become, are elements within that widened evangelical purpose that takes the whole of individual life and the whole of society within the sweep of its vision and seeks to capture all for obedience to the will of the Living Christ. D. D.



Women's Activities



—When *The Woman's Foreign Missionary Society* celebrated its sixtieth anniversary, President Hoover sent a message expressing his high appreciation of the work of the missionary. In a letter to Mrs. William F. McDowell, read at the great banquet of 1,200 women, Mr. Hoover said: "I have had occasion over many years to witness the actual labors in the field of the American missionary societies, and have come to have the highest regard for their self-sacrifice and their single-minded devotion. I wish for their continued activity and success."

—A *University of Denver* girl, who has wandered about the far corners of the earth, has gained the unusual distinction, for a woman, of being appointed to the staff of the American embassy at Rome. She is Elma Hollingshead, a graduate of the class of 1924. Since her first "official" position as society editor of the college paper, Miss Hollingshead has made some unusual changes. Following her star of adventure, she at one time found herself in Tirana, the capital of Albania, and was suddenly appointed clerk of the U. S. Immigration Department in that country. Further adventures in that unsettled country might have followed had she not contracted malaria and had to leave. Rome was the closest great city, and it was on going there to recuperate that she joined the legation staff. At present she is clerk to the commercial attache, and also does translation work for the Rockefeller Foundation.

—Once a year the friends of *Esther Hall*, the home for business girls maintained in Cincinnati by The Woman's Home Missionary Society, are invited to a donation party to add to the housekeeping supplies for the family of thirty-five or more girls. Canned goods, jams, jellies, and staple groceries are received and become part of the stores to help carry on during the winter. This annual event was celebrated on Wednesday, November 13, when for several hours during the afternoon and evening the women of the Cincinnati churches (and an occasional courageous man) thronged the parlors, enjoyed the hospitality of the committee, and made their gifts. The Cincinnati home was the first opened by the society, and is still under the direction of the national organization. Other homes are located in Detroit, Baltimore, Chicago, Toledo, San Diego, Wichita, Sioux City, Ogden (Utah), and Montgomery (Ala.), while Friendship Homes for Negro girls are located in Cincinnati, Chicago, Philadelphia, and Buffalo. All these homes provide comfortable living quarters under Christian influences for girls with small incomes.

Cause and Cure of War

THE fifth conference on the Cause and Cure of War will take place in Washington, D. C., January 14-17, inclusive. We are expecting women representatives from Great Britain, France, Germany, and Japan. There will be a woman's round table on the subject, "What most effective aid can women give to the peace movement?" Several new and enlightening factors will

be added to the program which, we believe, will make the conference the best yet held. Discussions are to be an outstanding feature.

Any church woman, chairman of a Committee on International Relations or Peace, or who has been studying along this line and can attend, should immediately send name and address to Council of Women for Home Missions, 105 East 22d Street, New York City.

Strong Family Ties

REVERENCE for old people is deeply rooted in Europe, and many a heartache is caused by its absence prevalent in America. Mrs. Josephine Miller, Hungarian secretary of the International Institute in Dayton, Ohio, says this devotion is brought over in many families, whose younger generation may grow to regard it lightly here in America.

"Grandmothers in many other families of foreign nationalities whom I visit are regarded as saints. Family ties are very strong, and I have witnessed many a heartache and an uneasy feeling when this reverence is ridiculed here." Illustrating the strength of family ties, Mrs. Miller, whose work takes her among families of Hungarian and other nationalities residing in Dayton, said that one woman told her that her husband so wisely directs her way that it is a delight to obey. Another hard-working woman told her that although they have been married over fifteen years that it gives her an extraordinary delight to gaze at her husband who is worth his weight in gold. Husbands do not like it, she said, if their wives are away from home at supper time. They say a dish tastes better if the wife sets the dish before them.

Methodist Woman Historian

MISS Elizabeth Wilson, of Appleton, Wis., is at the national board of the Y. W. C. A. in New York for the winter. This widely beloved pioneer secretary of thirty-one years' Y. W. C. A. experience in this country and India started early this month to resume a historical study of the work. She is engaged upon writing the history of the foreign work at the Y. W. C. A. En route, Miss Wilson was a delegate to the sixtieth anniversary meeting of The Woman's Foreign Missionary Society of the Methodist Episcopal Church in Columbus, Ohio.

Two years ago Miss Wilson retired, to devote herself to church and community work in her home city, Appleton, Wis., building a house for her own occupancy. In preparation for her retirement, Miss Wilson studied for the ministry. She was ordained in the Methodist Episcopal Church. This enables her to fill pulpit engagements upon call.

The thirty-one years of service that Miss Wilson gave to the movement was largely in two fields: editorial work and training secretaries for the profession. She spent six years in India. She is the author of "India Through a Counting Glass," "Jubilee History of the Y. W. C. A. in India," and "Fifty Years of Association Work Among Young Women."



Men's Activities



—*Methodists together with all good Christian people* may well rejoice in the recent appointment by President Hoover, of Judge Will M. Sparks, of Rushville, Indiana, to the Federal Circuit Court of Appeals with headquarters at Chicago. He succeeds Judge Albert B. Anderson. Judge Sparks is a graduate of DePauw University and the Indiana Law School, of Indianapolis. He has practiced law in Rushville and has four times been elected to the Circuit Court of Indiana. He is not only prominent in legal circles, but a man of fine Christian character and life. Brought up in a Christian home, for forty years he has been a member of the Methodist Church. For thirty-three years he has been a Sunday-school teacher, most of the time of a men's Bible class which has an enrollment of over one hundred and fifty. Judge Sparks was last year chosen president of the newly organized Connorsville District Brotherhood and cheerfully put himself at the disposal of the organization for the promotion of the Manhood Movement of Methodism.

—*Lawrenceville, Illinois*, will have the honor of entertaining the Indianapolis Area Council on December 12 and 13, at the first session ever held within the bounds of the Southern Illinois Conference. Addresses by well-known speakers, group conferences, discussions, and inspirational exercises will comprise a program which promises to be helpful and enjoyable to all who attend. Beginning at two o'clock on the afternoon of December 12, the council will organize for business and will then hear the resident bishop's message to his area. In the evening Dr. E. C. Wareing and Dr. Clarence True Wilson will speak. Next morning a series of group gatherings will be the features: the district superintendents with Dr. O. W. Fifer as leader; the pastors, with Dr. W. T. Jones; and the laymen, with Mr. Leonard Carson, of Granite City, presenting the challenge to them. Dr. Ralph S. Cushman, of Rochester, New York, and Dr. Wilson will speak in the afternoon, and at night Bishop H. Lester Smith will bring the closing message to the council.

—*Methodists from all parts of the Cincinnati District* gathered in the new dining hall of the Good Will Industries on Tuesday night, November 19, at the annual meeting of the Cincinnati Methodist Union. The company enjoyed a tasty supper, served by the women of the Good Will Church, who also furnished vocal music. Speakers of the evening included: Mr. C. L. Swain, who presided; Rev. Walter Kent, who told of the work of the Gospel Auto; Miss Fern Fulmer, who described the activities of Union Church; Dr. R. E. Scully, superintendent of the Good Will; and Dr. Arba Martin, superintendent of the Methodist Union. The treasurer's report disclosed receipts and expenditures in excess of twenty thousand dollars during the year. Officers for the new year were elected as follows: chairman ex-officio, Bishop Edgar Blake; vice-chairman, Judge Thomas H. Darby; vice-presidents: James N. Gamble, C. L. Swain, Malcolm Stewart; recording secretary, G. W. C. Hunt; receiving treasurer, R. P. Gillham; disbursing treasurer, H. J. Nippert; superintendent, Arba Martin. At the close of the evening many of the pastors

and laymen inspected the Good Will buildings under the guidance of workers, and many expressions of appreciation were heard.

Rallying Our Man Power

SEVERAL cities in Indiana have recently been the scene of meetings for men arranged under the direction of Dr. Bert E. Smith, executive secretary of the Men's Work Commission of our church. These meetings are known as district councils, in which are called together ministers and laymen for an entire day and evening to enjoy an exceptional program of addresses and discussions participated in by a team of workers from the various church boards and offices. Places visited during the early part of the present month included Kokomo, Marion, Crawfordsville, and Lafayette, in Indiana, as part of an extensive itinerary of fifty or more districts in the Midwest.

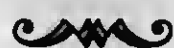
The team of speakers at most of these gatherings comprised Dr. Ralph Ward, of the World Service Commission; Dr. W. S. Bovard, of the Board of Education; Dr. Bert E. Smith, E. Dow Bancroft, of the Methodist Brotherhood; Dr. O. T. Martin, of Indiana; Dr. Charles Tindley, noted Negro preacher, of Philadelphia; Dr. W. B. Hollingshead, and district superintendents, pastors, and laymen from many quarters. In the Indiana meetings one of the speakers was Mr. Arthur Sapp, former president of Rotary International. Signor Mario Cappelli, well known Italian-American tenor, sang at each gathering. It may not be generally known that Signor Cappelli is devoting a large part of his time to the church without remuneration. Converted in Rome under the ministry of Bishop Burt, he has been giving himself freely to Methodism within recent years, and has been donating three months of every year to the service of the Brotherhood. It is planned to include the Pacific Coast areas in a series of meetings early next year and Cappelli has agreed to accompany Dr. Smith and sing in all these meetings.

In the recent meetings in Indiana, among the striking utterances of the speakers were the following:

E. Dow Bancroft—"The hour has struck when Christian men and women must reproduce in their own lives the character of Jesus. The final test of religion is life itself, the life of the individual."

Arthur Sapp—"The church in this age must be a church that appeals to business men. The question then is, What about the church? Is the product sound? Does it meet a present need? Will it meet future need?"

Dr. Bovard—"What is the irreducible minimum of the school of religion? It is hardly buildings, for many schools have poor buildings; it is not equipment, for there are many schools without equipment. The irreducible minimum is a teacher sent of God, and one or more pupils."

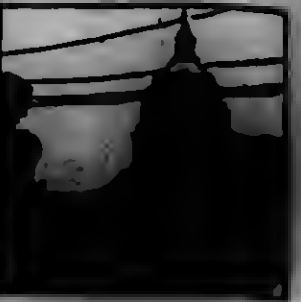


—"Congratulations on the new cover page of the new Advocate. It presents a high quality of art. The improvement of the contents also is to be noted. Count on us for an increase of subscribers."—O. T. Martin.



The National Methodist Press

THE REV. HARRY EARL WOOLEVER, Editor



International Neighborliness

I. Knowledge, The Borderland of Peoples

PRESIDENT HOOVER and Prime Minister Ramsay MacDonald, of Great Britain, are accomplishing more for the removal of obstacles which have hindered world understanding and peace than has ever before been accomplished in the same space of time. They have done it in the most direct and practical way yet revealed to man—by the way of neighborliness. They met face to face, clasped each other's hand, ate at the same board, slept under the same roof, and warmed their bodies and mingled their spirits before the same glowing open fireplace. They were men of common hopes and aspirations, not cold diplomatic representatives; they were neighbors. Never was the title and rôle of "World Neighbors" better represented upon the stage of actual life than by the two leading statesmen of the world, in October, 1929. From that date international life has enjoyed a new warmth.

Homely as the simile may be, every normal individual will realize the effect of that visit when he thinks of the two statesmen as heads of national households. Let any two families live ever so close together, even in the same house, but in separate apartments, and not come to know each other for months, what strange ideas and surmises, and even suspicions, may arise. Have those same people become acquainted, and exchange neighborly courtesies, eat together around the same table once in awhile, and exchange experiences, how all ideas of each other are altered and mutual friendliness and co-operation enter into all relations, enriching life. Well, nations are just great big families, and the more we come to meet and know each other, the better we like each other, and the more helpful we can be in making all the members of our neighbor's family happier. There results a sharing of our surpluses which makes sweeter the portion we keep for ourselves. When mother used to send a pan of newly-made biscuits over to the neighbors, and playmate "Billie" had some of them, the remainder we had at home always tasted much better. The shared crust always has been more nourishing to body and spirit. This is equally true in humble shack, government houses, and international households. That which any people hold dear and precious for themselves would be equally good for all other peoples. All of which truth reminds me of a little verse which I picked up in Toronto the other day when visiting with an old Irish philosopher friend:

"I said it in the meadow path,
I said it on the mountain stairs—
The best things any mortal hath
Are those that every mortal shares."

REMOVE DOORYARD FENCES

These lines are written as we stop in Canada, en route to the annual meeting of the Board of Foreign Missions, Portland, Ore., where will be considered the great world-wide missionary program of the Methodist Episcopal Church. This board, with its colleagues of various denominational groups, is doing more toward sharing "the best things any mortal hath," and thus laying the great foundation of universal brotherhood and peace, than is being accomplished by any other type of activity of whatever nature. There is but one God whose Son is Jesus Christ, and in this Fatherhood and brotherhood are all races and nations of mankind fashioned for the blessings of a Holy Family.

In the little village of Van Etten, New York, where home was years ago, every family had a fenced-in dooryard. Neither children nor dogs must enter, and even people living next door to each other were seen on occasions to talk angrily over the fence and shake a menacing index finger or clenched fist above the same when a chicken, chasing a hug, ran across that fence line. Last June, a visit to the village cemetery—now a sacred spot—by a road running through that village, did not reveal a single one of the old dooryard fences remaining. In their stead were, often, rose hedges or rows of dahlias, fragrance and beauty equally enjoyed by those living in dooryards on either side. Have they chosen the better way?

In the world are similar unbecoming national fences between neighbors having the same hopes, aspirations, and needs. Sometimes little chickens, black cats, and grown-up children stray across on selfishness bent and cause a heap of trouble simply because one national family does not know that the other national family had no intention that any mischief should be done and in no wise approved of the trespass or act which was displeasing. Neighbors who knew each other well and made friendly visits would not take offense, but would talk matters over and find a way of better confining the troublesome invaders.

Thank God, the better people of Canada, the great majority of the Canadian citizens, do not approve of the criminal traffic of bootleggers who use Canada as a base to pour illegal liquor across the border to work its damage upon the lives and families of its neighbor, the United States. It is the work of certain crooked, profiteering, and corrupt public officials in Canada, and some of the

same type among United States customs and border officials, men who receive salaries from their governments and are under oath to guard the border, but who regard hush money more than honor, which is causing an ill-feeling to develop between these two national families.

TO KNOW IS TO RESPECT

If the people, the real people of the United States and Canada, knew each other better, how soon they would realize that they were one family of two households. Three fourths of the people of Canada, and three fifths of the people of the United States have the same ancestral, political, cultural, and religious background, and yet a comparatively few of these millions living on either side of an imaginary borderline appreciate this significant fact. The writer was compelled to learn this truth years ago. In a religious conference while a senior at Syracuse University, he agreed to organize the first "Religious Work Department" of the Young Men's Christian Association to be founded in the Dominion of Canada. The place chosen was Winnipeg, Manitoba Province. He thought he was being sent to a sparsely settled prairie country, where Indians and trappers might abound. In history, Winnipeg was "Old Fort Garry," headquarters for all of Western Canada for the Hudson Bay Company. As long as that great trading corporation controlled this immense empire they did not welcome settlers other than Indians and trappers, who might bring in their profitable loads of furs by canoes and dog sleighs.

To his surprise, he found a great, thriving, industrial city of some 200,000 population, with a great university, noble churches, and all that goes to make up a modern metropolis. Twenty years later, the writer now looks out from the window of an eight-story hotel where he is writing as he awaits the train which will speed him on to mission board meetings, and he beholds a city which has a population at least 100,000 larger than when he came here as a Y. M. C. A. secretary. This great Fort Garry Hotel, capable of accommodating a thousand guests in modern style, now stands where then was only a run-down, two-story, frame hostel. This great hotel is ably managed by an American, by the way, an honest-to-goodness American, for he was born in the city of Boston, and looks and acts every whit like a cultured Bostonian, improved by that breadth of vision and cordial hospitality which living among a western people imparts. The hotel is owned by the Canadian National Railways, the largest publicly owned railway system in the world, with a total mileage of nearly 21,000 miles. This rail system has as its general manager a native of the United States, who has transformed in eight years a losing railway property into one which netted a profit of \$58,000,000 last year. More later about him and his great transportation achievements. He is a knight now. This railway is, in fact, one of the empire builders, for it operates in every province of Canada, and has a transcontinental train service excelled by none, which makes it possible for American tourists to start out from the States and, by four or five gateways, take a great swing of one to three thousand miles through the Dominion of Canada, and arrive at a destination in our Northwest Pacific States after an interesting and informing trip through a "foreign land." This is one of the missionary aspects of travel, both national and international. As we come to know each other, suspicious and false ideas give way to understanding, sympathy, and respect. The more we have contacts with peoples of other national origins and allegiances, the more we will differ in attitude from "a certain lawyer (who) stood up and tempted Him," and, "seeking to justify himself, said unto Jesus, 'And who is my neighbor?'"

HERE AND THERE

These are strenuous times in the governmental life at Washington; and the immediate future of our partisan lines is unsettled. As we left the Capitol City there were many prophets, but no authority speaking upon what might happen before the next national elections. Later, when that which is now uncertain takes more definite form, there will be found in these columns some observations upon the present scramble in Congress.

In the meantime there are to be considered some things of interest to all thoughtful Americans affecting our national life and the program of peace closely related to our missionary and international problems. Following out the idea of neighborliness and mutual understanding between people, we will have more to say next week. We have a young minister of the United Church of Canada traveling along on our train to his new, seven-point charge at a place in the undeveloped West which cannot be found on the map. His prospect is interesting, for toward the northwestward, to-day, "the march of the empire takes its way."

WINNIPEG, CANADA.

Personal and General

—Mrs. M. C. Collins has recently been appointed secretary of Good Literature for Central Methodist Episcopal Church, Jackson, Miss. Dr. J. H. Lovell is the new and aggressive pastor.

—Mrs. Laura W. Wright has been appointed secretary of Good Literature for Mt. Zion Methodist Episcopal Church at Magnolia, N. J. Dr. Earl H. Crampton is the active pastor.

—Dr. E. R. Miller has just sent to our desk a very attractive and unique program and directory for the Upper Mississippi Conference, to be held in Greenwood, Miss., December 11-15, Bishop Titus Lowe presiding.

—Dr. H. W. Bartley, district superintendent of the Jacksonville District, Florida Conference, presided at the opening session of the Keeney Standard Training School. The school was conducted at Stanton High-School building, and eight denominations were represented. The Board of Education of Chicago appointed the following

faculty: Dr. John W. Wesely, dean; Dr. J. B. Crippen, organization and administration; Dr. F. H. Butler, material and methods for young people; Mrs. J. H. Taggart, elementary specialist.

—Dr. Bert Edward Smith, executive secretary of the Methodist Brotherhood, had the delightful privilege of attending the celebration of the fiftieth wedding anniversary of his parents, B. L. and Ida Smith, of Sulter, Ohio. Dr. and Mrs. Smith were present with their sons, Maurice and Marlin, and Mrs. Maurice Smith. Dr. Smith's two brothers and their families, Mr. and Mrs. E. O. Smith and Jean, of Tipton, and Mr. and Mrs. O. E. Smith and Betty Mae, of Indianapolis. Link Smith, a brother of B. L. Smith; his daughter Eva and grandson Roger were also present. A most delightful time was had, the sons presenting their parents with fifty one dollar gold pieces. Mr. and Mrs. Smith were married fifty years ago in the county where they now live. They are both still in good health and active life.

Texas Conference Appointments

BEAUMONT DISTRICT

Rev. C. H. PEMILTON, *Dist. Supt.*
1818 Rice Street, Houston, Texas

Conroe, E. A. Batiste. Camp Ground, M. B. Evans. Camilla, E. W. Adkins. Corrigan, G. H. Baker. Hemphill, W. L. Sonier. Huntsville-Trinity, James Hants. Huntsville, D. A. Runnels. Jasper-Newton, R. C. Collins. Livingston, N. N. Sawyer. New Caney, M. Jackson. Onalaska, Wm. White. Orange-Salem, A. W. Harley. Port Arthur, R. B. Reid. McCabe (Beaumont), F. D. Mayes. St. James (Beaumont), T. M. Jackson. Liberty Ct., C. G. Curtis. Silsbee, North Beaumont, J. E. Wilson. Willis Ct., B. F. Jackson.

HOUSTON DISTRICT

Rev. J. S. SCOTT, *Dist. Supt.*
2414 St. Charles Street, Houston, Texas

Anahuac Ct., Monroe Cole. Angleton, R. H. Warren. Dickinson Ct., T. H. Edwards. Freeport, Timothy Stewart (supply). Galveston: St. Paul, W. H. Hightower; Wesley Tabernacle, R. M. David. Goose Creek, W. A. Fortson. Houston: Asbury, L. A. Greenwood; Boynton, L. V. Harrison; Ebenezer, E. Micheaux; Grace, F. T. Lee (supply); Mallalieu, L. B. Allen; Mt. Vernon, W. D. Lewis; Quincy Chapel, L. R. Andrews (supply); St. Andrews, Amos Mayes (supply); St. James, E. H. Holden; St. Mark, E. W. Summers; Sloan Memorial, G. E. D. Belcher; Trinity, to be supplied; Trinity, East, A. W. Carr. Richmond and Kendleton, S. W. Johnson. Rosenberg, E. W. Hayes. Spring Humble, J. A. Daniels. Sweeny Ct., A. M. Harris. Texas City and LaPorte, L. M. McGowen (supply). Thompson Ct., T. J. Silas (supply).

MARSHALL DISTRICT

Rev. A. J. NEWTON, *Dist. Supt.*
201 Moore Street, Marshall Texas

Cason Ct., J. A. Johnson (supply). Daingerfield, O. C. Tolbert. Harleton, Henry Young. Hawkins Ct., A. W. Langford (supply). Jefferson, A. A. Frank. Lassater, V. T. Hickman. Lodi Ct., Riley Hillary. Longview, G. L. Loud. Marshall: Concordia, Chas. Peyton; Ebenezer, J. W. Gilder; Edwards Chapel, B. F. Young (supply); Mallalieu, R. H. White; Marshall Ct., M. H. Thompson (supply).

Mineola, Wm. Brisgy. Ore City, J. H. Mann. Pittsburg, J. P. Belcher. Queen City, H. J. Reeves (supply). Smithland, C. L. Hill. St. James, to be supplied. Texarkana Station, D. D. Dyer. Texarkana Ct., W. S. Chavers. Waskom, K. S. E. Henry. Woodlawn Ct., W. D. Washington.

NAVASOTA DISTRICT

Rev. T. S. PRYOR, *Dist. Supt.*
Box 802, Navasota, Texas

Anderson Ct., N. W. White. Bedias, L. G. Green (supply). Brookshire, G. McGill (supply). Bellville, A. D. Phelps. Brenham Station, S. M. Adams. Brenham Ct., C. C. Smith. Caldwell, J. L. White. East Hempstead, S. D. Hackett. Hempstead Station, H. J. Johnson. Hufsmith Ct., C. H. Wofford. Madisonville, J. L. Blue. Millican, W. L. Shaw. Navasota Station, J. C. Stripling. Richard Ct., J. H. Doaks. Sealy, Wm. Mack. Stoneham, P. Edwards.

PALESTINE DISTRICT

J. F. BARNES, *Dist. Supt.*
311 McClellan Street, Palestine, Texas

Bethlehem, W. A. Parham. Bryan Station, G. W. Carter. Bryan Ct., E. C. Ransom. Buffalo Ct., A. L. Allen. East Calvert Ct., C. C. Sapp. East Mexia Ct., L. S. Lamb. Fairfield Ct., J. H. Marshall. Hearne Ct., V. L. McGee. Jewett Ct., Green Sneed (supply). Leona Ct., J. E. Beal. Lovelady Ct., A. R. Lusser. Normangee Ct., R. J. Middleton (supply). Oakwood Ct., G. M. Stewart. Palestine Ct., L. A. Thigpen. Streetman Ct., A. C. Collins. San Augustine Ct., N. T. Mitchell. Teague Ct., J. P. Patrick. Tyler and Jacksonville Ct., M. Q. A. Fuller.

PARIS DISTRICT

Rev. W. L. McDONALD, *Dist. Supt.*
124 North 21st Street, Paris, Texas

Arthur City Ct., B. E. Williams. Bagnell Ct., W. A. Wells. Clarksville Station, J. E. Carraway. Free Hope Ct., M. C. Gillispie. Greenville Station, A. F. Johnson. Honey Grove Ct., R. R. Bailey. Medill, E. F. Jackson. Paris Station, James Clark. Paris Ct., D. C. Battle. Sulphur Springs Station, T. R. Rose. Terrell-Rosser Ct., E. Hobbs. Cooper-Bagoda, Paul Pitts.

Tennessee Conference Appointments

NASHVILLE DISTRICT

W. B. CRENSHAW, *Dist. Supt.*
P. O. Address, 142 Hermitage Avenue

Braden, F. N. Collier. Brentwood, T. Blackman. Brierville, to be supplied. Clark Memorial, G. W. Lewis. Cumberland Furnace, G. W. Martin. Dickson, S. T. Miller. Dover, to be supplied. Franklin, D. J. Mitchell. Gordon Memorial, H. P. Gordon. Gordon Mission, H. J. Johnson. Hubbard, J. D. Chavis. John Wesley, H. H. Jones. Lebanon, J. W. Wade. Lebanon Ct., S. M. Carmichael. Mt. Pisgah, J. W. Satterfaed. Nolensville, H. E. Erwin. Patterson Memorial, W. E. Mitchell. Seay Chapel, W. C. Adams. Springfield, Wm. Hailey. Springfield Ct., J. A. W. Moore. Springhill, to be supplied (John N. Bains).

S. M. Utley, professor in Meharry Medical College, member of John Wesley Quarterly Conference.

MEMPHIS DISTRICT

L. A. ARMSTRONG, *Dist. Supt.*
P. O. Address, 123 14th Avenue, North Nashville, Tenn.

Alamo, D. E. Simmons. Capleville, J. W. Sebastian. Clifton, A. Springer. Dyersburg, Frank Teele. Galloway, W. H. Jackson. Howard Ct., M. L. Smith. Hudson Grove Ct. (E. D. Flack). Jackson, F. B. Clay. Kenton and Sharron, D. L. Garrett.

Lawrenceburg, S. P. McDonald. Lexington, A. Ransom. Lucy, J. Ford. Mansfield, E. F. Douglass. Martin, E. J. Cox. Mason, A. O. Butler. Mt. Pleasant, B. J. Hudson. Memphis: Bethel, S. P. Walker; Centenary, F. W. Brown; Orange Mound, to be supplied; Warren, J. C. Dixon. Paris, L. P. M. Robinson. Pierce Mission, J. D. Moore. Pleasant Grove, J. H. Walker. Selma, H. M. White. Springville, L. T. Teague. Union City-Humbolt, to be supplied (J. P. Price).

MURFREESBORO DISTRICT

J. THOS. PATILLO, *Dist. Supt.*
P. O. Address, 1022 Second Avenue, South Nashville, Tenn.

Cherry Valley, R. M. Robinson. Columbia Ct., B. J. Meredith. Cookeville Ct., to be supplied. Dechard, to be supplied. Dilton Ct., Wm. Neal. Gallatin, J. H. Houston. Gordonville Ct., A. B. Thompson. Hartsville, J. H. Johnson. Lancaster Ct., to be supplied. Lewisburg Ct., L. K. Hawkins. Liberty and Alexandria, J. A. Burnley. Livingstone Ct., to be supplied. North Lebanon Ct., J. F. Neal. McMinnville, J. R. Gray. McMinnville Ct., L. C. Maple. Manchester, E. F. Carter. Mitchellville, P. B. Tyree. Murfreesboro, J. S. Hughlett. Murfreesboro Ct., Nathaniel Smith. Shelbyville, D. T. Burch. Smyrna Ct., W. D. Frierson. Sparta, I. R. Sumner. Sparta Ct., to be supplied. Tullahoma, R. D. Granville.



The Home Department

JAMES M. MELEAR, Editor



EDITORIAL NOTE: Beginning in our next issue, the continued story by Mrs. Grace Livingston Hill will occupy this page, and perhaps two others, for four months. It is of special interest to the family, and we trust will be regularly read. During the long winter evenings many parents and children will doubtless read it around the happy fireside. We trust all our pastors will call attention to this rare treat and give the people who are not readers of the Advocate an opportunity to subscribe. This thrilling story, "Ladybird," will win many new readers if it be brought to the attention of the people. Please do not let them miss it.

Child Welfare Planned

SECRETARY WILBUR, chairman of the White House Conference on Child Welfare and Protection, has announced that the various committees are ready for the most sweeping study of child welfare ever attempted in the world.

Dr. H. E. Barnard, director of the planning committee, and others, drawn from all types of organizations engaged in welfare work, have finished an investigation covering three months, and have recommended the complete study of all work being done for the advancement of the child.

The work of the conference has been divided into four major sections: medical service, headed by Dr. Samuel McHamil, of Philadelphia; public health service, Surgeon-General Hugh S. Cummins, chairman; education and training, under Dr. F. Y. Kelley, president of the University of Idaho; study of the handicapped child, directed by C. C. Carstens, director of the Child Welfare League of America.

Under each major section have been placed certain phases of child study, each with a chairman who is an authority on the subject. Under the medical division will come pre-natal and maternal care, medical care of children, and study of child growth and development.

The public health division will study public health organization, contagious diseases, and milk production. The division of education will have separate groups studying family and parent education, vocational guidance and child labor, and recreational and physical education.

The group studying the handicapped child will devote especial attention to State and local organizations, mental and physical delinquency.

Women Study Local Literature

THE Ohio Federation of Women's Clubs is engaged in collecting data concerning Ohio writers. Mrs. E. B. Taylor, chairman, says that much interest is being manifested and a great deal of valuable information has been obtained.

The aim of this work in Ohio is explained by Mrs. Taylor as follows:

"Arthur Schlesinger, a distinguished American historian, in a recent magazine article, says that 'American literature needs to be studied from the broadly social viewpoint as the expression of a people.' We believe that what we are trying to discover about Ohio writers will

be of value to such a study or studies by future literary historians."

Several women's organizations in various States are engaged in similar study. The collecting of such material will constitute a colorful and interesting history of American progress, and would form a real contribution to American literature.

In his book, "The American Short Story," Elias Leiberman cites the following sections of the United States as fairly representative of American life: New England; the Mississippi Valley; the lumber section of Michigan, Louisiana, Virginia, Georgia, Tennessee, Kentucky; the Far West; New York City, with its numerous races and classes; and Alaska. He says: "From the Chinese quarter of San Francisco, the lumber camp of the North, the Jewish quarter of New York, and the log cabins of field workers in the South themes for short stories have been evolved. Every point of the compass has a jealous and aggressive group of literary folk standing guard over it and claiming it as their own."

Such a study would lead to a correct understanding of the literature and peoples of other countries since our literature has been evolved from the reactions of those who have come among us from other lands.

My Grandpa

Say, have you seen my grandpapa?

He's old and lame and gray;
And his feet they totter along the road
Where he tries to find his way.

My clothes are always warm and new;
His thin and worn have grown.
They lead me when the path is rough,
But he must walk alone.
I wonder, wonder why it is?
I'm 'fraid it's cause he's old.

My mamma hears me say my prayer,
And kisses me good-night;
But grandpa says his just to God,
Alone, without a light.
But maybe God can hear his best
Because he is so old!

Say, have you seen my grandpapa?
His clothes are black and fine;
There's flowers all round his head like those
He used to love, of mine.

He never seems to smell the flowers,
Nor open once his eyes
To see how much we love him now,
As pale and still he lies.

And Oh! I wonder why they kept
Their kind words, flowers, and love
From grandpa till his sad old heart.
Had gone to God above?
And why he wears that smile that says,
"I'm now no longer old?"

—Frances Hodges White.

Board of Foreign Missions

OUR Board of Foreign Missions held its one hundred and eleventh annual session at Portland, Oregon, November 18, 19, and 20. For the first time in many years this meeting was located outside the city of New York. The justification for the change of policy is found in the opportunity to create provincial, community, and area interest in the missionary enterprise.

The coming together of many highly-selected and gifted men in one community always produces a profound impression. This is evidenced by the extensive field work done on the Sabbath preceding the opening of the conference. Over fifty churches opened their pulpits to the preaching of a special message on some phase of the missionary enterprise. The local district superintendent, Dr. A. L. Howarth, had planned this with consummate ability. It produced large results in increasing the value of the missionary motive as a fundamental Christian passion.

The host of the gathering was Bishop Titus Lowe, of the Portland Area, who was once a missionary in India, then a pastor, then a missionary secretary, then a bishop in India, and now a resident bishop in the homeland. With representatives of the Foreign Board he succeeded in convincing the members of that body one year ago that they should come to Portland and the Northwest for their next meeting. They have done so to their entire satisfaction.

Portland, "the city of roses," has won the hearts of all. We no longer ask, Why did we come West? We want to come again. The members of the entertainment committee—Bishop Lowe, A. L. Howarth, Edward L. Mills, Wilbert Dowson, W. W. Youngson, J. T. Collier, J. C. Harrison, Louis Magin, C. B. Harrison, W. S. Gleiser—are all men of such high ability and quality of character that they impress us with the possibility of their city as one eminently able to provide for the entertainment of the General Conference.

The people of Portland, regardless of denominational affiliation, came to know that the great Protestant communion, the Methodist Episcopal Church, was holding a missionary conference in their city.

We refrain from releasing our enthusiasm over the Northwest. Its marvelous development is amazing. Its scenery surpasses all other parts of the country. Its mountains and ravines, its forests and sequestered valleys, its fertile fields and its matchless beauty, each and all have a charm which fascinates the soul beyond all power of escape. We must content ourselves with a word, and nothing more. We are out where the West begins on the Pacific slope. Its grandeur cannot be exaggerated. It needs no encomiums. Its strength and its spirit speak in noble tones for themselves, without betraying the least evidence of parade.

The program of the sessions was carefully set up, giving many evidences that it had been in the hands of master builders. Bishop Francis J. McConnell, permanent chairman of the board, presided at practically all sessions. After the introductory period of welcome on the part of representatives of our local constituency, the first "great gun" was wheeled into position and set in action. John R. Mott occupied the center of the first morning. He towered into the altitudes in many respects like unto the mountains round about the city. His subject, "Some Impressions of My Recent World Tour," had a lift to it which few could resist. It struck the keynote for the rest of the gathering. Out from it began to flow the current of thought, emotion, and inspiration for the following sessions. This great world statesman and Christian leader is now an honorary member of our Foreign Missionary Board, and will lend it much of his counsel.

During the first afternoon the annual report of the treasurer was read by Dr. George Southerland. He presented a document comprehensive and satisfying as far as information was concerned. However, it was not inspiring to hear him state that the board will have 11.60 per cent less money to spend this coming year than last. Activities must be curtailed. This means another cut. Money available for appropriations amounts to \$3,051,278; compared with last year, \$3,451,500. This indicates a shortage of nearly four hundred thousand dollars. The words of the treasurer fell like sledge-hammer blows upon the ears of those who heard him. They made every man with a missionary passion cry out in his soul, "We cannot do what we want to do! We cannot do what we ought to do in an hour of unprecedented opportunity!" It was a humiliation and a distress! In an hour of the most insistent call we are weakened for action by lack of will to advance. What can be done? What has overtaken Methodism? Has she been defeated by betrayal within her own borders? Has she been stricken on the battlefield

by a fatal malady? Has the great Captain who led her forth to battle been sorely wounded in the house of His friends.

Evidently the high register of the missionary passion of Methodism is subsiding. After the great stress, and following the urgent strain of October last, the people have failed to respond with a fullness of passion to the call of the Lord. They rose to make the leap, and fell short. They bared their shoulders to make the grade, and stalled before they reached the top. Why did the appeal to their loyalty to Christ and to their love for mankind fail? Yes, why? He who finds the answer will prove to be the prophet of the hour. The leaders of the World Service Commission, which is responsible for the benevolent appeal to the church, are greatly distressed. They are asking, Has Methodism lost her passion for missionary giving? Is she spending all her surplus on luxuries? Is she ceasing to respond to the appeal that once gave her the challenge of the spirit of adventure? Investigation has proven that she is giving as much for others as she ever has, if not more. Indeed, her annual benevolences are running into the multiplied millions of dollars. Her benefactions to colleges, and universities, and hospitals, and other benevolent institutions and enterprises have not diminished in the least, but have remarkably increased during the past decade. The trouble with the missionary enterprise is that it has become secondary. Other interests have been pushed in between it and the people's passion for the extension of the kingdom of God to all the peoples of the earth.

It is a cause of grief to be compelled to write this information, especially in the face of these words from Dr. Mott: "I never have seen the influence of Jesus Christ so widespread, so penetrating and transforming as I find it in Asia to-day. Ten million eyes are looking Christward to-day as compared to one million five years ago." While they are looking and coming, we are checking up and slowing down. While they are forming and advancing, we are settling and turning our attention to something else. They will arrive at the altars of Christ with the songs of Zion on their lips, while we, who have invited them to come, will be found languid under the lotus influence of a spent passion.

The report of the secretaries of the board is a missionary document worthy of the highest commendation. It is extended, covering many fields and numerous topics. It should be in the hands of every pastor in the church. It has an abundance of homiletical material. It carries information that should have wide distribution. Indeed, it has a prophetic element which should not escape the attention of those who pray that they may see the way the Lord is leading His church through this present hour of apparent distress.

The Jerusalem Conference stood in the background of the thought of all the world leaders. That gathering was the highest peak to which the missionary enterprise has risen since its inception over one hundred years ago. Its influence can now be seen extending down into the future. Every young man in the ministry should read the addresses and the proceedings of that gathering until they get it into the very fiber of his soul. If he fails to do this he need not be surprised if he finds himself on the side as an observer of the forward marching column of the kingdom of God on to-morrow.

The missionary passion is reforming itself under the hand of Providence, which has brought the enterprise to this hour of development. The first period of Christian missions has passed. The impact of introduction, and of articulation for new ideas and inventions for the support of a new life and another civilization, has accomplished its purpose. A new period of saturation and permanent establishment is now being announced. We are preparing for it with a feeling that under the leadership of Christ we shall do our best.

Finds India Turning to Christ

I DO NOT believe there has ever been a day when a dollar would do more for the kingdom of God than it will do in India to-day," writes the Rev. Halsey E. Dewey from Asansol, Bengal. "True, it will not cause converts to appear as they have in the past in some places, but it will keep alive the spring of friendship and love which is breathing new Christian love into the wornout lungs of an overreligious people.

"Reality takes the place of forlorn hope, as Christ Himself, personified in characters of high worth, comes forth to stand against the age-long customs which have kept a people down. Caste is fading. Idolatry is brushed aside; the real, the living, is desired and demanded. And every school with its message of emancipation from illiteracy, and every church with its message of a vital cross, has a large place in the transformation that is at hand."

The Rev. R. Sewell Passes

By the Rev. R. L. Sweeney

YOU have done what ought to be done; a seventy-five-thousand-dollar campaign for Rust College is the thing to put across. I can't do it, for I am now an old man. But you younger men can do it."

The above are the departing words of the Rev. R. Sewell, a life-long minister in the Upper Mississippi Conference, in a great meeting at Rust College. After making a strong plea in the interest of a greater Christian institution, he dropped his mantle to Elisha, sat in his chair, and slept in the arms of Jesus.

Though a retired minister, he never relaxed his energy and zeal for the church and the kingdom of Christ, for which he gave the greater part and best of his life. I do not know the full life story of Rev. Sewell, but all of those by whom he was known, know that he served his day faithfully and well. He was loyal and devoted to his calling, and zealous in every good work. He led a straightforward and honest ministry, was trustworthy and true to his fellow men. He loved and was loyal to every interest of the Methodist Episcopal Church. To say the least, he was a gentleman, a straightforward

Christian, strong in his conviction, and a man of his own conviction. Surely a soldier, a mighty man in Israel has fallen.

While in the active pastorate he served some of the the then leading appointments in the Upper Mississippi Conference, among which were Grenada, Greenwood, West Point, Oxford, and Corinth; and twice went to the General Conference as delegate. The remains were brought to Okolona for burial, and the funeral ceremonies took place on Friday, October 18, at Mt. Pisgah Methodist Episcopal Church, with the Rev. B. W. Wynn, district superintendent, master of ceremony, which a great crowd witnessed. The following ministers were present as a token of respect for the life-long servant of God: J. M. Marsh, W. H. Golden, G. M. Chisholm, J. T. Cannon, C. H. Maxwell, G. W. Hunt, S. S. Brown, Father Hicks, F. J. Lowe, N. H. Cooperwood. Dr. J. M. Marsh delivered the funeral sermon. Bro. Sewell leaves to mourn his passing a wife, one sister, one grandson, and a host of friends. His remains were laid to rest in the local cemetery at Okolona, Miss.



Mrs. L. B. Jewett

THE accompanying cut is a splendid likeness of Mrs. Lavenia B. Jewett, wife of the Rev. J. W. Jewett, the pastor of St. Mark Church, Montclair, New Jersey. Mrs. Jewett has recently been elected by the Delaware Conference, Woman's Home Missionary Society as its president, succeeding Mrs. Hattie R. Hargis, now bureau secretary of Friendship Homes for our colored work.

Mrs. Jewett received the unanimous vote of the members of the society for her office because of her fine fitness for such an office of leadership. Hers is a striking personality—intelligent, cultured, and of vivacious temperament. She inspires in those about her ready respect for her leadership and eagerness to follow where she directs. She was educated in the public schools of St. Michael, Md., her native home, and later finished the Baltimore State Normal School. For years she taught in the public schools of Maryland and contributed largely to development of the educational ideals and ambitions of both parents and students in that entire section where she was such a prominent figure in the field of education.

Wide experience has come to her likewise as wife in the parsonage with her husband. During all the years of their ministry she has been a veritable assistant pastor and a most helpful factor in ministering to all of the social needs of the people of the parishes and communities which they together have served. For six years Dr.

Jewett was superintendent of the Salisbury District, at which time Mrs. Jewett served the district most efficiently as president of the District Woman's Home Missionary Society. Under her leadership, local auxiliaries were more than doubled. On the coming of her husband and herself within the bounds of the New York District six years ago, she was immediately chosen by the constituency of that district as president of The Woman's Home Missionary Society of their district, which was served by her faithfully for two years until by her own request she was relieved of the responsibility of that office to share the heavy duties incumbent upon her husband as pastor of our rapidly growing church in Montclair.

Since retiring from the district presidency of the New York District, her activity in the interest of stewardship became more marked, and she gave herself to increased efforts in this field. Already for ten years she had been secretary of the Department of Christian Stewardship of her Conference organization. This experience and that of her duties as pastor's wife and as former district president, combined with her interest in the work of the society in general and her eagerness for development of Christian stewardship within the bounds of the Conference, give us every reason to expect that women's work, under the auspices of The Woman's Home Missionary Society of the Delaware Conference, will grow by leaps and bounds.

It is the ambition of the women of the Delaware Conference that their Conference organizations shall set the pace for the other Conferences of the colored section of our church. Mrs. Jewett shares this ambition, and has the ability and the consecration necessary for its realization. She will capitalize the dormant love and loyalty of our womanhood for this society which had its origin in the desire to meet and provide for the needs of the colored womanhood and, out of it, we predict will develop the most flourishing and useful Conference organization to be found in any of the Conferences of our Methodism.

Sunday School Lesson

INTERNATIONAL SERIES

The Rev. Edward R. Lewis, Ph.D.

THE MODERN GOOD SAMARITAN: WHO IS HE?

FOURTH QUARTER. LESSON X. DECEMBER 8

General Lesson Title—Helping Neighbors in Need.

Lesson Material—Matt. 25. 31-46; Luke 10. 25-37; James 1. 27; 2. 14-17.

Golden Text—Thou shalt love thy neighbor as thyself. (Lev. 19. 18.)

SOCIAL TEACHINGS OF THE BIBLE

The Neighborhood Test. The determination of good standing in the Kingdom was not a highly technical matter. The qualifications were simple, though searching. It was the neighborhood test, applied vigorously and with finality. The judgment based on this testing determined destiny.

It might be supposed that this requirement would be too commonplace and homely, following the imposing introduction of the judgment scene. It might seem that the coming of the Son of man in His glory, attended by the angelic hosts, would necessitate an exalted and exceptional service. When the Son had seated Himself "on the throne of His glory," surely He demanded some royal pomp and ceremony. When He had gathered all the nations before Him, their assignment to positions of honor or degradation might be expected to depend on notable international achievement, or on the contributions of genius.

Not so; the vast concourse is separated "one from another" on the basis of a single and simple principle: What quality of neighborliness has been shown? Apparently for quite humble service shall the King say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This celestial reward is prepared for those that give food to the hungry, who give drink to the thirsty, who comfort the stranger and visit the sick and imprisoned. Our God is still the powerful God of the nations. But the simplicity and the finality of the good neighbor test has not been altered through the centuries.

"Unto One of These Least." Many have proved the truth of Jesus' statement that whoever does kindness unto one of these his brethren, even these least, he has done it unto the Lord Himself. It is told that a slave who, by force of his sterling worth, had risen high in the confidence of his master, saw one day a Negro, trembling in the slave market, a pitiable creature whose gray head and bent form showed him to be in the last weakness of old age.

The passer-by went to his master and implored him to purchase the aged slave. He expressed his surprise, but gave his consent. The old man was bought and conveyed to the estate. When there, he who had pleaded for him took him to his own cabin, placed him on his own bed, fed him at his own board, gave him water from his own cup. When he shivered, he carried him into the sunshine; when he drooped in the heat, bore him softly into the shade.

"What is the meaning of all this?" the master inquired. "Is he your father?" "No." "Is he your brother?" "No." "Is he then your friend?" "No, he is my bitterest enemy. Years ago he stole me from my native village, and cruelly sold me for a slave. But the good Lord has said, 'If thine enemy hunger, feed him; if he thirst, give him drink.' I am trying to do as Jesus would have me do. I am loving my enemy."

"Which . . . Proved Neighbor?" The language of true neighborliness is spoken the world around, and reaches the hearts of all men. It is related that when the country was newly settled, an Indian came to the inn at Litchfield and asked for a night's shelter, confessing that he had nothing to pay. The inn-keeper drove him away. As the Indian was retiring, dejected, a man who was sitting

by directed the hostess to supply his wants, and promised to pay her.

As soon as he had finished his supper, the Indian thanked his benefactor, and said that some day he would repay him. Several years afterward the settler was taken prisoner by a hostile tribe, and was carried off to Canada. One evening, in the shadows, an Indian came to the white man and, giving him a musket, bade him follow where he would lead the way in silence. The prisoner was suspicious; but it was the only chance that offered. Hence he obeyed implicitly.

The Indian did not say where they were going, nor would he declare his purpose. Day after day the white man followed his mysterious guide, until one afternoon they came suddenly on a beautiful expanse of cultivated fields, with many houses rising among them. "Do you know that place?" asked the Indian. "Ah, yes, it is Litchfield." "And I," exclaimed the Indian, "am the starving red man on whom, in this very place, you took pity. And now I have paid for my supper; I pray you go home!"

Winsome Kindness. A Quaker, famous in his day, Isaac Hopper, once encountered a profane colored man, named Cain, on the streets of Philadelphia, and took him before a magistrate, who fined him for blasphemy. Twenty years later Hopper met Cain, whose appearance had changed much for the worse. This touched the Friend's heart.

Hopper approached the wretched fellow, spoke kindly, and shook hands. "Dost thou remember me," asked the Quaker, "how I had thee fined for swearing?" "Yes, indeed,

I do; I remember what I paid as well as yesterday."

"Well, did it do thee any good?" "No, never a bit; it made me mad to have my money taken from me." Hopper invited Cain to reckon up the interest on the fine, and paid him principal and interest.

"I meant it for thy good, Cain; and I am sorry that I did thee any harm." Cain's countenance changed; the tears rolled down his cheeks. He took the money with many thanks, became a peaceable man, and was never heard to swear again.

LESSONS FOR TO-DAY

"Pure Religion and Undefiled." James' famous definition of religion is almost purely in terms of neighborliness, and it is as true to-day as it was when first spoken. Pure religion before our God is to be neighborly, helping those who need our help, and yet not lowering ourselves by chance contact with the degraded. To be friendly and helpful, and yet to live as in God's sight, singing constant praise to Him in our hearts: this is to enjoy a religion undefiled before our God and Father.

Faith Without Works is dead in itself, as James declared. Now the demands of the neighborhood are so valuable because they become the indubitable testing of a supposed faith. That faith may be thoroughly sound; but we cannot know it, or at least our friends cannot be certain, apart from the earnest, loving service rendered unto those in need. James did not underestimate faith, as he is sometimes accused of doing. But he did recognize clearly that no man is above the neighborhood test. On the contrary, we shall welcome it if our faith be sound.

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Epworth League Topic

DECEMBER 8

The Rev. A. H. Beardsley

CELEBRATING CHRISTMAS

I. WHY CELEBRATE CHRISTMAS?

(John 8. 16)

A foolish question, perhaps, to ask of a custom so universal. Yet in all the maze of things there is a grave danger of its becoming a mere custom. The Israelites built an altar with stones taken out of the Jordan as they crossed, that as time went on men might ask, "What mean ye by these stones?" and hear related the story of how their fathers had entered the promised land. It may not be amiss, then, to raise this question, since nineteen hundred years have passed since the birth of Christ. What do we mean when we celebrate Christmas?

The foremost reason for celebrating Christmas is because on this day God gave His best gift to the world, a gift of love. "God so loved the world that he gave—" Jesus was God's best gift. His birth marked the beginning of a new day in religious living. Jesus came to be the way to a larger, more abundant life, in which men should come to love God with all their hearts and minds, and their neighbors as themselves. When love like that becomes the motive force in any life, there is going to be giving gifts of love. The very nature of the day which we celebrate, Jesus' birthday, would thus bring giving as the most real and beautiful way in which to observe it, and hold it in loving remembrance.

The calendar has many holidays, but Christmas is different from any other. It catches the imagination of all, from the

smallest to the oldest—if they have love in their hearts. Otherwise it has no meaning for them at all. Other holidays may thrill us each separately, but it is not ourselves, but the other folks that make Christmas. It is one day when the attention of the world is turned away from getting to giving, from self to others. Hard hearts, touched by childhood memories of Christmas, become tender. Christmas is the time when love comes nearest to being supreme in the world.

The commercial world has tried to commercialize that deep expression of love, the giving of gifts, and make it contribute to gain. One is not a little disturbed to be greeted twenty times in a morning of shopping with the reminder that "here is a most attractive gift." Santa Claus smiles through a profusion of gifts in many pages of the evening paper. One is besought by agents selling Christmas cards. On every hand one feels that money is creeping into too much importance in celebrating Christmas. High-pressure advertising and display often leads one to spend more than he should on Christmas, and repeated Christmases, which leave the family treasury drained of surplus funds, have often made celebrating Christmas a real burden, and so robbed it of its inherent joy. Let us, in celebrating Christmas, hold on to the essentials, and make it a time when the love of God is shed abroad in the hearts of men. That is the real reason for celebrating Christmas.

Little Stories of Achievement

What the Churches Are Doing

Brooklyn, N. Y.—The Rev. Hubbard, pastor of John Wesley Church, preached on a recent Sunday with his accustomed fire and sincere conviction. Despite the inclement weather, many were out to commune at the Lord's table and to demonstrate their loyalty to God and the church. The pastor selected an appropriate message for the occasion, taken from 1 Kings 5: 8, wherein he awakened and stirred all souls to righteousness according to the precepts of Christ and His church. The Holy Communion was administered with great solemnity and reverence. Many beautiful responses were rendered by

the pastor, encouraging the communicants to continue their devout worship with God. The Rev. Hubbard was the preacher at both services the following Sunday. The morning service was well attended, and the pastor, whose messages are always spiritual stimulants, selected for his subject, "Ye Were Bought With a Price." The Epworth League had an excellent meeting. Archibald Bellamy, associate pastor, presided. The topic was of vital interest, "The Good of the Church to the Community." Lemuel Burke contributed largely to the subject. Other speakers were also exemplary. Sister Smith and others did their portion by singing soul-stirring songs which closed the meeting with a glorious atmosphere of eternal happiness.—Lemuel Burke, Reporter.

owe but \$3,800. With this debt we have paid our World Service in full each year.—C. H. Oden, Secretary.

MOUNT OLIVE, MISS.

The fourth Quarterly Conference was held at St. James Methodist Episcopal Church, October 2, with the district superintendent, Rev. E. A. Wilson, in the chair. The superintendent preached a noble and soul-stirring sermon, after which the Lord's Supper was administered. The pastor, Rev. C. R. McCormack, was also present. Amount raised during the Quarterly Conference was \$11.50. The superintendent was paid in full.—Lessie Gray, Reporter.

PHILADELPHIA, MISS.

On October 26 and 27, the fourth quarterly meeting was held at Steven Chapel, with most of the officers present. The district superintendent, Rev. D. L. Morgan, presided. On Sunday morning a model Sunday school was conducted at 9:40 o'clock; at 11 A. M. Dr. Morgan was introduced by the pastor and preached a noble sermon. The choir rendered many appropriate selections at the evening service, directed by Mrs. J. C. Steven. At this hour the Rev. Morgan again brought us an inspiring message. Paid the superintendent, \$38; total for this quarterly meeting, \$40. We have just closed a successful meeting at Hopewell Methodist Episcopal Church. The community was revived and we raised \$71. We ask the return of our pastor, the Rev. A. Nelson. He has done a wonderful work on this charge.—L. C. Hanly, Reporter.

RULEVILLE, MISS.

On October 19 and 20, our fourth and last Quarterly Conference was held at Beasley Chapel Methodist Episcopal Church, Dr. C. W. Butler, district superintendent, presiding. Dr. Butler made some interesting remarks relative to winding up his six years on the district. A number of officers were present, and reports were good. Sunday, at 11:30 A. M., the Rev. Butler preached a strong sermon. May God bless this messenger of the Lord that he may live long to preach the gospel. Quite a large number of persons partook of the sacrament. We paid our district superintendent in full. Amount raised, \$118.—Noia Thigpen, Reporter.

SPRINGFIELD, ILL.

The third Quarterly Conference was held at Grace Methodist Episcopal Church, October 27, with our district superintendent, the Rev. G. D. Hancock, presiding. He was well pleased with the work as it is progressing under the leadership of our pastor, the Rev. A. M. Todd. We began the day with a good church school. The lessons were well taught. Mrs. Mabie Rowe is the superintendent. At 11 o'clock the sermon was delivered by the district superintendent, who brought us a great message. One united with the church at the morning service. The afternoon sermon was delivered by Dr. D. A. Harshaw, pastor of St. Paul African Methodist Episcopal Church. We closed the day with sermon delivered by the pastor. In this service two united with the church. We cannot praise our senior and junior steward boards too high for the wonderful work accomplished this quarter. The senior board, of which Mrs. S. McDaniel is president, raised \$52.90; the junior board, of which Mr. John Lattimore is president; raised \$53.30. Other offerings, \$45.80. Total offering for the day, \$152.—S. McDaniel, Reporter.

STATE LINE, MISS.

Our fourth Quarterly Conference was held at Mt. Zion Methodist Episcopal Church, November 6 and 7, with the Rev. J. D. Wheaton, pastor of St. Paul, Hattiesburg, presiding. The Rev. Wheaton dispatched the business of the Conference in a masterly way at Mt. Zion on Wednesday night. On Thursday night, November 7, he preached at Pleasant Ridge, using for a text, "I am doing a great work," etc., found in Neh. 6: 8. The Rev. Wheaton spoke very commendably of the pastor, Rev. Sam Harris, and the work he is doing in the construction of a new church at Pleasant Ridge, which, after it is completed, will be worth \$3,000. This is the Rev.

District Activities

District Round

HATTIESBURG DISTRICT

First Round—Laurel, Wesley, December 14, 15; Mallalieu, 17, 18; St. Paul, 20-22; Sumrall and Purvis, January 4, 5; Hattiesburg Mission, 7, 8; Bentley Chapel, 11, 12; St. Paul, 10-12; Ellisville, 15, 16; Heidelberg, 18, 19; Paulding, 22, 23; Bay Springs, 25, 26; Pachuta, 28, 29; West Enterprise, February 1, 2; State Line, 8, 9; Waynesboro, 11, 12; Shubuta Ct., 18, 19; Shubuta, 14, 15; Salem and Morgan Hill, 16, 17; Desoto, 22, 23; Quitman, 25, 26; Enterprise, March 4, 5.

My Dear Brethren: We did well in the work of the past year. Let us go forth this Conference year in the spirit of the Master, with a determination to put over the whole program at whatever cost. I will expect each pastor and each district steward to meet me in the District Council, January 10, 1930, at Laurel, St. Paul Church. Let us organize for a great year's work. I am yours for the Master's service.—E. A. Wilson, District Superintendent.

Quarterly Conferences

CANTON, MISS.

The people of Canton are very happy over another year's work accomplished. Our fourth Quarterly Conference was held October 28, which was one of the best. Full written reports from every officer were submitted. The district superintendent dispatched the business readily and was paid in full. The secretary reported the following monies raised and paid this year: trustees, \$1,434.69; stewards, \$1,090.50, with an additional \$136 paid superintendent and \$122 paid assistant pastors; total raised this year up to October 28 was \$2,782.69. After Conference the ladies had a midnight spread at the parsonage for the superintendent and the pastor and their wives. It is pleasing to know that the Conference, with forty-five or fifty members present, went solid for the return of their pastor. This is the Rev. L. E. Johnson's third year with us, and we can truthfully say his best year. Three years ago he found us owing \$7,900. To-day we

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Harris' fourth year here, and we hope the Conference will send him back for another year. He has done more for State Line than any other pastor we have had. Raised this quarter at Pleasant Ridge, \$318.07; Mt. Zion, \$116.23; Magnolia, \$9.04; total, \$443.34.—Sadie Loper, Reporter.

SALISBURY DISTRICT HAPPENINGS

Nanticoke, Md.—In spite of the absence of our pastor here, J. I. Peace, who spent several weeks in the Douglas Hospital recuperating from a stubborn attack of rheumatism, the work has not materially suffered. Nine hundred dollars has been paid upon the indebtedness, and other local interests cared for, through the great loyalty of the members and wise planning of the pastor.

Wattsville, Va.—J. L. Nichols is enjoying here the banner year of his ministry. More than \$1,000 has been paid upon the indebtedness. The charge is in the grip of a sweeping revival, netting to date more than forty conversions. Bro. Nichols is obliged to take a rest of three months because of illness. We pray for him a speedy recovery.

Crisfield, Md.—Our new church building for Union Asbury is nearing completion. The pastor, Malachi Rasin, and these loyal people, are making a very decided contribution to Methodism in this most beautiful structure. In a recent rally more than \$500 was raised. This church does not allow its benevolences to slip even during the period of building.

Leemont, Va.—Our new church edifice at Whitesville on this charge, was dedicated on Sunday, November 10. This building, which was erected at a cost of approximately \$6,000, is surprisingly modern in its construction, housing a spacious social hall, kitchen equipment, church school annex, pastor's room, choir room, and an auditorium with a seating capacity of three hundred. Eleven hundred dollars has been raised for the project since April. Under the constructive leadership of R. C. Hughes, this charge enjoys unprecedented success.

Salisbury, Md.—In a recent rally, John Wesley Church raised \$725 on its bonded debt. The local World Service Commission has accepted the challenge of raising the entire apportionment to this church, and is doing so in a very intelligent and admirable manner. Under the guidance of D. G. Waters, the church is breaking all precedents.

Wetipquin, Md.—Wetipquin is in the midst of a revival. Twenty souls have been converted, and the fire still burns. The Rev. G. T. Townsend, father of the district, is still young in his enthusiasm for the salvation of souls and the advancement of the Kingdom and the church.

Southwestern Rally.—At a recent district rally for Southwestern subscriptions, which netted sixty-two, M. W. Clark, of Delmar, Del., reported eleven, leading the district. Dr. J. R. Waters, of Pocomoke, Md., was a close second, reporting nine.—D. W. Henry, District Superintendent.

Marriage

MOORE—HARSTIN. Mr. Willie Moore, Jr., a member of Baldwin Methodist Episcopal Church, Brooksville, Miss., and Miss Kizzie B. Harstin, a member of Charity Missionary Baptist Church, were happily united in wedlock in the home of the bride's parents, Mr. and Mrs. Marshall Harstin, Sunday evening, October 20, 1929. A large number of friends and relatives were present to witness the occasion. Dinner was served after the ceremony, and at 9.30 P. M. a tea was given for the couple at the home of the groom's parents. The Rev. J. W. Byrd officiated.—Pearl Byrd, Reporter.

Woman's Column

Mansfield, La.—The Woman's Home Missionary Society of Mt. Carmel Methodist Episcopal Church is trying to do work to please the Lord as well as man. On June 19 we raised \$52.68 on a \$54.79 indebtedness on the church. Our picnic was attended by nearly 700 people. We are grateful for the help received from our Baptist friends. We have great faith in our president, Mrs. E. L.

Horton, and our pastor is interested in our work.—Miss Juanita Jackson, Reporter.

Washington District.—Members of the Washington District Woman's Foreign Missionary Society met at a luncheon, November 11, at the Ambassador Hotel, Washington, D. C. Covers were laid for 250 members and their friends. Among those who spoke, giving "echoes" of the sixtieth anniversary meeting, of the national organization, held in Columbus, Ohio, October 24-30, were Mrs. William F. McDowell, newly elected national secretary, and Mrs. Harry Woolever. The committee on arrangements was composed of Mrs. Walter F. Shaw, president of the Washington District, who presided; Mrs. J. C. Dort, Miss Zury Fowler, and Mrs. W. R. Bowman, all of Washington.

Laurel, Miss.—To The Woman's Home Missionary Society of the Hattiesburg District: This is to remind you that September and October were dues-paying months. Since we have neglected to send dues to Conference treasurer, let each one get busy and send some dues to the Conference treasurer at once. If we could get our people to do this it would save lots of time and worry at the end of the Conference year. November is thank-

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offering month. Let each auxiliary on the Hattiesburg District hold its thankoffering service. Collect what you can. Report figures to thankoffering secretary, Mrs. Bertha Horn, Desota, Miss., and send money to Conference treasurer, Mrs. S. K. Trigg, 420 E. 7th Street, Hattiesburg, Miss. If each president sees to it that her duty is performed, I am sure this will be one of our best years of work. The young people must be saved. God is expecting us to help save them. Won't you do your part? I am sure you will. Yours for service.—Mrs. Lena Blacklock, District Corresponding Secretary, 810 S. 6th Ave., Laurel, Miss.

St. Louis, Mo.—On Thursday evening, October 10, Mr. and Mrs. Jasper Cunningham, of 4435 Enright Avenue, opened the doors of their beautiful and spacious home and invited the members of The Woman's Home and Foreign Missionary Societies to come in and enjoy a quiet hour with them. After the devotional period the business of each society was transacted. The guests were then ushered into the dining room, where the tables were laid with choice food. We were told to eat and make merry. Mrs. Cunningham, who is a great gospel singer, sang a number of spiritual selections. Mr. Cunningham presided at

the piano. Mrs. Cunningham will be remembered by many as Bertha Smith, daughter of the late Carrie Smith, who was president of The Woman's Foreign Missionary Society of Samaritan Church at the time of her death. Mr. and Mrs. Cunningham have reserved the right to entertain the missionary society on the second Thursday in October annually in memory of their saintly mother, Sister Carrie Smith. All present expressed their gratitude to this charming couple.—L. May, Reporter.

Victoria, Texas.—We are facing the future, but are unable to improve the past of our record in The Woman's Home Missionary Society of the West Texas Conference unless we renew our will to bring up our pledge, unless we secure seventy-five women, each of whom shall be responsible for securing at least five new jubilee members, one of whom shall be a child, sending monies for same to Mrs. M. M. Sanford, 1023 Pecan Street, Waco, Texas, and the report of same to my office not later than the first week in June, 1930, but earlier if possible. The year of jubilee has come. Return, ye workers of the organization, to each respective duty that has been given you, and be a real "go-doer" for the love of Christ and in His name. Secretaries of all departments, don't fail to bring forward at Austin whatever your district officers request of you. Mrs. Landon and teachers are using every possible means to aid and inspire us. With the aid of our district superintendents, pastors, and honorary members, we must reach the goal. Every earnest auxiliary president will secure her pastor's membership, five others, and one child, at least. I was pained to be absent from the national meeting at Grand Rapids, owing to the illness of my husband. The following auxiliaries contributed to the corresponding secretary's expense to the national meeting: Kingsville, Temple, Columbus Queen Esther, Oakland-Brown's Chapel-Independent, Curero, Waco, St. James, Moody, San Antonio, St. Paul, Victoria, \$2 each; Llano, Hutto, Gonzales-Elm Slough, Beeville, Mart, Waco Mt. Zion, Mooreville, Cologne, \$1 each; Garrado, Hallettsville, Belton, \$1.50 each; Runge, 50 cents. Accept sincere thanks, and may we make this the banner year in the history of the woman's work in the West Texas Conference.—Mrs. S. E. Jones, Corresponding Secretary.

Lexington, Mo.—The Woman's Foreign Missionary Society of the Kansas City District met in this city, October 15 and 16, with the St. John Methodist Episcopal Church auxiliary as hostess. The meeting was called to order by the district president, Mrs. Nora J. Mitchell. Devotional service was conducted by Mrs. M. L. Henderson, after which welcome addresses were given; on behalf of the Second Baptist Church, Miss Nannie E. Walker, president of church missionary society; on behalf of African Methodist Episcopal Church, Miss Frances Hicklin; on behalf of St. John Church, Mrs. Cledith Thirkles; on behalf of the local auxiliary, Mrs. M. L. Turner, president. These excellent addresses were responded to by Mrs. Nora J. Mitchell, district president. Mrs. E. Raye, district corresponding secretary, introduced the members of the Conference and the visitors. A spiritual experience meeting was held preceding the holy communion, which was administered by the Rev. F. S. Bowles, the pastor of our church. A very interesting program was rendered in the afternoon. An address was made in the evening by the Manila and Philippine missionary, Miss Maull. Wednesday's program consisted of reports from the different officers of work accomplished the past year, after which the quiet hour was conducted by the Rev. F. S. Bowles. We were honored with the presence of the following distinguished persons: the Rev. E. W. Hannah, district superintendent Kansas City District; the Rev. Jordan Ray, St. Mark Church, Kansas City, Mo.; the Rev. and Mrs. M. L. Mackey, Centennial Church, Kansas City; Mrs. Saxton, Conference secretary of the Central West Conference, who was a source of inspiration during the entire meeting. Preceding the celebration of the sixtieth anniversary, a solo was rendered by Mrs. C. Thirkles; after the celebration the mystery box was held by Mrs. Georgia Gray.

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MRS. EFFIE T. BATTLE, President

The Rev. Mackey delivered a masterful sermon in the evening, and the following officers were duly installed into office by the Rev. E. W. Hannah, district superintendent: President, Mrs. N. J. Mitchell; first vice-president, Mrs. E. W. Hannah; second vice-president, Mrs. R. C. Oliver; third vice-president, Mrs. M. L. Turner; district corresponding secretary, Mrs. E. Ray; recording secretary, Mrs. G. Gray; treasurer, Mrs. H. Douglas; secretary of stewardship, Mrs. M. E. Wright; mite box, Mrs. C. Thirkles; extension work, Mrs. A. Elliott; young people, Mrs. P. Bates; junior department, Mrs. M. L. Henderson. Committee on Ways and Means: Meses. O. Cole, M. J. Dixon, B. Foster, and M. Gordon. Next place of meeting will be Centennial Church, Kansas City. This meeting was a spiritual and financial success. The Lexington, Mo., auxiliary and friends highly entertained this meeting.—Mrs. M. L. Turner, President; Mrs. R. C. Oliver, Reporter.

Special Notices

The address of Rev. R. W. Allen is changed from Box 100, Goliad, Texas, to Box 171, Belton, Texas.

The Rev. F. R. Butler announces his change of address from Mansfield, La., to Route 1, Lock Box 5, Clinton, La.

The address of the Rev. R. B. Reid is changed from 8108 Nance Street, Houston, Texas, to 726 West 9th Street, Port Arthur, Texas.

The Rev. A. L. Gabriel wishes to notify all correspondents that his address is changed from Box 845, Mexia, Texas, to 1007 North East Street, Sherman, Texas.

To the claimants of the Mississippi Conference: Persons who have claims on the Conference for aid and relief will please send in their addresses to the secretary of the Conference board of stewards. Please send age and address of each child that has claim to the board, also. Address all letters to the secretary of the Conference at Moss Point, Miss.—J. B. Brooks, Secretary.

We, the pastor, officers, and members of St. Mark Methodist Episcopal Church, Baton Rouge, La., take this method of sending condolence to the wife, children, family, and friends of the Rev. C. W. Reeves. We enter with you in your hours of bereavement for the past service of Rev. Reeves, who for eight consecutive years was pastor of St. Mark Church. He has so imbedded himself in the hearts and minds of all the members and constituents that we feel this is a small manifestation of our appreciation for him and his past service. May God keep and bless and strengthen you all. Our loss is hut heaven's gain.

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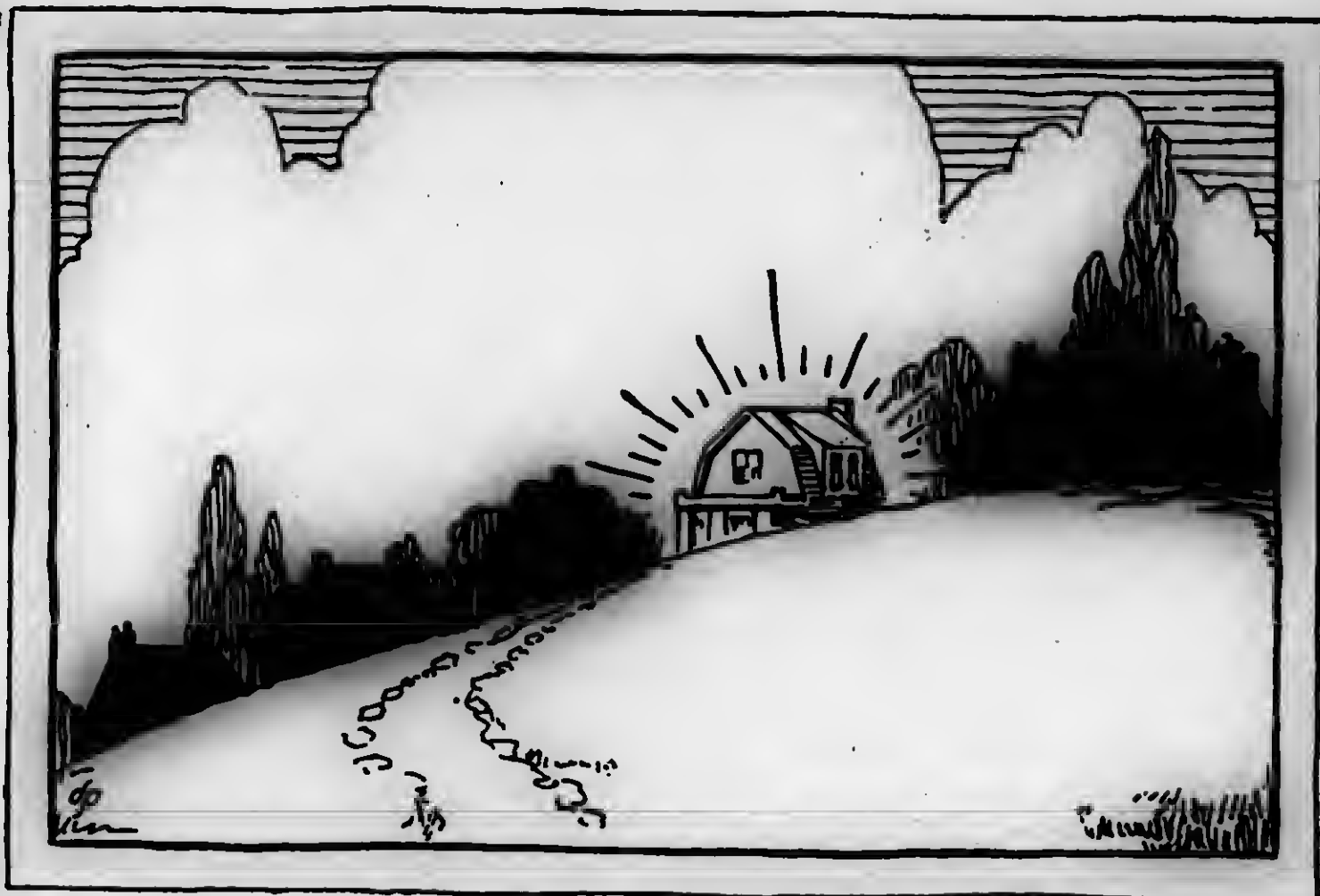
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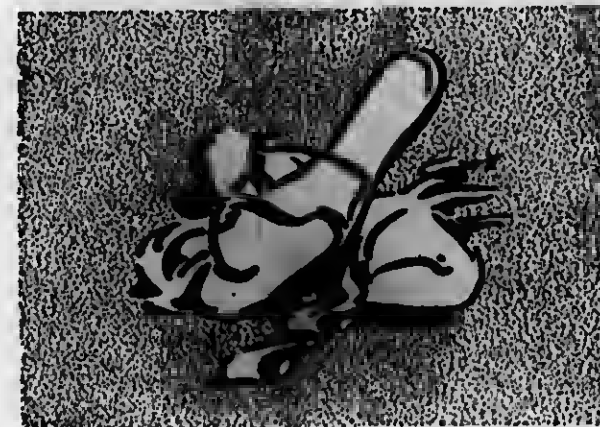
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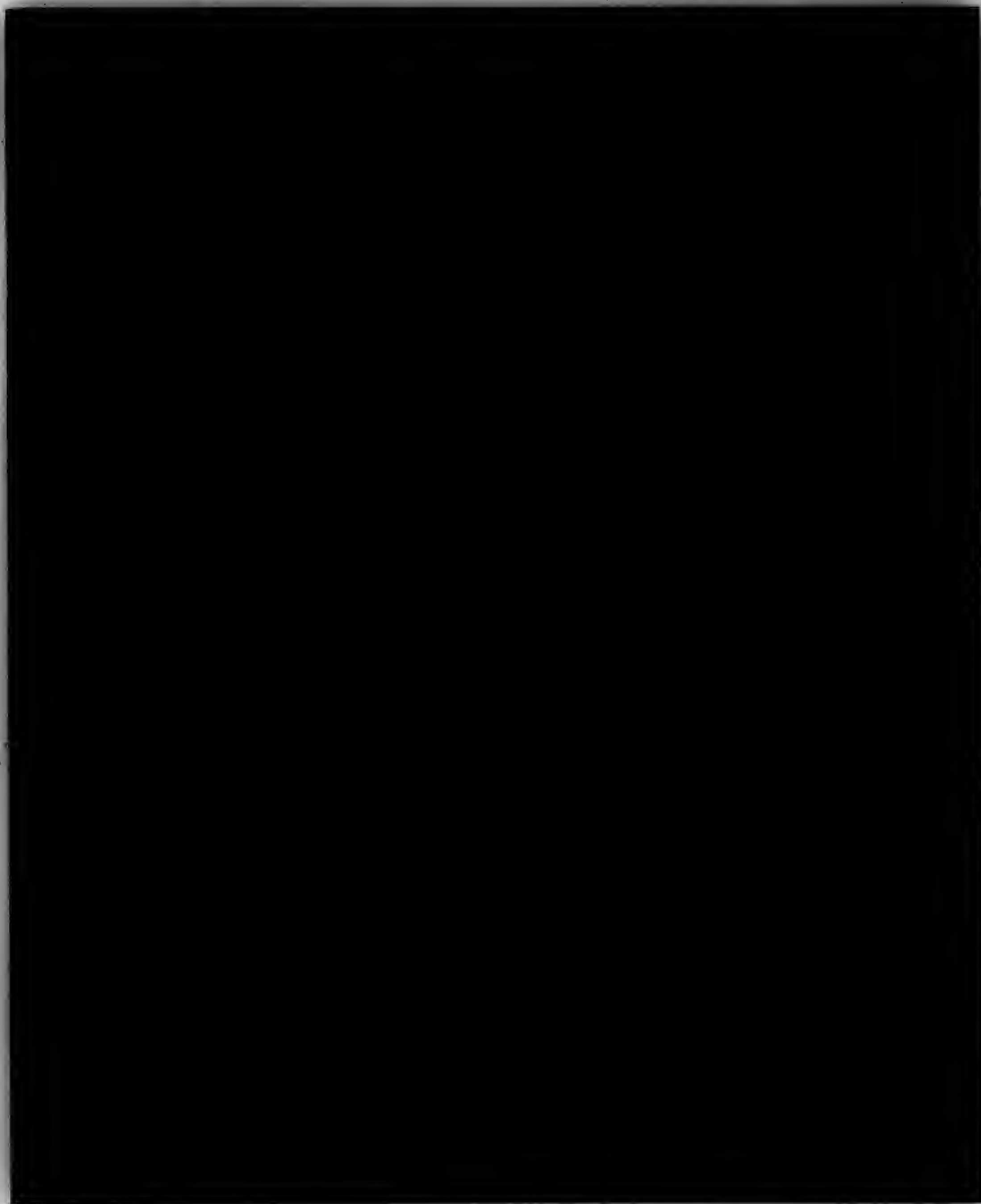
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1929

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SOUTHWESTERN EDITION



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The Book of the Law

"Enquire of the Lord Concerning the Words of This Book."—II Kings 22. 13



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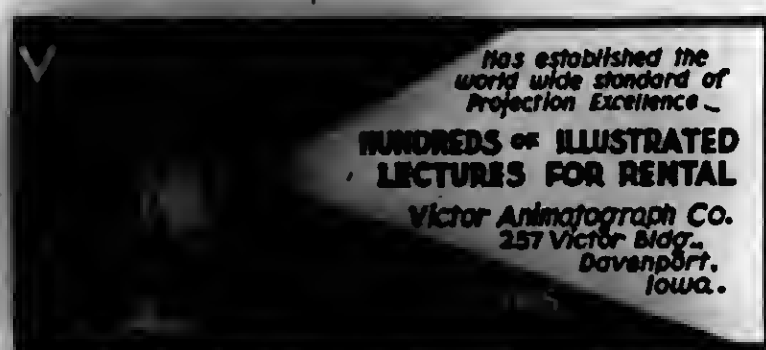
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A Neighborly Statement

"I SOMETIMES wish I was a Methodist," said the J. A. O. Man.

"Why, what's the matter now?" asked the editor. "I thought you were a died-in-the-wool Presbyterian, true blue and a yard wide."

"Well, so I am," responded the J. A. O. Man, "but I do wish that Presbyterians had as much sense as Methodists on the subject of church papers. Most of our ministers and leaders act as if church papers were to be endured rather than encouraged, and they seem unable to see that any service is rendered by them. Now the Methodists are not like that. They not only see that church papers are kept going at any cost to the denomination, but they really believe that the church press constitutes one of the strongest forces in existence for the advancement of the church and of righteousness in general, even though no more Methodists read church papers than do Presbyterians. Just see this item in one of the *Advocates*."

The item which caused the outburst was a statement made by Dr. Ralph A. Ward in his report to the annual meeting of the Methodist "World Service Commission," which corresponds somewhat to the "Promotion and Field Activities Committee" of our church, and it read as follows:

"One of the strongest forces which has supported World Service during the past year is our church press. Every editor has ardently assisted on every occasion. Our church papers interpret the whole work of the church, including World Service, to its ministry and laity. They have recognized the situations which have been faced for World Service in recent months and prophetically discussed them. Promotion of the church papers is very genuinely helping World Service."

"Well," said the editor, "some of our own leaders have written things just as helpful about the service rendered by 'The Presbyterian Advance.'"

Probably that is true, but the J. A. O. Man is just stubborn enough to think that most Presbyterian pastors do not encourage their people to appreciate the value of the service rendered by Presbyterian papers, and the big difference that made him momentarily wish he was a Methodist is that it is made a part of the specific duty of Methodist preachers to encourage their people to take and read the publications which further the work of the church, while Presbyterian ministers seem not to think of such activity as a duty.

Is the J. A. O. Man right on that point? If not, he is ready to apologize. If he is right—well, he leaves it to the ministers to say what else might be said.—*The Presbyterian Advance*.

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The Christian Advocate

Volume 56

Number 49

SOUTHWESTERN EDITION

L. H. KING, Editor
DORR DIEFENDORF, Contributing Editor
H. E. WOOLEVER, Editor The National Methodist Press

DECEMBER 5, 1929

PUBLISHED BY
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Self-Help in Negro Education

THE acute aspect of the educational situation for Negroes in the country must receive repeated emphasis both by word of mouth and in the public press. This is particularly true concerning the condition of the church-supported schools operated by all denominations for Negroes. Such a situation is brought about by reason of the naturally rising cost of education for all groups in America, and is also conditioned upon the changing public opinion as to the increased economic efficiency of the Negro group at large.

Frequently during these days we hear much said of the bulging prosperity of the Negro: in the number of his homes; of his enlarged bank accounts; of his fine automobiles; his imposing churches; of his carefree attitude towards life, and of the absence of his seriousness of purpose in adjustment to the progressive and complex environment in which he lives—to the competition and conflict involved in that environment. Much of which observation is well expressed. Nevertheless, it must be affirmed that the Negro of the present day is making a most heroic effort amid conditions of widespread penury and woeful poverty to procure an education for himself and his children. There is little doubt that an increasing number of members of the race are progressing in material directions, but the masses of the race by whom we are to be judged, are still far below the level of ability to supply existence wants, and at the same time to provide the necessary funds for their own education.

Education to-day is far in advance of what it was yesterday. The standards of culture are far superior to those of a score or even of a decade of years ago. This means that the educational system of ten years ago, which has not been able to advance in point of faculty numbers and qualifications, laboratory facilities, library advantages, and general educational equipment, would not now be regarded as capable of giving satisfactory training to any youth who might apply for admission

thereto. Not many of the denominational colleges for Negroes in this country have been able to make adequate material advance in the direction of these standardizing points.

There are at least two reasons why the Negro is forced to educate under handicapped conditions in these

inadequate educational institutions. One is that the race has not a sufficient economic background out of which to build its educational institutions into plants that have standard equipment. The other reason is that church boards of education are either tending to gradually withdraw their support from such schools on the basis of inadequate funds, or are reducing the appropriation thereto and diverting these into other channels, thinking us more able than we are. Nevertheless, the Negro goes uncomplainingly on, making the best out of an unfavorable situation. He pursues this course in such a mood because of two lessons which he has learned out of the stern school of adverse and tragic experience. Whatever may be said of the Negro's carefree attitude toward the problems of life, let no one be mistaken as to the real soul attitude of the black man. Three hundred years of adverse fortune has taught him how to suffer and smile. A part of his philosophy, wrung out of his past experience, is to exhibit the inner silver lining of every dark cloud which lowers over his path. If

he should pause to sulk or be sullen over the obstacles which are thrown into his pathway by the willful wickedness of some folk, and by the fickle fortune of circumstances, he would make little headway.

It is a compliment to the stamina out of which the Negro is made that he strives to educate even amid the handicaps which are inevitably his. It must be said creditably to the Negro that he has learned to economize. Surface indications are to the contrary. Yet no individual or group could survive the surging tides of competition of our present social order were they not thrifty and saving. Likewise, no group could make the progress

Our Cover Page

WE PRESENT in this issue a cover page dealing with holiday books. "The Book of the Law" is being read to the young king. Men in supreme authority should have the prophet read the Book of God to them. They need to be taught to take Him into account. They who stand in judgment upon their fellow men must appear before Him for final adjustment.

The coloring of this picture is remarkably Oriental. The prophet in marvelous composure reads the Book of the Law. The king displays concern. Eagerness is upon his face, while his body reveals tension as though he were ready to leap into action. The word of the Lord is sharper than a two-edged sword. Its reading carries far into the deep vistas of the soul where conscience dwells awaiting the voice of God.

The picture is a production from the genius of the artist, C. L. Woodward. (Scripture, 2 Kings 22.)

Our next cover will present "The Way to Christmas."

which the Negro has made, and will continue to make, in the life of our nation, unless that group did so through sheer economy and resoluteness of purpose. And so the Negro rightfully looks forward to society to assist him in obtaining an education, supplementary to his own personal efforts. He is eager to educate. Culture for him is as desirable as culture for anybody else. He desires to educate not only that he may know, but that he may be and do as all other men. He desires not only that education which makes out of him an industrial unit, but which makes him also an enlarged free personality. And society owes it to the Negro to provide those facilities for education which shall make him a citizen of the commonwealth of culture as well as a cog in the wheel of industry.

Therefore, a just and proper basis for our appeal for his education is that the Negro may be made a better person and a better producer. There is no other way that he can qualify for the citizenship demands which American society makes upon him, and which his position in American life entails. Moreover, the Negro must not be censured for his lack of ability to maintain adequately his own educational institutions at so early a period in his post-slavery life. It must be remembered that for the past fifty years he has been paying generously his church dues, supporting his denominational schools, and paying his required taxes, municipal and State, in order to maintain these educational institutions to perform that very service which the several States owed him, but would not pay him.

And while we must continue to insist that more and more Negroes shall contribute sacrificially to the support of their own education, we must also remember that there is always a danger line and a margin beyond which pressure fails to bring moral results.

At the present time the churches face two distinct dangers likely to result from over-pressure on the Negro to maintain his own schools. One of these is the inevitable damage likely to result to the enterprise of religious education. The Negro is likely to regard the maintenance of the church schools as too difficult, and therefore a prohibitive process. And the very purpose of the church would thereby fail of realization. For the

Negro might content himself with a different type of education from that which the church school provides, and thus he might turn to the State-supported schools for whatever training he might hope to get. As such supported institutions for Negroes are rapidly becoming more adequately equipped, there is here a genuine danger that extreme pressure put by the churches on Negroes to contribute to their own education, might dispose the stream of Negro students to enter State-supported colleges. And what an opportunity the church would thereby miss to touch and influence the lives of thousands of young Negroes who ought to be exposed to the discipline of the church-supported institutions.

Let the churches therefore beware lest they throw these Christian institutions into too bitter a competition with the State-supported schools. Already this problem of competition is becoming rather grave with such institutions as Livingstone, Morris, Brown, Paine, Claflin, Morgan, Lincoln, and Sam Huston. And too, this pressure affects seriously the educational efficiency of these institutions both as to the quality of administration and degree of academic attainment. Why should such well-known administrators as Taylor of Philander, McCoy at Rust, Mary McLeod Bethune at Daytona, Dogan at Wiley, and Davage at Clark, have their administrative energies dissipated in the house-to-house canvass for sufficient funds for the current budget expenses of these institutions, while their time should be devoted to the technical administrative problems of increasing the efficiency and raising the standards of their several institutions.

Somehow the public mind must be influenced not to expect too much by way of self-education on the part of the Negro. Until the churches have gone their limit in the discharge of their sacred obligation to play the part of foster mother to this belated group of their membership; until they have gone the limit in disposing public opinion toward industrial justice and fair play toward all groups of society, making it possible for this group to stand economically on its own feet, there should be no disposition or effort on the part of the general public, both within and out of the church, to withhold from the Negro any contribution to his educational advancement.

Group Quarterly Conferences

Novel and Successful

THE Washington District, Rev. Robert F. Coates, district superintendent, held during October, 1929, group Quarterly Conferences as follows: 1. Brookville, Mt. Airy and Damascus, Laytonville, at Daisy, Md., October 1. 2. Chicamuxen, Pisgah, Pomonkey, Wayside, La Plata, at Chicamuxen, October 3. 3. Barnesville, Boyd, Poolesville, Quince Orchard and Scotland, at Barnesville, Md., October 9. 4. Sandy Spring, Laurel, Colesville, Rockville, Washington Grove, at Sandy Spring, Md., October 11. 5. Valley Lee, St. Inigoes, at Zion Fair, Valley Lee charge, October 15. 6. Woodville, Brandywine, Charlotte Hall, Nottingham and Croome, at Woodville, Md., October 18. 7. St. Luke and Jackson, Oxen Hill, Fort Washington, Upper Marlboro, at St. Luke, Md., October 22. 8. Bowie, Lanham, Ridgely and Huntsville, St. James and Richie, at Glendale, Md., October 24.

A well-organized team, known as "The Flying Squad-

ron," composed of the following persons: the Revs. J. H. Jenkins, C. E. Hodges, C. E. Queen, T. S. Tilden, Mrs. F. D. Tyler, and Mrs. B. H. Coates, accompanied the district superintendent to each of the meetings, giving inspiration and information to those who attended these Conferences.

At 10 A. M., the morning session was given to business.

In the afternoon, 2 to 5.30 P. M., addresses were delivered, as follows: "Value of Christian Womanhood," Mrs. F. D. Tyler and Mrs. B. H. Coates; "Religious Education," the Rev. C. E. Hodges; "Social and Recreational Life," Rev. C. E. Queen; "Christian Stewardship," the Rev. J. H. Jenkins; "World Service—the Challenge," by the Rev. T. S. Tilden; "My Trip Through the South," by the Rev. Robert F. Coates.

These eight Conferences covered a distance of seven hundred miles, included thirty-one charges representing

sixty-three churches. These meetings were very valuable to the churches; were well attended, not only by members of the churches, but by many friends of other denominations.

The interest and enthusiasm created by these Conferences have resulted in numerous requests made to the Rev. Coates to hold additional meetings.

Considerable praise is due the "flying squadron" for their valuable services rendered in these Conferences.

The churches in the rural charges are being informed on every phase of the church program, and pastors and people are made to realize that they have a great part in the work of extending the kingdom of Christ, and are encouraged in their efforts.—Reported by H. B.

North Carolina Conference Appointments

GREENSBORO DISTRICT

J. P. MORRIS, *District Superintendent*

Brown Summit, Robert Smith. Bullock, Henderson, and Creedmore, F. F. McCallum. Caswell, J. H. Leadville. Empire, B. C. Littlejohn. Greensboro: East, J. W. Shufford; High Street, N. M. Black; Extension, J. W. Joyce; Northeast, E. H. McArthur; St. Matthews, R. T. Weatherby; South, A. S. McGowans; Northwest, N. S. Shambourger; Southeast, A. Smitherman. Gullford, R. D. Bethea. Leaksville, J. W. Slmpson. Newport News, Marshall McCallum. Norfolk, to be supplied. Oxford, J. W. Hall. Pleasant Rldge, to be supplied. Ramsour, Henry Davis. Randleman, E. H. McArthur. Reidsville, W. T. Lomax. West Raleigh, S. A. Peeler.

WESTERN DISTRICT

R. W. WINCHESTER, *District Superintendent*

Asheville, G. H. Caldwell. Bessemer City and King's Mountain, A. E. Robinson. Boone, S. E. Dunham. Catawba, J. R. Dillard. Cherryville, St. Paul, and Shelby, B. F. Gleaves. Forest City, G. W. Patterson. Franklin, Leroy Heddrick. Gastonia, H. C. Cannaway. Hickory, P. I. Wells. Lawndale and Brooks, N. J. Pass. Lenoir, R. B. Rhyne. Lenoir Ct., G. C. Hogue. Lincolnton, Mt. Holley, and Stanley, D. H. Kears. Lowesville, McPeeler, and St. James, E. M. McLeod. Marion, N. M. Martin. Mooresville and Mayhew, A. M. Erwin. Mt. Morn and Cornellus, to be supplied. Newton and Conover, B. L. Burge. Old Fort, E. I. S. Swann. Sherrills Ford and Ebenezer, Willam Chavis. Statesville and Philadelphia, A. H. Newsome. Union Mills and Brackettown, to be supplied. West Asheville, G. T. Foley. Waynesville, J. M. Harris.

WILMINGTON DISTRICT

G. M. PHELPS, *District Superintendent*

Beauty Spot and New Zion, F. J. Lee. Bowmore and Mt. Zion, D. C. Skeen. Charlotte, A. G. Jenkins. Charlotte Mission, S. J.

Headen. Fayetteville, L. D. McQueen. Goldsboro, J. L. Alfred. Hamlet, R. S. Abernethy. Hamlet, South, E. M. Leak. Hoffman and Southern Pines, to be supplied. Johns and Beaver Dam, M. N. Patrick. Laurinburg and Cool Springs, J. E. Brower. Lumberton, W. E. Hairston. Monroe and Bethel, to be supplied. Maxton and Piney Grove, J. C. Rush. Pembroke circuit, B. C. Little. Red Springs circuit, J. B. Meekins. Rockingham and Philadelphia, C. L. Gidney. Rowland and Salem, F. D. Caldwell. Sanford circuit, E. L. Fletcher. St. Mark and Hickory Bend, to be supplied. St. Peter's, Henry McNair. Wilmington, K. S. Dargin.

WINSTON DISTRICT

J. A. BAXTER, *District Superintendent*

Advance, T. C. Frazier. Asheboro, P. F. Johnson. Elkin, R. F. McCallum. High Point: Brook's Memorial, W. C. Scarborough; St. Mark, H. L. Ashe. Kernesville, B. F. Thomas. Lexington, S. F. B. Peace. Madison, W. B. Scales. Mt. Airy, W. R. Zeigler. Penn Hook, D. E. Staton. Rural Hall, Henry Jones. Thomasville, D. L. Thomas. Thomasville, East, M. C. Laughlin. Trinity, S. L. May. Walnut Cove, S. Steed. Wilkesboro, R. J. Shlpp. Winston-Salem: Boston Cottage, E. Frost; Mt. Pleasant, Robert McRae. St. Andrews, P. J. Cook; St. Paul, W. M. Wells; Zion Hill, E. Montgomery; Red Bank, Ira Friend.

LIST OF SPECIAL APPOINTMENTS

Robert N. Brooks, professor Gammon School of Theology, Atlanta, Ga.; Brooks Chapel Quarterly Conference.

Robert G. Morris, field worker Board Home Missions and Church Extension, Chattanooga, Tenn.; Gastonia Quarterly Conference.

J. A. Cherry, left without appointment to attend school.

E. D. Petty, supernumerary.

A. M. Roberson, supernumerary.

Central Alabama Conference Appointments

(Names of supplies in parentheses)

BIRMINGHAM DISTRICT

J. W. THOMAS, *District Superintendent*

806 W. Davis Street, Birmingham, Ala.

Ashville, G. W. Washington. Anniston: Haven, J. C. Carson; St. John, H. J. McLin. Altoona and Oneonta, C. P. Payne. Attalla and Collins, G. B. Morgan. Birmingham: Bradford, J. H. Hughes; Brownsville and Irondale, J. W. Wright; East Thomas, P. G. Goins; Enon Ridge, P. P. Wright; Mason Chapel, T. H. Ham; Mt. Moriah, C. L. Dunn; Mt. Pleasant, R. R. Williams; St. Paul, E. O. Woolfolk; Scott Chapel, V. D. Oatman; Wright Chapel, Luther Jenkins. Beaver Valley and Ragland, N. H. Hudson. Cedar Bluff Ct., J. A. Harris. Center Ct., N. H. Redrick. Gadsden: Sweet Home, J. R. Taylor. Gadsden Ct., G. W. Brownlee. Heflin Ct., J. C. Houghton. Hobson City, F. J. Jacobs. Jasper and Oakman, A. L. Boyd. Village Springs Ct., J. A. Howard.

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J. W. WHITFIELD, *District Superintendent*

226 Wilson Avenue, Decatur, Ala.

Albana-Sheffield, J. S. Carter. Athens-Oakland, R. H. Cox. Bellmina-Bculah, A. R. Matthews. Blount Springs-Colony, W. H. Langford. Center Grove Ct., F. E. Dawkins. Decatur, J. C. McGehee. Guntersville, (John Langford). Huntsville, Charles Coleman. Huntsville Ct., (A. R. Jones). Johnson Chapel, (A. D. Barnes). Madison, to be supplied. Normal Mission, A. W. McKinney. Scottsboro Ct., (R. W. Johnson). Triana Ct., J. L. D. Knox. Warrior-Bangor, (A. W. Jones).

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P. H. KELLEY, *District Superintendent*

306 Tuttle Avenue, Montgomery, Ala.

Booth-St. Clair, J. T. N. Willis. Brewton and Pollard, C. H. Brown. Castleberry, R. C. Cody. Eclectic Ct., Elljah Frazier. Evergreen, J. W. Martin. Georgia Mission, to be supplied. Mobile: Warren, J. W. Wells; Wesley and St. John, S. B. Thornton. Montgomery, G. W. Brown. Pensacola (Fla.), Z. K. Jackson. Tensaw Ct. (J. H. Smith). Theodore, to be supplied. Troy-Aberfoil, A. D. Moon. Union Springs-Brown Grove, W. C. Davis. Wetumpka Ct., R. H. Moore.

TUSCALOOSA DISTRICT

F. W. WILLIAMS, *District Superintendent*

2211 11th Street, Tuscaloosa, Ala.

Akron, Andy Callahan. Bessemer-Reader, L. H. Zeigler. Clinton, Z. A. Jackson. Eutaw-Springfield, Benjamin Williams. Gainesville, B. G. Green. Gordo Ct. (R. T. Styles), Mantua Ct., Eugene Green. Marlon, I. B. Polnts. Mount Sterling, L. Tatum. Newbern-Walthall, J. H. Duffie. Oakgrove, D. D. Vann. Saint Paul Ct., J. M. Ridgeway. Selma Ct. (A. M. Knox). Toxey-Lismon (Ed. Parker). Tuscaloosa, Eugene Nixon.

SPECIAL APPOINTMENTS

E. M. Jones, field secretary of the Board of Pensions and Relief; member of St. Paul Quarterly Conference, Montgomery, Ala.

William Jones, superintendent of Sunday Schools, New Orleans Area; member of St. Paul Quarterly Conference, Montgomery, Ala.

S. C. Walker, professor in New Orleans College; member of St. Paul Quarterly Conference, Birmingham, Ala.

Interesting Items Concerning Our Colleges

American Medical Association Places Rust College in the First Place

THE Council of Medical Education and Hospitals of the American Medical Association has placed Rust College in Class I as qualified for offering two years of acceptable pre-medical college work.

The basis for the classification is: 1. The faculty. 2. The curriculum. 3. The buildings and equipment. 4. Administration and supervision. There is no other Negro college in the State of Mississippi which is placed above Class III by the association.

Rosenwald Fund Grants \$2,500 to Rust College

ONE of the first fruits of the Rust College Third Generation Advance is the granting by the Rosenwald Fund of \$2,500 for the enlargement and improvement of the Rust Library. The purpose of the campaign is not only to provide for maintenance, but also for expansion and the increased efficiency of the institution. From the proceeds of the campaign, \$5,000 will be taken, and this, with the \$2,500 granted by the Rosenwald Fund, making \$7,500, will bring the excellent library of the college down to date, giving it an A Grade standing.

All of this is contingent upon the success of the present campaign in raising not less than \$50,000 in subscriptions by January 31, and the paying in cash during the next three years of fully that amount. In spite of adverse weather conditions, the campaign is going forward well, more than \$12,000 in signed pledges and cash having come in from four of the six districts where work has begun. The other two districts are a little late in starting, but are going forward with the work this week.

Morgan College Dedicates Baldwin Hall

IT WAS a great day for the faculty, students, and friends of Morgan College on November 22, when the Charles W. Baldwin Hall—a dormitory for men—was dedicated. This culminated the crusade for \$400,000, to meet a conditional gift of the General Education Board, which very generously offered to assist by giving the sum of \$50,000 toward the erection and furnishing of a dormitory costing \$100,000—provided, first, that all debts of the college be paid; and second, that the dormitory be completed free of debt.

Rooms for ninety-four students and four teachers are provided, with an infirmary, a reception room, two spacious social rooms, with room reserved for a bowling alley. There is also a pressing room, trunk room, locker room with bath and showers, janitor's room, and general supply rooms. A Frigidaire cooling system for drinking water is included. A unique improvement is a roof garden at each end of the building. Though the structure is practically fireproof, a fire alarm system has been installed. The building is appropriately named the Charles W. Baldwin Hall. It is hoped it may long stand

a monument to the good man whose name it bears, and a home of joyous and helpful association to myriads of earnest young men.

The dedicatory program began with music, followed by the reading of the Scriptures by Dean John W. Haywood. The key was presented by Architect Edward L. Tilton, of New York, to Dr. David H. Hargis, of the board of trustees. Edward G. Carroll (Morgan, '30), expressed the appreciation of the students. Dr. Pezavia O'Connell offered the prayer of dedication. Short addresses were delivered by Dr. Charles W. Baldwin, president of the board of trustees; the Hon. William F. Broening, mayor of Baltimore; the Rev. Wm. Stuart Nelson, D.D., of Howard University; the Rev. King D. Beach, D.D., of Baltimore. Music was furnished by the college chorus and orchestra and the male and female quartet.

ANNOUNCEMENT OF A NEW \$50,000 GIFT

President J. O. Spencer announced the receipt of a telegram from the General Education Board congratulating him upon Morgan's achievements, and informing him of the latest action of the board. Fifty thousand dollars was unanimously voted by the board as a gift to Morgan, in addition to the previous conditional gift of \$50,000. This latest acquisition of funds will augment the \$125,000 given by the State of Maryland for the erection of a science building. It was further announced that the college is entirely out of debt and has assets of over \$1,000,000. The institution is now at a point where it can expand. Expansion is costly, and more money is therefore needed to carry on the work of increasing the facilities so that the valuable services the college can now render may be increased.

Drew University's Lecture Course

BISHOP WILLIAM F. McDOWELL, D.D., LL.D., of Washington, D. C., senior bishop of the Methodist Episcopal Church, spoke to the students in the Theological Seminary at Drew on October 22 and 23. Bishop McDowell will also return to Drew for a series of three lectures on December 10, 11, and 12, and for three additional lectures on January 21, 22, and 23.

Bishop Horace M. DuBose, of the Methodist Episcopal Church, South, spoke on November 26.

The Rev. Lynn Harold Hough, Th.D., LL.D., pastor of the American Presbyterian Church, Montreal, Canada, and a graduate of Drew, gave a series of five lectures at Drew on December 3, 4, and 5.

Bishop Wilbur P. Thirkield, formerly of the Chattanooga Area of the Methodist Episcopal Church, will spend several days on the campus of the university, beginning with December 17. In addition to lecturing, he will lead the students in a spiritual retreat.

Bishop H. Lester Smith, of Chattanooga, Tenn., a graduate of Drew, will spend the week of February 25 at Drew, lecturing daily.

The Contributing Editor's Page

The Layman Looks at the Economic Order

HE is going to tell us what he sees, at Evanston next June.

The Methodist Federation for Social Service is planning a third conference for the consideration of economic questions from the Christian viewpoint.

The Federation did some social pioneering when, in 1922, it conducted a conference that devoted its entire time to the discussion of "Christianity and the Economic Order." Probably this was the first time in the United States that such a church conference was held.

IN 1926, at a similar gathering, the "Preacher and the Economic Order," was the subject of consideration. There was nothing academic about the program, for the most pressing, matter-of-fact topics were discussed with candor and fearlessness.

The influence of this conference is still felt, for there is generally throughout the Church an increased sensitiveness regarding such interrelated, though commonly separated, human interests as property and evangelism, property and worship. The Church as employer sees more clearly its inescapable obligation to measure up to Christian ideals. And the present widespread interest in preachers' salaries is largely due to the forward-looking discussion of "The Preacher and His Income."

AND now, next June 17-19, the layman is to look at the economic order and tell us what he sees. He will reveal what his own attitude toward the present order of society is. He will tell us what sense of obligation he feels for helping to make it Christian, and what he proposes to do about it. Possibly he will say that he is satisfied with it just as it is, except for a few minor adjustments. But in view of recent happenings in the textile industry, in the coal fields, in Wall Street, this is hardly thinkable. Possibly he will reveal a passionate dissatisfaction with things as they are, and will further give evidence of such familiarity with facts and conditions, economic and spiritual, as to fit him for moral leadership. We shall see.

The layman will have the platform all to himself, and the preachers will sit in the pews. The voices of the preachers will be heard in discussion from the floor, but if present plans are carried out, the program will be given exclusively to the layman.

The third conference bids fair to be the most interesting and important yet held.

The Federation is blazing a new trail, and the whole Church will follow the proceedings with keen attention.

THE Church is developing a new conscience on economic questions just because they are tied up so closely with its mission to minister to human needs and to speed up the development of a Christian order of society.

When the General Conference of 1924 declared that it was necessary that there should be some agency in the Methodist Episcopal Church whose duty it is to raise and keep alive questions as to what the social implications of the gospel of Jesus Christ are, this growing sense of ethical concern on the part of the Church was registered.

There is even greater need of such an agency to-day,

for increasing and widespread prosperity, recently seriously jolted, blinds the hearts of men to the rank injustices and pagan inequalities which still characterize our economic system.

We must get into the thinking of the people that the gospel cannot be preached with any lasting effects of good unless it is at the same time practiced in all our human relations.

IN this connection the Social Service Bulletin of the Federation, issued twice a month, is of great value. It fearlessly exercises the functions of a prophet in a slumbering church.

Within and without our own Church this fact is widely recognized.

This is the way a Presbyterian pastor in California writes to his brethren: "Our half-Christian social order needs terribly the transforming power of Christ whose instruments we may be if we will. But we are sometimes dull tools because we have not mastered the information at our hands. Therefore your committee has authorized a sub-committee to send at their own expense (the) . . . Social Service Bulletin . . . to all pastors of Presbyterian who will promise to read it."

The Secretary of the Reformed Church Social Service Commission writes to ministers of his own communion: "This is a very excellent, reliable Bulletin dealing in a straightforward way with social questions. I find pleasure in calling attention to this publication, of which I have been a regular reader for a good many years."

A labor organization subscribes for the Bulletin for ten of its members. The publication is finding its way into many classrooms of sociology and economics. Each year Bulletin memberships are obtained among theological students in our seminaries.

The influence of this little sheet reaches far out into the life of our day, and our preachers and laymen are turning to it in growing numbers that they may have the benefit of its reliable guidance and never-failing inspiration.

ENTER the date of the Evanston Conference on your calendar now, and plan to attend.

If you are not a member of the Methodist Federation for Social Service enroll now and give your loyalty to a cause that seeks nothing less than the establishing of the Christian way of living the whole of life in this present world.

If you are not receiving the Bulletin, the approach of this significant conference emphasizes its immediate value to every socially-minded Christian, and to every other kind of person who is not socially-minded, but knows that he ought to be.

D. D.

DECEMBER 12th ISSUE

The Amazing Argentine

By Bishop George A. Miller

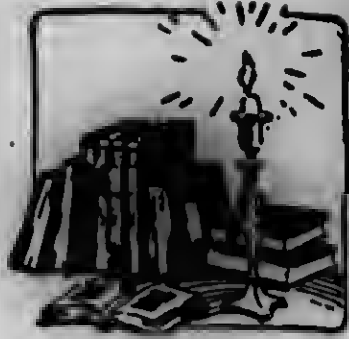
Confused Ideals of Modern Family Life

By Ernest R. Mowrer



LADY BIRD

By Grace Livingston Hill



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CHAPTER I

FRALEY MacPHERSON stood in the open door of the cabin, looking out across the mountains. The peace of the morning was shining on them and the world looked clean and new-made after the storm of the night before. She gave a little wistful sigh, her heart swelling with longing and joy in the beauty, and a wish that life were all like that beauty spread out so wondrously before her.

For a moment she revelled in the spring tints of the foliage, the tender buds of the trees, like dots of coral over their tops, the pale green of the little new leaves, the deep darkness of the stalwart pines, that seemed like great plummy backgrounds for the more delicate tracery of the other trees. Her glance swept every familiar point in the landscape, from the dim purple mountains in the distance, as far as eye could reach, with the high light of snow on the peaks, to the nearer ones, gaunt with rocks or furred with the tender green of the trees; then down to the foothills and the valley below.

There was one place, off to the right, where her eyes never lingered. It was the way to the settlement, miles beyond, the trail that led past a sheer precipice, where her father had fallen to his death five months before. She always had to suppress a little shudder as she glanced past the ominous yawning cavern, that crept, it seemed to her sensitive gaze, nearer and nearer to the trail each month. It was the one spot in all the glorious panorama that spoiled the picture if she let herself see it, not only because of that one terrible memory; but also because it was the way the men of the household came and went to and from the far-off world.

Peace and contentment came into Fraley's life only when the men of the household were gone somewhere into the world. Peace and contentment fled when they returned; terror and dismay remained.

The girl was good to look upon as she stood in the doorway, the sunshine on her golden hair that curled into a thousand ripples, and caught the gleams of light till she looked like a piece of the morning herself.

Her eyes were bits of the sky, and the soft flush that came and went in her cheeks was like the tinting of a wild mountain flower. She seemed a young flower herself, as she stood gazing; even in her little faded, shapeless frock, with one bare foot poised on the toe, behind the other bare heel; pretty feet, never cramped by shoes that were too tight for her, seldom covered by any shoe at all.

Her arms were round and smooth and white, one raised and resting against the door frame. The whole graceful little figure stood drenched with the morning and gazing into life, a fit subject for some great artist's brush.

Something of all this came into the weary mind of the dying woman who lay on the cot across the room and watched her, and a weak tear trickled down her pallid cheek.

Fraley's eyes were resting on a cloud now that nested in the hollow of a mountain just below its peak. She had eyes that could see heavenly things in clouds, and she

loved to watch them as they trailed a glorious panorama among the peaks, and decked themselves in the colors of the sunrise, or the blaze of the white noon, or the vivid glory of the sunset. This cloud she was watching now had wreathed itself about until it was a lovely mother, holding a little child. She smiled dreamily as the cloud mother smiled down at the little sleeping baby in her arms that, even as she watched, sank back into sleep, and became a soft billow of white upon the mountain. How the mother looked down and loved it, the little billow of cloud baby in her arms!

"Fraley!"

The voice was very weak, but the girl, schooled by anxiety, started and lost her smile. It faded quickly into alarm, and she turned with a start; back to the sordid room, and life with its steadily advancing sorrow that had been drawing nearer every hour now for tortuous days.

"Fraley!"

The girl was at her mother's side in an instant, kneeling beside the crude cot.

"Yes, mother?" There was pain in her voice, and a forced cheer. "You want some fresh water?"

"No, dear! Sit down close—I must tell you something—"

"Oh, don't talk, mother!" protested the girl anxiously. "It always makes you cough so!"

"I must! Fraley—the time—is—going fast—now—! It's almost run out—"

"Oh, don't, mother. You—were better—last night. You haven't coughed so much this morning. I asked that strange man to get word to a doctor. He promised. Maybe he will come!"

"No, Fraley, it's too late! No doctor can cure me. Listen! Don't let's waste words—every—minute is precious. I must tell you something—I ought to have told you before. Come close! I can't speak—so—loud."

The girl leaned close to the beloved lips, a wild fear growing in her eyes.

"Fraley—when I'm gone—you can't—stay here!"

Fraley nodded as if that had been a long settled fact between them.

"I hoped I'd get strength—to go with you—and we could get away—somehow—only I never found money enough—for us both—or even—for one!"

"Don't, mother!" moaned the girl with a little quick catch in her breath. As if I didn't know what you've been through! Just tell me what you want me to know, and don't bother with the rest. *I understand!*"

The feeble hand pressed the girl's strong one, and the pale lips tried to smile.

"Dear child!" murmured the sick woman, and then struggled through a paroxysm of coughing.

"There— isn't enough money—yet—not even—for you!" she panted.

"I don't need money!" scorned the young voice. "I can take care of myself."

"Oh, my dear!" sighed the woman, and then girded herself to go on.

"There are only fifteen dollars. It is in three little gold fives. The first I brought out here to the wilderness with me; the second I got from the man who came hunting Brand. I sold him my wedding ring. Five was all he could give. The third I got by selling the helper they thought went astray. I had to take a beating—but I didn't care. I drove it over the ridge of the mountain to those people who settled there awhile ago, and then left so suddenly."

"Oh, mother—! You oughtn't to talk!" pleaded the girl as the mother struggled with another fit of coughing.

"I—must! Dear! Don't hinder now—the time is so short!"

"Then tell it quick, mother—and let's be over with it," cried the girl, lifting the sick woman's head tenderly and helping her to sip a little water from a tin cup that stood on a bench by the cot.

"It's here—" she murmured, pressing her hand over her heart—sewed in the cloth! You must rip it out and put it in the little clean bag I made for it, and tie it around your waist. If Brand Carter should lay his hands on it once—you'd never see it again! Twice—he's tried to see if I had anything—once when he thought I was asleep—. He suspected—I think. Take it now, Fraley, and fix it out of sight around your waist. Here, take the knife and rip the stitches—quick! You can't always tell if one of the men might come back! Go look down the mountain before you begin! Quick!"

The girl sprang to the door and gazed in the direction of the trail, but the morning simmered on in beauty, and not a human came in sight. A wild bird soared and smote the morning with his song, and smote her young heart with sorrow. Oh, why did that bird have to sing now?

Through blinding tears Fraley sewed the coin into the bit of girdle her mother had crudely made of a cotton salt bag. Most of their clothing was made from bags—flour and salt, and sometimes cotton-sugar bags—and girded herself with it solemnly as her mother bade her. Then she dropped on her knees beside the cot again. The mother laid a wasted hand upon the bright head that was buried in the flimsy bed cover.

"I know—little girl—mother's little girl! It's hard—and remember, it's mother's last wish that you're not to stay for *anything*, Fraley, little girl! Oh, I ought—to have got you out of here long ago! Only I didn't see the way clear—I couldn't let you go—without me—you—were so young—!"

"I know, mother dear, I know!" sobbed the girl, trying to smile bravely through her tears. "I wouldn't have gone—you know—not without you!"

"Well, I should have gone—we should have gone together long ago and found a place in the wilderness, if there wasn't any other way, where we could die together. That would have been better than this—than leaving you *here* all alone. You—all—alone!"

"Mother, don't blame yourself! Please! I can't hear it!"

A wild rabbit scurried across the silence in front of the cabin, and a hawk in the sky circled great shadows that moved over the spot of sunshine on the cabin floor. Fraley, with ears attuned to the slightest sound, sprang up and darted to the door to survey the wilderness, then came back reassured.

"It's no one," she said, laying her firm young hand on the cold brow. "Now, mother, can't you rest a little? You've talked too much—"

"No, no!" protested the sick woman. "The time is going! I must finish! Fraley, go look behind the loose board under your bed. There's a bag there! Bring it! Quick!"

Fraley came back with a bundle of gray woollen cloth.

"I made it from your father's old coat," explained the mother eagerly. "It's some worn, and there's a hole or two I had to darn, but it will be better than nothing."

"But what is it for, mother?" asked the girl, puzzled.

"It's a traveling bag for you when you start. It's all packed. See! I washed and mended your other things, and made a little

best dress for you out of my old black satin one that had been put away in the hole under the floor since before you were born. It may not be in fashion now—but it's the best I could do. I cut it out when you were asleep, and sewed it while you gathered wood for the fire."

"Oh—mother—! And you so sick!"

"I loved to do it—dear. I'd always thought—how some day—maybe—I'd get where I could buy you—pretty things—maybe some day a white wedding—dress—! But now—!"

"Oh, mother!" burst forth the girl with uncontrollable tears, "I shan't ever need a wedding dress! I don't *want* a wedding dress! My father never made you happy! All the men around here only curse and get drunk and swear. I shall never get married—!"

"I'm sorry, dear child, you should never have known all—this—sin—this terror! Oh, I dreamed I'd get you out of this—into a clean world some day! But I've failed! There *are* good men—!"

Fraley set her lips, but said nothing.

"Fraley, we must hurry! Look in the bag, child. I've put the old Book there! It's almost worn out, but I've sewed it in a cloth cover. Fraley—you'll stick to the old Book?"

"Yes, mother, I promise. I'll never let anybody take it from me!"

"And you'll never forsake it, Fraley?"

"Never, mother. I promise!" said the girl solemnly.

"Well—then I'm satisfied!" sighed the mother. "Everything is there I could give you. Even your father's picture and mine when we were married, and a few papers I've kept. Put them away, and come back—I want to tell you something else."

Fraley obeyed, and returning, nestled close, holding her mother's cold hand in hers.

"Child, when I was a girl I had a good home. I've never talked—much about it. I couldn't bear to, but my heart was breaking for it—all the—time!"

Fraley held her mother's hand closer in sympathy.

"Fraley, I ran away from that home and got married. I've never seen—nor heard—from any of—my own—since—!"

There was a great sob like a gasp at the end of the words.

"Oh, mother!" gasped the girl in wonder and sorrow. "Oh, mother—! Did you have—a mother *like you*? You told me once my grandmother was dead. Was she dead—when—you went?"

"Yes, child. She had been gone a year. You—think I would not have gone—if she—had been there? But I was young—and headstrong. Even before she went she warned me against Angus MacPherson. But I did not heed! Perhaps she worried herself into the grave about me. She knew where my heart—was turning! I was mad with impatience to be out—like other girls!"

Fraley listened, wondering. Her mother, young and wild like that!

"Angus was young and handsome, and he was very much—in—love—with me—then! No, child, you mustn't look like *that*! You mustn't think hard of him! He was—all right—always—till he took to drink—!"

"He didn't *have* to drink, mother!" said the fierce young voice. "He must have known what drink was."

"Well—child—it came little by little! You don't understand. He never meant—to be like that—not when he started. He—was always wild and independent! He didn't care what folks thought—of him—but—he wasn't bad! Not *bad*! And when he came and told me he was in a hole—someone had framed him up to a life in the penitentiary—to cover a gang's doings—and that there wasn't anything for him—but to—disappear—forever—I believed him! I believe him—yet, Fraley! He didn't do the robbing, he didn't forge the check—there's all the papers in the bag there to prove it. But he wouldn't go back on one fellow. If he got free, and told the truth—the other boy—would have to bear it—and he had a sick old mother. He was like that, Fraley—your father was—he wouldn't go back on someone who had been—his friend!"

"But he went back on you!" said the fierce young voice again.

"Not then—child—" pleaded the mother's

voice. "He was tender and loving, but he put it up to me. It was either go with him then—or—never see him—again! Fraley—I—loved him—!"

Fraley was struggling for control of her feelings. She could remember the cruel blows he had given the frail mother. She could remember so many things!

"It was the drink that did it—" pleaded the mother, reading the thoughts of the sensitive girl—and struggling for breath as a paroxysm of coughing seized her.

The old dog trotted in from his wanderings after the cow, snuffed around the cot lovingly, and lay down with a soft thud of his paws on the bare floor. Fraley put the tin cup of water to her mother's lips again, and after a time she rallied.

"I—must—hurry!" gasped the mother.

"I wish you wouldn't," begged the girl. "What difference will it make?"

"No, child—" the feeble hand lifted just the slightest in protest. "Let—me—finish!"

Fraley's answer was a soft hand on the thin gray hair around her mother's temples.

"Go on, mother dear!" she breathed softly.

"My father was a stern man, especially after my mother's death—" the sick woman whispered the story with the greatest difficulty. "He had said—if I married—Angus—I need never—come back!"

The old dog heaved a deep sigh as if he, too, were listening.

The sick woman paused for breath, then went on, her words very low.

"That night I slipped out—of the house—when he—was asleep. We were married in a little out-of-the-way church—I pasted the marriage certificate and license—into the Bible—you'll find it—" she paused as if her task was almost done, then hurried on.

"When—we got out here—we found—this was a *place of—outlaws*!"

"Outlaws?" said Fraley, startled. "What does that mean?"

"It means—that every man for miles around—has committed some crime—and is afraid—to go back—where he—came from!"

Fraley turned her startled eyes toward the open door and her far-away mountains.

"Was—my—father?" she faltered at last.

"No! No! I told you he was innocent—"

"Why didn't he get away then?"

"He couldn't—child—even if we had had money—which he hadn't—not a cent! The men here wouldn't let him go. They would have shot us all first. Your father—knew too much. There were—too many—notorious criminals in this mountain. There—wouldn't have been—a chance for the three of us. You see—we didn't find it all out—not till after you came. You were five months old—the day—your father—told me!"

A chill hand seemed to be clutching the girl's throat as she stared unseeing at the spot of sunshine on the floor beside the old brown dog.

"We tried—to think of some way—but your father—knew too much. He'd been out with the other men—rustling cattle. He'd have been implicated with them in their crime—of course. At first he didn't understand—at first he thought it was cattle that belonged to them—he was green, you know, and didn't understand! The man that brought him out here had made great promises—he had expected to go back rich some day. I had thought how proud I would be to show my father I had been right about Angus. I thought he would—be a—successful man, and we would go home—*rich*!"

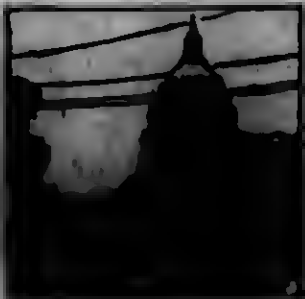
The old dog stirred and snapped at a bug that crept on the floor, and the sick woman looked around with a start.

"It's all right, mother, no one is coming," said the girl with a furtive look out the door.

The mother struggled on with her story.

"When your father—found out—when he saw he, too, had been stealing, and there was no hope—to get away—it seemed he just gave up—and let go. He said we had to live—and there was no other—way. Then it seemed as though—he kind of got used to things—and fitted right in with the others after a while. When I cried and blamed him—then he took to drinking hard—and after

(Continued on third cover)



The National Methodist Press

THE REV. HARRY EARL WOOLEVER, Editor



International Neighborliness

II. Nations, One in Hope, Ideals, and Interest

CANADA, far greater in territorial extent, but having a much smaller population than the United States, has much in common with its southern neighbor. In fact, the hurt of one eventually becomes the hurt of the other, and neither is blessed without the eventual betterment of the other. In a former article we dealt with the spiritual kinship of the peoples of these two great English-speaking democracies of North America. At this time we shall briefly consider some aspects of our national life which are common to both peoples, in the hope of promoting that closer co-operation for world betterment which is best fostered by an understanding of our mutual problems and material well-being.

However great were the potential possibilities in the Dominions, the older Canadian of the mid-continent section promptly state that it was the energy and enterprise of Americans, backed by funds, which account for the marvelous development in the Prairie Provinces. In fact, in many of the most prosperous business enterprises of Canada are found executives who are natives of the States. The most extensive railway system in the world, the Canadian National, has as its president and general manager a former Indiana boy, who wanted to become a bishop, Sir Henry W. Thornton. He was born November 6, 1871, at Logansport, Ind., and was graduated from the University of Pennsylvania in 1894. He has been promoted to his present responsible position because of sheer merit. Back in 1911, he was general superintendent of the Long Island Railroad, and had an active part in opening the great Pennsylvania Railroad Terminal in New York City.

AN AMERICAN BOY'S SUCCESS

Henry W. Thornton's life is an example to American youth of how hard work and application can lead to the top of the ladder. Talent and character are recognized and appreciated the world over, regardless of race, nationality, or boundaries. A group of English lords owned the Great Eastern Railway of England. In the evolution of time, lords as lords didn't necessarily mean much in the business world and their road was running into a deficit. One of them, shrewder than his fellows, was looking for a man to take over the management of their properties. The ability of Thornton had become so evident that he was asked to come to England and assume the management of this line. The writer has talked with a number of Englishmen who exclaimed in horror: "What! an American asked to manage an English-owned railroad in England! Have we come to this?" It was no easy task, but the American succeeded, and during the war was made a major-general, and put in charge of all allied army transportation on the continent of Europe. He is another American Hoosier boy who has made good. In 1919 he was made a Knight Commander of the Order of the British Empire.

This American, who has transformed the chaotic, indebted, and burdensome railway, which seven years ago was piling up an annual deficit of \$60,000,000 into a great modern railway which offers to business and travelers a service unexcelled, and which only last year made an operating profit of \$58,000,000, is not the only American who is doing constructive things in Canada. Neither is the flow of genius northward only, for there are hundreds of thousands of Canadians in the United States, and many of them head our great enterprises. The glorious fact is that one cannot tell apart most Canadians and natives of the States when they are together. This fact is the very kernel of our thesis. These two national groups are alike in ideals and culture. In co-operation they may accomplish much, not only for their mutual benefit, but also for the good of the whole world.

OUR LIQUOR AND CRIMINAL PROBLEMS

If the will of the majority of the citizens of Canada and the United States for national prohibition is not to be largely thwarted by bootleggers and criminal public officeholders, these two great national groups must form a more perfect union of co-operation and reciprocity in advancing their material, social, and spiritual interests. To-day the criminals, the bootleggers, and the gangsters in both of these countries are using the boundary line as a fortification to carry on warfare against the laws of each of these countries. There is little doubt from what one hears along the border from coast to coast that the worst enemies of the laws of both of these countries are the crooked border and customs officials who are employed in behalf of the people; but fatten their pockets from the hush money of the smugglers and rum runners. In regard to this situation, the responsibility does not rest entirely apart from the treasury officials in Washington.

Many have wondered why provincial prohibition has not been maintained in Canada. We have talked with many Canadians upon the question. The answer is: "We wanted prohibition, and we still want it, but our officials did not enforce it, or corrupt politicians used it to profit personally, and we decided that under such corrupt

conditions we might better repeal the law. When we are sure of officials who will enforce the law, then the majority of the people will stand for prohibition." The answer to this situation is, of course, that the high-minded citizens who believe in popular government and democracy must unitedly enter public affairs and see to it that capable and patriotic men are elected to public office. Otherwise the only alternative is the fall of democratic government and the rule of the criminal and the corrupt. Shall democracy fail in the new world?

This condition in Canada is a terrific warning to the citizens of the United States. What the wets and the liquor profiteers are hoping for in our land is that inefficient and disloyal officials may permit conditions to provoke dissatisfaction. They now have the aid of certain Canadian officials to this end. The strength of prohibition in the United States, however, is the marked degree of its success. Do not let wet newspapers deceive you. Prohibition has succeeded in the United States to such an unexpected degree that its opponents have to resort to lies and deceptions to keep up even their own courage. Last week in Edmonton, Canada, the writer in one hour saw more intoxicated people in the railway station than he saw in a month's travel up and down the Atlantic Seaboard from the Canadian border to the Gulf of Mexico. The greatest proof of the success of prohibition in the United States is the hard and uncompromising comparison with conditions in the old liquor days or with those in a non-prohibition country.

COMMON SPIRITUAL CONQUESTS

At the end of this western trip we have been attending the meetings of the Boards of Foreign and Home Missions. With a vision common to all informed Christians of whatever nationality, those present have been looking for the best way to establish Christ's kingdom around the world. Besides the thrill in the magnitude of the project and the faith in its ultimate accomplishment, there is a fellowship which unites Christians and their ecclesiastical bodies of every race and domain.

As we listened to the report of marvelous Christian conquest in our foreign, industrial, and rural agricultural sections, our mind went back across the border to the efforts of our sister church, the United Church of Canada, is making to minister to the pioneers who are pushing into the great unsettled Northwest, just as our church did seventy-five years ago. In this issue will be found mention of the pioneer missionaries who came to the Puget Sound territory years ago. Last week as we traveled across the great sweeps of our Dominion neighbor, we found on a transcontinental train of the Canadian National Railway a young minister, only two years over from England, who was making his way to the Peace River Block. Our mind ran back to Washington and the statue of Francis Asbury, who came from England when New York State was a wilderness and slow-plodding horses traveling over unbroken trails, rather than transcontinental express trains, carried English missionary preachers to their scattered pioneer peoples.

Well, it was not all luxury which was the lot of this fine English boy who had been brought up a Wesleyan Methodist in the old world. He knew not to what he was going, as did his newly found American friend who had plodded over a four-point charge before improved highways were enjoyed. After traveling three thousand miles, we arrived in Edmonton at 11 o'clock at night. There was no superintendent to meet him. (How memory goes back to my first appointment at Big Flats, New York, when no Methodist home was open to receive me and an old English prohibitionist took me in rather than have me stay overnight at a licensed hotel.) We turned the young preacher over to the Travelers' Aid agent with some suggestions. She said: "He has a long way to go yet. He must travel three hundred miles over a newly constructed railway for which a pass will be furnished. After he reaches the end of steel he will have to travel ninety miles by truck." To our inquiry as to what he would find at Pouce Coupe after his arrival, the reply was: "A few log houses and hastily built stores, but the people are coming in large numbers from southern Saskatchewan and Iowa, where land and rents are high. This is virgin soil and just opened up to settlement."

This young minister appointed to Pouce Coupe, British Columbia, a seven-point charge extending over seventy miles square, with no church building, no church members, has as his field about 380 families scattered in and about such new settlements as Buffalo Creek, Dawson, Sweet Prairie, and Swan Lake, all too new to be found on the map. But in the magnitude of it and the faith of it is a mighty challenge. In a prospect of this character there is a thrill for every contributor to missionary enterprises. With every push outward of this new world civilization there goes the church, and as sturdy, venturesome pioneers push the bounds of empire into virgin lands there is found the pioneer minister of Christ in the van.

Personal and General

—The Commission on Worship and Music, which was appointed by the last General Conference, is steadily at work carrying out its explicit directions. A second meeting of the commission, of which Bishop Thirkield is chairman, will be held December 5-6 at Garrett Biblical Institute, Evanston, Ill.

—The New York Bible Society observes the 120th anniversary of its founding on December 8, with services conducted in the churches of New York and vicinity. Dr. Geo. Wm. Carter, general secretary of the society, has sent out an urgent request to ministers of all denomination to do homage to the Book of books.

—The following lists of subscriptions have come to our office during the past week: The Rev. G. W. Sherard, Flemingsburg, Ky., 3; the Rev. F. E. Dawkins, Huntsville, Ala., 2; the Rev. R. B. Thompson, Cambridge, Md., 6; the Rev. R. C. Hughes, Onancock, Va., 3; the Rev. B. F. Smith, Detroit, Mich., 7; the Rev. K. W. McMillan, Fort Worth, Texas, 7.

—President and Mrs. Matthew S. Davage, of Clark University, are happily observing their twenty-fifth wedding anniversary on Wednesday, the eleventh of December, from seven until ten o'clock, Clark University, Atlanta, Ga. Their numerous friends throughout the country join the Southwestern family in wishing them many more years of abundant wedded bliss.

—Dr. L. M. Dunton, for forty years indomitable president of Claflin University, now president emeritus, writes us concerning the new Southwestern Christian Advocate thus: "I am delighted with the cover and the improved appearance of the paper you are so ably editing. Subscriptions ought to be doubled in the next three months." And may his prophecy be literally fulfilled!

—"The Supreme Liberty Guardian" is the title of the official organ published by the Supreme Liberty Life Insurance Company. It is a newsy and serviceable sheet. It tells the story of the eventful launching of this great institution with such able official heads as Harry H. Pace, president; T. K. Gibson, chairman of the board; and M. O. Bousfield, vice-president and medical director.

—Bishop Clair will hold the following spring Conferences: Southwest Conference, December 4, 1929, Muskogee, Okla.; Delaware Conference, April 2, 1930, Cambridge, Md.; Central West Conference, April 9, 1930, Mexico, Mo.; Lexington Conference, April 23, 1930, Detroit, Mich. The date announced in the general plan for the Central West Conference was April 16. It is changed to April 9.

—Attorney T. G. Nutter, of Charleston, W. Va., has done the race a distinguished service in effecting a reversal by the Supreme Court of Appeals of West Virginia of the decision by the county court of Cabell County, which decision sustained an ordinance segregating Negro residents from whites in that notorious clause usually inserted in such cases to the fact that the "Property shall not be conveyed, demised, devised, leased, or rented to any person of Ethiopian race or decent."

—Pastors who have not done so will do well to avail themselves of the wealth of stewardship literature being published by the Department of Stewardship of the church. Following pamphlets are very helpful: "Married in a Log Church," "The Three Keys," "He Killed the Goose," "Common Sense in the Practice of Stewardship," and "Life Investment." In this connection it might be mentioned also that a suggestive Christmas Service for 1929, entitled, "Goodwill Toward Men," is being distributed by the World Service office. Pastors may have the same by a post-card request.

—Mrs. Theodore Henderson, official hostess for the Jubilee Convention of The Woman's Home Missionary Society of the Methodist Episcopal Church, which convenes in Cincinnati in October, will be assisted during convention week by the wives of the ministers of the Cincinnati District and several others. A pilgrimage is planned to old Trinity Church, on Ninth Street, in which the Society was organized. The program for the week will include notable speakers and singers, and present as its finale, in Music Hall, a pageant celebrating the work of the Society for fifty years.

—The congregation of Scott Church, of Detroit, Mich., reveling in the glowing achievement of procuring their magnificent new church

structure, have launched an appropriate financial campaign. Among the features to induce giving, conducted by one of the auxiliaries, is that of a "Zeppelin Trip Around the World." The trip is to terminate December 22. The miles traveled by the individual member will be registered in the amount that individual contributes. The one reporting the least money by the final day of the rally will be reported "Lost at Sea." This thoughtful plan is being sponsored by Mrs. Lillian Pratt, champion class leader of Methodism. The resourceful Dr. B. F. Smith is anticipating large returns for his financial drive from this and a series of other financial devices.

—Because they believe that the Negro has made a worth-while contribution to American civilization, and in order to encourage on the part of the youth of the land a study of that part of our American history which has been made by the Negro American, the Commission on Interracial Cooperation plans to give a cash prize of a hundred dollars for that high-school pupil who submits the best paper on "America's Tenth Man." The contest is to be nation-wide and open to all pupils of high and junior high schools. The papers submitted must be in the hands of the commission, Atlanta, Ga., by April 1, next year. Those contemplating entering the contest will find very helpful material in a pamphlet issued by the commission and freely distributed by those who will write for the same.

—A great many folks will find consolation in the following statement of criticism made by the Hartford (Connecticut) Times, concerning the concert appearance of Roland Hayes in the city of Hartford, on November 18, last: "Roland Hayes is a truly great artist. To adequately describe the perfection of his singing is an almost unsurmountable task, but he should be awarded a place among the finest singers of all time. His sincerity, his sense of musical values, and his purity of diction make every given breath an artistic delight. The simplicity of his personality makes every phrase stand forth like the purest of gold, and his sense of interpretative values is absolutely beyond criticism. Singing always with an insight into the lyrical values, he displays himself minutely sensitive to color and nuance."

—The eighth annual observance of "Race Relations Sunday" has been announced for February 9, 1930. This is an occasion which is coming to be observed increasingly in the churches for the purpose of emphasizing the meaning of the Christian gospel for the contacts of the races with each other. Last year, in many communities, white ministers and Negro ministers exchanged pulpits on this Sunday, and in some cases church choirs made similar exchanges. The singing of the "spirituals" served to give many a new appreciation of Negro music. A special message for Race Relations Sunday has been prepared and will soon be published, stressing the practical application of Christian principles to concrete interracial conditions that confront the churches. A folder of suggestions, with sections of interest to ministers, Sunday-school superintendents, young people's societies, women's groups, and interracial groups, will be furnished upon writing to the Federal Council's Commission on the Church and Race Relations, 105 East 22d Street, New York.

—Dr. O. B. Chassell, representing the Board of Education in the Rust College "Third Generation" Financial Drive, is elated over the prospects of success at this stage of the undertaking. It is a matter of satisfaction that public opinion in the local territory including the States of Mississippi and Tennessee is expressly favorable to this effort to give Rust a necessary lift. Only \$50,000 is asked to be raised during the next three years for this famous and worthy old school. Rust is sixty-three years old and has touched the lives of more than ten thousand students during this period. Rising standards of efficiency are making it necessary and difficult for Rust as for others of our colleges in the South to meet the demand of the present-day educational ideals. How well this enterprise is taking among the white friends of Christian education is indicated by an editorial in the "Press Scimitar," of Memphis, Tenn., under date of November 11. That editorial gives us unstinted approval of the campaign, advising that the institution "is worthy of support." The friends of this institution, and President McCoy, deserve considerable credit for the cultivation of a growing favorable public opinion.



Women's Activities



Those Thousand Dollar Gifts

THROUGH a typographical error, the recent article by Mrs. James E. McGee on The Woman's Foreign Missionary Society anniversary, apparently minimized the splendid record of sacrificial giving as shown in the \$1,000 gifts which were such a striking feature of the celebration. When the sixtieth anniversary was planned, it was hoped that sixty women might make these thousand dollar gifts. On the closing night of the Columbus gathering, when the final reports were made, it was revealed that the number of such donors was one hundred and twelve, and the total of their gifts thus \$112,000. The error caused the Western to say that one hundred and twelve gifts of *one hundred* dollars were made. In justice to the many noble women whose gifts represented personal toil and self-denial, we sincerely regret this error.

Partners in Prayer

"PARTNERS IN PRAYER" is the title of a bulletin issued by the Council of Women for Home Missions and the Federation of Woman's Board of Foreign Missions of North America relative to the World Day of Prayer, which is set for March 7, 1930. The call comes from these leaders to the women of the nation to have part in what is hoped will be a new and striking evidence of the power of united intercession. While reminding us that special projects require earnest thought and supplication, and that workers throughout the world are strengthened by the knowledge that friends at home are praying for them, the call includes a word of warning. "What we need to guard against," it reads, "is the proneness to limit ourselves to a set day of united prayer. Rather shall the day be the expression of the habit of our lives, that we may always think of ourselves as members one of another, humbly and gratefully saying, 'Our Father,' and so joining in a unison of prayer that the day may be hastened for which Christ himself prayed, 'That they may all be one . . . that the world may believe.'"

Sacrificial Gifts

GIFTS that represent real sacrifice on the part of the donors will have unusual place in the jubilee of The Woman's Home Missionary Society, to be celebrated in Cincinnati in 1930. One such gift is to come from Dr. Hiebert, of Hull Street Medical Mission, who will devote the time belonging to his rest period twice a week to giving lectures in a college which will pay him \$5 each for sixty such lectures. That will be this physician's contribution to the jubilee.

Another such gift comes from Dr. Rollin Walker, who has written a book for the society. He was in Switzerland on a vacation when he received a letter from Mrs. Goode telling him of the need of the volume at an early date. Dr. Walker cut short his vacation and shut himself in a London hotel for several days to finish the preparation of the volume, which will be entitled "Jesus and Our Pressing Problems." In the Marcy Center of The Woman's Home Missionary Society in Chicago

the Jewish women worked zealously in presenting a play, "The Conversion of a Jewess," to swell the fund which they hope will reach \$1,000 as their jubilee gift. The women of the society are constantly receiving new evidence of the sacrificial spirit behind the giving to the jubilee.

Our Women Face Their Task

FROM the consulting committee of the two women's missionary societies comes the following report:

The general officers of The Woman's Foreign and Woman's Home Missionary Societies, following the spring meeting of their executive committees, appointed three from each organization, with the presidents as members ex-officio, to confer on questions of importance to the work and interests of both societies.

This joint committee faced the unfinished task of Methodist women in world evangelism, and acknowledged that our responsibility in mission fields is entirely beyond the capacity of our present membership. It is estimated that more than sixty per cent of our Methodist women are not yet sharing this responsibility and privilege.

Our hearts are filled with gratitude to God as we review the amazing achievements of the one hundred and nine years of combined service of these two organizations. Yet we realize how limited that service has been, and how we have failed as witnessing disciples of our Lord. As we approach the nineteen hundredth anniversary of Pentecost, we are seeking ways and means of fulfilling our high commission.

We urge our constituents to heart-searching and new commitments. We believe these two evangelizing agencies should be raised to the highest level of spiritual attainment, and that every Methodist woman should be enlisted in their service. Every consecrated talent can find expression in the varied types of community, national, and international service directed by these two agencies.

We believe that the present world situation demands a fresh and vigorous study of the physical, moral, and spiritual needs at home and abroad.

Facing the problems which confront us to-day in the prosecution of the work in both organizations, and the important questions of how we shall reach the sixty per cent of our church women not now interested in missions, and how we shall cultivate within local, Conference, and executive groups of both organizations a closer co-operation and better understanding of our common problems, we recommend that a commission be appointed consisting of representatives of both societies, to study present conditions, needs, and the best methods for carrying forward our missionary task, such commission to report to each official group not later than October, 1931.

We further recommend that while such study is in progress, no radical changes in organizational methods be introduced, or promotional activities toward union societies be encouraged.

Mrs. W. H. C. Goode,
Mrs. May L. Woodruff,
Mrs. V. F. DeVinny,
E. Jean Oram.

Evelyn Riley Nicholson,
Mrs. O. N. Townsend,
Mrs. F. F. Lindsay,
Mrs. J. D. Bragg.



Men's Activities



—*The Bloomington (Indiana) Brotherhood* is organized for a year of greater activity than ever before. Professor Will Scott is president, and committees and leaders are at work. Special attention will be given to getting the men of the community interested in the program and activities of the church.

—*Crawfordsville* boasts that it had one of the finest district councils ever held, and gives much of the credit to the officers and members of the district Brotherhood for their active promotion. The officers are: President, W. A. Collings, of Crawfordsville; vice-president, C. P. Burdon, of Wingate; secretary, Lester McClamrock, of Crawfordsville; treasurer, J. Lee Yocum, of Attica.

—*The Union Preachers' Meeting* of all Methodist pastors, North and South, from Louisville, New Albany, and Jeffersonville, was held recently in Louisville. It was presided over by Dr. Kasey, presiding elder of the Louisville District, Methodist Episcopal Church, South. Dr. William R. Wedderspoon, former pastor of the St. James Methodist Episcopal Church, Chicago, was present and spoke. Dr. Bert Edward Smith, executive secretary of the Methodist Brotherhood, also spoke. The subject and object of the meeting was the Inter-Methodist Men's Council to be held December 5 and 6 in the Louisville Memorial Auditorium. This great project in co-operation received the hearty and enthusiastic support of all present. It was felt that such an enterprise of co-operation between the two great Methodisms represents real Kingdom building.

The Light That Failed

FAILURE of the electric lighting system in the church at Anderson, Ind., made the recent district men's council somewhat dark as to externals, but everyone agreed that the meeting was none the less a brilliant occasion. Four hundred and fifty men were seated at the banquet, which was eaten by candle light, and the seventeen hundred people at the later meeting in the auditorium found themselves blinking in the seeming twilight. Ushers used flashlights in seating folks in the gallery. The spirit of the meeting was unusually good. District Superintendent W. T. Arnold was proud of the presence of every pastor on his district, and many pastors had the joy of seeing large delegations from their churches. The aims and program of the Brotherhood were splendidly presented by E. Dow Bancroft.

Joy in Joint Methodism

REGISTRATIONS by the hundred have poured in from north and south for the Inter-Methodist Men's Council to be held at Louisville, December 5 and 6. Large delegations have been organized in a number of districts in the Middle West, while along the "border" the widespread interest of the men of both branches of Methodism presages a large attendance. While primarily a meeting for men, this council also in-

cludes sessions for women, to be addressed by the same speakers.

A meeting of the Inter-Methodist Men's Council Commission is scheduled for Friday evening, December 6. This is the body which planned the present gathering, with the thought that possibly similar meetings would be arranged for other places later. The members of the commission are Judge M. E. Lawson, Hon. C. H. Ireland, Judge J. M. Rogers, Dr. H. W. Cox, Dr. J. N. Hillman, Fred A. Carter, John R. Pepper, E. C. Watson, and Judge M. L. Walton, Jr.

Area Will Take Counsel

FOLLOWING the announcement of the postponement of the two meetings planned by the leaders of World Service for groups of ministers and laymen in Ohio, comes the word that the original plans will be conformed to a new and more inclusive program, in which the three bishops in supervision of the work of the Cincinnati Area will have part. The dates for the adjusted meetings are now given as December 16 and 17, at Columbus. On the first day, Bishop Welch, Bishop Blake, and Bishop Smith will meet with the district superintendents of the area in all-day session, and the entire company will remain over for the following day, when the World Service leaders, including Dr. Ward and Dr. Diefendorfer, will direct a season of counsel relative to the missionary situation. On the second day, in addition to the bishops and district superintendents, selected pastors and laymen will be present from the entire area. This meeting will take the place of the two originally scheduled for Akron and Columbus, December 3 and 4.

Forty Wesleyan Foundations in Operation

THE Wesley Foundation movement, represented by the many Wesley Foundations operating in State universities and other tax-supported schools, where thousands of Methodist young people are in attendance, is a directed attempt on the part of the Methodist Episcopal Church to minister to young people in institutions of higher learning, so that during college years connections with the church shall be strengthened, and not severed.

In these Foundation centers thousands of students have found friends and helpful associations. They have been guided in times of religious crisis, and they have been led into life decisions which have brought many of them into active Christian ministry, both in America and in foreign lands. The task of caring for these young people is, in most cases, too great for local churches of the college communities to undertake without help. The work is made possible mainly through the help rendered by the Board of Education and the Board of Home Missions and Church Extension. This Wesley Foundation work is now in operation in more than forty college and university centers, reaching regularly a vast army of Methodist youth.

Sunday School Lesson

INTERNATIONAL SERIES

The Rev. Edward R. Lewis, Ph.D.

THE GOLDEN RULE IN THE WORK OF THE WORLD

FOURTH QUARTER. LESSON XI. DECEMBER 15

General Lesson Title—The Christian Spirit in Industry.

Lesson Material—Exod. 1, 8-14; 20. 17; Deut. 24. 14, 15; Amos 5. 6-15; Zech. 8. 16, 17; Matt. 20. 1-16; Mark 12. 1-9; Luke 3. 14; Eph. 6. 5-9; 1 Tim. 6. 17-19.

Golden Text—As ye would that men should do to you, do ye also to them likewise. (Luke 6. 31.)

SOCIAL TEACHINGS OF THE BIBLE

The Ancient Abuse. Since the dawn of history, the strong have exploited the weak; the rich and powerful have enslaved the poor and defenseless. The story of the disenfranchised and downtrodden of the earth, throughout the centuries, is told in the laconic statement of Exodus: "The Egyptians made the children of Israel to serve with rigor, and they made their lives bitter with hard service."

It is hard to think of the millions whose lives have been embittered with unrequited toil through the centuries of history. And yet this has been the lot of a large proportion of earth's children. Hegel, founder of the philosophy of history, says that the world has been a shambles for many throughout the centuries, a bloody shambles for slave and conscript soldier. These are exploited and persecuted, and few there are to care until God raises up a deliverer.

"Thou Shalt Not Covet." Much of the social wrong of the world is caused by covetousness. The tenth commandment gives the Golden Rule in obverse. It is not one of the easiest to keep. "As I stood one day by Mr. Jeffrys," wrote Mrs. Jeffrys in her journal about their life in China, "catechising the children, I asked them which of the commandments was the most difficult to observe. One boy after a long pause mentioned one, and another a different precept. At last a boy about twelve years old said, 'The last is the hardest.' Mr. Jeffrys asked, 'Why is it so, my boy?'"

"He replied, 'Because, for one who is poor to see another possessing a great deal of money and many clothes and much cattle and rice without wishing for some of them is very hard. I think that not many can keep this commandment.'"

To Covet Is to Be Unhappy. Shakespeare knew the universality of this miserable human characteristic, and also the unhappiness it causes. To quote from one of his dramas: "Master, I marvel how the fishes live in the sea." "Why, as men do a-land: the great ones eat up the little ones. I can compare our rich misers to nothing so fitly as to a whale: he plays and tumbles, driving the poor fry before him, and at last devours them all at a mouthful. Such whales have I heard on the land who never leave gaping till they've swallowed the whole parish, church, steeple, bells, and all."

The Golden Rule in Deuteronomy. A high standard of social justice is set up in the Deuteronomic code. The hired servant, friendless and needy (whether a native or a foreigner) is not to be cheated and wronged, nor is his wage to be held back a single day.

The necessity for this legislation indicates that hired men in that day were sometimes defrauded. Being poor and weak, they could do little or nothing to secure justice. But the enlightened Hebrew consciousness proclaimed that this imposition was an offense against the great Jehovah, who would not fail to take account of the sin.

LESSONS FOR TO-DAY

Turning Justice to Wormwood. With remorseless frankness, Amos thundered against

the social injustice of his day. He spoke bitterly of those who turned justice into wormwood, and cast down righteousness to the earth.

In his own day, Amos preached for the most part in vain. And it has required a long time to make mankind sensitive to economic and social injustice. In fact, true and adequate ideals in this respect are of modern origin. Writes a contemporary ethicist: "Equality is a modern ideal; in former times it was generally assumed that men inevitably belong to classes or castes; that some must have luxury and others poverty; some must rule and others obey."

"Plato, in constructing his ideal state, retains the walls between the small governing class, the warriors and the mass of artisans, who are of no particular account but to get the work done. Castiglione, in his Book of the Courtier, declared that 'There are many men who, although they are rational creatures, have only such share of reason as to recognize it, but not to possess or profit by it. These therefore are naturally slaves, and it is better and more profitable for them to obey than to command.'"

"But the invention of the printing press brought ideas to the masses, the invention of gunpowder brought them power. The colonization of new continents leveled old distinctions of rank; the development of manufacture and commerce brought fortune and power to men of humble origin. The forces thus set in motion have resulted in our day in the general acceptance of political democracy, and are creating a widespread belief in

industrial democracy. So complete is our American acquiescence in the principle of equality—in the abstract—that it is difficult for us to realize the burning passions that underlay such familiar words as Don Quixote's, 'Know Sancho, that one man is no more than another unless he does more than another'; or Burns's, 'A man's a man for a' that'; or Tennyson's, 'Tis only noble to be good.' Yet for all our abstract belief in equality, we have not become equal in opportunity, and in some ways are actually becoming less so."

"Truth and Peace in Your Gates." Zechariah's ancient ideal of executing the judgment of truth and peace in the gates is still a worthy one. In our day of busy getting and complicated competition we are all too ready to forget the primal virtues. Because of this, some despair. A recent writer declares that modern democracy has become too heavy and impracticable, that it is doomed to speedy collapse. This may be true. But the tragedy is unnecessary, and so is the pessimism, if only our citizens would observe Zechariah's solemn warning.

The Vineyard of the World. In the parable of the vineyard, Jesus preached a hard message, or at least pronounced a stern principle of moral and spiritual causation, where effect follows cause relentlessly. But experience teaches and enforces the same principle. The vineyard lesson holds for us all; for we all are living in the vineyard of the world, where we as husbandmen must give a full account of our stewardship. But if we observe the golden precept, the harshness of reality will be softened in the ideal glow of beautiful relationships.

GROUP COURSES

Primary—The Angels' Song.

Junior—A Neighborly Helper.

Intermediate—Encouragement for the Discouraged.

Senior—The Perils of Unchristian Democracy.

Epworth League Topic

DECEMBER 15

The Rev. A. H. Beardsley

II. CELEBRATING CHRISTMAS

(John 1. 9-13; 3. 5; Rom. 8. 14)

There are many ways of celebrating Christmas. Customs grown dear from long usage and association are still with us. The custom of setting a lighted candle in the window on Christmas Eve is a beautiful symbol—light for the Christ child who may be abroad on Christmas Eve, that he may find his way. The Scandinavian people want not only people, but all of God's creatures, to be happy on Christmas Day, so part of their celebration of Christmas is the putting of a sheaf of wheat on the roof for the birds to enjoy. The singing of carols at Christmas is a very old custom. Among the most beautiful of our hymns are those about Christmas. These hymns and carols are expressive of the rich meaning which Christmas holds for each of us.

In one church Christmas is celebrated at midnight, when the day of Jesus' birth is ushered in by a beautiful service of prayer and song. Another service quite meaningful was held on Christmas morning while it was yet dark. One tall taper was lighted in the room. That taper stood for Jesus. A talk on "Jesus the Light of the World" was given by the leader. Each person who attended this service had a smaller candle given him. Going up to the large candle, each in turn spoke of what Jesus meant to him, or repeated appropriate Scripture, and lighted his candle from the taper. Soon the whole room was aglow from the many lights which the one great light had kindled.

Many churches will be celebrating Christmas with a program. The value of this pro-

gram is variable. All will depend on these three things: the way it is worked out, the spirit which is the moving force in giving it, and the content of the program itself. There was a time when Christmas was celebrated in many churches with a great tree laden with candy and oranges for the Sunday-school pupils. The tree and the greens still make many a church beautiful at Christmas time, but instead of dropping down candy and oranges for the children, they receive the gifts the children bring for Jesus. The emphasis in the minds of the children has been changed from getting to giving, and that is a great move forward in the better observance of Christmas.

Then there are beautiful pageants which enact again the glad story of Jesus' birth, or give a glimpse of the world into which He came. To use these in celebrating Christmas is very helpful. If such a pageant is attempted, it is well to consider the hours of practice it will require, and to give the heavy parts to people who will not suffer from the strain. The use of children merely to entertain an adult audience cannot be too strongly condemned. When children or young people give a pageant it should be a pleasure to them to give it, and it should furnish them a normal outlet for their interest in the celebration of Christmas. If they like to give pageants, by all means have a pageant, but let nothing that gives another torture be used in celebrating Christmas—the holiday of holy joy.

Little Stories of Achievement

What the Churches Are Doing

Paw Paw, W. Va.—The old folks' concert, under the direction of Mrs. J. Johnson, given for the benefit of the pastor's salary, was a grand success. Each member played his and her part well. Miss Anna Harmon rendered a beautiful solo. Prof. Dennis presided at the organ. Miss J. Edmondson also rendered a beautiful solo. Mrs. Julia Johnson and Mrs. Myers were at their best in the "Girl Leaving Home." Bro. Spencer made a fine "ghost" in "The Haunted House." Refreshments were served by the committee of ladies. —Mrs. E. Fields, Reporter.

Opelousas, La.—On Tuesday night, November 19, 1929, the loyal members and friends of St. Mark Methodist Episcopal Church, after expressing themselves in class service, determined to put forth extra efforts this Conference year to assist in carrying out the program of the church, came into the parsonage with great rejoicing, bringing more than 200 pounds of select groceries and a cash purse which cheered the hearts of the pastor and Mrs. Williams. Miss Helen Evans, in choice words, presented the purse and articles of food. Both the Rev. and Mrs. J. A. Williams responded in a very pleasing manner. They both concluded their stay with the request, "Come again."—Samuel Augustus, Reporter.

Hot Springs, Ark.—Our pastor, Dr. T. H. Wyatt, has been transferred to the Texas Conference, from whence he came. Dr. Wyatt left to take up his new field about the middle of October. Before leaving, he and his estimable wife were entertained at dinner by Bro. and Sister J. H. Hamlett. Members and friends of Haven also gave them a pleasant surprise party at the parsonage. Dr. Wyatt has many friends who feel that his going is Hot Springs' loss. A more upright man never pastored this charge. Too many times a minister of his caliber is not popular. May Dr. and Mrs. T. H. Wyatt's successes be many. Their friends at Haven Church hope for them a long and prosperous life.—Chas. Westbrooks, Reporter.

New River, Va.—New Hope Methodist Episcopal Church was delighted to have its pastor, the Rev. A. S. Mitchell, returned for another year, for we feel that our church has made better progress in the last three years under his leadership than ever before in its history. On Saturday night, October 19, a storm struck the west side of the parsonage, and to the great surprise of the pastor and wife, the party entered the parsonage and laid on the table about one hundred pounds of choice groceries, and a cash purse. This storm was led by Mr. H. Saunders, Mrs. L. E. Saunders, Mr. J. O. Walker, Mrs. A. Burks, Miss C. Akers, and others. The pastor and wife spoke words of appreciation, offered prayer, and welcomed them back at any time.—Mrs. Mary T. Williams, Reporter.

Jacksonville, Fla.—One of the greatest revivals ever conducted at Ebenezer closed Sunday night, October 13, with a crowded house and a manifestation of the Holy Spirit which will linger in the hearts of many for many decades. Representatives from thirty churches were in attendance to receive the names and addresses of their quota of the more than two hundred souls who accepted Christ during the two-weeks' revival. Dr. F. Marcus is truly a God-sent evangelist. His presence has been felt not only at Ebenezer, but throughout the length and breadth of this great city, with a population of more than 70,000 colored people. We take great pleasure in recommending him for evangelistic service to any religious body.—Dr. J. W. Moultrie, D.D., LL.D., Pastor; P. C. Brown, Reporter.

Chicago, Ill.—South Park Methodist Episcopal Church enjoyed a very beautiful and impressive Armistice Day program. There were eight Civil War veterans present,

twelve Spanish-American War veterans, and twenty World War veterans. A representative from each group gave a brief talk. The Hon. Warren W. Douglass delivered the address of the morning. Mrs. Kathrine Brice was the chairman and promoter of this grand affair. Free turkey dinner was given to the Civil War and the Spanish-American War veterans. The day was crowned with great success by the joining of four new members. The pastor's social helpers, under the leadership of Mrs. Minnie Williams, is staging "A Widow Contest" to help put over the \$1,500 rally that is now on foot. In athletics we have two girls' basket-ball teams that are second to none, and one boys' team that is undefeated so far this season. When in Chicago visit South Park Methodist Episcopal Church, at 8011 Prairie Avenue, that has a wide-awake, full program for Kingdom building.—Reporter.

Wheeling, W. Va.—Sunday closed the subscription rally at Simpson Methodist Episcopal Church. The total amount realized was \$1,163.56. The unique feature of the rally was that there was no begging of the public. The members and friends of the church subscribed various amounts and paid their subscriptions. Fourteen persons paid \$25; two persons paid \$30; one paid \$20; fifteen paid \$10; two paid \$7; three paid \$6, forty-one paid \$5; eleven paid \$15, and forty-two paid \$1 to \$3. The Woman's Home Missionary Society held its annual Thanksgiving service Sunday night. A special program was rendered by the members, with short addresses by Mrs. Susie C. Love and Deaconess Victoria Murray. The Twentieth Century Club celebrated its first anniversary with a house party at the residence of Mrs. Romaine Albright, 1002 Chapline Street. Forty-five persons were present. A large table decorated with roses and chrysanthemums was spread for the guests. This club raised for the church last year, \$86. So far this year it has had the parsonage painted. Mrs. Julia Russell is president, and Mrs. Gladys Browne is secretary.—Reporter.

Greensboro, N. C.—St. Matthews Methodist Episcopal Church: November 17, the pastor, Rev. R. T. Weatherby preached a very inspiring sermon on prayer. He stressed the following points: Why we ought to pray. (1) Because we are children of the Father: (a) Jesus gave us that privilege in the Lord's Prayer; (b) We must feel forgiven; (c) Prayer is an attitude, a communion; God appreciates our every interest. (2) Because Jesus set the example of prayer. (3) Because of Christian experience in days past: (a) History of Christian experience justifies prayer. Through the kindness of the Ladies' Aid he was able to go to Conference spic and span. We count ourselves fortunate to have him return to us for the fifteenth year. The church finance committee has made plans to cover the budget for the new Conference year which are working nicely. We hope to make this year the history of the church. The Epworth League is progressing under the leadership of Prof. E. Raiford. The Home Missionary Society is quite active under the leadership of Mrs. L. E. Weatherby. The Sunday school has improved much under the leadership of Prof. J. A. Tarpley.—J. O. Copeland, Reporter.

Monroe, La.—We, the people of St. James Methodist Episcopal Church, desire through the columns of the Southwestern Christian Advocate to express our gratitude to Bishop E. G. Richardson, who presided at the last session of the Louisiana Annual Conference, for sending to us as pastor another great man in the person of the Rev. J. E. Brown. No pastor has ever come to us who was more gladly received than was the Rev. Brown. In his first official meeting he was doubly assured that they would put over the church program. He has been with us not a month yet, and his name is upon the tongues of the people of Monroe. His sermons are both powerful and thoughtful, and people come from all parts of the city to hear him. We know of the Rev. and Mrs.

Brown's work when on the district before, and we are very pleased to have them as our leaders on their return to our district. May they as young people know no failure, for we feel safe under their leadership. Dr. W. G. Alston, field secretary of the Gulfside Association, was with us at 11 A. M., November 10. After his message our good people laid on the table for Gulfside, located at Waveland, Miss., \$40. The people of St. James, Monroe, intend to stand by

Plan of Episcopal Visitation

SPRING CONFERENCES IN THE UNITED STATES

Conference	Place	Date	Bishop
Atlanta	Atlanta	Dec. 17	Jonas
Bi-Lingual Mission	Cleveland	Feb. 11	Blake
Baltimore	Cumberland	June 4	McDowell
Blue Ridge-Atlantic	Asheville, N. C.	Dec. 5	Blake
California	San Francisco	June 10	Burns
Con. Pennsylvania	Harrisburg	Mar. 19	Richardson
Central West	Merice, Mo.	April 16	Clair
Delaware	Cambridge, Md.	April 2	Clair
East German	Lawrence, Mass.		McConnell
Eastern Swedish	Brooklyn, N. Y.		McConnell
Florida	Ocala	Jan. 16	Brown
Kansas	Kansas City	Mar. 15	Loche
Lexington	Detroit	April 23	Clair
Maine	Gardiner, Me.	April 23	Walch
Mississippi	Meek Point	Dec. 4	Lowe
Newark	Newark	Mar. 26	Mead
New England	Cambridge (Epworth Church)	April 2	McDowell
New England			
Southern	New London, Conn.	April 9	Leota
New Hampshire	Derry, N. H.	April 23	Badley
New Jersey	Atlantic City	Mar. 4	Lowe
New York	(Referred)	April 2	Burns
New York East	(Referred)	April 2	Walch
North Indiana	Hartford City	April 2	Fisher
Oregon	Astoria	June 24	Smith
Northern New York	Utica	April 30	Leonard
Pacific Northwest	Seattle (University Temple)	June 17	Smith
Philadelphia	Philadelphia	Mar. 11	Nicholson
St. John a River	Jacksonville	April 23	Smith
Western Norwegian			
Danish	Bellingham, Wash.	June 13	Brown
Savannah	Greenville	Dec. 5	James
Southern California	Long Beach	June 24	Burns
South Carolina	Anderson	Dec. 11	Jones
South Florida	Fort Lauderdale	Jan. 9	Brown
Southern	Dallas	Dec. 4	Mead
Southwest	Muskogee	Dec. 4	Clair
Trey	Saratoga Springs	April 23	Leonard
Upper Mississippi	Greenwood	Dec. 11	Lowe
Vermont	Ludlow, Vt.	April 23	Robinson
Washington	Huntington, W. Va.	Mar. 26	McDowell
Wilmington	Wilmington	Mar. 26	Leota
Wyoming	Binghamton, N. Y.	April 9	Anderson

OUTSIDE THE UNITED STATES

Baltic and Slavic	Riga	July 23	Wade
Bengal	Calcutta, India	Jan. 8	Fisher
Bombay	Nagpur, C. P.	Dec. 5	Badley
Central Germany	Chammnitz	July 9	Birney
Chengtu West			
China	Chengtu	Dec. 4	Birney
Chile	Santiago		Waldorf
Chungking, West			
China	Suining	Nov. 20	Birney
Denmark	Randers	June 25	Wade
Eastern South America	Buenos Aires (Argentina)		Waldorf
Finland	Helsingfors		Hughes
Fochow	Fochow	Dec. 11	Keeney
France	(Referred)	June 11	Shepard
Gujarat	Nadiad, India	Dec. 4	Badley
Hyderabad	Hyderabad, Deccan, India	Dec. 1	Robinson
Italy	Bologna	April 23	Shepard
Liberia	Paynesville	Feb. 5	Johnson
Lucknow	Lucknow, U. P.	Dec. 21	Fisher
Malaya	Singapore	Dec. 11	Lee
Mexico	Tulancingo, Hidalgo		
North Africa	Tunis	April 9	Shepard
North China	Changli		Birney
North India	Moradabad	Jan. 15	Robinson
Northeast Germany	Berlin	April 2	Nielsen
Northwest Germany	Hamburg	July 16	Nielsen
Northwest India	Aligarh	Jan. 15	Badley
Norway	Larvik	June 18	Hughes
Philippine Islands	Manilla		Lee
Shantung			Birney
South Germany	Fredericstadt	May 28	Nielsen
Southwest Germany	Heidelberg	July 2	Nielsen
South India	Raichur, Deccan	Dec. 14	Badley
Sweden	Karlshamn	July 2	Wade
Switzerland	Berne	June 11	Nielsen
West China	Chentu	Dec. 4	Birney
Yanping	Yanping City	Dec. 4	Keeney

MISSION CONFERENCES

Angola	Quessua, Africa		Johnson
Austria	Graz	Mar. 20	Shepard
Belvia	Cochabamba		Miller
Central America	San Jose, Costa Rica		Waldorf
Finland-Swedish	Abo		Hughes
Hungary	Budapest	Mar. 13	Shepard
North Andes	Lima		Waldorf
Porto Rico	Guayama	Feb. 19	Nicholson
Russia	Leningrad	July 16	Wade
Sumatra	Medan	Jan. 16	Lee

MISSIONS IN UNITED STATES

Pacific Chinese	San Francisco	June 6	Brown
Pacific Japanese	San Francisco	June 9	Brown
Latin-American	Long Beach	June 19	Burns

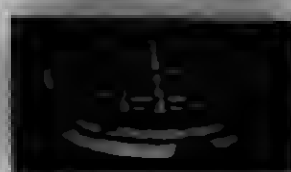
MISSIONS

Bhabua	Bhabua, India	Jan. 4	Fisher
Hawaii	Honolulu, T. H.		Baker
Madeira	Funchal	Feb. 18	Johnson

Bishop Jones in this great movement for the Negro race.—Mrs. J. S. Miller, Reporter.

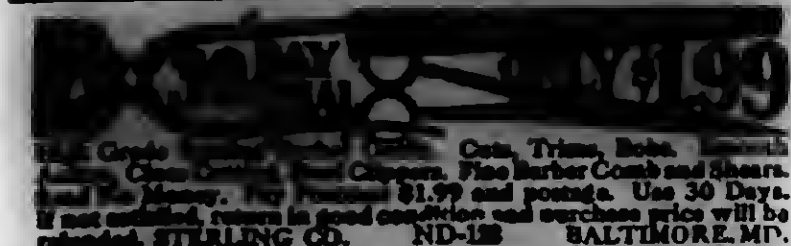
Chattanooga, Tenn.—We, the members of Wiley Memorial Church, greatly feel the loss of our former pastor, the Rev. C. K. Brown. But with the coming of our new pastor, the Rev. J. C. Brower, of Little Rock, Ark., we are heeding the alarm of forward march that was sounded from above. We have laid our complaints, our discontentments, our dissatisfactions, and our sins upon the altar, and happily we are marching on to victory in the name of Jehovah. Being heavily burdened, as all churches are, we are rallying to the cause and have succeeded in raising a sufficient amount to pay our pastor's moving expenses. Two wonderful meetings were held recently for the men and women separately which were a great success. We have planned good things, big things, and great things, and by the help of God all plans will be met in His name. Our pastor will be stationed temporarily in the parsonage until spring, then a new and modern one built. A drive of \$15,000 will soon be on to wipe Wiley out of debt. We hope that all true-hearted men and women in Methodism all over the United States will

Communion Service Outfits

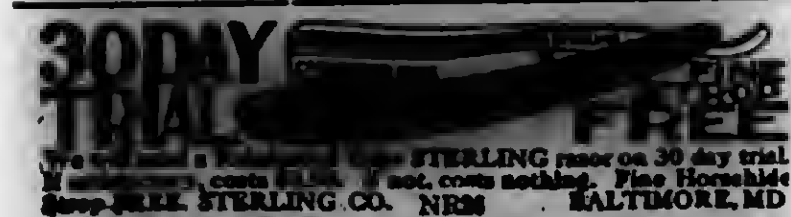


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pray for our success. We are hoping our World Service donations will go over the top this year, that more heathens will be saved through Christ by the help of our missionaries. Our members are becoming enthused. We really have that old-time religion, and are going to do big things this year. One of our members, Mrs. Lula Rogers, gave \$30 to help make the home comfortable for our pastor and family; and others were big-hearted in their doings also. Our slogan this year will be, "Forward March" to victory.—Mrs. Sallie Crenshaw, Reporter.

Palestine, Texas—We, the members of St. Paul Methodist Episcopal Church, take this method of thanking Bishop R. E. Jones, of the New Orleans Area, and Bishop Wallace H. Brown, presiding bishop of the Texas Annual Conference, for returning to us our beloved pastor, the Rev. Lee A. Thigpen. The beginning of the New Year was very inspiring. A large audience attended the services all day, and in spite of the inclement weather the crowds and collections was much larger than the first of last year. Already the young people have reorganized the Epworth League and junior choir. The church as a whole seems to be taking on new life. Fifteen women and ten men have concentrated their forces to the end of raising \$300 by the third Sunday in December to pay off the final indebtedness on parsonage, and also hoping to do some remodeling to the church, which is badly needed. The members have manifested their delight in the return of our pastor, not in words only, but in deeds as well, for on Tuesday night, November 12, about twenty-five or thirty members came marching in the parsonage after class meeting singing and bearing gifts to the amount of 180 pounds of choice groceries. The presentation speech was made by Miss Mildred Manning, and prayer was offered by the pastor, as well as words of appreciation by Mrs. L. A. Thigpen. The evangelistic phase of our church is gradually but constantly growing; and we are ever on the alert to bring souls into the kingdom of Christ. There were two accessions the first Sunday, not souls only, but young lives preparing for service. On a recent Sunday the Rev. S. N. Allen, minister of the Methodist Episcopal Church, South, in attendance upon the Texas Annual Conference here, brought to us a new vision of the universal gospel of Christ. Our one aim is to go forward in our conquest for "King Emanuel."—Mrs. S. A. Simpson, Reporter.

Jackson, Miss.—It was an interesting meeting on Wednesday evening, October 23, when the choir members of Central Methodist Episcopal Church met at the Y. W. C. A. building to witness a lovely banquet given, honoring their pastor, the Rev. J. W. E. Bowen, Jr. There was no time for melancholy looks or saddened hearts, for each came out with hearts filled with merriment. Games were played in which all joined and enjoyed. After so many games had been played, a short program was rendered, as follows: Reading, by Mr. W. W. Roseby; vocal solo, Mrs. McKinney. These numbers were appropriately given. Dr. Bowen gave

an interesting talk which we all enjoyed hearing. He expressed the meaning of his five years' association with us, as members of Central and his desires for its future progress. He also pictured to us by illustration the meaning of the passage, "I am the true vine, my Father is the husbandman," etc. This passage shall ever stay with us. It has been said that Christians must not only be able to preach together, pray together, or walk together, but must be able to eat together, so in keeping with these words the social committee opened to us a door which led to a dining room where the table was spread with not only many interesting dishes, but delicious dishes of food. We ate together with hearts filled with glee and returned home happy. I feel that I express the thoughts of each member of the choir when I say we regret that our pastor must leave us, for he has meant not only a preacher or a teacher to us, but a friend during his pastorate here. Yet as he goes from us we hope that his path will be strewn with many flowers and his field of work will be a successful one. May God bless him, his loving wife who has been our friend and helper, and their little son.—W. W. Roseby, President; Katie Patton, Reporter.

Cleveland, Ohio—Sunday, November 10, was a great day in Zion. The Twelve Tribes' rally was conducted on this day. At 11 A. M., the Rev. Harding, of the Pentecostal Church, with his congregation, worshiped with us. Rev. Harding preached a great sermon to the delight of all present. At 12:30 o'clock we were favored with a masterly address to our Sunday school by the Hon. James Billups, noted member of St. John's African Methodist Episcopal Church. Mrs. Rice, our new superintendent, has greatly resurrected our church school. At 3 P. M. we were favored with the presence of the Rev. Moore, of Canaan Baptist Church, with his choir and congregation. Also the Rev. W. H. Harris, of Tried Stone Baptist Church, accompanied by a large glee club, who sang to the delight of all present. The Rev. Anderson, from St. Paul African Methodist Episcopal Zion Church, was also present. Eloquent sermons were delivered by each visiting pastor. Music was furnished by the St. Paul and Canaan choirs. At 7:30 P. M. the Rev. A. L. Holland, pastor, conducted the song service, the music being rendered by St. Paul choir, after which Mrs. Puiley, evangelist, preached a most excellent sermon. At the close of the service the Twelve Tribes were asked to report. To our surprise, we found that the youngest captain, Mr. Joseph Powell, age 11, won the race, reporting \$44.72 for the tribe of Manasseh; Judah, R. Price, \$40; Levi, Mrs. B. Upton, \$33.31; Gad, A. L. Holland, \$29.45; Issachar, B. Kimball, \$23; Zebulun, Mrs. N. L. Anthony, \$21.17; Joseph, Miss L. Stoddard, \$18.29; Reuben, W. Upton, \$17; Naphtali, Mrs. E. Jackson, \$12.95; Benjamin, Mrs. Bryant, \$10.26; grand total, \$257.53. Mrs. A. L. Holland wishes to express much gratitude to the St. Paul missionary society for surprising her with a brand new silk dress, hat, coat, and silk hose. Mrs. Wm. Simmons, our able president, has made many glad hearts by making such gifts possible. Mrs. John Scott, Mrs. Durham, Mrs. Blanche Upton, and Mrs. Bryant, committee.—Reporter.

District Activities

District Round

CHARLESTON DISTRICT

Fourth Round—Keyser, December 10; Cumberland, 11; Piedmont, 12; Frostburg, 13; Moorefield, 16; Romney, 16; Grafton, 17; Buckhannon, 18; Morgantown, 19; Fairmont, 20; Clarksburg, January 7; Parkersburg, 8; Paden City, 9; Wheeling, 10; McKeesport, 11; Pittsburgh, Warren, 13; Washington, 14; Allquippa, 24; Beaver Falls, 25; Johnstown and Somerset, 27; Verona and Grace, 29; Pittsburgh, Northside, 31; Seebert, February 15; Covington, 17; Union, 18; Alderson, 19; Lewisburg, 20; White Sulphur, 22; Montgomery, 24; Charleston, March 7; Point Pleasant, 9; Huntington, 10.

Dear Brother: The Annual Conference is looking us squarely in the face, and previously conceived plans and positively made promises have not thus far materialized. May I remind you: full maximum World Service quota, full Morgan College fifty cent per capita assessment, full Old Folks' Home assessment. Do not overlook Conference Claimants' Fund. Help your district to make a decent showing on Epworth League institute. Let each charge adopt this slogan, "There are no Alps." We will then meet our resident bishop, W. F. McDowell, at Huntington, W. Va., to make his heart glad. May God abundantly bless you. Faithfully yours, E. Adolph Haynes, 448 Water Street, Clarksburg, W. Va.

District Conferences and Conventions

CLARKSDALE DISTRICT CONFERENCE

The Clarksdale District Conference convened in Hopewell Methodist Episcopal Church, on the Minter City Circuit, November 12-17, 1929, the Rev. C. W. Butler, district superintendent, presiding. The Conference organized by electing G. Orange secretary, with C. W. Evans and P. A. Lemon assistants; and L. W. Washington statistical secretary, with M. J. Stallings and I. R. Butler assistants.

G. Orange reported to the Advocate all the pastors were present but one, who was absent because of sickness.

The weather was exceedingly inclement. The reports made by the district superintendent, pastors, and delegates showed some increase over last year on all lines of church work.

The district superintendent made a fine report, the last for the term of six years. The pastors and laymen throughout the district regret to give him up. No man in the Conference has made such a record. The pastors and laymen presented him a handsome purse as a token of their love and respect. We hope his successor will render such service.

Many delegates and visitors were hindered by the continued rains. Yet there were some very distinguished visitors present: Dr. O. B. Chassel, promoter of the Third Generation Advance, Financial Campaign of Rust College; Dr. L. M. McCoy, president of Rust College; Prof. R. H. McAllister, business manager of the Christian Advocate, Southwestern Edition; the Rev. J. Elliott, of Holly Springs, Miss. Each was introduced and presented their cause. The following brethren preached: the Revs. D. D. Shelly, M. McCollough, G. Orange, L. W. Washington, and A. D. Powell.

The total collection during the session was \$562. Subscribers, 25. The next session will be held at Pilgrims Rest, on the Darling and Sledge Circuit. Thus ended one of the best sessions of the Clarksdale District.—G. Orange, Reporter.

MONROE DISTRICT PREACHERS' MEETING

The ministers of the Monroe District met in St. James Methodist Episcopal Church at Monroe, La., the Rev. J. E. Brown, pastor, on October 22, 1929. All the pastors except two were present, together with a few laymen. Devotion was conducted by the pastor of Bastrop, La., the Rev. I. L. Lodge.

After devotion, a very impressive talk outlining the year's program was made by the district superintendent, Rev. C. Spears. Then the business of the meeting was discussed, and every pastor reported the work of the church in fine shape, and each one is well pleased with their appointment. The World Service quota was handed down to each charge and approved by the pastors. The Rev. A. Booker was presented and delivered a very instructive speech. The ministers welcomed the Rev. and Mrs. J. E. Brown among them with many cheerful words that shall go with them through many years. Mrs. L. Howard, V. Norman, M. M. Rowland, W. Frost, and others served a nice luncheon which was very appetizing. We feel very grateful to each of them.—Mrs. J. E. Brown, Reporter.

SALISBURY DISTRICT HAPPENINGS

D. H. HENRY, Dist. Supt.

World Service Report. Latest reports from Chicago show that the Salisbury District paid \$2,068 for World Service during October. We are deeply indebted to the loyal men of the district through whose holy daring and dauntless courage this district achievement was made possible.

Snow Hill, Md. Under the progressive leadership of L. H. McArthur, our work here steadily advances. World Service is far in advance of last year. A very unique plan of group solicitation, under the immediate

supervision of the pastor, realizes to the church sufficient funds to meet its financial obligations weekly, regardless of weather conditions and the uncertainties of attendance.

Dumes Quarter, Md. Although serving this charge for the second time within a period of ten years, A. A. McDowell is making here the most brilliant record of his ministry. One hundred dollars has been paid to World Service, which is an increase of two hundred per cent over the work of the previous year.

Fruitland, Md. W. H. Mears is having signal success handling the huge debt here, having paid to date \$1,000 on same. World Service is in advance of last year. Every interest, including a program of young people's activities, is looked after by this energetic and versatile pastor.

Parsonsbury, Md. With I. W. Wallace leading, Parsonsbury comes out of her slump and makes the first payment upon her indebtedness during the last twelve years. World Service and the other causes are well in advance of last year. Bro. Wallace is giving good account of himself in this difficult field.

Hopewell, Md.—Under the systematic leadership of our pastor here, E. E. Rogers, Hopewell has forwarded more World Service to date than was raised during the previous Conference year. May his tribe increase.

Crisfield-Shiloh—D. S. Quillen is again leading the district in World Service, reporting \$205 during October. Brother Quillen, who believes in World Service with a passion that has become contagious among his loyal followers, and who has the courage of his convictions together with a genius for organization, is getting results that are almost spectacular.

Pocomoke, Md.—Dr. J. R. Waters, who has given to the Conference and the church fifty years of illustrious service, having served two terms as presiding elder, two years as agent of the Conference Claimants' Endowment Fund, and three years as Conference field secretary for the Board of Pensions and Relief, is proving by the success that is crowning his every effort here, that he is one whose luster years cannot dim, and whose infinite variety custom cannot stale. Every interest

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Ladybird

SERIAL STORY

(Continued)

—that—he didn't care, though sometimes he was—very fond—of you!"

"Drinking didn't make it any better!" said the daughter, pitifully.

"No—it didn't!" went on the dreary older voice. "No—and then he brought the men here to our house. I couldn't help it—I tried. But I saw they had some kind—of a hold—on him. He was afraid!"

The dog made a quick dash out the door after a rabbit that had shot by, and the woman stopped and looked up sharply.

"Listen!" she said, gripping the firm young hand in an icy clasp, "I must say the rest quick!" She was half lifted from her pillow, with her frightened eyes turned toward the door. "I might go—or they might come—any minute now. Listen! I had a brother. He went to New York. He was Robert Fraley. You—must go—to him! It's all written down in the cover of the Bible—under the cloth I sewed over it. You—must find him! He—loved—me. Angus—had people too—but they were—ashamed of him! They were rich. You must get out of here right off! You'll promise me? I—can't—die—till—you promise!"

"I promise!"

"Promise—you—won't wait—not even—for any—burying!"

"But, mother—!"

"No 'but,' Fraley! They'll bury me deep, all right, don't worry! They'll want me out of their sight—and mind! Many's the time—I've told them—before your father went—what I thought of them! I told them—about the wrath of God! Fraley, they can't hurt—my dead body. You won't wait for anything, will you? Now promise me again! Promise!"

Fraley choked back the racking sobs and promised. The woman closed her eyes. It seemed she hardly breathed. The girl lifted her trembling hand and touched the cold cheek. The mother opened her eyes.

"I've been—praying!" she murmured. "I've—put you—in His care!"

There was a flicker of a smile on the tired lips, and the cold hand made a feeble attempt at a pressure on the warm, vivid one it held.

After that she seemed to sleep again.

The girl, worn with sorrow and apprehension, sank into a troubled sleep herself.

The old dog, padding softly back from the hunt with delicate tread, slunk silently down beside her, closing sad eyes, and sighing.

Fraley slept on past the noon hour into the afternoon, never knowing when the cold hand grew moist with death, never seeing the shadow that crept over the beloved face.

The dog, hungry, patient, sighed and sighed again, closed his eyes and waited; perhaps understanding what was passing in the old cabin, his dog heart aching for those he loved.

The shadows were changing on the mountain tops, and the long rays of the setting sun were flinging across the cabin floor, laying warm fingers on the old brown dog, bright fingers on the gold of the girl's hair, and showing a glory of another world on the face of the passing soul.

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Suddenly the dying eyes opened, and with a half articulate sound the woman clutched at the relaxed young hand that lay in her's. "Fraley! Child! The old Bible!"

The girl started awake and put her warm young arm around her mother. "Yes, mother, I'll keep it! I'll always keep it! I'll not forget! I'll never let anyone take it from me!"

Her words seemed to pierce the dying ears, and a smile trembled feebly on the white lips. For a long moment she lay in Fraley's arms as if content, like a nestling child. Then with almost superhuman strength the dying woman lifted herself, and a light broke into her face, a light that made her look young and glad and well again, as her child could never remember her having looked.

With the smile still on her lips she was gone. The girl, stunned, dazed with her sorrow, yet understanding that the great mystery of passing was over, laid her back on the flabby pillow and gazed on the face so changed, so rested. She watched the glory fade into the stillness of death, and then she sank down on her knees beside all that remained that was dear to her in the great world, and gave way to heartbroken sobs.

The dog came and whined about her, nosing her face and licking her hands, but she did not feel him. Her heart seemed crushed within her. All that had passed between herself and her mother during that long, terrible, beautiful parting, had faded for the time, and she was throbbing with one fearful thought. She was gone, gone, gone beyond recall! For the moment there was no future, no necessity, but to lie broken and cry out with her terrible pain.

Then suddenly a low, menacing growl beside her startled her back to the present. She lifted her face, turned quick, frightened eyes toward the door, and her heart stood still. There in the door, silhouetted dark against the blood-red light of the setting sun, stood Brand Carter, her mother's enemy, and her's!

(To be continued)

A World Apostle

DR. E. STANLEY JONES, according to a correspondent of The Methodist Times, of London, has recently paid his third visit to Bangalore in seven years. It was a memorable occasion. He gave five public lectures in the historic palace where the notorious Tippoo Sultan lived and reigned. The audiences packed the place to its utmost capacity. Before the meetings began, Mr. Matthan, a Syrian Christian, who is a member of the Mysore State Council, invited many of the leading non-Christian citizens to meet Dr. Jones at his home, and there, after Dr. Jones had spoken, a dramatic incident occurred. The Honorable Mr. Srinavasa Sastri, in thanking Dr. Jones, made a profound impression by relating how, in the course of his political mission to South Africa, he had learned from the Minister of the Interior that the chief reason that had led him to withdraw the obnoxious anti-Indian legislation was his reading of Dr. Jones' book, "The Christ of the Indian Road." While at Bangalore, Dr. Jones delivered three lectures on Pentecost at the United Theological College, and preached several times, addressed a large gathering of Indian Christians on Sunday afternoon, and gave many private interviews. Dr. Jones' new book, "The Christ of Every Road—a Study In Pentecost," is now in the hands of his publishers, The Abingdon Press, and will appear early in the new year.

Books for Christmas

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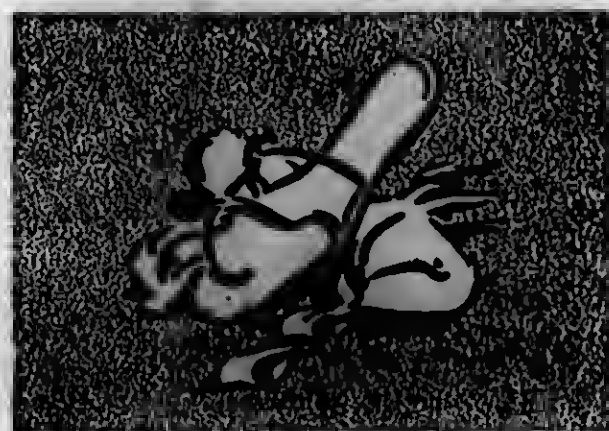
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1929

THE CHRISTIAN ADVOCATE

SOUTHWESTERN EDITION

THE METHODIST BOOK CONCERN
CHICAGO, ILL.
JAN 1 1930



Painting by Nat Little

Led by a Star

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"We Have Seen His Star In the East and Have Come to Worship Him."—Matt. 2. 2

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These words commend our efforts for increased circulation. The editor creates the paper. The publisher gives it form. The pastors give it circulation.

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Great care is taken with the content of this parents' magazine. Each quarter three topics are chosen—one for each month—and the material prepared in unity with these topics by specialists who have had practical experience in this field. For this month the topic is, "Choosing Bible Story Books and Pictures for Young Children"; February's topic is, "Helping Children Through the Struggle with Bad Language and Other Language Difficulties"; for March, "The Educational Value of Pets."

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The Christian Advocate

Volume 56

SOUTHWESTERN EDITION

Number 50

L. H. KING, Editor
DORA DIEFENDORF, Contributing Editor
H. E. WOOLEVER, Editor The National Methodist Press

DECEMBER 12, 1929

PUBLISHED BY
THE METHODIST BOOK CONCERN, CINCINNATI, O.

Help Rust College

THE campaign for emergency funds now being conducted by Rust College, Holly Springs, Miss., is deserving of the unstinted support of the friends of education everywhere. On the most eligible location of any educational institution in Mississippi, Rust College for more than fifty years has rendered to the State of Mississippi, and to the South, a most significant service. Its work chiefly has been the training of teachers to fill the public school system in the State of Mississippi and elsewhere, and the development of Christian women, who have gone out into every section of Mississippi to be home makers for the masses of Mississippi's Negro population.

But this is not the full measure of the work that has been accomplished through this famous old institution, for Rust has given to the South and to the nation some of its most stalwart, progressive, and sane Negro leaders. These are outstanding in the professions in many lines of business, and notably in the political life of the country. Such a history of service, civic, political, and religious, is a challenge to the generosity of the public that has been so definitely benefitted and upon whom the school now calls for support.

What institution can boast of having done more than Rust College? In these latter days of the administration of William W. Foster, Jr., M. S. Davage, and now L. M. McCoy, who is putting the institution in the front ranks of Negro colleges, Rust has demonstrated beyond question both her ability and right to a permanent place in the educational system for Negroes. She is strategically located for three States: Mississippi, Alabama, and Tennessee. The masses of Negroes in this tri-State territory are practically wholly dependent for educational advantages upon Rust College. This becomes more evident as we study the facts regarding the enrollment of educational institutions. For the smaller colleges, the bulk of recruiting for their student body is decidedly from local territory. In the light of this fact, Rust is the national educational center for these three States. In these States our church alone main-

tains five Annual Conferences adjacent to Rust. They are the Upper Mississippi, Mississippi, Central Alabama, Tennessee, and East Tennessee. These several Conferences have a total Methodist enrollment of more than seventy thousand members. In addition to this full membership, there is a Sunday-school enrollment of more than forty thousand young people. The constituency of Rust is not less than one hundred and twenty-five thousand persons.

Standing, as it does, in the midst of such a mass who need such an educational uplift more than any other group of the population, why should not Rust become the educational magnet to which all of these thousands shall be attracted? And why should Rust not confidently expect the loyal support both in awakened interest and in the generosity in financial giving which such an institution both deserves and seeks? Rust deserves to succeed in this campaign for funds. If any convincing evidence is necessary, it can be found in the religious character of the institution. Rust is primarily a Christian college, progressive and classical, yet not too much so to place aright the major emphasis upon life, setting for its students the high Christian ideal of character and conduct for their attainment.

No appeal for support on the part of the public could be stronger than that made by the religious character of an insti-

tution, and Rust makes that appeal unmistakably. We sincerely hope that the Rust campaign shall wind up with its funds so augmented as that the near future shall reveal no further handicaps to the successful administration of the institution's affairs, and that the process of education of these masses of the youth in Mississippi, Alabama, and Tennessee shall be carried on apace.

- Resist the devil and he will smile at you.
- The love of the heart is a passing flame.
- The man who thinks failure always fails.
- You may deport a man but never an idea.

Our Cover Page

IN THIS issue we present on our cover page a conception of Christmas, "The Way to Christmas." The idea is historic, being familiar to all followers of Jesus Christ. The wise men from the East are following the star as it leads them toward the little town of Bethlehem. It is a night scene. The star stands out in the dark blue sky. The camels, like mystic shadows, appear to move slowly, as though feeling their way. There is no path or highway over which they may go. The wise men follow a gleam. While looking for Him who is born King of the Jews, they study the stars. While seeking the place of a new-born babe, they keep their eyes lifted toward the sky. In the night they followed a star, and found a manger cradling the world's Redeemer.

This cover is the product of the artist, Nat Little. (Scripture, Matthew 2. 1-16.)

Our next cover will be "The Madonna of the Manger."

May Their Tribe Increase

THIS week, ministers of the leading white churches of the city of New Orleans projected an organization which is known as the New Orleans Christian Council, an organization intended to give expression to the corporate Christian ideals of the churches of the city. The purpose of this council in general will be to bring to bear upon the types of city problems the principles of Jesus Christ, and the superior strategy of an awakened Christian community. This movement is fashioned after a similar council organized in Atlanta some fifteen or twenty years ago. It was the outcome of a shameful breakdown in the civic morale of Atlanta, when it was found necessary to bring together the leaders of both races in order to create an intelligent understanding and appreciation of the problem of interracial relationship. Out of that organization in Atlanta was born eventually the Southern Interracial Commission, which has become so widespread in the South, and has done so much as an effective social agency in cultivating racial understanding, amity, and co-operation.

Those leading white citizens in New Orleans who have a Christian conscience, and who are resolved to demonstrate their religion in practical human affairs, have entered into the agreement which is expressed in this organization. Never was there a time when the need for

such an organization was more urgent than at the present. While there is an abundance of religious sentiment abroad in our land, and while the organized church is doing yeoman service in combating every known form of evil, both in private and corporate group life, it nevertheless remains a fact that there are large areas of our public life not yet reached by the leaven of Christian consideration. There is a vast number of problems that have not yet been approached in the spirit of justice or right. There is still a network of human relationships that have not been fraternalized.

Some such organization as that which has just been launched by our leading white ministers of this city is positively necessary to translate a strong traditional faith into practical Christian works. Since the goal of this Christian council is civic, moral, and religious betterment of the whole community, it should have the unstinted support and the collective good will of all the folks of our city. If it rings true to its Christian purpose, it will ultimately recruit to its ranks the better element of the Negroes of the city, and through this inter-group agency there will soon be a-borning a more virile and effective Christian conscience than could have been possible otherwise.

A Regrettable Resignation

A COUPLE of weeks ago, in these columns, we carried the announcement of the resignation from his episcopal office of Bishop George R. Grose, resident bishop in Peking, China. We were greatly surprised to receive the news story upon the basis of that announcement, but when we learned of that which was back of it, the sad fact of the breakdown of the bishop's health and of the technical advice of skilled physicians, which had destroyed for him all hope for recuperation, we became resigned to the bishop's action. The sadness of the fact of the bishop's resignation is also enhanced by the secure background of his long years of laborious and effective service, both at home and abroad.

Bishop Grose had given distinguished service in the educational field when for years he was president of De Pauw University. It was his unquestionable ability and unique service as president of this institution which

formed the immediate stepping-stone for him into the episcopacy at Springfield in 1924. Going abroad, at the behest of the church, to a most difficult missionary field to direct the forces of the Kingdom in that strenuous world center, Peking, he added to the burdens of his labors, thereby undermining his health permanently. His withdrawal from the field is an irreparable loss to the missionary enterprise in the Far East. It is likewise a painful loss to the entire church. His going out reminds us of an old word of consolation, that while the workmen fall, the work of the Kingdom goes on under a definite and unmistakable divine purpose and plan.

The church will ever remember his stalwart service, and to his family, upon whose shoulders fall heavily the weight of his affliction, she extends the sympathy of a grateful constituency.

Dr. R. M. Davis Honored

WORD comes to us from Galveston, Texas, that Dr. R. M. Davis, who returned to the pastorate of the Tabernacle Methodist Episcopal Church, was tendered a banquet unlike any ever before given in that city as an expression of gratitude for services rendered the preceding year and an expression of good wishes for the new year. The entire membership sponsored it. This church uses the budget system of finance from which all bills are paid. It also has a spiritual budget system—two hundred converts for the new year. Each class

leader pledges saving one soul, and each member one; each auxiliary five, and the Sunday school twenty-five; each official or each family a reader of the Southwestern.

Last year Dr. Davis secured from this office the amount of quota of subscribers to our church paper, and at the time of his writing there were thirteen in our two churches of Galveston. During the year he sent in twenty-one new subscribers. Mrs. Louise Jones is chairman of the Southwestern Committee.

The Work of a District Superintendent



I. Garland Penn, Jr.

A FEW months ago I. Garland Penn, Jr., then pastor of the Fulton Street Methodist Episcopal Church, Chicago, was selected by Bishop M. W. Clair as the district superintendent of the Cleveland and Columbus District of the Lexington Annual Conference. Since becoming district superintendent he has launched financial drives in the cities of Youngstown, Columbus, Toledo, Lorain, and Steubenville, in order to relieve these

local churches of some very embarrassing financial situations. Campaigns in these cities are still in progress; only recently the first installment of the \$5,000 to be raised by the colored people of Youngstown, in order to meet other gifts which are to come from the white Methodists of that section, the first unit of \$1,100 was raised

in cash on November 24. In spite of all these important drives, Dr. Penn has given special attention to the raising of World Service at his District Conference, which met in Akron in August; \$536.50 was raised for World Service. This is indeed an unusual happening for a District Conference. In spite of this rally, the Cleveland and Columbus District needed a balance of \$597.36 by October 31, 1929, to equal payments October 31, 1928.

A special campaign was launched by Bishop M. W. Clair through the district superintendents at Covington in September, and each district was asked to clear up the deficit by October 31, 1929. The Cleveland and Columbus District raised over the amount asked, and thus is the only district in the Covington Area that went over the top October 31, 1929. In addressing a special letter to the men of his district, Dr. Penn states: "It is only because of your brotherly co-operation and friendly spirit that gave us the victory on October 31. A special effort and program is being launched, to be held in Cleveland during the time of the meeting of the Council of Cities, which will take in the whole Cleveland and Columbus District, at which it is hoped that the churches on this district will make large reports in membership and World Service." He has already acquired the name as being "A hard-working district superintendent."

Methodism

To Celebrate Bishop Oldham's Seventy-fifth Birthday, December 15

SUNDAY, December 15, will mark the seventy-fifth birthday of Bishop William Fitzjames Oldham, for almost half a century an itinerant pastor, missionary, and bishop in India, in Malaya, in South America, and in the United States.

This "circuit rider extraordinary," this man of God who numbered among his friends and co-laborers William Taylor, James M. Thoburn, Frank W. Warne, William Butler, Charles Drees, and a host of other pioneers of Methodism and of the Kingdom, this builder who helped concrete Wesley's boast,

"The world is my parish," will spend the day quietly with his friends in Columbus, Ohio; here was the scene of an early American pastorate, and the home of friends of his early manhood.

But throughout American Methodism, and in many parts of the world, the occasion will also be celebrated. The Sunday schools of the Methodist Episcopal Church,

at the Christmas season, are planning an offering to build "Oldham Hall" as a part of the Colegio Americano in Buenos Aires, Argentina. By this gift they not only express their appreciation for Bishop Oldham's twelve years of mission service in South America; they express also their own interest for the boys and girls in whose interest he labored diligently.

A SON OF INDIA

William Fitzjames Oldham was born in Bangalore, India, on December 15, 1854, the son of an officer in the British Army. He was educated at Madras Christian College, and became an engineer and surveyor in the service of the British Government in India. In 1875 he was one day walking in the streets of Calcutta, when he was attracted by the sound of music and singing. William Taylor, the famed California evangelist whom James M. Thoburn had brought from California to conduct services in the populous centers of India, was holding a street meeting. Oldham was converted under Taylor's preaching. He gave up his government post and gave himself to evangelistic work.

In 1879 he decided to come to the United States to better equip himself for Christian service. He spent four years at Allegheny College and at Boston University, was admitted to the Michigan Annual Conference, and transferred to India.

However, Bishop Thoburn met young Oldham at Calcutta, and proposed that he go to the distant city of Singapore, in the Malay Peninsula, and inaugurate missionary work for the Methodist Episcopal Church there.

(Concluded on page 1239)



Bishop William F. Oldham

Annual Meeting Board of Home Missions

THE annual meeting of the Board of Home Missions and Church Extension was held in Seattle, Washington, the last week in November. It was a long journey the members of the board, the staff, and the editorial department of the church were called upon to take. Some raised the question as to the wisdom of such a course. That question has been satisfactorily answered. Many of the members found themselves in transportation crossing the great stretches of the West, where much of the home mission work is being done.

For the past decade this board has met in a city, namely, Philadelphia. The atmosphere was such as to impress the members with the city problem. This has been given an intensive and sympathetic hearing for a long period. The members have heard at long range concerning the rural and the frontier problems. Now they are able to visualize something of the extensiveness of the field in which the board operates, and understand some of the problems arising in sections far away from city life.

It is our conviction that one of the wisest things that has been done by that board was to take its members into the far West, because by doing so they were given an opportunity to travel across the plains and the Bad Lands and the mountains that roll up against the sky in the western section of our country. Also, they had opportunity to see the lines of travel, the little villages located along the rivers and in mountain coves, and also to learn how far they were from the conveniences which mark the civilization of the Middle West and the East.

The city of Seattle created a profound impression upon all the visitors. It was founded in 1851 by a small group of men and women, one of whom is still living, and a member of First Church. That community has grown from a small beginning until to-day, in less than a hundred years, it has over four hundred thousand population. It is wonderfully up to date, aggressive, with a spirit of progress and adventure that leads it to undertake anything in the interest of growth. It is wonderfully located. A description of it would be beyond the most facile pen, for it lies in a basin on the coast of Puget Sound, with mountains encircling it, set by Mount Ranier and other peaks of less importance. Its average temperature for the year is sixty-two. While we were there in late November there was a chill in the air, but no evidence of frost or freezing. Open fruit and vegetable markets remain throughout the winter period, doing business with as much enthusiasm as they do in the summer.

The local situation was well organized for the meeting of the board under the leadership of Dr. Ralph McGee, closely associated with Dr. Earl Hoon, who has recently become the pastor of First Church. Dr. R. H. Shuett, pastor of University Church, is also a newcomer to the city. His field is located very near the university campus. He has large opportunity to speak a message to the body of students, which represents the finest blood and spirit of the Northwest.

Dr. Hoon, at First Church, is using his usual tactics in getting into the hearts of his people and laying the foundation of a successful pastorate. While in Cincinnati, we were familiar with his methods; now that he is in Seattle, we hesitate to predict what he will do. However, we venture the statement that his program will be "bigger and better" than that church has ever had.

Dr. McGee, as the district superintendent, had all the details of management well in hand. Nothing was wanting for the comfort and convenience of the delegates. Incidentally, it was discovered that the most popular preacher in that section was *our own district superintendent*.

The opening of the annual meeting was announced by the presiding bishop, Ernest G. Richardson, permanent chairman of the board. After devotions, led by Dr. Earl Hoon, and the perfecting of the permanent organization for that session of the board, the secretary, Dr. E. D. Kohlstedt, read his report. This was done in a very helpful manner. The statement was comprehensive and extensive. It gave a view of home-mission activities in America that commanded the respect of all who heard it.

Permit us to suggest that this report should be in the hands of all of our pastors. It contains much information concerning our home mission enterprises, and many facts that can be used by the pastors in representing the causes fostered by the board. Dr. Kohlstedt gives evidence of being a man of careful observation and with large powers for such a generalization upon the facts furnished him by his different research secretaries and departmental heads.

He was followed by the treasurer of the Board of Home Missions, William J. Elliott. As a financier trained in accounting and banking, this treasurer is without a superior in all the field of Methodist finance. He reported a cash balance on November 1, 1928, of \$453,800, and securities aggregating \$655,000; these two items totaling \$1,108,800. During the year he, as treasurer of the board, has received an income from three different sources. These were stated in the following form:

Our Share World Service Distributable Receipts

Undesignated	\$2,216,203 18	
Designated	108,053 65	\$2,324,256 83
<i>World Service Special Gifts:</i>		
Gifts for Approved Projects.....	\$141,189 16	
Gifts for Emergency Relief.....	7,348 15	148,537 31
<i>Receipts from Other Sources—</i>		
Bequests	\$53,883 54	
Income from Special Trusts, etc.	37,683 84	
Donations Returned	55,672 89	
Maintenance Returned	16,307 57	
Income on Securities and Balances....	46,422 22	
Proceeds from Estate Notes.....	8,557 18	
Miscellaneous Receipts	18,806 80	237,333 04
		\$2,710,127 18
Total to be Accounted for.....		\$3,818,427 28

On October 31, 1929, he reported cash on hand, \$450,162, and securities amounting to \$605,000, making an aggregate of \$1,055,162; total monies passing under his hands during the year aggregating \$3,818,427. The disbursement of these amounts was carefully given and voted by the board.

Mrs. W. H. C. Goode reported for The Woman's Home Missionary Society one of the best years in the history of that organization.

The high register of interest at this gathering was the banquet held at Civic Auditorium on Thursday night. It was the largest gathering of Methodists on such an occasion in the history of our local communion. Bishop Titus Lowe presided. Bishop Adna W. Leonard offered the invocation. Greetings were presented by Mr. Wylie Hemphill, vice-president of the Seattle Chamber of Commerce. Bishop Wallace E. Brown made the response. Bishop H. Lester Smith and the Hon. Elmer L. Kidney made addresses. Bishop Frederick D. Leete made the closing address. The music was furnished by the choir and organist of First Church. Bishop Herbert Welch pronounced the benediction. Many facts of this gathering could be presented to our readers for their edification, but lack of space forbids any enlargement. There were many reports made by committees appointed to consider certain features and problems commanding attention. Among them was one on General Reference, in which we believe our readers will be interested:

"Your committee has given careful consideration to the communication from the Board of Foreign Missions relative to the challenge of the church to raise \$10,000,000 for World Service during the year ending October 31, 1930, and recommends the concurrence of the Board of Home Missions and Church Extension in the suggestions made in the communication referred to.

"The legitimate appeals for both Home Mission and Church Extension aid which come to our board and to which, because of lack of resources, we are obliged to turn deaf ears, are well-nigh sufficient to break the heart of any person directly responsible for home-missionary administration, and they are sufficient to warrant not only the advance proposed, but even greater increase in World Service giving. Surely the challenge now proposed is neither unreasonable nor beyond the resources of Methodism.

"In line with the suggestion made in the communication mentioned, we recommend the appointment of Bishop E. G. Richardson, Rev. W. R. Fruit, and W. H. G. Gould as the persons to co-operate with similar groups from other World Service agencies to serve in an advisory capacity for the carrying out of the purposes outlined in the communication of the Board of Foreign Missions.

"We endorse and refer to this co-operating committee the recommendations of the co-operating staff."—Thomas Nicholson, Chairman; Elmer L. Kidney, Secretary.

The impression made upon the members of the Board of Home Missions by the city of Seattle will remain permanently. Also, it may be asserted that a desire to return to the Northwest was planted deep in the hearts of all the visitors.

The Contributing Editor's Page

Militarism in Education

A YOUNG Methodist preacher and two sons of a Methodist preacher recently requested exemption from R. O. T. C. at Pennsylvania State College. Their action was prompted by religious scruples.

The requests were denied by the dean, so it is reported, "on the ground that opposition to war is not found in the creedal statements or doctrines of the Methodist Episcopal Church."

Such incidents bring up the whole question of compulsory military training, and what we are going to do about it.

The Methodist Episcopal Church has officially taken an unequivocal position on militarism in education which unquestionably supports the request of any Methodist student in any college to be excused from compulsory military training because of conscientious reasons.

The General Conference of 1928 declared, "We are opposed to all military training in high schools and to all compulsory military training in colleges and universities."

This carefully considered action was taken in the belief that certain policies now in force tend to weaken the efforts of the United States Government toward world peace. Compulsory military training in colleges and universities is one of those policies.

The conscience of the Church must register a protest in no uncertain terms whenever and wherever an educational system runs counter to its own uncompromising position on this issue. Those who are responsible for that system need to be informed that the "creedal statements and doctrines," as such, do not express all the moral convictions of the Church on present-day ethical and social questions. The pronouncement of the General Conference, just quoted, is an instance.

Are the militarists to be allowed to honeycomb our colleges and universities with a subtle propaganda which completely defeats the purpose of enlightened educational practice to train our youth for the patriotism of peace, so essential to our present and future security?

Brass buttons and bands, flag waving, polo ponies and pretty girls make a strong combination, especially when linked up with skillful but mischievous appeals to loyalty. The fine idealism of youth deserves better treatment than it receives from the militarists and the super-patriots.

We shall not drift into a warless world. The "moral equivalent of war" may be found in those stern and sacrificial struggles which must be made before the nation is securely established in its comparatively new policy of depending upon justice and fair play all around for its security and prosperity.

The Social Service Commissions of our Conferences should make themselves acquainted with the facts as to compulsory military training in the colleges and universities in the different sections of the country. One lone protest here and another there will accomplish little in bringing about a condition better adapted to the needs of youth in training for the duties of citizenship in the world of tomorrow. But public opinion is able to banish compulsory military training from the educational institutions supported by the taxpayers. And it is our duty to create, develop, and enlighten such a body of opinion until it shall make that demand.

At the recent session of the Pittsburgh Conference the

report of the Social Service Commission had this to say, "We oppose compulsory military training in our high schools and universities, and urge the complete demilitarization of our institutions of learning."

A similar Commission of the Colorado Conference declares it to be the patriotic purpose of the members of that body "to use all just and democratic means to insure its discontinuance (compulsory military training) in the schools within the boundaries of the Denver Area."

The declaration of the General Conference of 1928 on the subject of militarism in education is something more than a splash of printer's ink.

"The old order can pass only on the feet of our own children."

Helping Men to Believe

THE fight for faith is a real experience to many persons today. They want to believe in God but find it difficult. They desire spiritual certainty yet seek it in vain. This is not an entirely new condition, but it seems to be far more widespread than ever before.

Get into intimate conversation with some one who trusts you and bares his soul to you, and presently you will hear a confession which sounds like a cry for something never yet attained.

Long ago, "a man from the crowd," deeply moved and in sore straits, said to Jesus, "Lord, I believe, help thou my unbelief." The echo of those words is to be heard on every side, and the more honest and sincere the seeker, the more poignant it sounds.

Many doctors are ready to tell us just why and how this condition has come about. But even if their diagnoses are correct they do not help the patient. He may die while they dispute.

Ministers of religion have no more imperative task than that of helping people to positive beliefs that really meet *their* intellectual and spiritual needs.

The number of those who can be satisfied with some ready-made formula passed on from one generation to the next is smaller today than it was yesterday.

The answers in the back of the book are more of a hindrance than a help to a person who is actually fighting through to a sustaining faith.

The problem is this: how to help a man, baffled and confused by life's problems and difficulties, to *find his own way through* to a faith that actually supports him and gives him an experience of spiritual certainty which will not vanish when it comes up against tomorrow's searching test.

To help real people, living in a real world, to believe something with all their heart and mind, something that enables them to run with patience the race set before them, is as great a human service as can be imagined.

Rhetorical pulpiteers, dogmatists, pedants, and stereotyped ecclesiastics need not attempt to qualify for this service.

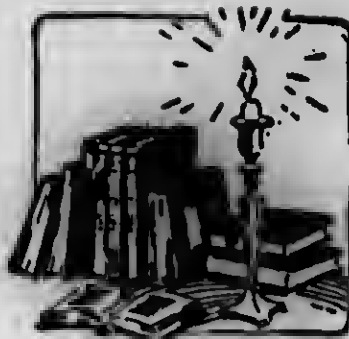
It demands men who spend much time brooding over life's mystery, pain, struggle, sorrow—men who are not afraid to face all the facts of human experience in the light that streams from the cross of Jesus Christ. And often the one who does most for the faith of some brother man will cry out, like "a man from the crowd" in the long ago, "Lord, I believe, help thou my unbelief." D. D.



LADY BIRD

By Grace Livingston Hill

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SYNOPSIS

Fraley MacPherson had lived all her life in an isolated mountain cabin belonging to an outlaw's camp. She had but one companion, her mother, and she had read but one book—the only book they had—the old Bible her mother had brought with her out to this wild country when she married against her father's will and accompanied Angus MacPherson into hiding.

And now that mother lay dying, after a wasting illness that had progressed rapidly since the tragic death of Angus MacPherson, who was pushed from his horse over a precipice by his drunken outlaw associates.

For the first time Fraley learned the details of her mother's marriage and the difficulties in which her father had been involved, which made it necessary for him, although innocent, to flee from the law.

Fraley's mother, unable longer to protect her lovely young daughter from the evil men who inhabited the camp and owned their cabin, warned her to flee as soon as she was gone, and extracted two promises from her: that she would not even wait to see her mother's body buried, and that she would never part with the old Bible nor forsake its teachings.

The mother had prepared a woolen bag for Fraley's journey, containing a few necessities, and had written careful directions for finding the New York relatives, and sewed them into the cover of the old Bible, together with papers proving her husband's innocence. With her last breath she committed these to Fraley's hands.

But the shock of her going plunged the girl into grief so overwhelming that for the moment she forgot her own danger and lingered kneeling beside her mother's dead body to weep.

Roused from her sorrow by a growl from the old dog, Larcha, she looked up to see Brand, the wickedest of all the men who were her enemies, standing in the doorway.

* * * *

CHAPTER II

IT WAS incredible that a girl could have grown to Fraley's years in a mountain fastness of wickedness so fine and sweet as this girl was. Nobody would ever know at what expense to herself the mother had been able to guard her all these years, especially the last few months since her father died.

And now the frail hand that had shut her from the gaze of unholy eyes more times than she would ever know, the strong soul in a weak body that had protected her from dangers unspeakable, was gone; cold, silent, still, the mother could no more protect her. The time that her mother had warned her against had come and caught her unaware! She had been merely weeping!

She sprang to her feet in a new terror she had never felt before. Her very heart stood still, and would not beat! Her breath hurt in her lungs, her eyes seemed bursting as she gazed, her mind would not function. He had come! It was too late! It was useless to flee!

Then with sudden realization she glanced toward the silent form on the cot beside her, with an instinct to protect her who could no longer protect herself.

But the majesty in that dear face assured her that her mother needed no protection. She caught her breath in one quick gasp, and tried to think.

But even that glance of hers had been enough to break the spell that rested on that room. The man's eyes went to the dead face, too, and with an oath he made a move to come forward.

The old dog gave a low growl, and sprang forward with fangs exposed, but a cruel boot caught him midway and sent him sprawling outside the door.

"Ugh! Croaked at last!" said the man, coming close to the cot and peering down at the dead face. "Well, she took long enough about it!"

Then he turned to the girl, trembling, watching him with enraged eyes.

"Now, you, young'un, git out and milk the cow and git us a good supper! The rest are coming, and we're hungry! See? Git!"

He seized her in a rough grip and flung her through the door, almost into the arms of another man who had

just sprang from his horse and was coming toward the cabin. He was a young man with an evil face. Pierce, they called him, Pierce Boyden, lately come to the wilderness. Fraley hated and feared him.

"Here, you, Pierce, come in here. We gotta get rid of this old woman! Give us a hand!" called out Brand.

Then turning to the other three men who rode up, he gave his orders. "Pete, cover that girl while she milks the cow and gets us some grub. Whist, you and Babe get your shovels, and be quick about it."

Fraley darted around the house to where the cow stood waiting to be milked. Every word that was spoken stung its terrible meaning into her frightened soul. Scarcely knowing what she was doing, she went at her task. The angry voice of Brand rang out from the house, where he was ordering the men about.

"You, Pete, stay here 'till I come back. If she starts to run, shoot her in the feet, then she can't go far!"

He laughed a terrible haw haw, and then she could hear the awful procession going down the mountain.

She knew what they were doing. She could hear the ring of a shovel against a rock. It seemed that every clod they turned fell across her trembling heart.

Pete stood guard at the corner of the house. Pete, the silent one, with the terrible leering eyes of hate. Pete, who never smiled, not even when he was drunk. And now he was drunk! Oh, why had she lost her senses? Why had she not gone as her mother had meant her to do?

The old dog hobbled to her and began to lick the tears from her face, and she felt comforted and less afraid. She whispered to him to lie down, and he obeyed her, sneaking into a shadow behind the cow.

Pete stalked nearer and gruffly bade her make haste. She managed to finish her milking, though her hands felt more dead than alive, and stumbled into the house. The old dog slunk after her, and hid in the bushes near the door. The shadows were growing long and deep on the grass, and on the mountains across the dark valley where they had taken— No! It was not her mother! Merely the worn-out dress with which she was done! Hadn't mother tried to make her understand that?

She tried to take a deep breath and hold her shoulders up as she marched about the room, trying not to see the empty space where the cot had stood. Trying not to think, trying just to get the supper.

She started the coffee to boiling and put some salt meat to cooking. She fried a great skillet of potatoes, and mixed up the crude corn bread. The familiar duties seemed to take hours, and all the while her heart was listening in terror for the sound of returning feet. Pete had come into the house and was sitting in the corner with his gun aimed toward her. She shuddered when she glanced at him, not so much because of the gun, as because of the cunning look in his eyes; and once, as she glanced up because she could not keep her eyes away from his shadowy corner, he laughed a horrid cackle that seemed demoniacal. Pete, who never even smiled! She

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LADYBIRD—Continued

would rather Brand had left almost any of the other men than Pete. There was something about him that did not seem quite human.

Feverishly she worked, her head throbbing with her haste, setting out the old table with the tin plates, the cracked cups. She could hear the men's voices. They were coming back up the mountain now. They were singing one of those terrible songs about hanging somebody by the roadside, the one that always made her mother shudder.

Fraley sprang to the stove and broke eggs into the hot fat beside the meat.

The cornbread was ready, smoking hot on the table as the men came in. She brought the coffee pot, and set the frying pan with its sizzling meat and eggs in the middle of the table.

With drunken satisfaction the men drew up their chairs to the table. They were joking among themselves about the task just completed in words that froze her heart with sorrow and horror.

They were all busy eating now, like hungry wolves; too busy to spring.

She turned stealthily, and her foot touched something. It was the old tin cup that Brand had kicked away in his anger. With quick instinct she stooped and picked it up. She might need it. As she passed the shelf she swept some bits of dry bread into it, and hiding the cup in the scant gathers of her little cotton dress, she glided toward the door of the room that had been her only refuge from the terrors of the world ever since she could remember. The men did not notice her. They were eating.

She slipped within the room and pushed the bolt quickly. It was a large bolt, and her mother had kept it well oiled so that it moved silently. There was a bar, too, that dropped across the bottom of the door. Her mother had cunningly, crudely arranged it. Probably it would not hold out long in a united attack, but it was a brief hindrance at least. If she only dared draw the old trunk across the door! But that would make a noise.

Stealthily she moved in the dark little room that was scarcely larger than a closet. With fingers weak with fear, she lifted the loose board beneath the cot and pulled out the woolen bag. She stowed the tin cup and bread inside, and lifted the bag to the little high window over her head, pushing it softly over the window sill. As it fell she listened breathlessly. What if the men should hear it, or Larcha should begin to bark, and the men go out to see what was the matter?

Softly she put on the old coat that had hung on the peg in the wall ever since her father died. The men were talking loudly. Two of them seemed to be fighting over something that a third had said. It would, perhaps, come to blows. It often did. She welcomed the noise. It would cover her going.

But as she stepped upon her bed her heart suddenly froze in her breast, for she had heard her own name mentioned.

For an instant she seemed paralyzed, and could not move. Then fear set her free, and she was stung into action.

It was not an easy matter to climb from the creaky cot to the window sill, slide through, and drop noiselessly to the ground, but it was not the first time she had done it. There had been other times of stress in the cabin when her mother had sent her away in haste to a refuge out in the open.

The old dog came whining and licked her face as she rose stealthily from the ground, as if he understood. New panic seized her. She hushed him into quiet, slung her bag across her shoulder, and with her hand upon the dog's head she moved like a small shadow across the dooryard, her bare feet making no sound. But her heart was beating so wildly it seemed as if it could be heard a mile away.

It was not toward the trail that she directed her steps, and she did not look back to the awful pass where the precipice was, nor down the valley where they had carried her precious mother's form. Into the wilderness where there was no trail—into the darkness she went.

Like a voice there silently stole into her heart a phrase from the words she had

learned from her mother, sitting morning after morning in the cabin door in the sunshine, learning her lesson out of the old Book, the only book she had. Now, suddenly, it seemed that these words had taken on new, wide meaning:

"He knoweth the way that I take. He knoweth the way— He knoweth—"

As she stole along cautiously, her accustomed feet finding the way in the dark, her heart fearful, the words began to come like an accompaniment to her silent going, and their meaning beat itself into her soul.

Suddenly, back through the clear stillness of the starlit night came a sharp cracking sound; a snap and a sound of rending wood, then a roar of evil bursting from the cabin.

She could see the light from the wide-flung door, and hear the men calling her angrily, shouting imprecations and swearing. It put new terror into her going, new tremblings into her limbs. She fled blindly on down the mountain toward an old tree that had been her refuge before in times of alarm. Could she reach it before they caught her?

She could hear the clatter of hoofs ringing out on the crisp night air. Some of them, at least, were coming this way! She had hoped they would search the trail first, but it seemed they were taking no chances. They would be upon her very soon, and she was trembling so that it seemed her legs would crumple under her. Her feet felt uncertain, and her heart beat so wildly it seemed as if it would choke her. Weakly she snatched at a young sapling and swung herself to a cleft in the rock. Breathlessly she climbed on, not pausing to look back. At last she reached her tree!

As she swung herself up in its branches she remembered the old dog. Had he followed her? Where was he? If he lingered at the foot of the rock he would give away her hiding place to the enemy.

The near ring of the horses' hoofs on the rock-strewn path she had just left warned her that she had no time to spare. They were hot on her track. Of late Pete had had a way of appearing back at the shack when everybody thought he had gone far. Pete might have seen her coming or going to the tree.

In her terror she climbed to a height she had never ventured before, till she clung at the very top of the great tree, ensheathed in its resinous plumes. Even in the daytime she would have been hardly discoverable, so thick were the branches. This tree had been Fraley's playhouse in childhood, and her refuge in many a time of fear. But she had always guarded her goings so that she thought no one but her mother knew of her whereabouts.

Now, her arms about the rough trunk, her feet curled into the crotch of a slender branch, the woolen bag dragging heavily from her shoulder, she waited for what would come.

She could see nothing but the black night ahead of her, and a high line of dim, starry sky far above the mountain, but she knew by the sound that her pursuers were almost opposite her. A moment more would tell whether they suspected where she was, for they would turn directly down the mountain if they did. Oh, what had become of Larcha? If he only would have sense enough not to whine!

Suddenly a sound from above broke on her startled ears, like the hurtling of some heavy object through small branches and dry sticks; a rush, a low, menacing growl, followed by curses, and the sound of a plunging horse rearing and stumbling on the slippery hillside.

Instantly her forest-trained ears understood. It was almost as if she could see what was being enacted there, across from her, in the darkness. Old Larcha, the dog, had understood. He had cunningly stolen above the trail where the enemy would come, and at the right instant had plunged down upon the horse and his rider—had darted to attack in defense of the girl he loved—had been cunning enough to try to mislead her pursuer into making chase higher up the mountain.

It was Pete who was cursing the dog over there. Larcha had always shown deep dislike for him, and fear of his presence. It had

been a joke among the men to send Larcha to Pete and hear him growl.

Since she was a little child Larcha had been Fraley's playmate and constant companion, and now Larcha was the only friend she had left in the world. What would happen to Larcha?

The answer to her fear came sharp and quick in a shot that rang out over the mountain, followed by the dull thud of a heavy body falling on the ground and rolling a few paces.

Then into the night came the sound of more curses and other horses riding, and confused cries.

A sharp little light shot out from the rider of the first horse and twinkled over the ground till it stopped on a dark, huddled object at the foot of a tree. Pete had recently returned from a surreptitious visit to the outside world and brought back with him a number of these strange little flashlights. Yes, there was no question but that her first pursuer was Pete, and that if he wanted to he would shoot her as readily as he would shoot the dog. At least he would shoot to disable, perhaps not to kill.

The other horses were coming on now, Brand's big roan stumbling with his lame foot, and two others.

One of the horses caught his foot in a root, and began to slide down a steep place. His rider was evidently thrown forward. There was a sound of struggling, and more curses as the horse righted himself and the drunken rider remounted.

A consultation followed. Fraley could catch a word now and then. She held her breath and clung to the tree with arms that were numb with their tense position, expecting momentarily that the wicked little flashlight would play upon her face and reveal her to her enemies.

"Which way did the dog come, Pete? Up there? Then that's the way she went, of course. We'll soon have her; she can't make time up hill. All set?"

The four horses wheeled and went up the mountain, directly away from where she clung in mid air.

Larcha's ruse had worked. He had not died in vain!

Fraley's head reeled as she clung to the tree and listened to the receding hoofbeats. She could feel the old tree sway under her, for she had climbed higher than she had ever ventured before, and her anchorage felt most insecure.

She laid her white face against the tree trunk and closed her eyes. She scarcely dared breathe yet, lest the men return; much less could she think of descending from her stronghold.

It seemed hours later that she was startled into alertness again. Voices had suddenly risen in the distance, drunken voices, booming up along the horizon as if they had just emerged from another world. She shrank closer to the tree. They were coming back!

She peered fearfully between the branches and could see a slow procession of four riders silhouetted against the brightness where the moon was rising, riding crazily, but they were not coming toward her! They were riding along the ridge of the mountain toward the cabin, drooping and swaying on their horses. They had been somewhere with their kind, and were debauched with drink. How familiar were the noisy curses that floated back to her!

A chorus of drunken laughter broke on the night, and then the voices grew silent; and shortly she heard the slammed door of the cabin.

She waited while the night grew wide and still. No more sounds came from the cabin. Then she moved to ease herself slowly down to the lower branches, listening at every step.

Stealthily, for she was aware that the men might have left someone of their number behind to watch, she crept from the shelter of the old rock on which the pine tree grew, and went softly, swiftly forward till she reached the higher ground where the horses had stood.

There lay Larcha right across the path! She almost fell over him. Dear old dog! He had died for her! His body was still warm! She could not bear to think of him de-

(Continued on third cover)



The National Methodist Press

THE REV. HARRY EARL WOOLEVER, Editor



Seventy-first Congress at Work

THE Seventy-first Congress presents one of the most complicated political problems of the past two decades. Although President Hoover was elected to office by an unprecedented electoral and popular vote, and a larger majority of Republican Senators and Congressmen was sent to support him than any Chief Executive has had since Taft (except for the first half of Harding's administration, when there was a majority of 800), at the very beginning of his administration he is handicapped by a lack of assured support. In the Senate, fifty-six seats are assigned to those elected on the Republican ticket, thirty-nine to those on the Democratic, and one to the Farmer-Labor Party. In the House, the Republicans number 267, the Democrats 168, the Farmer-Labor one. This allows for four vacancies. However, despite the fact of these large nominal majorities which should assure the success of any reasonable administrative program, no one is able to count upon a majority for Mr. Hoover's policies.

THE SENATE, A HOUSE OF FACTIONS

In the special session of the Seventy-first Congress, which was assembled April 15, 1929, by the President to enact farm relief legislation and revise the tariff laws, the first part of the program was carried out, and a strong commission is now working for the advantage of agriculture. On the tariff measure, the House of Representatives acted early, and passed a bill which was more comprehensive than the President intended. It not only adopted a higher schedule of tariff rates to protect agricultural products, but it went far in increasing protection to industrial interests, some of which now have too much protection for the benefit of the consuming public's pocketbook. The House is controlled by a party machine which "puts through" whatever bill it determines to pass. Therefore, having voted early upon the questions before it, the House practically adjourned, holding only perfunctory meetings every third day in order to keep Congress constitutionally in session.

The Senate, shortly after receiving the tariff bill, commenced to flounder. There soon developed a number of factions. The Democrats were divided into two groups on the question of protection and free trade. Those from the industrial East were for a high protective tariff, while the South and West favored protection on farm products, but were not so much interested in having a high rate on goods they had to buy. Although the Democrats were divided industrially and sectionally, the divisions were not so marked as those among the Republicans.

The majority party was split into three minority blocs. The divisions were not based upon sectionalism so much as upon political attitudes. The most evident lack was in leadership. The former leader, who had accomplished with a majority of one what it was not possible for the Republicans to accomplish in the special session with a nominal majority of fifteen, had become Vice-President. The Charles Curtis who is now president of the Senate, was unusually able as a majority leader. During his entire term of leadership he was faced with a slim working majority, but that small margin was used most effectively in the hours of contest. "The Old Indian Chief," while not a brilliant orator, is a square dealer and a friend to every man who gives honest and consistent service. As floor leader, he never went back on his word nor resorted to political clap-trap. He was succeeded by Senator James E. Watson, of Indiana, who in many ways recalls the old type of partisan Senator. In fact, Senator Watson is one of the few who still have the earmarks of that group of Senators who wore the broad-brimmed hats, long hair, and exalted mien which proclaimed, "Here comes a member of Congress!" Although he is a man of ability, and possesses a great host of friends inside of Congress and out, he is regarded as a politician, and does not inspire the full confidence of his colleagues as did his predecessor. Furthermore, Senator Watson has been sick, and therefore unable to exercise his power of leadership. Consequently, or for other reasons, the Senators elected upon the Republican ticket followed no official leadership. A certain group designated as "progressives" left their colleagues and, under the leadership of Senator Borah, formed an apparent coalition with the Democratic side on the tariff bill. This split in the Republican ranks was followed by a split on the part of a group of loyal partisans composed of the more recently elected Republicans who were displeased with the "Old Guard" tactics and methods. They had no acknowledged leader, as all seemed willing to lead, but reluctant to give their support to anyone as the spokesman of their group. They were like unto the old Haitian Army composed entirely of generals, with no privates. The group numbered over twenty. With the "progressives" and the Republicans sidestepping, the Old Guard was left with less than a score of votes. It was in this hopeless confusion, with the tariff bill variously viewed by these groups, that the special session of the Seventy-first Congress adjourned and passed their unfinished task to the regular session, which convened on December 2.

THE PRESIDENT'S MESSAGE

The first matter to engage the attention of the present session of Congress was the President's message. It was a long and com-

prehensive message, filled with courageous and statesmanlike suggestions. It reveals Mr. Hoover as a Chief Executive of an unusual order. It has in it the crisp and practical directness which characterizes the addresses of the executive heads of great commercial enterprises; at the same time it is motivated by an idealism and spiritual vision which create a popular confidence. President Hoover did not hesitate to attack the idols of the powerful military party, nor to point out the evils of the stock market and the great money trusts.

It is fitting to call attention, here, to the remarkable leadership exercised by the President in avoiding a nation-wide industrial panic following the stock market debacle, which would have caused unemployment and misery throughout the land. One wonders what other President of the past generation could have so counselled with the great industrial and transportation leaders of the nation and secured their promise of co-operation in order to maintain the present prosperity of this country. The natural sequences of great losses suffered in stock speculations are a closing down of industry and the withdrawing of capital investments for fear of further financial disasters. This would have meant hard times, recovery from which would have required years.

PEACE AND PROHIBITION

The President's message covered numerous items which will interest all citizens, and will affect the activities and life of the people as a whole; however, some of the items stand out because of their fundamental character.

The request that Congress reduce the income tax by one per cent on incomes of individuals and corporations, making a total reduction of \$160,000,000, will be backed by all. This, however, is a minor consideration compared with such other questions as peace and prohibition. The force of this comparison is evident when it is seen, as was pointed out by the President, that the taxpayers now have to raise \$780,000,000 for national defense—a burden carried largely in anticipation of another possible war. If the President's peace and arms-reduction program is successful, this great load will be lifted in large part from the shoulders of the people. Everybody helps to pay this unwarranted sum, as the cost of it is added to the price of foods, clothing, and shelter, as well as luxuries. The President pointed out that our expenditures for national defense, that is, our Army and Navy, are nearly three times as great as in 1914, and that the total is "in excess of those of the most highly militarized nations of the world." Lest we forget, it is well to recall in this connection two other costs of war which the American people are paying. The President mentions them. "We are appropriating annually \$800,000,000 to care for war veterans; and furthermore, the American taxpayers are now called upon to raise \$475,000,000 over and above what we are receiving from foreign governments to pay the interest on the money borrowed in the Liberty Loans and lent to other countries, as well as to raise the money to pay the principal of those loans, which total billions of dollars. The fact is that of the billions loaned the allied governments to help carry on the war, there is no hope of getting back an amount equal to the interest which must be paid by our government. The foreign governments are now paying only about one third of the interest costs, while American taxpayers raise the balance.

The President opened and closed his message on high moral levels. First place in it he gave to urging peace for the world, and as the climax of it he advocated prohibition and condemned in no apologetic manner those citizens who buy and consume illicit liquor. He introduced the subject with these words: "The first duty of the President under his oath of office is to secure the enforcement of the laws." In his program he proposes strengthening of enforcement agencies and the concentration of responsibility by transferring to the Department of Justice the detection of violations and a greater degree of the burdens of prosecution of prohibition cases. He would leave the control of the distribution of industrial alcohol with the Treasury Department. He asks for a clarifying and strengthening of the laws, and is demanding the weeding out of inefficient enforcement agents.

After condemning those citizens who choose the laws they will obey, and stating that "law cannot rise above its source in good citizenship," he expressed his conviction that there were signs which "reveal a moral awakening both in the people and in officials, which lies at the very foundation of the rule of law."

The President's closing paragraph left no question as to his consciousness of the burden of responsibility which rests upon him, nor as to his interest in "the growth of the religious spirit."

What representative government can do in America will be tested out in the next few weeks. Those who elected President Hoover to office have had their faith in him confirmed in a number of ways. The next test will be fought out in Congress, where it will be determined whether or not the legislators that the people sent to Congress will work with the President. Upon this outcome will be predicated not only the future of the Hoover administration and the Republican Party, but also the issue of international events for a generation to come.

Personal and General

—Dr. M. J. Holmes, of the Board of Education, paid this office a hurried but welcome visit on Tuesday, December 8. He was in the city in conference with Bishop Jones and others concerning the proposed merger of New Orleans, Straight, and Flint-Goodridge.

—Dr. C. A. Richardson, superintendent of Department of City Workers, Board of Home Missions, announces among coming events, February 11-13, a council of cities to be held at the Hotel Winton, in Cleveland, Ohio. There is growing interest throughout the church in this department of home missions, and it is expected that a large attendance will feature this session.

—Mrs. H. R. Butler, wife of Dr. Butler, Sr., prominent physician and leader of Atlanta, Ga., has been invited to a conference at the White House to consider the subject of "Child Health and Protection." This is a well-deserved tribute to the cultural and leadership qualifications of Mrs. Butler, who has for years been an outstanding leader in civic and religious affairs in the State of Georgia and in the South. At present Mrs. Butler is president of the Colored Parent-Teachers' Association, and will render intelligent service at the conference called by Secretary Wilbur.

—The Rev. J. Wesley Oborn, stewardship evangelist, of Warsaw, Ind., has issued an interesting and practical booklet on Christian stewardship, which he is distributing at a nominal cost to Methodist pastors and others desiring stimulative literature on stewardship for their congregations. The booklet consists of a monthly stewardship program which can be adapted to the use of almost any church, and is highly recommended by our Methodist leaders in general, including bishops, district superintendents, and prominent pastors. Those desiring such literature may write the above author at 741 East Center Street, Warsaw, Ind.

—We herein record the death of Mrs. Elia Pringle Patten, widow of the late Dr. Amos W. Patten, formerly professor in Northwestern University. After an illness of ten days, on October 16, 1929, Mrs. Patten succumbed to heart trouble at the home of her daughter, Mrs. Wm. C. Hanson, 6029 Walnut Street, Kansas City, Mo. Funeral services were held at the home, October 18. Bishop Ernest L. Waldorf, District Superintendent W. N. Mason, and Pastor W. A. Hunt officiated. On October 19, services were held at First Church, Evans-ton, with Dr. E. F. Tittle and Prof. J. T. Hatfield participating. Interment was in the family lot at Rose Hill.

—We are sorry to chronicle the death of Mr. J. M. Thomssen, head of the manufacturing department of the Cincinnati house of The Methodist Book Concern. Mr. Thomssen died Sunday, December 1, at noon, and funeral services for him were held at historic old Trinity Church, at 2 o'clock, Tuesday, the 8d. No more fitting encomium could be pronounced concerning him than that he was a

Christian gentleman of the highest type of efficiency and character in his personal life, and with his contacts with his fellow man. For years we have had business with him in the discharge of our duty as editor of this journal. For the past half-dozen years the superintending of the mechanical make-up was intrusted to his careful hands. This task was manned by him in princely fashion; to it he brought full measure of devotion and Christian co-operation. May we rest a flower upon his bier, which may it ever remain a pleasant memorial of the character of such a man.

—One of the most helpful meetings in the interest of racial co-operation was held in Dallas by the State Committee on Interracial Co-operation. The growth of this work is indicated by the presence of one hundred members of the committee at that session. Such questions as Negro education, health, transportation, housing, economic status, protection in the courts, and promotion of interracial good will were discussed. Among Negro representatives present were President W. R. Banks, of Prairie View College; Dr. J. H. Lovell, Jackson, Miss.; Prof. A. S. Jackson, of Dallas; Dr. M. W. Dogan, of Wiley College. Forecasting the line of work of the commission, Prof. R. M. Woods, who is the interracial director for Texas, announced that the commission plans race relation courses in all the colleges of the State; to secure the appointment of race relation committees by Chambers of Commerce and other civic bodies; to extend the Boy Scout movement among Negroes, and, if possible, to have one sermon on race relations delivered in every pulpit during 1930.

—It was a sane observation, and one well worthy of the attention of the public when Walter White, acting secretary of the National Association for the Advancement of Colored People, gave out to the United Press the other day this statement concerning the status of the Negro race in this country. Mr. White said: "If one does not look at the immediate status of the race question, but views it through a perspective of twenty years, the comparison of conditions to-day with those of two decades ago shows an almost unbelievable amount of progress. For example, twenty years ago the average number of victims of lynching mobs was well over a hundred. Few persons dared speak out against lynching, while public officials, newspaper editors, and even ministers of the gospel in parts of America, defended lynchings, and in some instances actually participated in the hanging or burning alive of human beings. Chiefly through the efforts of the National Association for the Advancement of Colored People, the situation has been changed so that to-day no person, North or South, white or black, who makes even the slightest pretensions to intelligence, dare any longer defend this barbaric custom. The race problem is far from being solved, but no one can deny that great strides have been taken towards greater interracial amity, justice, and understanding."

Methodism

To Celebrate Bishop Oldham's Seventy-fifth Birthday, December 15

(Continued from page 1233)

The proposal was accepted, and during five years Oldham labored in what is said to be the hottest city in the world. He founded the famous Anglo-Chinese School in Singapore, and it has become through the years a great monument to this period of his service. Many churches and schools on the peninsula and adjacent islands owe their founding to his initiative and encouragement.

UNITED STATES, SINGAPORE, SOUTH AMERICA

In 1889 he was forced by ill-health to return to America. After successful pastorates he founded the chair of missions in Ohio Wesleyan University, and did much to make that institution a great "missionary sending" school. In 1904, Dr. Oldham was chosen a missionary bishop of the Methodist Episcopal Church and assigned to his old post in Singapore.

Eight years were spent in Singapore and India. This period was followed by his resignation from the missionary episcopacy, and by four more years in America as a corresponding secretary of the Board of Foreign Missions; and finally in 1916 by election to the office of a bishop of the church.

Bishop Oldham's assignment in 1916 was to South America, with headquarters at Buenos Aires. Here for twelve years, in his work of administration and organization, he crossed and recrossed the missionary paths of his friend and now deceased brother, Bishop Taylor. He advised and strengthened and encouraged the schools founded on that continent forty years earlier by Taylor. Everywhere he was beloved. In 1928, Bishop Oldham was placed upon the retired list. But to-day, at the age of seventy-five, he still is keenly interested in and earnestly working for the promotion of the schools of South America.

What more fitting gift can Methodism give to William Fitzjames Oldham on this jubilee day of his birth than to build this hall in a school so dear to his heart?



Women's Activities



National W. H. M. S.

THE work of our women in The Woman's Home Missionary Society, under the leadership of Mrs. W. H. C. Goode, is going steadily forward, bearing marks of commendable efficiency and of increased giving. The treasurer, Mrs. J. H. Freeman, reported recently that the total receipts by the national treasury were \$2,056,280.65. To these figures were added \$687,833.82 as other verified receipts, while the cash balance in the treasury was \$168,947.15, making a grand total of \$2,286,561.62.

We learn that last year the perpetual membership enrollment brought to the society \$30,860, while the total perpetual membership fund is now \$419,100. The total thankoffering was \$145,082.39. There are many other figures that might be given for our readers. These are published in the annual condensed report of The Woman's Home Missionary Society.

The extensiveness of the work of this society will always make its appeal and defense in behalf of the financial integrity and ability of our women. Wherever a woman can serve in promoting American citizenship and Christian ideals in the form of personal or organized service, these women are at work. They are preaching the gospel of Christian service, of temperance, prohibition, and Christian citizenship on every hand. They have a national policy with an extensive program, which they are keeping in operation at all times and in a thousand different places.

If the women who come into our church do not readily respond to an appeal for membership in this society, surely there is something wrong in their hearts. During this year, when this society is preparing to celebrate its fiftieth anniversary in Cincinnati, there should be registered a doubling of the membership. The program of this anniversary is slowly being developed with great care and detail. The Masonic Temple in Cincinnati has been obtained as the place where the public meetings will be held. This is one of the most commodious and central places in the city, while the Sinton Hotel will be regarded as headquarters. A number of our churches are within easy reach of this location. Other matters are being planned for next year.

During 1929-1930, plans are being made for a very complete survey of all institutions, homes, and schools under The Woman's Home Missionary Society. The General Survey Committee consists of Mrs. W. H. C. Goode, Miss E. Jean Oram, and Mrs. V. F. DeVinny, which is to appoint the survey committees for various fields of the work. Reports of these surveys are to be received by the general committee and cleared through them.

The first survey committee to be appointed was for Alaska—Mrs. May Leonard Woodruff and Mrs. V. F. DeVinny.

This committee visited our far-away Alaskan work at Jesse Lee Home, Seward, Alaska, and our native church and mission, and the Maynard-Columbus Hospital in Nome.

Some of the recommendations made by the committee have been put into effect by action of the business committee of the board of trustees. The particulars regarding the survey, and its results, will be fully reported later.

We would emphasize the fact that Alaska is our pioneer field, even though our society has served there many years with success. We would also impress upon our constituency that there is yet much "land to be possessed"—which should be taken by Christian forces, setting up the banner of our God through an evangelistic, educational, and Christian citizenship program.

Here is a list of "Project I," as proposed for the year 1930:

Looking backward—Youth. Thinking forward—Buildings. Symbolism—White. Original goal, \$500,000 for buildings. Present enlarged goal, \$1,000,000 for buildings. Need fifty women to give one thousand dollars each to buildings.

Buildings in original program	Amt.	Amt. Paid
Jesse Lee Home, Seward, Alaska.....	\$125,000	\$125,000
Esther Hall, Cincinnati, Ohio.....	15,500	15,500
Harwood Home, Albuquerque, New Mexico....	130,000	130,000
Community House, Bingham Canyon, Utah....	82,000	82,000
Portland Center, Portland, Ore.	107,500	107,500
Mothers' Jewels Home, York, Neb.....	76,000	76,000
Epworth School for Girls, Webster Groves, Mo.	85,000	
Brewster Hospital, Jacksonville, Fla.	200,000	
Marcy Center, Chicago	250,000	

Buildings added:		
Hull Street Medical Mission, Boston.....	\$80,000	\$20,100
Blodgett Community House, Hazelton, Pa.	48,000	18,500
Browning Home, Camden, S. C.	130,000	12,000
Ethel Harpst Settlement, Cedartown, Ga.	40,000	28,600
Erie Home, Olive Hill, Ky.	60,000	31,000
Poncha Mission, White Eagle, Okla.	18,000	9,000

Laurel wreaths of recognition will be presented at Cincinnati in 1930: 1. To Conferences making largest gifts to the buildings. 2. To Conferences making largest gifts in proportion to the membership. "Take my love; my Lord, I pour at Thy feet its treasure store."

Branch Will Be Sixty Years Old

SIXTY years ago next spring a group of women met in Trinity Church, Cincinnati, and formed the Cincinnati Branch of The Woman's Foreign Missionary Society. The sixtieth anniversary of this organization will be celebrated in connection with the mid-year meeting, to be held in this city, April 8 and 9, 1930. The officers of the Branch are at work upon the details of a program which will be worthy of the occasion, and members of the society throughout this territory are looking forward with keen anticipation to this birthday party.

The number sixty will play a prominent part in the observance. Every district is asked to report sixty new regular members, sixty new extension members, sixty new Standard Bearers, and sixty new junior members. An award will be given for each district secretary whose district meets these goals. Every auxiliary that brings in sixty new members of any kind will also receive an award, while every woman who secures sixty new members—regular, extension, or Standard Bearer—and reports before July 1, will be the guest of the Branch at the annual meeting in Portsmouth.

The Cincinnati Branch includes the auxiliaries within the Central German, Central Tennessee, Kentucky, North-East Ohio, Ohio, and West Virginia Conferences; and in the Negro Conferences, East Tennessee, Lexington, Mississippi, and Upper Mississippi.

OUR BOOK SHELF

MRS. E. E. OLDS

The Six-Year-Old's Story Book, by Kathleen P. Stone (Lothrop, Lee & Shepard Co.; \$1.50). This is a story of a little country girl, Louise, and her city cousin, which will prove interesting to both boys and girls. The author is a mother who knows by training and experience the things that children like in stories. The book is nicely illustrated in colors, and will make a delightful addition to any child's library.

The Snow Children, by Hattie A. Walker (pub. The Beckley-Cardy Company, 70 cents). This is a fascinating account of life in the frozen North, which should appeal greatly to children, who are always interested in far-away things. Through this story of Eskimo boys and girls the author has woven considerable information about whales, icebergs, and wild life, all of which are graphically depicted in colors. It is a good thing to add such a book to your children's library.

The Trees of Fruitland, by Gladys Jay (pub. The Beckley-Cardy Company, Chicago; 70 cents). This book for young children is not only highly entertaining, but is full of valuable information about the various fruits to be found in our markets in America. The sketches are short, and each one is illustrated by a colored drawing which adds greatly to its interest and attraction for children. The grown-ups in the family may well learn something while reading these aloud to the little ones.

Jolita of the Jungle, by Alice Fessenden Peterson (pub. The Beckley-Cardy Company; 80 cents). This story was written primarily for school children, but is one which contains a wealth of information about Central America and the wild life of the jungle which any adult will enjoy reading. It contains many illustrations which give an accurate description of the many curious forms of plant and animal life to be found in the region of Panama and Central America. It is a good book to read aloud in school or at home.

Jesus and the Children, by Ethel L. Smither (pub. Thomas Nelson and Sons; \$1.00). This is the second primer in The American Standard Bible Readers' series. It is the story of Jesus, simply and beautifully told, and so well illustrated in colors that the smallest child will catch the appeal of that wonderful life. Miss Smither, who is an elementary specialist, is associate editor of children's publications of the Methodist Episcopal Church. She is a teacher of wide experience, who knows how to present stories to little children. The books in this series are neatly bound, with attractive jackets, which will instantly appeal to children.

Meanwhile, by Susie Aiken Winold (pub. Harold Vinal, Ltd.; \$1.50). This is a slender volume of poetry, attractively bound in mottled blue and gold, and contains a number of very tender, beautiful poems. One reads through the lines the delicate fancy and keen appreciation of life's finer values found in the soul of a refined Christian woman. Mrs. Winold needs no introduction to Methodist readers. Her work in The Woman's Home Missionary Society has made her a favorite over a wide territory. She is well known as a lecturer, writer, and missionary worker. Her many friends will welcome this volume from her pen not only for her sake, but for its contents.

Any of the books reviewed in these columns may be ordered from The Methodist Book Concern.



Men's Activities



Inter-Methodist Men's Council

MANY of our readers will be interested in a men's council recently held at Louisville, Ky. It was an Inter-Methodist Men's Council, the delegates being chosen from the Methodist Episcopal Church and the Methodist Episcopal Church, South. The movement began under the auspices of the Laymen's Associations of the two churches. Mr. George L. Morelock, secretary of the Board of Lay Activities of the Methodist Episcopal Church, South, and the Rev. Bert Edward Smith, D.D., general secretary of the men's work of the Methodist Episcopal Church, were the two leaders. It occurred to them some time ago that the men of the two churches could get together in a convention and there consider the common problems facing the two communions. The matter was mentioned to other leaders of the church. It did not take long for the proposal to appeal to the imagination of the other leaders. Early last year the matter began to take form. Louisville was suggested as the place for the convention. Memorial Auditorium was selected as the place. The local constituency was organized, and before many movements were made the entire enterprise took form. A careful program was built by the selection of outstanding leaders; and, secondly, by the choosing of topics for discussion that would be of general interest, and at the same time draw men into thinking about those situations now existing in both churches, which require serious-minded concern.

On the opening morning, Mr. George L. Morelock presided, making the initial address, in which he gave the reasons for the calling of the council. The devotional period was led by C. Oliver Holmes, president of the Southside Trust and Savings Bank, Gary, Ind., and also State Senator of Indiana.

The welcome address was made by Bishop John M. Moore, resident bishop at Dallas, Texas, of the Methodist Episcopal Church, South. He spoke on "Men and Religion" in his usual happy manner, displaying penetration and thought, careful analysis, and far-seeing vision. He was followed by Signor Mario Cappelli, the famous Italian-American tenor, of New York, who has been giving much of his time to the men's movement of our church. This marvelous man is becoming a household word in Methodism. He was converted in a meeting of our mission in Rome, Italy. He was once a singer in the Vatican choir. The story of his conversion is that of adventure, romance, and marvelous self-realization.

He was followed by Dr. Frederick F. Shannon, pastor of Central Church, Chicago. He spoke on "Manhood's Debt to Boys" in his usual remarkable manner.

Meanwhile the men were coming in for registration. The audience was increasing. Memorial Hall is a large place. Into its seats came men from all parts of Ohio and of Indiana and of southern Illinois and of Kentucky. In passing among them we were surprised to find so many, and gratified in discovering that they were from so many different sections of the Cincinnati and the Indianapolis Area.

In the afternoon, Dr. Bert E. Smith presided with his usual poise. We hold this leader in high regard because he is a masterful leader of men. His ability as an organizer is constantly surprising those who follow him from one section of the country to another. His outstanding characteristics are to lead without fussiness, to preside with perfect balance, to counsel with farsightedness, and always to maintain that attitude of sympathy and of interest in others which characterizes a master of assemblies.

Mr. Arthur Sapp, former president of Rotary International, spoke on "The Minute Men." He was followed by that inimitable former moderator of the United Church of Canada, Sir James Endicott. As a master leader and advocate, this man stands at the head of all Canadian religious leaders. He spoke on "The World Mission of the Church."

Again Mario Cappelli sang. Bishop Edwin H. Hughes, who was to deliver one of the evening addresses, exchanged with Branch Rickey, delivering the closing address of the afternoon, in which he discussed "The Spiritual Basis of Brotherhood."

In the evening Mr. George L. Morelock presided. After the devotions and other preliminaries, Mr. E. Dow Bancroft, associate secretary of the Men's Methodist Movement, spoke in his own incomparable way on "The Mission of Money." Mario Cappelli sang. Then Branch Rickey, vice-president of the St. Louis National League Baseball Team, delivered his address. This man is a unique character. He is a Buckeye Methodist, who, as he looked up from the little village out of which he came into the great wide world, saw Ohio Wesleyan University. There he received the ideals and ideas that have made him the cleanest man and the most idealistic leader in the National League to-day. He is an LL.D. Think of it! It was our pleasure to stand by his side a few years ago at "Old McKendree," when both of us received this honorary title. He spoke on "The Supremacy of Law." He led the audience out into the open field where men contest for victory. Time and again he drew pictures that held the audience under the spell of this national pastime.

On the closing day Mr. Morelock again presided. After the devotions, Mr. E. C. Harley, president of the Laymen's Movement of the Cincinnati Area, spoke on "The Minute Men." We saw in his statement something that stirred our hearts beyond the expression of our highest emotion. What if every laymen would catch the spirit of this man? We would have a transformed church and a re-empowered communion inside of twelve months.

The Rev. J. N. Hillman, president of Emory and Henry University, Emory, Va., spoke on "Marriage and the Home." Brilliancy, penetration, and masterfulness characterized this address. He was followed again by Mario Cappelli, who was received with repeated applause.

Bishop Francis J. McConnell, of the New York Area, spoke on "The Basic Principles of Evangelism."

In the afternoon Bert E. Smith presided. John R. Pepper led off with a consideration of "The Minute Men." He was assisted by three others who spoke upon different phases of the subject. Again Mario Cappelli sang. Then came the address by Colonel Raymond Robbins, who is becoming widely known as an advocate of the social principles of the gospel of Jesus Christ. That period will not be forgotten by many folks. This was followed by the reading of the report of the Committee on Resolutions and Findings. Among the findings is one suggestion that must be passed on. It was the feeling of the committee and later became that of the council that these meetings should be continued. Others should be held was the final decision. A continuation committee will be formed, and it will not be long until we will hear further reports of other meetings being proposed.

We take great pleasure in mentioning the fact that the two songs sung by the convention—"Sons of Wesley" and "The Holy Grail"—were written by the Rev. Loyal M. Thompson.

The council was closed by a period of consecration and benediction led by Bishop John M. Moore.

OUR BOOK SHELF

Mrs. E. E. Olds

Bing, by Clarence Hawkes (Lothrop, Lee & Shepard Co.; \$1.50). We are told that the main incidents in this story are based upon facts, for *Bing* is a real, sure-enough dog—a small beagle hound, possessed of unusual intelligence even for a dog, and most winning ways. Mr. Hawkes is a master writer of animal stories, because he loves and understands them. He shows from his own knowledge and experience how kindness and love will be returned by unselfish devotion on the part of a dog. A good story for anybody who loves a good dog.

Silver Boy, by Vance Joseph Hoyt (Lothrop, Lee & Shepard Co.; \$2). This is a beautiful story of animal life in the woodlands of the Far West, and especially of one old gray fox of Topanga Canyon, which became the pet and companion of the author. There is no incident in this epic of a wild creature of beauty and cunning which is not founded upon incidents and episodes in the life of *Silver Boy*. It is an idyl of animal life, informing and entertaining, which every member of the family will enjoy. It is well illustrated and bound attractively.

The Other Shepherd, by Dr. Ernest C. Wareing (pub. The Abingdon Press; \$1). In the story of *The Other Shepherd*, this reviewer finds a worthy companion to the famous story of *The Other Wise Man*, by Dr. Henry Van Dyke. It is a Christmas classic, but one which makes good reading for any time of the year. The prologue is a superb piece of allegorical writing. The story itself is replete with stirring incidents and original ideas. The author, in a very skillful manner, connects the Ethiopian with Israel's hope of a Messiah. All the scenes and characters in the story are drawn with clear, bold strokes, and stand out, cameo-like, in memory. The hero of the tale, Malchiah, was one of the shepherds who watched their flocks on the plains of Bethlehem on the night of our Saviour's birth. Rejecting the appeals of his brethren to accompany them, he elected to "stay with the sheep" while they sought the manger where the young Child lay. One sees in the end the inevitable result to the soul of a man when he turns from the call of his higher instincts, rejects the appeals of sentiment, and decides to "stay with the sheep." Even so has many a soul rejected our Lord. Every member of the family will enjoy this beautiful story, which is one of the attractive holiday books offered by The Abingdon Press. It is bound attractively and is well illustrated.

* * * * *

Any of the books reviewed in these columns may be ordered from The Methodist Book Concern.

Sunday School Lesson

INTERNATIONAL SERIES

The Rev. Edward R. Lewis, Ph.D.

CHRISTIAN OBLIGATIONS TO CHILDHOOD

FOURTH QUARTER. LESSON XII. DECEMBER 22

General Lesson Title—The Child in a Christian World (Christmas Lesson).

Lesson Material—Matt. 18. 1-6; Mark 9. 36, 37, 42; 10. 13-16; Luke 2. 1-20.

Golden Text—Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven. (Matt. 19. 14.)

CHRISTMAS THEMES

The Prior Question. The disciples, a little too sure of themselves, came to Jesus asking, "Who, then, is greatest in the kingdom of heaven?" They took for granted that they themselves were assured of an abundant entrance into the celestial portals; it was only a question, Who would be assigned the loftier seat? The disciples took for granted that they, of the inner circle, all would be great in that strange new kingdom of which Jesus often spoke.

Jesus turned to them and rebuked their overconfidence. Heaven is not so easily entered as they proudly imagined. The prior question, the real question, was, Would they be able to enter into the blessed kingdom? That they would enter in was not at all a foregone conclusion; there were stern requisites which they had not considered.

Perhaps in all ages some of the saints have been too ready to assume that their admission into heaven was assured. Perhaps there has been too much talk of the privileges and benefits of heaven, rather than of its requirements. To be sure, the poet sang that heaven alone is given away. But he meant that it is not bought with money. It is certainly not given away, as far as character and effort and worth are concerned.

The Portal of Childhood. Jesus reversed a good many estimates and answered some unasked questions. The disciples talked readily of being greatest; Jesus in reply spoke of humbling one's self. They assumed that they were passing on to positions of exaltation; He spoke of "turning." They thought proudly of themselves as of the elect. Jesus quietly assumed that they must become something that they were not. They conceived of greatness in terms of promotion; He thought of it in terms of humility.

Jesus spoke simply but impressively of the portals to the blessed kingdom. This consideration the disciples, with surprising self-assurance, had passed over entirely. Hence Jesus called to a little child playing near, and placed him in the midst of them all; and He said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

The disciples must have been rather chagrined on being compelled thus abruptly to shift their attention from imagined glittering thrones of power to the shy little figure of a babe. It was a shock.

How could a little, helpless child symbolize the glorious kingdom of power? If this was to be the latest word, what was to become of their expectations of reward, their seats in high places? The kingdom that Jesus Christ proclaimed was no less splendid, but it was re-evaluated. The little child placed in the midst compels many a reversal of judgment.

A Shepherd Religion. We may be happy in thinking of the founding of Christianity. It came to the world quite unobtrusively, and yet with great glory. It was a simple splendor which marked the first announcement long ago. The marvelous vision came to simple-hearted shepherds abiding in the field, and keeping watch by night over their flock. How peaceful the scene! how elemental! The implications are very far-reaching. We are reminded that the religion of Jesus Christ is made up of universal elements—that it is built into the foundations of experience. The

less pretentious a religion is in its origin, the more enduring it is, and the more divine.

The Courage of Christmas. It is worth noting that the first Christmas message was concerned with the quality of courage, a requirement not conspicuously associated with Christmas. But it should be, if we are faithful to the historic setting of its establishment.

When the glory of the Lord shone round about the shepherds, they were startled and amazed. They feared for their own safety and for the flock. Perhaps the thought of their home folk flashed across their minds, and they wondered whether they would ever live to see them again. For the shepherd, in spite of his idyllic calling, lives in the midst of danger. He never knows what catastrophe may overtake him in the silent night watches. The shepherds feared that some fearful calamity had descended upon them, against which they were powerless to cope.

The angel rebuked them. At such a time they must not think of themselves, but rather of "all the people." It was a time not of fear, but of joy. It was an occasion not of local dread, but of universal exultation. The angel sought to take their attention from themselves and their weakness, and to direct it to the Saviour, born to them that day, who was Christ the Lord.

At Christmas time, as always, we have our cares and burdens. We are apt to be obsessed with thoughts of self and selves, and

there may be some dread in our contemplation of the night surrounding. If so, let us remember the angelic voice, "Be not afraid!" Let us be glad for the good tidings of great joy. Let us remind ourselves that Christmas is not a private festival, but its joy shall be for all the people. And we must bear that message to them and share its gladness with them. If we do this we shall not be wrapped in melancholy, but shall be carried out of ourselves in obedience to the vision splendid. We shall receive a spirit of Christmas courage for all the ensuing months.

"On Earth Peace." Among our most urgent "Christian obligations to childhood" is the duty to construct a world order which war cannot curse any more. Long ago the multitude of the heavenly host sang praises to God, saying, "Glory to God in the highest, and on earth peace among men."

One would have supposed that man, very grateful for the heavenly Gift, would have sought eagerly to fulfill the gracious expectation of a loving Deity. For the sake of the babes whom He blessed, if not for Himself, surely man would banish the horrors of war from earth forever. It has not been so. War has not left the distracted earth. Man hates and destroys, forgetting the loving God of all.

And now another Christmas has come in beauty to the waiting world. Perhaps in its fresh shining the ancient prophecy of peace will at last move toward its fulfillment, and the awful crime against childhood will cease to mock the name of Christianity.

GROUP COURSES

Primary—The Wise Men Visit Jesus.

Junior—Bringing Gifts to Jesus.

Intermediate—The Promised Redeemer.

Senior—Peace and Good Will Through Christian Missions.

Epworth League Topic

DECEMBER 22

The Rev. A. H. Beardsley

CELEBRATING CHRISTMAS

III. SPIRITUAL VALUES IN CELEBRATING CHRISTMAS

(Luke 2. 10-14; John 1. 14)

Celebrating Christmas, if analyzed, is a matter of spirit. The spiritual values in Christmas are the real values after all, and the material things we use, the decorations, the festivities, the gifts are, at their best, but means of giving visible form to the spirit which Christmas brings. Without the spirit they are empty, devoid of meaning, and would soon fall into disuse.

Foremost among the spiritual values of Christmas is love—the love of God for us in sending His Son, the love that was dominant in the life of Jesus, and the kingdom of love He lived and died for; the love we have for God and for His children—love expressing itself at Christmas time. Then comes good will, the natural result of a spiritual order in which love is. With good will comes peace on earth. All are dependent on love, not alone the love that is in the heart of God, that never changes or abates, but in proportion as love rules in the hearts of men will good will and peace become actual in the life of the world.

Some talk of carrying the spirit of Christmas all the year. In as far as this is done, love holds steadily active in living. Greed is the line of least resistance. Love costs. Spiritual values always cost, but they are worth the cost. When we live, actuated by a spirit of love in all our dealings with our fellow men, we become co-workers with God in His universe.

Nothing can destroy the spiritual values to be derived from the celebration of Christmas unless we let them be destroyed or overshadowed. As long as we celebrate Christmas in the right spirit it will be a living force,

a blessing, and an inspiration. It can deteriorate into a time when shops are jammed with distracted shoppers, when shop girls are too weary to enjoy Christmas when it comes, when a mad scramble to get all the presents and to wrap and send them, mars the preparation for Christmas in the home, when for weeks hands and machines have been busy making things to sell, a time when everyone gets overtired, so that the real joy of Christmas drops out and everyone is glad when it is at last over—everyone but the children who, untainted by materialism, still live in a world where love and good will is supreme, and so really celebrate Christmas.

When we celebrate Christmas we do it in commemoration of the day Jesus came into the world. His coming nineteen hundred years ago will mean little unless He also comes into the hearts of men with love, good will, and peace. When He comes into a life it is joy filled. When Jesus comes fully into the hearts of all men there will be no more labor trouble, for each will deal with the other as with a brother; there will be no more graft, for no one will take advantage of another; there will be no more crime, for fear and hatred and evil cannot exist in the same heart with perfect love; there will be no more distressed—for Jesus is still the hope of the world. Something very real and essential to living would drop out of life if we stopped celebrating Christmas, which goes to show that "man shall not live by bread alone, but by every word from the mouth of God." John in his Gospel calls Jesus "the Word," the best word God could speak to His children.

Little Stories of Achievement

What the Churches Are Doing

Philadelphia, Miss.—The Rev. C. W. Johnson, of Union, Miss., conducted a successful revival at Steven Chapel, September 22-29. One soul was added to the church. We pray that the Rev. Johnson will live long to carry on God's work. He was assisted by our pastor, the Rev. A. Nelson. Raised during the week, \$186.—L. C. Hardy, Reporter.

North, S. C.—The Rev. J. S. Miller has been pastor of the North charge for five years, and under his leadership the church has gone forward by leaps and bounds. All officers and members have asked for his return, and we trust that at the coming session of the South Carolina Conference the bishop and his cabinet will see fit to send the Rev. Miller back to us.—J. D. Treadwell, Reporter.

Corrigan, Texas—Mt. Vernon Methodist Episcopal Church is doing fine under the leadership of the new pastor, the Rev. G. H. Baker. We regretted to have our former pastor leave, but we are going to do our best to help the present pastor put over the program of the church. We are planning to build a new parsonage for him. Pray for our success.—M. Straughter, Reporter.

Weslader, Texas—Our Queen Esther Circle, of Wesley Chapel branch of the Home Missions, conducted a contest against the Young Men, Y. M. B. L., on October 20. Mrs. Penolia Parson, president, raised \$11.50; Mr. R. Mooney, president, \$8.02; total amount raised, \$19.52. This money was raised to apply on the purchase of a piano. We are pleased with the wonderful work done by our teacher, Prof. Ellison. We ask for the prayers of all.—Lula Mae Pullen, Reporter.

Franklin, N. C.—The Rev. L. W. Hedrick was received with a cordial welcome November 9, at the Methodist Episcopal parsonage. After the board meeting was held at the church, the pastor and the members of the board were invited to the parsonage, where the Epworth League members had prepared to receive them. A splendid repast was served, after which Miss Lillian Wykle delivered a welcome address to the pastor. A response to this address was given by the Rev. Hedrick. All who were present witnessed an enjoyable time.—N. B. Westbrook, Reporter.

Kokomo, Ark.—Mt. Zion Methodist Episcopal Church, located here on State Road No. 3, is now a new structure worth \$2,000. We are making a wonderful progress. On the fifth Sunday in August in the pastor's rally we raised \$20.15; two prayer meetings

were held Thursday and Friday nights, in which we raised \$2.50; a concert rendered on October 17 netted \$9.10. Splendid class meetings are being held, and one member has been added to the church. The offering from the Sunday school averages \$2.50.—The Rev. R. B. Maxwell, Pastor; Mrs. Emma Stanford, Reporter.

Hallettsville, Texas—Richerson Chapel has taken on new life under the leadership of our most efficient pastor, the Rev. I. H. Pierce, who is putting forth his best efforts to bring the church up to the desired standard. Though the weather has been unfavorable, he has preached to splendid congregations each Sunday, at 11 A. M. and 8 P. M. The Rev. Pierce has also organized the junior church, with a membership of thirty-one, of which Prof. J. J. Jones is pastor, with service every second and fourth Sunday afternoon, which has put new life into the young people. Under the present leadership, the church is bound to succeed.—Reporter.

Hawthorne, Fla.—Sunday, November 17, was a high day at New Hope Church. Sunday school was conducted at 10 A. M. by the superintendent. The attendance was good. At 11.30 A. M. a brief sermon was delivered by the pastor, after which the Lord's Supper was administered. We had just closed a soul-stirring revival in which twenty-three souls were converted. Fifteen of this number joined the Methodist Episcopal Church and two renewed their covenant. The Lord has wonderfully blessed us this year. The church is spiritually alive. At 6 P. M. the Epworth League was conducted by its president, J. J. Truel. The topic and discussion were good and the attendance normal. At 7.30 P. M. Brother J. J. Truel preached a strong sermon from Gen. 22. 7.—Reporter.

Marion, Ala.—We, the officers and members of Oak Grove Methodist Episcopal Church, thank Bishop Jones and the district superintendent, the Rev. F. W. Williams, for sending to us the Rev. D. D. Vann as pastor. He seems to be very well pleased and is rapidly acquainting himself with the people as well as adapting himself to conditions. On the second Sunday in November, the Rev. Vann delivered a wonderful sermon, using for his subject, "Excuses." He made plain the fact that God has done away with all excuses. His subject will be remembered throughout the coming year by those who heard him. We believe that if we follow his instructions as he puts them before us, this will be a most prosperous year. We are asking the prayers of all for the uplifting of our church and the community at large.—Ella L. Norfleet, Reporter.

terly Conference was held November 10, at the 11 o'clock hour. Prayer service was conducted by Sister Mattie Williams and John E. Gaines, after which the pastor made a few remarks and introduced our most efficient superintendent. Prayer was offered by Bro. J. A. Bryant. Dr. Holland delivered a burning gospel message from John 14. 1; text, "Let not your heart be troubled." This was a masterpiece and was enjoyed by all. The Donovan quartet furnished music. The superintendent dispatched the business of the Conference and all reports were good. Amount collected, \$12.25; World Service, \$10; total collection, \$22.25. We feel, believe, and know that Dr. A. L. Holland is the right man in the right place, and we desire his return. We are setting forth plans for remodeling our church, beginning with the new Conference year, and are asking for help and prayers from each individual for our success.—The Rev. J. A. Tatum, Pastor; A. L. Mosely, Reporter.

LIBERTY, TENN.

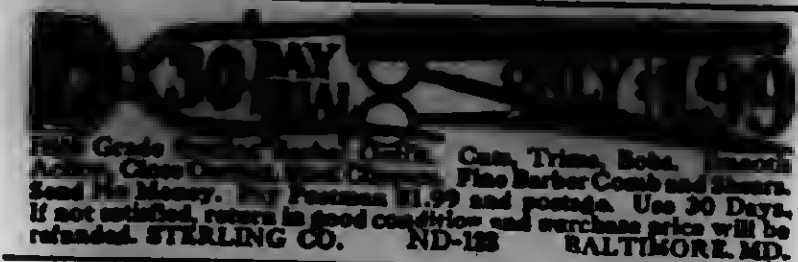
The first Quarterly Conference was held November 16 and 17 by the district superintendent, Rev. J. T. Patillo, who called the Conference to order, and the Rev. J. A.

Communion Service Outfits

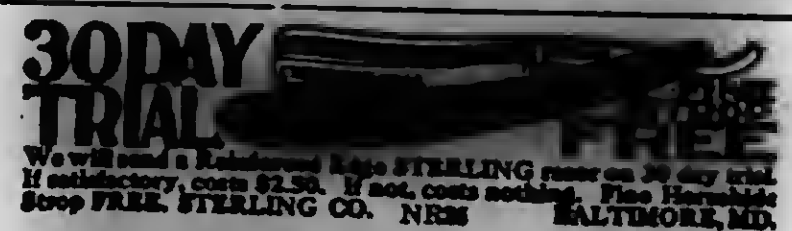


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District Activities

Quarterly Conferences

ATHENS, TENN.

Sunday, November 10, was a high day at Cook's Methodist Episcopal Church. Our first Quarterly Conference for the circuit was held on Saturday night. The Rev. T. H. Hendrick, district superintendent, presided with much credit and in a brotherly spirit toward all. The reports were fair. On Sunday morning we had a model Sunday school with a splendid attendance. At 11 A. M. the Rev. Hendrick preached a very instructive and soul-stirring sermon and administered the Holy Communion. At 3 P. M. the Rev. L. H. Forman, of Mt. Pleasant Baptist Church, preached and thrilled our hearts. The Rev. McKenzie, of the African Methodist Episcopal Zion Church, prayed, and we were lifted upon the mount of vision. At 7.30 P. M. our pastor, the Rev. O. R. Huff, preached and we reached the climax. Paid superintendent in full. Collection for the day, \$25.45.—Mrs. H. M. Isbell, Reporter.

BROOKER, FLA.

The fourth Quarterly Conference was held November 23, with the district superintendent presiding. All officers were present with

written reports, which showed improvements along all lines, under the leadership of the Rev. B. E. Hail, whose gospel preaching has kept the gospel fire burning in the hearts of his members. This was one of the best Conferences held here for some time. We are very glad to have such a wonderful superintendent as the Rev. F. E. Welch. At 11 A. M. he preached as never before. We will be glad to have our pastor returned to us for another year. He has been with us for four years, and we are hoping to have him as long or longer. Collection for the day, \$12.50.—L. M. Hill, Reporter.

DARLING, MISS.

Our fourth and last Quarterly Conference was held November 2 and 3, at Duberry Chapel Church, with the district superintendent, Rev. C. W. Butler, in the chair. Every officer had splendid reports, and the work showed improvement on all lines. Moneys raised for all purposes was \$107.—The Rev. G. Orange, Pastor; Ida Duberry, Reporter.

DONOVAN, MISS.

We, the members of Cowan's Chapel Methodist Episcopal Church, wish to say we are yet praising God. Our fourth and last Quar-

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Burnley, pastor, offered prayer. A large delegation from Alexandria was present. Reports from different officers and committees showed great improvement on the circuit. We are grateful to the superintendent for sending us such an alert pastor as the Rev. Burnley. We are with him to help put over the program. Sunday, November 17, was Sacrament Day. Sunday school was held at 9.30 A. M.; remarks were made by the Rev. Patillo, the Rev. Burnley, and Prof. Marsellas. At 11.30 A. M. the Rev. Patillo delivered an able sermon and administered the sacrament. Fifty-six persons communed; amount raised, \$40.75. On November 8, the Rev. Burnley preached a wonderful sermon, and on November 10 we gave him a surprise storm party. When we arrived in Alexandria by motor we found Sister J. A. Burnley and her two sons happy as larks. We sang, offered praise, and had a round-table talk. Responses were made by the Rev. and Mrs. Burnley. An invitation was extended Mrs. Burnley from our sisters to visit them at any time.—Geo. W. Grooms, Reporter.

MADISONVILLE, TEXAS

The first Quarterly Conference of the Madisonville circuit was held November 10 and 11, with our most worthy and efficient district superintendent, the Rev. T. S. Pryor, presiding. The Rev. Pryor preached to a medium crowd that evening, and the pastor announced that on account of the rain the meeting would be held Monday, at 2 P. M. Though the rain continued to pour, the faithful leaders of Tan Yard and Midway came and reported, pledging themselves one hundred per cent loyal, as the Conference had returned their pastor. We returned to Madisonville Monday night, where we had a great service. The Rev. W. M. Brisby preached for our people. We paid the district superintendent, \$36.01; pastor, \$7.80; and gave Bro. Brisby, \$5.35. Collection for the Conference, \$49.16. Three leaders did not report.—Reporter.

SWEET SPRINGS, MO.

Sunday, November 10, was quarterly meeting day at St. Paul Methodist Episcopal Church, the Rev. E. A. Pate, district superintendent of Sedalia District, presid-

ing. He addressed the Sunday school in the morning, bringing words of cheer and happiness. He also praised the pastor, superintendent, and teachers for the earnest work being done, and the interest that the pupils manifest show great improvement and success. At 11 o'clock the congregation listened to a wonderful sermon; subject, "Prayer," delivered by the superintendent. In the afternoon and evening services we listened to two more gospel messages, which made our hearts rejoice, and were indeed food for thought. The collection for the day was \$15. Our leader and shepherd, the Rev. J. W. Terrell, and district steward, Mrs. Moorehead, worked hard to make the meeting a success. The members of St. Paul are loyal supporters of the church. They never shirk their Christian duty, and are ready to fall in line when duty calls. The Rev. Pate complimented the Aid Society for the improvement of our edifice through their leadership, and encouraged the pastor and members to keep up the good work. This will help to make the Sedalia District to be 100 per cent. Our church is planning for a great revival in the near future, and hopes to have the co-operation of the entire community.—The Rev. J. W. Terrell, Reporter.

District Conferences and Conventions

The Sedalia District group meeting of the Central West Conference was held at Fulton, Mo., November 7 and 8. The Rev. E. F. Pate, district superintendent, presided. A gospel team was organized, consisting of the following charges: Sedalia, Versailles, Columbia, Fulton, Fayette, California, New Bloomfield, and Georgetown circuit. The meeting was held for the purpose of trying to stimulate and awaken a deeper interest in evangelism and World Service among the pastors and members of these churches. The following pastors were present: C. S. Webster, S. H. Johnson, S. L. Deas, E. F. Pate, and W. H. Smith. Bro. S. L. Deas preached a very able and instructive sermon. The Rev. E. F. Pate, district superintendent, gave an illustrated lecture on the World Service map. Friday evening, the pastor, Rev. W. H. Smith,

of Columbia, preached an excellent sermon to the delight of all present. The pastor and good people of Fulton entertained this group in a very fine way. The meeting closed with a spirit of good will to all the people.—W. H. Smith, Secretary-Reporter.

CONROE, TEXAS

The Beaumont District Ministers' Council and district stewards' meeting met with our church at Conroe, the Rev. E. A. Battiste, pastor in charge. The devotions were such as to awaken the spirit of each minister present. Dr. C. H. Pemilton, district superintendent, took the chair and fully stated the purpose and object of the meeting. His address struck a chord that brought expressions of approval and commendation from each minister and district steward present. Dr. Pemilton has a brotherly grip on each pastor, and each pastor pledged his loyal support. The meeting was a mount of vision and inspiration. The Rev. Mayes, of McCabe Chapel, Beaumont, was elected secretary; R. B. Reid, of Port Arthur, St. Paul Church, reporter. The roll was called; each pastor present answered to his name. Several subjects that related to the district program were ably discussed, and each pastor left with a fixed mind to put over the program. A delightful dinner was served by the ladies of the church, after which the district superintendent, pastors, and district stewards left with a hearty hand shake, to meet at District Conference, and to begin at once raising claims monthly, and that the Beaumont District shall lead.—F. D. Mayes, Secretary.

NEWMAN, GA.

The group meeting was held at Burn Chapel, November 8. Devotions were opened by Mrs. H. R. Feariby; song led by Mrs. Martha Shelley, and prayer by Mrs. Nancy Daniel. The welcome address was given by Mrs. Rosa Arnold; response by Mrs. M. E. Connaly. The meeting was then turned over to the president, Mrs. Lesley, who called the roll. Reports were good. The next meeting will be held at Newnan Chapel. Refreshments were served. We pray for a greater year in 1930.—Mrs. H. R. Feariby, Reporter.

MOBERLY, MO.

The Kansas City District Group No. 8, of the Central West Conference, convened in Gilliam Memorial Church, October 18. The meeting was called to order by the chairman, Rev. W. H. Wheeler. After impressive devotional reading by Mrs. Mary Gross, the unsurpassed welcome address was delivered by Rev. Mrs. Lula Watts, of Grant African Methodist Episcopal Church; response by the Rev. J. H. McAllister, of Montgomery City, Mo. The Rev. E. W. Hannah, district superintendent, stated the object of the meeting. The Rev. C. N. Wright, of Armstrong; Mrs. S. A. Leonard, Mrs. M. E. Hoit, and Mrs. I. O. Barnett, of Mexico, Mo., were introduced and made timely remarks. The Rev. E. T. Carrington read an interesting paper on the Board of Education; solo, Mrs. Nevada Payne; address, "Relation Between Woman's Home and Woman's Foreign Missionary Societies," Mrs. L. J. Ball; "Echo," by Mrs. W. H. Wheeler, from The Woman's Home Missionary Society convention held at Grand Rapids, Mich. A motion prevailed that the Rev. W. H. Wheeler be made permanent chairman of the Kansas City District meetings. A delicious dinner was served. At 7.45 o'clock P. M., the meeting was again called to order. After devotions, a duet was rendered by Mrs. N. Payne and Mrs. Georgia Buckner; musical reading, Miss Anna M. Kirby; solo, Mrs. Carrie Newly; address on "World Service As Seen By a Layman," W. H. J. Williams; solo, V. T. Blake; address on Pensions and Relief, the Rev. J. H. McAllister; Board of Home and Foreign Missions, the Rev. W. A. Payton. By suggestion of Mrs. Lula Ball, Olive Longdon was made life Mother Jewel of The Woman's Home Missionary Society.—S. J. Ball, Secretary.

PARIS, TEXAS

The Paris District group meeting of the ministers and district stewards met November 14, at Mt. Zion Church, at the request of the district superintendent, Rev. W. L. McDonald. There were many salient

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points discussed by the district superintendent: World Service, Wiley endowment, and other claims of the church were greatly stressed, and in his appeal he asked for united co-operation between the ministers of the district and himself. To this request each one present heartily agreed. Each pastor was given his full apportionment, and the district superintendent asked for a monthly remittance of World Service collections, and that each pastor would get a voucher for same amount sent in. The district superintendent is on the job, and it is his desire to see that the standard of the Paris District be raised spiritually, financially, as well as numerically, and that new fields be created so that the growth of the district may be much greater than its present standing. At noon, at the request of the district superintendent, Pastor R. R. Bailey was asked to give a noon-hour message. The Rev. E. F. Jackson made the announcements. Lunch was served by Mrs. Martha Johns and Pastor Jackson. At the evening service, the Rev. A. F. Johnson gave an earnest and soul-searching message. The district superintendent commented on the sermon, and said that it was prayer that brought him to Jesus, so that he could be of service to the church.—Dr. W. L. McDonald, District Superintendent; R. R. Bailey, Reporter.

Marriages

BRADLEY—BARBINE. At St. Paul Methodist Episcopal Church parsonage, Pass Christian, Miss., the rites of matrimony were celebrated between Mr. Earley Bradley and Miss Katherine Barbine, by Dr. J. M. Shumpert. Both are fine young people, and are residents of Pass Christian.—J. M. Shumpert, Reporter.

BYRD—YOUNG. The Rev. E. M. Byrd and Mrs. Hattie Lee Young were united in mar-

riage Thursday evening, November 14, at the home of the bride, Winona, Miss., at 8.30 o'clock. The Rev. W. M. Brownridge officiated.—Reporter.

VAULTY—PARR. Joseph W. Vaulty and Miss Gertie Parr were united in holy wedlock in Indian Village, Slidell, La., November 9, 1929, in the presence of many witnesses. Both are prominent young school teachers of Angle, La. The Rev. Timothy P. Norris officiated.—Reporter.

Special Notices

(This district was inadvertently omitted from list published last week)

CENTRAL ALABAMA CONFERENCE

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In reporting the activities of the ministers of the Atlantic District, South Florida Conference, the names of the following pastors

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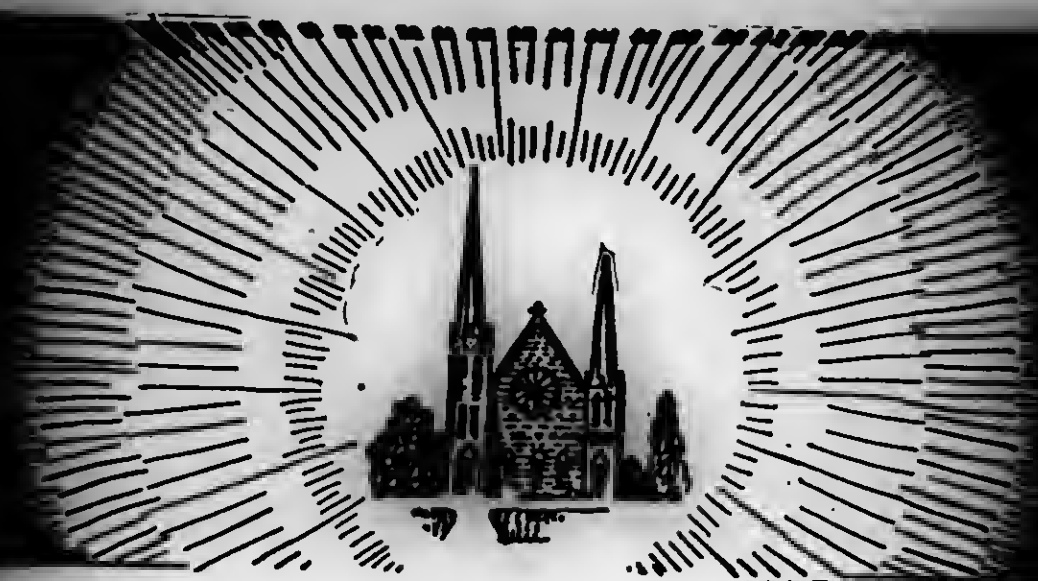
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were inadvertently omitted by the writer: W. M. Brown, of Trinity Church, Sanford; S. Roberson, Cook's Chapel, Oneida; A. J. Coulter, Goldsboro; W. L. Lewis, Canal Point; T. B. Habishon, Holopaw; J. W. Zanders, DeLand; S. E. Grant, Cocoa. These ministers have succeeded in a large way. The Rev. Brown led in the building of a beautiful stone parsonage, which stands as a credit to Methodism. The Revs. Lewis and Habishon each has his World Service in full. To date, the Rev. Grant has raised \$65 for World Service. The Revs. Zanders, Coulter, and Roberson are holding their own.—Reporter.



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Ladybird

(Continued)

serted. A little farther on was the river. She could see the gleam of it in the faint light of the little new moon. Perhaps down there she might hide his body from abuse. She lifted him and started down the mountain toward the stream. It was not far. How often they had run down there together joyously! Sadly she waded out into the water and dropped him in.

"Dear Larcha!" she whispered softly as the water closed over the faithful brown head, "I'll never forget you!"

Then she turned and waded down the pebbly bed of the stream. The water was cold and sent a chill over her as she tried not to envy old Larcha.

Late in the night, when the little silver boat of a moon hung low, she found a fallen tree lying across the stream in a shallow place. Its top branches were almost touching the bank she was on. Its roots had been torn from the opposite bank and stood high in the air. Tucking her scant skirts about her, she waded out as far as she dared, for the current was stronger here, and clutched for the branches. The water was cold and black, but she pulled herself along, slipping and almost falling. She worked her way along the trunk until she reached the rampart of roots towering dark above her like an impassable wall.

Could she climb over that and wade to the land, or would the water be too deep for wading?

After several failures she found a place where she could work herself between the roots, and at last she gained the black shadow behind them.

Gradually her eyes grew accustomed to the blackness, and she saw that the other end of the root wall almost touched the shore, with one big root heavier than all the rest. A little star was twinkling just beneath it in the water, and plainly showed a big flat stone where she could step.

Cautiously she put down an investigating foot and tested the water beneath her. If she could swing herself by the wiry old roots over toward that stone she might gain the bank.

The first root she tried snapped and left her with but a single hold, and one foot went down several inches into soft, spongy mud. She clutched for another, and got a firmer footing farther on. At last she reached the stepping stone and gained the other shore.

It was a hard, dangerous climb even then, for the bank was steep and slippery, and her feet were wet. Her pack had become painfully heavy, and its straps cut deeply into her weary shoulders. When she scrambled finally to the top she had only strength left to draw her feet after her and sink down to get breath.

Suddenly the memory that her mother was gone surged over her, and everything else was for the moment wiped out in the overwhelming realization of that supreme calamity. Silent sobs racked her weary young frame as she lay there under the low spreading tree.

A little stir high over her head made her suddenly start and look up. But it was only the scratching of tiny forest feet, some bird or chipmunk in the branches, or the soft sighing of the wind stirring a twig against a limb.

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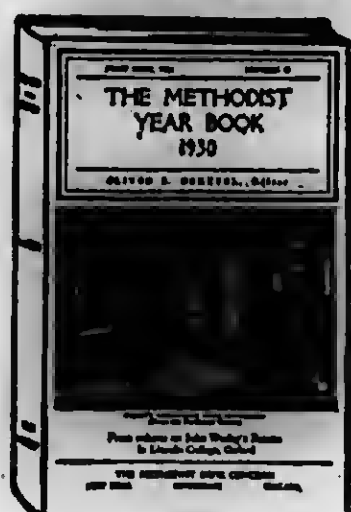
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This would be a good place to sleep, but she dared not sleep. The night would be all too short for putting distance between herself and her enemies.

She gathered herself up, reslung her pack on her back and started through the woods. She groped on from tree to tree, sometimes stumbling over a root, often coming in sharp contact with brush that scratched her face. It seemed that she had already been hours in that forest when she suddenly came to a break in the darkness.

Cautiously she went forward, for now she sensed some soft sound ahead of her, something more than night wind. Nearer and nearer she drew to the sound and the streak of light, till she was on the edge of the wood, and the sound was as of a giant breathing. With her hand on her heart she stood trying to think what this might be. Softly she stole on from tree to tree, coming near to the clearing, stopping constantly to listen.

As a misty dawn began to break she saw that the open space was like a wide valley, with dark mountains beyond.

Ahead of her, under the shadow of a tree that stood out a little way from the rest, she saw a dark outline. It would likely be a rock. She would go and sit down upon it for a moment and rest. And now she noticed that there were other dark shapes scattered over the open space; yes, of course, they were rocks. She must get away from the idea that they were people camped here. What a foolish idea! People would not scatter around like this to camp.

But then she heard deep, soft breathing again. Could that be a man wrapped in his blanket, sleeping under the stars?

To her right came more breathing, and a movement as if someone stirred in his sleep. Startled, she turned her eyes back toward the woods, which were not far behind her, and imagined she saw something moving there, and heard more breathing. It certainly sounded like human beings.

In utter panic she turned, she knew not which way, and started to run; but she caught her foot in the long grass and fell headlong. Her hands went wildly out to save herself, and came in awful contact with warm, soft, living fur!

(To be continued)

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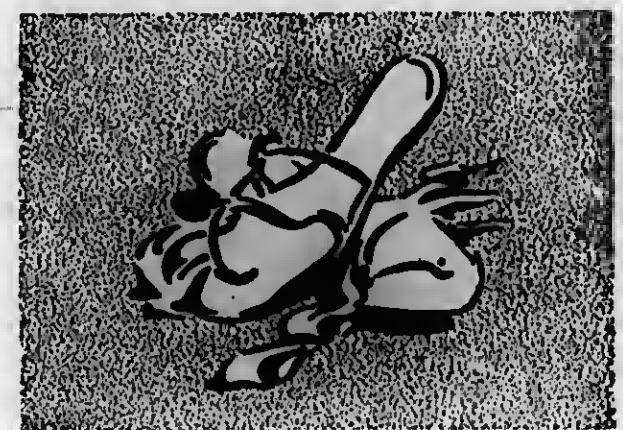
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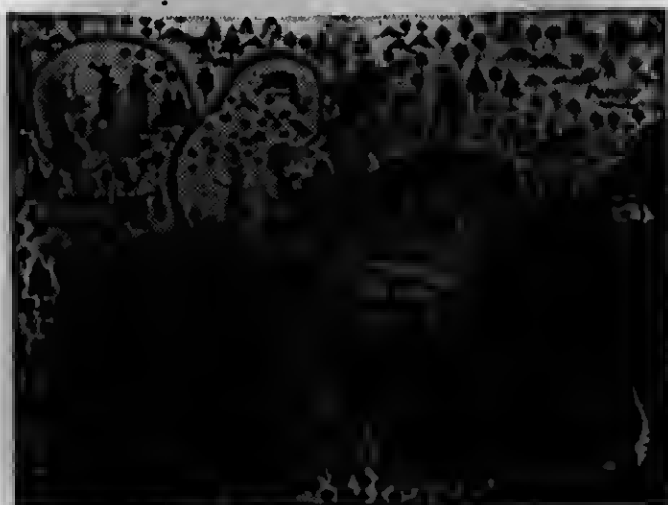
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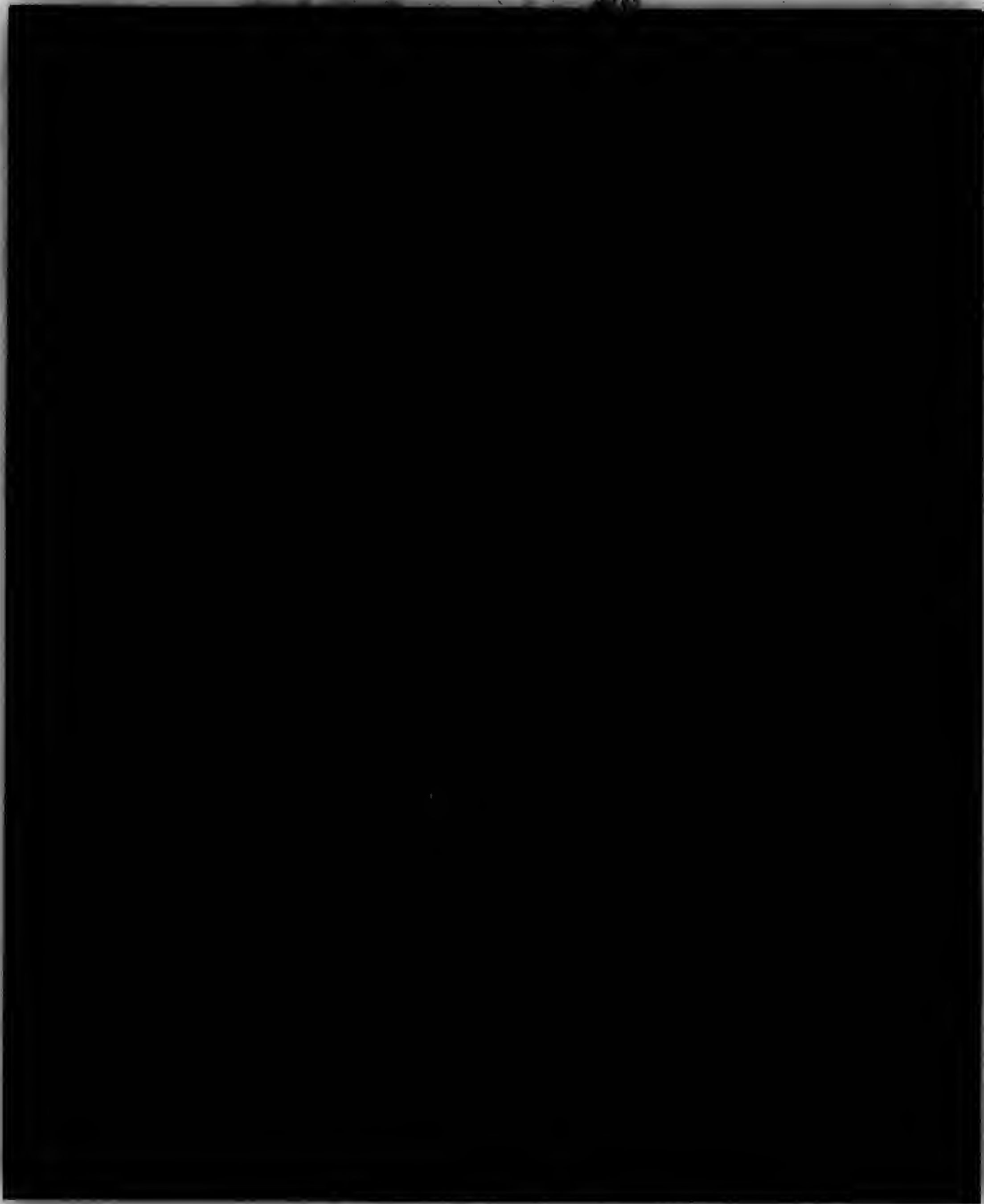
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The Christian Advocate

Volume 56

Number 51

SOUTHWESTERN EDITION

L. H. KING, Editor
DORE DIEFENDORF, Contributing Editor
H. E. WOOLEVER, Editor The National Methodist Press

DECEMBER 19, 1929

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The New Pastor

AT THIS period of the calendar year, moving of citizens from one community to another is a very frequent occurrence. Likewise 'tis so in the closing period of the church year. In our Methodist economy, preachers and their families are called upon by the decree of the Conference to exchange places. The bishops of the church, acting as presidents of Conferences, make the appointments effecting such changes. Since ours is a connec-tional organization, very often these changes in pastoral resi-dences involve travel of wide dis-tances frequently from Confer-ence to Conference, and from one area to another.

As a result of this annual turnover in Conference and area personnel, many churches find themselves under the leadership of new pastors. With this fact every local church of our Meth-odism is thoroughly familiar, for each has experienced all that is implied in the matter of pastoral change, in one way or another. All pastoral changes do not re-sult in good, either for the church or the changed pastor; though it can be affirmed here that, as a rule, the well-being of both the pastor and congrega-tion is intended in more than ninety per cent of the appoint-ments made.

Failure of many pastors in their charges is a more frequent cause of change than is generally conceded by them. It is difficult for men to realize their failures; still more difficult for them to acknowledge them. It happens also quite often that standards of appraisal of the worth of work done vary, so that in the eyes of a pastor in a given charge what is regarded as success, by his congregation may be regarded and recorded as fail-ure. Some pastors have not an awareness of their failure when they have failed; and some preachers are entirely too conceited ever to think that anything but success ever attends their ministry.

Strangely, not only failure, but the very success of a minister may make necessary a change in his pastoral relation from one field to another. Our Methodist econ-omy, anticipating this, makes provision for such in our

admirable transfer system. So that, both within bounds of a local Conference and between a group of Confer-ences and areas, such changes are effected as are required for the good of the cause. Often a man's success in a given field is his credential and cause for entry into an-other field, that there his splendid talents may find op-

portunity for fresh endeavors; and that such a field might have the benefit of his proven abili-ties. Thereby, theoretically is as-sured an even cultivation of the total field—all of the churches being given the benefit of a varied type of ministry.

In the frequent interchange of pastorates, the guiding prin-ciple of our Methodist polity is that only such changes should be made as look to the larger in-terest of the church and kingdom of God.

When preachers are shifted from one place to another to satisfy the demands of this gen-eral principle, manifestly the just attitude of the local churches and congregations should be to treat the new preacher well. We have known congregations which did not do so. Courtesy toward the pastor is always due as an obligation of a church to its pastor. Even on the basis of a mere individual person to another, this would be the case. And such an obliga-tion is enhanced by the terms and ties of spiritual leadership of the group.

The tenure of office of the new pastor in our churches is one year. It can be more; often is much longer. But every Methodist pastor receives his appointment annually at the Annual Conference, and expects that he may be moved at the end of the year. Any tie which binds him to his appointment is as brittle as glass, and likely to be snapped by the bishop and "cabinet" at any Conference session. Any congregation can retain its pastor during a twelve-month period. Such is involved in the term "good treatment."

If churches universally would treat their pastors well, it would go a long way toward correcting some of the little irregularities that humanly crop out in the character and conduct of the preacher. How frequently does con-

Our Cover Page

WE PRESENT on the cover page of this issue, "The Madonna of the Manger." It is an original conception of the first Christmas. The mother of the Christ-child is the center of the picture. She has a vir-ginal beauty that makes an appeal to those elemental instincts which respond to young motherhood. She is a child-mother of a Divine Child. The new-born babe lies at her feet in a crude, improvised cradle. A low, wooden manger, partly filled with straw, cov-ered with a blanket, affords a resting place for the child. In the background are the supports of the upper structure of the building. The blue coloring gives setting to the posts and partitions, cre-ating a mystical impression of life and movement beyond the range of the gauge of men.

This cover is another conception carrying many original touches of the artist, Nat Little (Scripture, Luke 2. 1-7).

Our next cover will present "They Travel Afar."

fidence, when bestowed, provoke in those we trust a most favorable response. When churches evince, in their attitudes, confidence and esteem in the men who are called to spiritual leadership of their congregations, such men are inspired to increased sense of self-respect and dignity of their position and calling.

To do his best work, to accomplish the highest good for the community and the kingdom of God, the church to which the new pastor goes should afford him a hospitable atmosphere in which to labor. This is a minimum requisite for his success. If people are unkind, uncongenial, slow in their welcome, cold in their reception to the new pastor, they chill him to begin with. He thus loses ambition for his task. This is a perfectly human reaction.

The new pastor should be provided with a comfortable home for himself and his family. Contentment is one of the foundation stones of creative endeavor. Central to his career and success is the preacher's home life. Such physical and mental comforts as are afforded by any well-regulated home are not negligible factors in society. What civilization owes to home life can never be tabulated because no one can estimate it. No congregation has the right to expect from its pastor the best type of ministry among them if they do not provide him with a comfortable home. We know some churches that crowd their ministers into such ramshackle buildings to live as are unfit for human beings to occupy. Members of the same congregations would not themselves live in them, but want the preachers and their families to do so. Herein is an affront to leadership pride. The community should afford the preacher as comfortable a home as at least the community average affords. The community will not respect and follow a leadership upon which it has to look down. Nor can any leadership thus looked down upon long preserve its own self-respect. Increasingly will it be found true by communities which put their preachers into shacks to live, that self-respecting preachers will shun responsibility of service in those fields.

Give the new pastor a decent salary. Until the members of the churches are willing to allow decent salaries for their pastors, these members have little, if any, ground to clamor for a living wage for themselves in the field of industry and the professions. We know of no field of public service in which there are demanded such sacrifices as are required of the pastoral office. There are in this nation thousands of preachers who are working with their families on salaries of less than a thousand dollars per year. This entails on such a ministry little more than a starvation standard of living. How can such a preacher properly be the spiritual representative of the community?

Society cannot get very far in achieving the fundamental values of civilization and of life without spiritual leadership. And that leadership must be of a type that can inspire, instruct, and build society into personal and group character and relationships of the highest order. In order to do this, respect for the position and place of the ministry among us must be enhanced. Destroy the vitality and effectiveness of spiritual leadership and society sags and slumps backward. It is yet true, "How beautiful on the mountain are the feet of those that bring good tidings."

It will be a better day for the spiritual interests of society when members of the several congregations cooperate as diligently with the pastors for success, as very many do nowadays to make them fail. This double-crossing of the preacher seems these days to be increasing as a sort of church tactics. Churches seem to forget that the ranks of the ministry are becoming more depleted each year as the demand increases; for as candidates contemplate the handicaps in the field, they shrink back from assuming the obligations.

Spiritual leadership of the people in the future will be determined largely by the way the churches treat their preachers to-day. In this matter it would not be a bad thing for the present-day church to listen to the voice of Him who speaks to them as of old, "I know thy works."

Civic Conscience

THE city of New Orleans recently displayed an enlightened civic conscience to a most commendable degree, as was shown by a decision rendered by one of the judges in the Criminal Division of the Municipal Court. Two policemen, one a captain and the other a patrolman, were accused by a Negro prisoner of having treated him brutally after they had captured him. He reported that they took a red-hot iron poker from the stove and burned him on a vital spot, not only entailing upon him the pain and suffering accompanying such an act, but threatened him with further punishment if he dared to disclose the fact of his treatment. The policemen involved vigorously denied the accusation, and adduced evidence in the effort to prove that the prisoner was framing up on them. The Negro prisoner, however, brought forth such straightforward evidence that he convinced the judge of the justice of his charge. The fair-minded judge accordingly rebuked the accused officials, and openly avowed that he would tolerate no cruelty to prisoners on the part of officers of the law. The accused officials were accordingly penalized, the captain being dismissed summarily from the force and the patrolman given an indefinite suspension.

This situation is not unusual in police circles. It is generally understood among the people that this custom of torturing prisoners is practiced in many of the large cities of the country. We have heard that it is notoriously indulged in in New York, Chicago, Cincinnati, Memphis, and a number of other large cities. It is an expression of innate brutality which seems to characterize not a few men on the police force of our cities, and it is also often used to extort alleged confessions to crime where men are held and suspected of having violated the law. Perhaps this practice, whatever may be its cause, is the ground for very much of the current hostility to officers of the law, especially of public policemen. There is a sort of general purpose in the minds of that section of our population who are most likely to come into grips with the police force to "get even" with a policeman whenever the opportunity comes to do so. Such an attitude toward organized authority in a number of cases that have come under our personal observation, has been due to cruelty on the part of officers of the law. It should be strongly stated that the brutal treatment of men under such circumstances in the hands of the law, deserves to be met in the same courageous fashion as was met by this New Orleans judge, because

such cruelty is not only unethical and has no place in any modern system of penology, but is also cowardly, and any city that rids itself of those who practice or sponsor such cruelty evidences a commendable civic conscience. And

the time has come for our great cities of the country to follow the example herein set by the Crescent City. Stop policemen from brutal treatment of helpless prisoners.

Musical Activities at Samuel Huston College

By Mildred E. Jones

THE prospects for the music department of Samuel Huston College this year are highly favorable. It is to be realized that the organization of this department is one of the distinct schools of the college, and is rapidly expanding. It has been our privilege to welcome many new and talented students who aspire to emulate those who have already achieved greatness.

The College Choir, Men's Octet, Women's Glee Club, and the College Orchestra are the groups which will furnish programs on appropriate occasions throughout the year.

CLARENS LAEON PORTER IN RECITAL

On Sunday afternoon, November 17, Clarens Laeon Porter, the director of the department of voice, appeared in a formal pianoforte recital at the college auditorium. This program opened the artist series of the year in a most satisfying manner. The memory of his playing will long live in the consciousness of the five hundred or more who were privileged to be present.

He played a program of compositions ranging from

Beethoven to Debussy and Cecil Burleigh. To receive special mention were the two selections of his own composition—"A Song" and "Zephyrs," from the suite "Echoes," which lend much distinction to the entire horn. His masterly performance of the Concreto in G Minor, by Saint-Saens, ended the program in a great climax of joy and satisfaction.

The young pianist, aside from possessing a remarkable interpretative power, revealed himself as a possessor of a great imagination and an intellectual grasp of the varied character of the works he interpreted. He well merits the title, "a poet of the piano."

On Sunday afternoon, November 24, at the regular vesper hour, the College Choir rendered a special program of Thanksgiving music which proved highly interesting to the appreciative audience in attendance.

The coming event for the month of December will be the appearance of the Male Octet in a program of Christmas music which will be interesting because of the varied group of selections being presented.

Perpetual Christmas Legacies

By Dr. E. Adolph Haynes

CERTAIN seasons, like certain occasions, leave perpetual legacies to the world. The coming of Christ in the flesh has bequeathed some legacies of lasting benefit which owe their origin in a specific manner to this festive season. We call them "Christmas Legacies," for even though they were unknown to Christendom as such before the delegation from heaven's choir full-throatedly sang "Peace on earth, good will to men in whom God is well pleased," nevertheless these legacies have become so interwoven into the very warp and woof of the Christian system of religion that they now occupy an ineradicable place and are admitted to be priceless assets to the nations of the earth.

THE WORD IN PERSON

"In the beginning was the Word, and the Word was with God." The term "Word" became, on the first Christmas, a synonym for "the self-revealing mind of God." This eternally existent "Person" is called "the Word," because it is in Him that God fully expresses himself. Christmas therefore bequeaths to us a perpetual legacy known as "the Personal Christ"—capable of tenderness, full of love, a veritable balm to those who are bruised, a voice to answer the deep perplexities, harassing irregularities, irresistible upheavals of life. He came not only speaking God's word—He was Himself the Word. Moses, representing the law; Isaiah, Amos, Micah, representatives of the prophets, had spoken as "messengers"; the "Word"

comes now as God Himself. It does not require much thought to see that John could not have found any other name before the Advent, hence he calls him "the Word." It would not have been reasonable to say "In beginning was Jesus," because the glorious galaxy of angels brimmed the heart of the shepherds with ecstasy as they announced that name. Neither would it have been proper to say "In beginning was Christ," because the name means "the Anointed One"—anointed to preach the gospel to the poor. The names "Jesus" and "Christ" therefore belong to the time after man's sin, and the two words "In beginning" do not fit the case. He is called "the Word," because it is through Him that God must now fully express, reveal, or manifest Himself. The Bible is the written word of God because in it God speaks and reveals Himself. Christmas gives to the world not merely a book, but a Person through Whom God reveals Himself. The idea, then, is that Christmas puts at our disposal "the Personal Christ." This Personality as "the Word" is perpetually given to us. He takes the thought out of the heart and mind of God and transmits it to our minds and hearts and thus enables us to have the mind of Christ. That is why John says, "The Word was with God"—in His presence, in close intimacy with Him.

Man was created "a personality," but man's personality became befogged with sin. Man's personality therefore needed redemption. "The Personal Christ" became

the Redeemer and enwrapping our personality has forever become not only the director, but perpetual regulator.

THE INCARNATE CHRIST

"The Word became flesh;" "In Him dwelleth all the fulness of the Godhead bodily." We look at Christ and know God. The Greek gods had passions like unto our own. The Homeric gods were swayed by jealousies, rivalries, selfishness, lustful passions of men. When, however, we turn to the "Word became flesh," all these passions are gone. We discover in this revealed Christ absolute holiness, absolute righteousness, absolute perfection. The swing is so gratifying that Luke says, "The dayspring from on high hath visited us," and Paul characteristically calls Him "God in Christ, reconciling the world unto Himself." This incarnate Christ, then, is our second perpetual legacy. It seems evident that if He had not become flesh He could not have manifested Himself, communicated Himself, revealed Himself, to us; He had to be found "in fashion as a man." He had to adapt Himself to our sphere, that He might lift us back to His. He had to become the consummate expression of every mood and sentiment, that He might draw us back to God from whom sin had torn us. He therefore took our whole nature—flesh, blood, personality. He had to accommodate Himself to life's duties, He had to endure life's trials; "He was tempted in all points like as we are"; "Himself took our infirmities." He is willing to "tabernacle" in us. In the wilderness the movable tabernacle or tent typified God dwelling in the midst of His people, but now in order to bring about inner conquest, the "Indwelling Person" is sent. The age of type having run its limit, the fullness of time having arrived, the actual presence is here; yea, "God hath sent forth His Son." The movable tent as symbol was "in the midst of," the Personal Christ as actual presence, is "in." He tabernacled in us." We have therefore what one of the commentators calls "God's response to man's craving to find, to see, to know Him."

THE SAVIOUR

"Unto you is born this day in the city of David a Saviour." "He shall save." He—"Saviour." Yes, and this He is everywhere. The outcast claims this attention, the degenerate gets his sympathy, the demimonde, on finding no accusers, is sent on her way, to sin no more; the publican is drafted into discipleship; the poor have the gospel preached to them; the lame walk; the lepers are cleansed; the dead raised to life. He peremptorily and without embarrassment announces his mission, "The Son of man is come to seek and to save that which is lost." As Saviour He went everywhere, healing all manner of diseases and sin. As Saviour He brings the Almighty of God to our help. He is our Perpetual Saviour, bequeathed to us on Luke's "this day." We can approach him in the inky hour, and he says "Fear not, I am with you." We can call upon Him when difficulties and domestic infelicities with crepe blackness bestrew our path, and He says "I will hold you up." We can go to Him when we are weary and heavy-laden, and He says "I will give you rest." He is Saviour—an invaluable Christmas legacy.

FATHERHOOD—BROTHERHOOD

Prior to the coming of the Man of Galilee the Jew was afraid to call God's name upon his lips. He said "Yahweh" with a mere whisper. Christmas brought Jesus the Christ,

Who makes a tremendous stride as He lifts Himself above the stereotyped standard of His day, and says with all the calmness of a flowing river, "After this manner therefore pray ye, 'Our Father.'" A new era is thrust upon Christendom with this astounding, unbiased, unflecked declaration: I your Father, ye be brothers. Even the disciples, his called inner-circle men, were hard to react to this staggering innovation. They are out one day and see one who is not "a called disciple" performing genuine, result-accomplishing ministries of love in the name of Jesus. They indignantly run to Him and frantically complain: "Lord, these men are doing real gospel service; We have discerned no fake about their service. We reluctantly admit that it is Simon-pure, but they have not been regularly called, as we, and we made them desist, because we consider them impostors. The Prince of Peace hails this as a golden opportunity to give them a real lesson in this new sphere of Fatherhood-brotherhood, and with calm precision he replies, "He that is not against us is with us." Again in the parable of the Good Samaritan what was considered a death-dealing question was asked Him, "Who is my neighbor. The Son of man again implants the spirit of Fatherhood-Brotherhood: "He that showed mercy on him" was the unruffled reply. With Jesus it was not Syrophœnician, not Samaritan, but a brother in need. Fatherhood-Brotherhood, then, is our fourth perpetual Christmas legacy.

LOVE

The Babe of Bethlehem inaugurated love. He came into a world in which ecclesiastical law with infirmity taught "an eye for an eye, a tooth for a tooth." Jesus, holy, spotless, undefiled, guileless, coming into a world impious, selfish, strife-ridden, wrong-steeped, vicious, deceptive, guilt-enmeshed, greedy, dared look down upon this reign of evil and chaos, lift Himself above the great legislative enactments, and say, "I say unto you, 'Love.'" This diametrically opposite declaration paralyzed the world, but this hero of Christmas allowed no fear to intimidate Him, no prejudice to warp Him, no Alps to check Him, no party to lead Him in His inauguration of love which He peremptorily gave precedence over law—"love is the fulfilling of the law." Love was bringing Him in, love will carry Him out; love will make Him "prepare a place," love will bring Him back to "take us to be with Him." He is so anxious that we should be endued with this boundless love that in His farewell appeal to heaven He says, "I will declare Thy name to them, that the love with which Thou hast loved Me may be in them and I in them." Again, "having loved his own, He loved them unto the end." O what illimitable love! Love unto the end—four formidable words. His enemies crucify Him—"Father, forgive them." The thief on the cross railed on Him, wagging his head—"This very day thou shalt be with Me in Paradise." Peter denied Him, and with oaths and abuses said, "Woman, I know nothing about Him." Hear His commission: "Feed my lambs"; "Shepherd my sheep." Jesus "loved to the end." Christmas was born in "love." "God so loved that he gave"—a perpetual legacy known as love.

Before Christ came the Jewish priest was intercessor, and once a year made intercession. When the personal Christ came, He said, "Come unto me"—"all". Before Christ came, men could get revelation only by signs and wonders. When Christ came, John wrote, "God has been made manifest by the Divine One, the only Son, who lies upon his

(Concluded on page 1259)



OD comes to the earth in the form of a little Child. Could any world-shaking event be simpler and less spectacular?

At Christmas we do not celebrate the triumph of a powerful conqueror who has subdued legions of enemies and beaten his foes into the dust.

We do not give our homage to one who in some realm of human achievement has gained a prize for which many contended.

So lowly, so humble is the method of God's unique entrance into our race that we of this highly sophisticated age are almost certain to miss its matchless beauty and meaning.

We are again gathered about a manger, and a little Child lies within it. But God comes with new life and hope to the earth in the form of that little Child.

Can it be that He is seeking to teach us how simple and easy of comprehension the inner meaning of true living is?

Is God trying to make us see that it is not difficult for shepherds with ears attuned to the angels' song, and for that matter all folk who have not lost the capacity of wonder, to capture a secret that banishes much of the mystery of human existence?

At any rate if our hearts are receptive and our minds open we shall learn that deepest of all lessons—that life reveals its satisfying meaning, its fullest measure of value to him who welcomes the spirit of the Child, and then goes forth among men to give it expression in the shining deed of self-forgetful love.



WE like to talk about the complexity of human life in the modern world.

To dwell upon the difficulty of discovering what we ought to do, seems to excuse us from making the effort to do it. To emphasize the contradictions of costly idealisms provides many a plausible excuse for getting on both sides of a moral question.

We take refuge in a spiritual bewilderment for which we ourselves are chiefly to blame.

God is not responsible for the moral confusion that rests like a blight upon so much of society. It is largely created by those who are too high and mighty to go to Bethlehem and see this thing that is come to pass.

If men yield willing obedience to the spirit of *the Child who reveals God*, life's purpose grows from day to day. If they in conduct follow the guidance of sacrificial love, the way of joy and peace opens before them. There is no special mystery about it. And that is just what God's Christmas message to the whole world is.

God comes to the earth in the form of a little Child. This is the Christmas fact, and it stands forth in its own clear light. It needs no help from science, nor does it depend upon scholarship for its validity.

It is there for all the world to see and appropriate. And only its utter simplicity will prevent us from recognizing its unique value as the key to the richest values of human existence.

Honestly accepted as the deepest glimpse into the meaning of life it will simplify our problems, purify and sweeten all our human relations, increase our power of creative action and lead us to the very heart of transforming religious experience.

D. D.

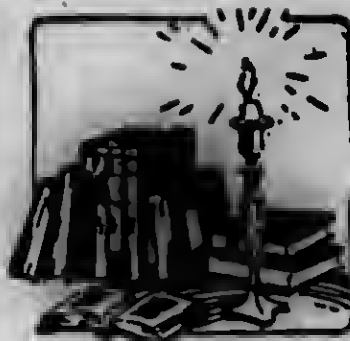




LADY BIRD

By Grace Livingston Hill

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SYNOPSIS

Fraley MacPherson had lived all her life in an isolated mountain cabin belonging to an outlaw's camp. Her mother and she had but one book, the Bible, that her mother had brought from her Eastern home when she married against her father's will and accompanied Angus MacPherson into hiding.

When the mother lay dying after a wasting illness that had progressed rapidly since the tragic death of Angus MacPherson, who was pushed from his horse over a precipice by his drunken outlaw associates, she told Fraley for the first time the details of her marriage and the difficulties in which her father had been involved that made it necessary for him, though innocent, to flee from the law.

Fraley's mother, unable longer to protect her lovely daughter from the evil men who inhabited the camp and owned the cabin, commanded her to flee at once, not even waiting for a burial, and made her promise never to part from the old Bible nor forsake its teachings.

Careful directions for finding the New York relatives had been placed in the old Bible, together with papers to prove her husband's innocence, and these Fraley's mother committed to her hands with her parting breath.

But the shock of her mother's going plunged the girl into such overwhelming grief that for the moment she forgot her own danger, and lingered weeping beside the beloved form.

A growl from the old dog, Larcha, warned her, and looking up she saw Brand, the wickedest one of her enemies, standing in the doorway. In cold terror she stumbled to her feet and went about obeying Brand's command to milk the cow and prepare supper for the other four men who were even then riding up to the door.

Pete, with his gun, was set to watch her as she worked, ordered to shoot at her feet if she tried to escape. The rest went cursing down the mountain with her mother's body to bury it.

While the men were eating she escaped and ran toward a great pine tree half way down the valley.

It was not long before her absence was discovered, and the men came in search; but owing to the cunning of the old dog, Larcha, who lost his life by his faithfulness, they were lured up the mountain instead of down, and did not discover her.

Hours afterward she stole down from the tree, carried the old dog's body to the stream in the valley, escaped across the water, only later to stumble over a root in the meadow, her hand reaching out and touching warm, soft, living fur!

* * *

CHAPTER III

FRALEY was too frightened and stunned to think. Suddenly the rock that was covered with fur gave a snort, and a quick, investigating nose came cold and wet to her face. There came a leap and a bellow, a rending of the earth close to her, a blinding shower of dirt and grass in her face, a sound of prancing and a great body hurled about.

All around her other dark shapes came alive and reared and roared and bellowed, and she knew what she had done. This was a herd of wild cattle and she had trespassed into their territory. In a moment more, if it were daylight, she would be torn and trampled, a horrible death! They were preparing to stampede. She knew enough of cattle-raising to understand their habits. She was as good as dead now if they could see her.

But the darkness hung like a curtain between them and her.

The creature she had fallen against had backed off, and was snuffing about uncertainly, with angry roars, sleep and mist in its eyes.

Fraley, holding her breath, lay quite still for an instant. The big steer turned and backed off again, facing away from her. If she could only get to a tree! Those other dark shapes were forming in a mass. She could hear an ominous, bewildered roar.

With quick, catlike stealth she began to creep away from the dark creature. Suddenly it about-faced and

gave another roar. Fraley sprang to her feet and fled blindly through the dark.

The race was on. The enemy sounded the battle cry, and a stamping of hoofs told her that she was pursued. A thousand giants, breathing hard, came behind her, a tornado of living, angry, fiery foe! Would she never reach—any—where?

It was at that moment that her outstretched hand touched the trunk of a small sapling. An instant more and she swung herself under the low branches of another tree. Putting out a groping hand, her fingers touched the plummy branch of a pine! Her soul thrilled. Another pine! There would be branches she could climb!

It was not a great king of a tree like the one that had been her refuge before, but it was taller than the steers that were after her. For now she could hear the crash of a branch, the crumpling of bushes under heavy tread as first one creature and then another ventured within the thicket blindly. Without more hesitation she flung herself into the tree and drew herself up with new strength born of her necessity, until at last she was above those awful horns. Unless the creatures tore the tree down—could they do that? One steer had followed and was snorting just below and pawing. His horns were tossing the piney plumes.

Then a curious thing happened.

While she waited breathless, swaying in the tree top, a call sounded out below in the meadow, a cry of the angry leader of the beasts, and in quick reply the whole herd of them turned and stampeded in the other direction. Those who were struggling, and those who were tangled in the edge of the wood, followed crashing behind. The limbs cracked and snapped as they passed. Young saplings bent and were trampled under foot. Old dead branches that reached low enough for the flying horns were broken off like pipe stems, and the whole dark, bellowing pack hurled themselves away toward the valley.

Fraley hung there in wonder and listened to their going. Then she closed her eyes for an instant and put her tired face against the gummy pine trunk and cried softly.

Little faint streaks of pink had taken the place of the starry strip above the mountains, though it was still very dark in the woods.

Softly, cautiously, listening at every move, she slid down at last to the ground. She was stiff and sore and moved painfully. She was faint with hunger, but this was no place to stop and eat. This must be the beginning of the cattle lands. She must get away from here before daylight. She had heard all about this region. There were not only wild stretches of rich pasture land filled with cattle—many of them stolen cattle—but they were guarded by men—outlaws—such as those from whom she had fled. She must be on her guard every instant or she would only be rushing into new dangers.

It was growing lighter now, even in the woods, and she was able to steer her course.

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LADYBIRD—Continued

But she began to be painfully aware of her burden, for the straps had become twisted and were cutting into her flesh. The old coat dragged heavily upon her, and her hands and feet were torn and bleeding with the branches and bark. She had a stone bruise on one foot and a deep cut where she had slipped on a sharp stone in the river. She began to wonder how many thousand miles she had yet to go.

Presently she heard a soft tinkle of water over stones, and came upon a rippling brook along the edge of the forest.

She would have breakfast here beside this brook, and then perhaps she would be rested enough to go on.

But when she came to open the bag, the neat folded bits of coarse clothing smote her with fresh sorrow. How dear every stitch would always be!

Almost at the top she came on the old field glasses that she had not seen since her father's death, and her hope rose. Now she would be able to keep a real watch on her enemies.

The pockets held needles; the old scissors with the broken point, the one good point sheathed in an old cork; a pencil; some folded bits of cloth for patches; a pin cushion, with a few pins; a broken comb; a tiny broken mirror that had been one of the wonders of her childhood; a few matches in a tin box; a couple of candle ends; a piece of soap, and a wash rag neatly hemmed.

There were small bags, one filled with corn meal, another held a small piece of salt pork, another a piece of cheese, another a handful of shelled corn. Tucked in between the parcels were three glass bottles, one larger than the others, labeled "For Water." The other two had metal screw tops. She knew them as treasured relics of her mother's childhood. One of them contained sugar and the other salt.

She knew that all these had been saved at infinite risk and sacrifice to the dear mother, for Brand, who brought home all the supplies, kept a keen watch upon everything.

But it was the sight of the old Bible sewed into its neat cotton cover that broke her down, so that for a few minutes she sat there and softly sobbed to herself.

At last she roused, and taking her tincup, dipped herself a drink of water. How good it tasted! Then she leaned down to the brook, washed her face and hands, and, setting up the bit of mirror against a tree, combed her hair and made herself neat and tidy. After eating some of the corn bread, she stretched herself out flat on the ground and shut her eyes. She must not go to sleep, but she would rest five minutes perhaps.

When she opened her eyes again she did not know where she was. It was the knapack lying by her side that brought swift remembrance. As long as she lived she would never forget that moment when she awoke and realized that she must have been asleep a very long time, and yet she had been cared for and was safe! Her heart went out in gratitude.

Presently realizing that the warm color of the sunshine showed that it was late in the day, she gathered herself together to go on. She dashed cold water in her face to wake herself up, filled her water bottle from the place where the water bubbled up, gave her feet another dip, buckled the old strap of the field glasses across one shoulder, slung her bag across the other, and started on.

She decided to follow the brook, and before long came out to the edge of the larger stream again. She searched the valley with her glass. There were cattle grazing quietly across the stream. She could even see the mark of their branding on one or two, but she was safe here. They were too far away to notice, and the stream was between. She searched the valley behind her but found no horses nor men. She turned her glass toward the heights across the valley. Was that her old pine that stood out like a dark

spike against the sky? If so, she was out of sight of the cabin from the point where she stood. With a breath of relief she turned and hurried along the edge of the stream.

It was rough going here, but it was very peaceful and lovely and gave her a sense of safety.

As she came out from the woods into the open she remembered how often her mother had spoken about being able to see her coming a long way off, because the sun shone on her golden hair as if it were bright metal. She must do something about that before she went into the sunshine. There was an old frayed silk handkerchief in the pocket of the coat she wore, gray with age, a remnant of her father's better days. Gravely she adjusted it over her hair and tied it firmly, buttoning up her coat around her throat, and slinging the bag under her arm like a fishing basket. If anyone sighted her she would look like a boy out fishing.

The river was off at her left now, a rod or two away. The sun had turned it into a broad band of gold, and blended sky and earth at the horizon into a golden haze as if an eternal city were just beyond. Fraley swept the land behind her on either side, and came at last to the view straight ahead, catching her breath at the beauty of the day that was departing.

Then, suddenly, she held her glass steadily and looked, fear creeping into her body.

Out from the golden distance, along the ridge that led back to the opposite mountain, there moved a little black dot!

At first she thought it must be a speck on the glass, but as she watched it, scarcely daring to breathe, the dot gradually became three moving dots, coming over the ridge of the opposite mountain.

Larger and larger the dots grew, nearer and nearer they came, racing along the ridge. They were so near now that through the glass she could distinctly see that they were horses bearing riders. She dropped down and crept on hands and knees toward a clump of bushes by the river bank. Oh, if she had stayed over there instead of daring to take to the more open ground! Perhaps they had already sighted her. Brand had a field glass, she knew.

When she reached the bushes she crept close and trained her glass once more on the riders. They were almost opposite her range now, and she could see them plainly. As they came opposite she saw distinctly that two of the horses were dark and one was white, and the white one was lame in his left hind foot.

Like little silhouettes they moved across the ridge of mountain. Now she was sure that the man on the forward dark horse was Pete; the other dark one would be Shorty's horse—Pete and Shorty always went together—and the white horse was Pierce Boyden's, the man she hated and dreaded most of all except Brand Carter.

As she watched them through the screen of bushes, they suddenly drew rein and stood together, pointing off in her direction, as if consulting about their route, and then they turned their course and came down, winding like tiny puppets into the dark pathways of the mountain side that hid them now from view. Fraley lay in her covert trembling. They might all be upon her in a few minutes, and what could she do? There was positively no place to which she could flee in the wide open landscape, and there was no possibility that sparse bushes would cover her if a search party came near. If there were only a hole in the ground!

Then it came to her that she might cover herself with grass—not a very strong protection, but better than nothing. So she fell to pulling the grass about her and piling it into a great heap. She crouched as close to the bushes as she could get, burrowing her body into the loose soil, with the precious bag containing her treasures beneath her. She covered herself with the grass as well as she could; then she put her face down on her arms and lay still under her camouflage.

It was not long as she lay there, either, before there came a sound of voices and of hoofbeats ringing across the water. Fraley, in her flimsy refuge, cringed and held her breath!

Fraley's worst fears were realized as the enemy drew near. It was indeed the three men she had guessed—Pete, Shorty, and Pierce—and, as she thought, they had come that way in answer to a signal from Brand, who had found the body of the dead dog lying in the clear water of the river.

The three men halted a little way from the water, just across from the clump of bushes that hid the trembling girl; and there they waited till Brand came riding up on the other side. He forded the river not two rods above the little grass mound where Fraley tried to keep from trembling as she listened to the splash of the horses' feet in the water.

She could hear all that they said. They were not drunk now, and their curses were so much the more cold-blooded and deliberate.

It appeared that there were other search parties out for her now. Bud Wardlow had been warned, and was to pass the word along. Not a man within the outlaws' territory but would rise to the occasion and keep a keen lookout along his border. She gathered much information from their conversation.

It seemed like hours that she lay listening; but finally, miraculously they all suddenly turned and galloped away.

She lay there until the damp ground chilled her to the bone, and a sick dizziness descended upon her. The sun was almost down to the horizon when she finally ventured to come out. It was all very still. She rolled herself softly over, took out the glass, and searched in every direction. Far away to the Northeast she could see those small specks climbing the mountain again. She waited until the specks were out of sight before she crept forth on hands and knees. She got across the open space and around a little rise of ground, then she rose and ran until she was ready to drop. At last near the top of the hill she saw a tree. She hurried ahead and climbed into its branches. With her glasses she scanned the western landscape. There were only bunches of cattle grazing. Then she turned her eyes to the south. There the ground sloped down into another valley which stretched out and narrowed into a deep pass or cut between more mountains. Just below her, half hidden among a group of trees, was a little log cabin.

Its single window reflected the faint glow of the flame in the sunset sky, but there was no light of candle within, and the rude chimney gave forth no smoke, although this was the hour for preparing an evening meal if the occupant were at home. The place looked lonely and deserted, and she half decided no one lived there, till she noticed a few rods beyond it, half way up the crest of the hillside, a cow tethered with a long rope. Then she decided that the householder was away from home and might return at any time. It would certainly be wise to get beyond this house before the owner appeared.

But while she was slipping past the back of the cabin the cow broke out bawling, and Fraley, accustomed to the ways of a cow, noticed that her bag was full. The poor thing needed milking and no one was at home! Fraley took a sudden resolve. Softly, cautiously, she stole down and secured a pail from a bench by the house. Swiftly she flew back to the cow. With quick, furtive glances she knelt and began to milk. Soon the pail was foaming with the sweet, warm liquid. The fragrance of it made the famished girl faint with her need of it. And when she had finished and the cow was comfortable again, she took out her tincup and drank deeply.

When she had drunk all she could, she took out her little water bottle and filled it with

(Continued on third cover)



The National Methodist Press

THE REV. HARRY EARL WOOLEVER, Editor



Seventy-first Congress Beset With Problems

FROM the opening day of the regular session of the Seventy-first Congress, that body has been beset with problems of a major nature. Before it are coming some of the greatest issues ever faced by the National Legislature of this nation. There have been most momentous questions before former Congresses; but most of the larger problems of the past, such as the Civil War and the World War, and their reconstruction periods, grew out of political and social issues and the consequences of conflict. The nature of the legislation was to prevent and remedy dire consequences. The present Congress must show itself equal to doing a great piece of positive, constructive work. Before it is the possibility of preventing another world conflagration. Such action is a hundred times more important than successfully carrying on a war which might have been prevented. No legislative acts after the conflict can restore lives, return fathers and husbands, or reunite the homes of those who pay the highest cost of conflict.

THE INSURRECTION IN HAITI

The President, in his general message to Congress upon its opening, called the attention of that body to the great number of national and international issues with which it is faced. He pointed to the conditions in Haiti, and requested that a commission be raised to study the situation there with a view to determining the future policy. Within four days he found it necessary to press this immediately upon Congress by sending a second message wherein he dealt more specifically with that island republic in which we are bound by treaty to maintain orderly government. In that interim, a smoldering insurrection had broken forth into violence. The President reiterated his former message and asked for prompt action in the appointment of a commission, and an appropriation to pay the expenses of the same. There are some fundamental conditions back of this whole unpleasant affair which do not appear on the surface.

The Haitian insurrection is embarrassing, especially so at this time. The United States Government has been doing a most commendable piece of work in endeavoring to check a possible widespread war between China and Russia. Our State Department wrote to all the great nations asking that they use their moral suasion by communicating with Russia and China, calling attention to the Kellogg Pact, which both of the disputing nations had ratified. All the nations, with the exception of Japan, complied, and there resulted a check of the open warfare. Japan begged off, owing to her proximity, but in justice to that country it must be recalled that she constantly has irritating relations with the other two great eastern nations. The Soviet government of Russia resented the action of the United States, but that might be expected, as the Bolsheviks are antagonistic to anything that the other more stable governments do. However, the efforts of Secretary Stimson were commendable and salutary.

Now, with open conflict going on in Haiti, wherein the Marines have been compelled to fire on attacking mobs in order to protect American lives, the Russians will feel they have a strong point to bring up against the United States. They will also use these events as propaganda to disturb the Latin-American countries where they have their communistic agents working. The writer has seen them at work, and knows well their efforts to disturb and embarrass the governments of the new world. In the present circumstances they will accuse the United States of being imperialistic and of using arms to deprive peoples of their political rights. Those who know the facts

realize that in Haiti the population of 2,300,000 is composed mostly of uneducated Negroes and Mulatto Haitians, the descendants of former French settlers and Caribbean natives. The educational interests in the past have been under the Roman Catholic priests and nuns, and there exists a high rate of illiteracy, as in other Latin-American states under similar circumstances.

INHERITANCE FROM FORMER ADMINISTRATION

Secretary of State Stimson frankly declared that President Hoover is not only greatly embarrassed by the present conditions in Haiti, but he feels that his administration has inherited the trouble there because of a treaty fostered by the administration in power in 1915. It was back in November of that year that both Houses of the Haitian Congress ratified a treaty with the United States by which the latter agreed to assist in the establishment of responsible and orderly government. The terms state that the arrangement is to continue until 1936. President Hoover has indicated a desire to have it terminated sooner. In accord with that treaty, our Government has provided a number of governmental advisers and a small force of Marines, which has developed a native constabulary of about 2,500 men and officers. The Marines, up to the outbreak, numbered seven hundred, but these have now been reinforced. The United States forces are instructed to act as a reserve for the purpose of reinforcing the native constabulary in cases of necessity.

The Marines were first placed in Haiti by executive action following the murder and quartering of the Haitian president by a mob on the public square. With the present disturbance, which has involved the United States as a result of the treaty, President Hoover is considerably disturbed, and asks, as is proper and democratic, that Congress investigate and help to decide upon a future policy relative to these troublesome neighbors. He desires that the legislative as well as the executive department share in the responsibility of a policy for the future.

The present trouble in Haiti, which is now echoing over the world because of the current efforts for international peace, grew out of the discontent of a small agricultural school. The government had in the past subsidized this school to the extent of \$10,000, which it gave to the students in scholarships to encourage study. The government decided to use \$2,000 of this amount to pay students for doing needed manual labor about the agricultural institution. The students were dissatisfied with the change of policy and demanded more money and less manual labor. They enlisted other students to aid them. Then they went about the island, stirring up the ignorant laborers and the young students. Added to this was the desire of aspiring politicians to discredit the present Haitian government. As a result, the small spark has been fanned among a primitive, uneducated people into a considerable conflagration, wherein lives have been lost and the worldwide influences toward peace disturbed.

Both the President and Congress propose to take all measures possible to protect the lives of innocent people, and to carry out the treaty and moral obligations of the United States Government.

THE UNITED STATES AND THE WORLD COURT

The Christian church in the United States again registered a great triumph in advancing the cause of peace and justice when President Hoover announced that he had in-

structed our diplomatic representatives in Switzerland to sign, in behalf of the United States, the protocol of the World Court. For years the United States has tried to promote the establishment of a permanent international court to which the nations could refer their differences for judicial settlement. This, it was believed, would justly determine issues which have often led to armed conflict. Back in 1899 the American delegation to the first Hague Conference urged the establishment of a Permanent Court of Arbitration, and President Roosevelt presented the first case to that court, a controversy between the United States and Mexico.

This court of arbitration was but a step toward what the United States then wanted. It was not a real court, with regular meetings and permanent judges. In 1907, President Roosevelt and Secretary of State Root instructed the American delegates to the second Hague Conference to work for "a permanent tribunal composed of judges who are judicial officers, and nothing else." At last such a court was established in 1920 upon a basis agreed to by distinguished jurists, among whom the United States was represented. However, at that time the controversy between Woodrow Wilson and Henry Cabot Lodge and his adherents had not subsided, and that which the people of the United States had long desired was not granted by the Senate. In fact, as long as the late Senator Lodge was head of the Senate Committee on Foreign Relations, it was impossible, despite the urgent requests of religious bodies, to get the question of the World Court fairly and regularly before the Senate.

The United States Senate finally voted to join the Court under five reservations, which were rather stringent as a whole. Last summer the Hon. Elihu Root conferred with other international jurists at Geneva, Switzerland, and the decision was reached to comply with the reservations. The new situation which opens the way for the United States to become a member of the Court has been hailed by the President and Secretary of State, as well as by others who sincerely believe that an international court will mean much in advancing world peace and the administration of justice. In speaking of the imperative need of developing judicial means to take the place of war for settling international controversies, Secretary Stimson draws a parallel with our Supreme Court:

"No people are more familiar with this need than the American people, or have greater reason for confidence in this judicial method of developing the law of conduct between separate States. They have seen their own supreme court wisely and flexibly work out the myriad difficult and changing problems which in the course of 140 years have grown out of the compact in which thirteen sovereign States in 1787 agreed to settle their relations by pacific means. And they have seen that court settle these problems between States with no other power or sanction than the mandate of such a compact and the force of public opinion."

The irreconcilables in the Senate will still fight against the adherence. Despite the fact that the Secretary of State has pointed out that membership in the World Court does not in any way effect our relations respecting the League of Nations and European entanglements, but rather fulfills a desire long held by American leaders, the obstructionists will endeavor to block passage. We have faith that their efforts will be futile, and that, at the last, the prayers and hopes of the Christian people that the rule of justice and righteousness may displace the clash of arms, are approaching fulfillment.

WASHINGTON, D. C.

Personal and General

—The Rev. N. D. Shamborguer, D.D., pastor Jones Temple, Louisville, Ky., visited the session of his old Atlanta Conference last week in Atlanta and yielded to the pressure of his brethren to preach the Annual Conference sermon, which he did to our great delight.

—The Rev. P. H. Kelley, pastor at Tuscaloosa, Central Alabama Conference, was made district superintendent of Montgomery District at the last session of his Conference held by Bishop Clair. Bro. Kelley was transferred from Atlanta Conference about five years ago and has given good account of his ministry.

—At the recent sessions of Savannah, Atlanta, and South Carolina Conferences, the Rev. D. H. Stanton represented very creditably the Board of Home Missions and Church Extension. His addresses were an appeal for the boyhood of our church, primarily, but showed an insight into the essential aspects of the whole problem of home missions.

—The Rev. J. E. C. Jenkins, superintendent of Greenville District, South Carolina Conference, last week won and was awarded the Conference banner for the largest number of subscriptions sent up during the year by any district in his Conference. Dr. Jenkins is a careful and able administrator, having served five years on the district.

—President and Mrs. J. B. Randolph, of Claflin College, were much distressed several weeks ago by the loss by fire of the president's cottage on the campus of that grand old school. Besides impairing the artistic beauty of the well-grouped buildings, there was sustained also a regrettable financial loss to the school already distressingly in need of funds for maintenance and expansion.

—A cablegram, dated December 11, from Dr. A. J. Bowen, representative of the Board of Foreign Missions of the Methodist Episcopal Church, at Nanking and Shanghai, China, gives the information that all women and children of mission families at Nanking are safely removed to Shanghai. This includes the representatives of The Woman's Foreign Missionary Society and the families of the staff of the University of Nanking.

—At the Southwest Conference held at Muskogee, December 5-8, Bishop Clair presiding, the Rev. A. D. Williams represented the Southwestern very successfully, sending in to the office promptly a creditable list of subscriptions from the brethren. This Conference has just been formed by a merger of the former Little Rock and Lincoln Conferences, and into it the brethren are carrying their old-time allegiance to the dear old Southwestern.

—One of the sure evidences of progress of the Negro is his development of substantial enterprises in the field of business and industry. Among those we have noted from time to time is the first-class grocery store conducted by Mr. J. R. Lovejoy, in Greenville, Ga. In the quality of goods, appointment and arrangement of furnishings, stocks, courteous service, it is highly commendable. And in his patronage there is no color line drawn by the people of Greenville. This is a mark of the sense of community fairness and we record the facts with pleasure.

—Warren Memorial Church, Atlanta, recently sustained a serious loss by fire which gutted the entire rear end of that splendid structure. The beautiful pipe organ, relatively new, was a total loss. Warren was to have entertained the session of Atlanta Conference, and did, but was forced to do so in the newly erected Central Church structure. The Warren congregation was perfect in its hospitality for which it is famed. The Central Church hastened to lend their building, but Warren justly felt keen disappointment in not being able to entertain the Conference in their own building.

—The South Carolina is one of the largest of our colored Conferences. It met recently with the Anderson Church, of which the Rev. B. S. Jackson was pastor. The size of the Conference taxed the generous hospitality of the city. As an exhibition of resourcefulness and of generous-heartedness of Pastor Jackson, he and Mrs. Jackson, his amiable wife, made themselves host to eighteen ministers, feeding and sleeping them in the parsonage. It would be difficult, indeed, to find any group of public servants quite so generously inclined as are ministers of the gospel.

—Among the Methodists of our group who attended the meeting of the Board of Foreign Missions at Portland, Ore., and Board of Home Missions, Seattle, Wash., were Bishop M. W. Clair, the Rev. H. W. Bartley, superintendent Jacksonville District, Florida Conference; the Rev. E. F. Gearborough, pastor Holly Springs, Upper Mississippi Conference; former President J. B. F. Shaw and Mrs. Shaw, of Haven Teachers' College, Meridian, Miss., and Dr. S. H. Sweeney, of the Board of Pensions and Relief. Dr. Sweeney presided in the memorial session held by the foreign board for members deceased during the year. Among distinguished laymen attending were Mr. James C. Arnold, insurance, Washington, D. C., of Atlanta Conference, and Mr. J. A. Patton, undertaker, Indianapolis, Lexington Conference.

—Bishop Jones was happy in his presidency of the Savannah, Atlanta, and South Carolina Conferences, to which the board assigned him in the absence of Resident Bishop Keeney, now in China. He is not by any means to be caught in parliamentary tangles but easily anticipates any approaching flurry and averts it skillfully so that there is calm and quietness instead of disorder and excitement whatever issue may arise. His long public service record has made him familiar with the law of the church and its administrative problems. His wide acquaintanceship with the men over the entire field, and with the churches as well, is one of his administrative assets. Before the Conferences, his noonday addresses have been of a distinctly spiritual quality. Urging the claims of religion upon the loyalty of the race, he made this wise observation in one of his addresses: "The Negro has gotten more out of the church in the last fifty years than he ever will get out of politics." It requires but little reflection to convince one of the far-sighted truthfulness of the statement. The worthwhile gains in Negro progress have been made through influences of that body of idealism which the church champions, and which society recognizes as of final value for human welfare. The Negroes' battles have been fought and won on the plane of Christian ethics. And so religion must continue to be the chiefest concern of the Negro.

Perpetual Christmas Legacies

(Continued from page 1254)

breast." Before Christ came, the world was so saturated in the inky darkness and midnight crepe of sin that Holy Writ was filled with the expression "they did evil in the sight of Jehovah," and the Psalmist, seeing lies parade as a smoke screen to keep the truth from Israel in disgust over this apparently resistless aberration, cried out, "O Jehovah, how long?" When Christ came, Paul the Apostle closed his eyes to the arraignment of bigots and bureaucrats who poured out their torrents of muddy vituperation and proclaimed, "He is able to save to the uttermost all." Before Christ came, the Jew fraternized only with the Jew, and the other peoples had become so used to this godless ostracism that the Samaritan woman informed Jesus that

"the Jew had no dealings with the Samaritans." When Christ came, the Fatherhood of God and brotherhood of man became so dominant an idea that Paul, Pharisee of the Pharisees, wrote, "In Christ there is no room for Jew and Greek, circumcised and uncircumcised, barbarian, Scythian, slave, or free man." Before Christ came, it used to be said, "Love your neighbor and hate your enemy." When Christ came, he asked the pertinent question, "If you love only those who love you, what reward do you get for that?"

As we celebrate once more the advent of Christ to the world, may we shelve our levity long enough to ponder over the permanent, perpetual, age-long legacies Christmas has left us—the personal Christ, the incarnate Christ, the Saviour, Fatherhood-brotherhood, love.

CLARKSBURG, W. VA.



Women's Activities



To Any Mother On Christmas Eve

ANNIE S. SWAN

Dear mothers, busy with your Christmas cheer,
Your hands so full, your hearts a little tired,
I pray you, when you think the rafters ring
Too loudly for the nerves that are so jarred
By all your planning and your weight of cares:

When o'er your household ways sweeps avalanche,
And everywhere a ruth of boyish things

Mars for a space the symmetry you love!—
I pray you smile, smile on! and never shut
Your heart to these glad sounds, nor let your eyes

Be dimmed by anything but joy.
Oh, never mind the footprints on the stairs!
The finger-marks upon the cherished wall.
All these should be your riches, and they are.
And when at holy hush of eventide,
When all the homing birds come back to nest,
And you perchance steal through the quiet rooms

To look with tender eyes on their sweet rest—
I pray you then, down on your knees, and ask
That God may let you know how rich you are;
That in His mercy you may never taste
The hunger of the home where silence reigns.

—British Weekly.

Women For Fine Ideals

UNDER the slogan, "Women for Law Observance," more than fifty women of Los Angeles, prominent in civic and social work, have started a movement to encourage respect for law observance.

Members of the movement state that it is hoped to establish sentiment among citizens for respect to all laws. They hold that a proper regard for law will greatly strengthen the problem of law enforcement.

If they disapprove a law they will take proper steps to have it repealed or modified. They will acquaint friends with their plans and ask the co-operation of similar groups.

HERE IS THEIR PLATFORM

The platform of the "Women For Law Observance" contains the following clauses:

"A movement to develop and promote respect for all law. National survival is dependent upon the supremacy of the law, and no citizen is privileged to observe only the laws that may meet with his or her approval.

"A movement responding to the appeal of President Hoover for co-operation in combating crime and a lowering of moral and social standards.

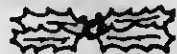
"A movement that invites all patriotic women, even though perhaps differing as to the wisdom and expediency of some laws, to present a solid front as American citizens in upholding the Constitution of our country."

No Girl Need Be Lonely

IN ANSWER to the question, "What would you do if you were lonesome?" a reader of an Atlanta paper writes: "If a girl will only visit the Y. W. C. A. when she comes to a city, and then jump into it with a real desire to be friendly as well as to make friends, the odds are that she won't be lonesome long. Tell her to find out about all the recreational and educational advantages there. Tell her to sign up for one of the social clubs. Some of these clubs meet for supper at six, have a social hour, and then go to their classes for another hour. It is

possible to get recreational advantages at a very reasonable price, and this naturally appeals to the girls who want to be economical, and yet at the same time make friends."

The week-end and vacation camp of the "Y" is warmly recommended as a sure way to make friends, by the young girl correspondent. There are 1,141 associations in the United States. Of these, 409 are in cities and towns, and equipped with swimming pools, cafeterias, and gymnasiums. In addition to the 591,574 members, the transient public use the facilities in large numbers. Most of the associations maintain nearby camps.



Notes

—The women of our churches are only about forty per cent allied with our women's activities. Women work in the Ladies' Aid Society, some in The Woman's Home Missionary Society, others in The Woman's Foreign Missionary Society. No woman should be permitted to remain long in the church without becoming a member of some social group rendering service in the promotion of the kingdom of God.

—Women are increasingly giving themselves to activities outside the home. The old historic régime in which a woman lived her life is quietly being dissolved—that is, it is being lost by the pulling down of the fences that once limited her to specific operations. Now she is going into all fields wherever man goes. She even precedes him, or follows him. Her services are necessary everywhere. Business methods have so changed that no man can carry on his work without making a place for a woman to assist him. This has brought great changes in the life of our womanhood. Also, it is calling upon man to take a different attitude toward womanhood.

—The recent sixtieth anniversary held at Columbus, Ohio, by the ladies of The Woman's Foreign Missionary Society was greater in its dimensions than their fondest dream. Now we are learning that its results did not register themselves during the session of the gathering. So high was the reach of the program into the emotional realm that a register like unto that of Mount Shasta has been made, which will remain for many months. If anything unusual happens in beauty of form, or spiritual appeal, it is compared with the sixtieth anniversary. That gathering sent a shock and a thrill throughout the entire body of Methodist believers. May God bless our women and continue to pour upon them His blessing.

—The Activities of The Woman's Foreign Missionary Society command the attention and high respect of all who are familiar with them. There are nearly 400,000 women members of this organization in our church. There are at least 66,000 young people's societies, over 2,500 Wesleyan Service Guilds, a new organization for business women, and 152,736 in the children's department. Last year the annual thank offering went over \$400,000. Of this amount nearly twenty per cent was given by the children, who support fifty-nine missionaries, while the young people make it possible for over one hundred missionaries to operate. These figures show a growth through the past twenty years that confirms our faith in the divine leadership of the society. The annual giving now by The Woman's Foreign Missionary Society has gone into the millions. Indeed, the total aggregate of the giving of this society now registers over \$43,000,000. It may also be said that over \$23,000,000 of this has been received during the last decade. The giving of the women of the church goes steadily upward in its register. Our mothers and sisters are determined to

see that the work of missions is continued, and that their sisters among the pagan peoples of the earth shall come to know the glory of our Lord and the power of His redemption in their lives.

Our Book Shelf

Junior, by A. Pheon (pub. The Christopher Press). This is a play in three acts, requiring nine participants. The plot is well worked out; there is plenty of action; dramatic situations appear, all of which are wholesome, challenging, and at the last inspiring.

More Primary Worship Programs, by Mary K. Berg (pub. Doubleday, Doran & Co.). This volume contains forty story programs for primary services and gatherings, for the child mind must be engaged in a form of worship. Stories, songs, prayers, Scripture reading, objects, pictures, and themes are furnished.

Animal Land on the Air, by Harry Whittier Frees (pub. Lothrop, Lee & Shepard Co.; \$2.50). This is a book about animals, all dressed up, and doing things human beings do, which will prove fascinating to most children. It is profusely illustrated, and the stories, which are accompaniments to the illustrations, rather than the reverse, are highly interesting and entertaining.

The House Mother, by Frank Owen (pub. The Lantern Press). This is a story of Scobee Trent, who was brought up in an old house that stood out grimly on the prairie like a rugged pioneer woman. It presents a narrative in which there is action, considerable character, and an attractive atmosphere. The following of the course over which the author works out his plot brings more than an ordinary fascination.

Worship Training for Primary Children, by Clara B. Blashfield (pub. The Methodist Book Concern). This is another volume prepared as a textbook in the Standard Course in Leadership Training outlined and approved by the International Council of Religious Education. The volume has been carefully prepared and discusses almost every phase of the problem presented to-day by our growing interest in the subject of worship.

Through the Church-School Door, by Nell I. Minor and Emily F. Bryant (pub. The Abingdon Press; \$2). This book, which is priced at only \$2, ought to be worth many times that to teachers or mothers of children between the ages of three and nine. It is a source book for use in the church school, the vacation school, and the home, and contains a wealth of suggestions which accompany most fascinating cutouts for the children to make. Every illustration and suggestion is connected with the thought of our heavenly Father's care for every living creature. We recommend this book most highly to parents and teachers of young children.

The Book of Job, by Newton Wray (pub. The Hamilton Press). This volume comes from the pen of the venerable professor of Biblical Science at Taylor University. The author claims that the book of Job is a Biblical masterpiece. He seeks to interpret it and explain it as a revelation of God worthy a distinctive place in our Holy Scriptures. His volume is the result of a lifetime of study. He writes sympathetically, presenting his thought in clear language and incidentally furnishing much homiletical material.

Any of the books reviewed in these columns may be ordered from The Methodist Book Concern.



Men's Activities



—The discovery of a good book is highly valued by most men. To recommend one to your friend is to do him a kindness. Here is a volume we believe every layman should read, *The Uncertain Trumpet*, by A. S. M. Hutchinson (pub. Little, Brown & Co.; price, \$2.50). The author tells the story of a minister who spends his life in a parish surrounded by people, members of his church, who are possessed by dispositional sins. It preyed not only upon the people themselves, but it made the life of the minister miserable. The church of to-day is suffering dreadfully from the virus of sin, which poisons the mind and keeps the disposition in constant irritation. Petty jealousies, narrow-mindedness, bitterness, desire for revenge, hatred, fear, malice have perfect liberty in many churches where Jesus Christ is supposed to be Lord and Master. If you want to read of a parish in which this situation is described, obtain this book.

The Week of Prayer

THE annual Week of Prayer for 1930 has been set for January 5-11. This is done in accordance with the custom running back many decades. The universal Week of Prayer has become a part of the calendar of the Protestant world. The British section of the Evangelical Alliance has prepared the topics this year, which have been adopted by other English-speaking countries in order to secure the largest possible spirit of unity and thought. In the United States the call for the observance of the week comes from the Federal Council's Commission on Evangelism, which urges that this period be made a time of spiritual preparation for the coming of the nineteen hundredth anniversary of Pentecost.

The programs for the observance of the week may be obtained from the Evangelistic Department of the Federal Council. The topics for the successive days are as follows: Monday, Thanksgiving and Confession; Tuesday, The Church Universal; Wednesday, International Friendship and Co-operation; Thursday, Foreign Missions; Friday, Seminary School and University Life; Saturday, Home Missions.

Bishops' Committee On Evangelism

THE Committee on Evangelism, composed of members of the Board of Bishops, has been giving, during the past few weeks, careful consideration in the spiritual interests of the church. It is their expressed conviction that there is nothing more important at this time than to create the spirit and practice of prayer throughout the ranks of ministers and laymen of Methodism. They are urging that this emphasis be made:

First, a prayerless church cannot go forward; neither can it bear up under the burdens placed upon it. An anemic Methodism is a defeated Methodism. There cannot possibly be any movement toward the reinstating of evangelism as the ruling passion of Methodism until we take to heart the lost condition of the world. Nay, the world should not be on our minds so much as our neighbors and the members of our own families. "Since the sense of being lost" has gone largely out of the mind of present-day Christians, something must be done to refill the content of the word "Redemption," which has bulked so largely in the history of our faith. The members of the Committee on Evangelism are very insistent and at the same time very keen in their emphasis upon

this matter. The members have been meeting frequently of late, and are giving much prayer and thought to the subject.

We learn that Bishop Charles L. Mead has been placed in charge of an itinerant plan for Bishop James C. Baker, of Korea, who will return to this country in the spring. He will be given the opportunity to address students in our Methodist schools and colleges on "The Personal Claims of Christ." Also, Bishop Charles Wesley Burns has been charged with the responsibility of co-operating with the foreign-language groups of the Board of Home Missions, while Bishop Adna W. Leonard has been asked by the committee to promote throughout the church the Preaching Mission Movement. Literature on the Preaching Mission has been prepared and can be secured from Bishop Leonard's headquarters in Buffalo, N. Y., 607 Jackson Building. There are no funds to cover the expense for free literature; therefore, those desiring this literature should send fifty cents to cover the expense of the same.

We learn that the committee is urging the Annual Conference Committees on Programs to secure those speakers for the Conference lectures, who will deal with the great doctrines of the Christian faith, and who will make their lecture hours definitely and practically evangelistic. It is especially fitting and appropriate for the Conference to place special emphasis upon the doctrine and work of the Holy Spirit. The opening of the new year should find Methodism well under way toward a spiritual observance of Pentecost that will bring many followers of Jesus Christ into that beautiful and coveted experience known as and witnessed to as the gift of the Holy Spirit.

Two Startling Facts

BISHOP JOSEPH F. BERRY

HERE are two startling facts about which there is little room for debate: First, *the world never needed Jesus Christ more than it needs Him to-day.*

Second, *the world never wanted Him less than He is wanted to-day.*

Look about you. Is there any doubt about the world's desperate need of a Divine Helper? And is it not amazing that there seems to be almost no recognition of that need?

Furthermore, the multitude does not want Jesus Christ. People want other things. They want wealth. They want power. They want amusement. They want leisure. They want freedom to do as they please. They want to get away from old-fashioned notions of morality. They laugh at law. They refuse to be trammelled by its old-fashioned limitations. The giddy crowd rushes on and on! Theaters are crowded. Dance halls are congested. The sporting craze has gripped the land. Gambling no longer hides away. The divorce courts work overtime. Stories of domestic discord and social misconduct have ceased to be startling news. Conscience seems to be dead. The restless, unsatisfied crowd clamors for new forms of sensuous pleasure.

Christ would interfere with all of this; and He is, therefore, not wanted.

Those who are concerned for a spiritual awakening during the approaching anniversary of Pentecost must reckon with the appalling apathy of the multitude, both inside and outside the church. The situation adds fourfold to the difficulties of an effective evangelistic movement.

How shall the spell be broken? How shall conscience be awakened? How shall interest in spiritual verities be rekindled? How shall the churches be aroused, and the house of God filled by eager worshippers?

From the human standpoint these questions are unanswerable. But there is a Divine side. On that side there is abundant hope. Nothing is impossible to God. Depending upon human expedients we shall utterly fail; but relying upon the leadership and conquering efficiency of the Holy Spirit, failure is impossible.

Binghamton, N. Y.

Our Book Shelf

The Shepherd of Jerusalem, by Morris H. Turk (pub. Minton, Balch & Co.). This is the story of a shepherd who watched his flocks by night among the hills of Galilee. The narrative holds the reader closely to that region and to the period when Jesus was born, following Him in His journeys, and frequently giving interpretations to make the book flash with a degree of brilliancy.

Common Sense Christianity, by J. S. West (pub. The Christopher Co.). The author is a former member of the Kansas Supreme Court. He enters the discussion of his subject because he has had many puzzling questions arise concerning the fundamentals of Christianity, both in doctrine and experience. He writes as a regularly trained man. Any lawyer will find this volume of more than passing interest. Indeed, it might be well for many of our ministers to read it in order to become familiar with the layman's outlook upon religion.

John Knox, by Edwin Muir (pub. The Viking Press). This volume is a portrait of a Calvinist. The author goes straight to his study without reservation or revealing the least effort to defend or protect his subject. In his discussion he shows the historical instinct and the biological talent by which he discerns those elements of the story that will help him to present his subject in a thoroughgoing manner to his readers. Indeed, he has produced a good study of the famous Scotch reformer. You will know John Knox henceforth and forever if you read this biography.

The Sunday-school helps for the year 1930 are now ready for sale.

Snowden's Sunday School Lessons (pub. Macmillan Co.; price, \$1.35). This volume deals with the uniform lessons, following the course laid down by the general committee of the International Sunday School Group. The author presents practical expositions, evangelical and unsectarian, of the International Sunday School Lessons, Improved Uniform Series course for 1930. All those familiar with Dr. Snowden's work will find his treatments of the lessons for 1930 up to the usual standard of his productions. The book is a small volume that can be dropped into the coat pocket. Its value cannot be overestimated.

The Lesson Round Table, 1930, edited by Richard D. Dodge (pub. The Cokesbury Press; price, \$1.25). This is a manual for the study of the International Sunday School Lessons, Improved Uniform Series. This is a neat volume produced in a form small enough to drop into the coat pocket. It contains a careful survey of the lesson, with sufficient interpretation and discussion to furnish material for any teacher. The editor has selected different men and women to furnish the discussions. It is our belief that it is something unique in the line of Sunday-school helps.

Any of the books reviewed in these columns may be ordered from The Methodist Book Concern.

An Energetic Campaigner

By Daniel Lyman Ridout

"If you have a friend worth loving, . . .
Love him—
Yes, and let him know that you love him,
Ere life's evening tinge his brow
With sunset glow;
Why should good words ne'er be said
Of a friend until he's dead?"

THIS is a little song of praise to one still living, to a noble crusader of the North who went on Southern terrain and returned with a good report, a Methodist district superintendent who knows the program of the church, nor faints nor fails to put it across.

Every Southwestern reader has doubtless read something of the Rust College campaign for \$75,000. Every Methodist Mississippian has heard the call. The campaign is under the direction of the Board of Education of the Methodist Episcopal Church, and under the personal direction of Dr. M. J. Holmes. Five teams made an intensive canvass of that territory more or less directly under the Rust influence the early part of November. One of these teams was under the leadership of the hero of our little song, the Rev. W. C. Thompson, superintendent of the Philadelphia District of the Delaware Conference, with the assistance of Dr. W. W. Foster, former president of Rust, and now supply pastor of an Albany (N. Y.) church.

During ten days of actual service on the field, Drs. Thompson and Foster collected in cash and subscriptions the sum of \$5,015. This is, in our humble opinion, a

remarkable account of their "stewardship." I have never been on any portion of extreme Southern soil, yet I know that this section was not so very long ago visited by flood, and that, being far removed from the great industrial centers of our nation, economic pressure has been very heavy upon our common folk for some years. Is it not prophetic that this people should have such a sublime faith as this? With so great a vision, how can they perish?

Permit this foreigner to make also a plea for Rust College. The son of a Methodist preacher, attending a Methodist school and later teaching in the same, and now striving to be a "good minister of Jesus Christ" under Methodism's banner, I ought to know something of the urgent needs of our Methodist institutions. I know that Rust College needs this money. I know that Rust deserves it. Rust is in the very first class, according to the most recent rating of the American Medical and Hospital Association—in class with Howard, Lincoln, Fisk, Atlanta, and twenty others. Such a ringing challenge must not go unmet! Fellow brethren, go over the top—"the Lord requires it of thee."

Dr. Thompson is invited to return in January and to give a few days of service in closing up the campaign. His co-laborers of the North congratulate him upon his fine contribution to another worthy cause, and pray, with their brethren far away, that January 31 will be a day of great rejoicing at Rust because every dream will have come true and every heart will have been made glad.

Hamilton Memorial Church, Atlantic City, N. J.

Mississippi Conference Appointments

(Supplies in Parentheses)

BROOKHAVEN DISTRICT

G. W. COLEMAN, *District Superintendent*
Brookhaven, Miss., Box 524

Brookhaven and Orlos (J. H. Smith). Brookhaven Ct., Riley Berry. Bridgeville, Sam Harris. Crystal Springs Ct., J. C. Crisler. Crystal Springs, H. E. Morgan. Columbia, A. J. Thompson. Hazlehurst and St. Morris, B. J. Cooper. Hub, L. T. Jones. Foxworth and St. Paul, N. Scott. Florence, A. D. Smith. Kokomo and New Bethel, F. L. Alfred. Kenolia, W. R. Windom. Lampton, W. E. Rucker. McComb (F. B. Hendricks). Riles and Oma, T. M. Jefferson. Summit and Magnolia, N. W. Ross. Tylertown, J. W. James. Wesson (P. R. Stephens).

GULFSIDE DISTRICT

A. L. HOLLAND, *District Superintendent*
Waveland, Miss., Box 103

Bay St. Louis, W. H. Smith. Biloxi, P. H. Rembert. Bond and Wiggins (W. A. Wiggins). Escatawpa and Basin, D. D. Armstrong. Gulfport: Haven, W. H. Nicholson; St. Mark, M. P. Johnson. Handsboro, A. H. Lathan. Lumberton, F. B. Smith. McHenry (M. C. Phillips). McLean, A. G. Triplett. Merrill (Jesse Bell). Moss Point, G. W. Williams. Ocean Springs, J. B. Brooks. Pass Christian, G. W. Hawkins. Pascagoula (J. A. Leach). Picayune, D. R. Bently. Richton, J. J. Ford. Waveland, S. G. Roberts. Black Creek (S. L. Pitts). Vernal and Donevan, J. A. Tatum.

HATTIESBURG DISTRICT

E. A. WILSON, *District Superintendent*
Ocean Springs, Miss., Box 325

Laurel: Wesley (A. A. Bivins); Mallalieu, F. L. Williams; St. Paul, G. W. Smith; Sumrall and Purvis, A. Luckett. Hattiesburg Mission (C. R. McCormick). Hattiesburg: St. Paul, J. D. Wheaton; Bentley, R. S. Hammond. Ellisville, M. L. Mills. Heidelberg, T. H. Johnson. Paulding, R. L. Tate. Bay Springs, A. B. Britton. Pachuta, E. P. Chapman. West Enterprise, C. M. Webb. State Line, C. H. Hill. Waynesboro, T. A. Carter. Shubuta, R. Howze. Shubuta Ct., Jas. Gaddis. Salem and Morgan Hill, J. E. Easter. DeSoto, G. A. Britton. Quitman, Jack McCree. Enterprise, E. W. Rodgers.

JACKSON DISTRICT

J. S. WILLIAMS, *District Superintendent*
Canton, Miss.

Benton, Harry Holston. Brandon, E. W. Middleton. Canton, L. E. Johnson. Canton Ct., N. Poe. Carthage, F. L. Woods. Couparle, H. W. Daniel. Craig, E. J. Milsap. Forest, G. W. Adams. Jackson: Central, J. H. Lovell; Pratt, A. B. Keeling. Jackson Ct., I. R. Kersh. Georgetown, R. B. Anderson. Lampkin, to be supplied. Morton, N. E. Goodloe. Lillian, Wm. Emmerson. Pelahatchie, J. A. Patterson. Pelahatchie Ct., R. L. Carpenter. Yazoo City, J. W. Isable. Yazoo City Ct. (D. H. Tyler).

MERIDIAN DISTRICT

D. L. MORGAN, *District Superintendent*
2716 12th St., Meridian, Miss.

Chunky, G. W. Vaughn. Daleville, Wm. Clark. DeKalb, A. L. Bohannon. Fort Stephens, I. L. Hunt. Garlandville, A. D. Wright. Hickory, S. L. Harrison. Lake, J. H. Hendrix. Lauderdale, W. D. Kirkland. Meridian Ct., H. J. Riley. Meridian: Haven, J. M. Shumpert; Rose Hill, H. K. Roberts; St. Paul, M. T. J. Howard; Southside, J. A. Williams. Montrose, P. A. Taylor. Preston, O. L. Rencher. Philadelphia, A. Nelson. Philadelphia Ct., W. R. Walker. Rose Hill, E. S. McClain. Scooba, E. H. Williams. Stallo, to be supplied. Union, G. W. Johnson. Decatur (J. E. Webb).

VICKSBURG DISTRICT

J. R. ROSS, *District Superintendent*
915 N. Pine St., Natchez, Miss.

Bolton, J. C. Smoot. Bolton Mission (F. L. Jones). Bude, B. W. Roberson. Clinton, L. W. Price. Centreville (C. Nelson). Cary (J. M. Turner). Edwards, W. L. Marshall. Fayette, J. B. Campbell. Harrison, P. S. Olive. Kirby (I. H. Thomas). McNair (A. L. McFall). Meadville, P. W. Baldwin. Natchez, to be supplied. Union Church, A. G. Crump. Vicksburg, J. C. Hibler.

SPECIAL APPOINTMENTS

J. B. F. Shaw, one year leave of absence.
Harry Bartee and Herbert, left without appointment to attend school.

Sunday School Lesson

INTERNATIONAL SERIES

The Rev. Edward R. Lewis, Ph.D.

COMMON WORSHIP AND THE COMMUNITY SPIRIT

FOURTH QUARTER. LESSON XIII. DECEMBER 29

General Lesson Title—Fellowship Through Worship.

Lesson Material—Neh. 8. 1-12; Micah 4. 1, 2; Psa. 122. 1-9; Matt. 28. 18-20; Heb. 10. 19-25.

Golden Text—He entered, as his custom was, into the synagogue on the Sabbath day. (Luke 4. 16.)

SOCIAL TEACHINGS OF THE BIBLE

A School of Religion. Sometimes we talk as though religious education were a modern invention. On the contrary, the Jews had the institution, the theory, and the practice in the fifth century before Christ. We read that Ezra the priest (the priest, in that day was educator) brought the law before the assembly, including not only the men and women, but also the children "that could hear with understanding."

This was done at the request of the people, who listened attentively to the reading of the law, a reading which lasted from early morning until mid-day. And Ezra stood on a platform of wood, "which they had made for the purpose," and Ezra opened the book in the sight of all the people.

The reading was not done as a ritualistic exercise, but rather as the result of a spontaneous desire on the part of the people to be taught the sacred law of Jehovah. During long hours the people stood in their place and listened. And Ezra was not content with reading. He and his assistants read "in the book distinctly; and they gave the sense, and caused them to understand the reading." Truly this was a school of religious education in ancient Israel.

The Broad Place of Prayer. There was no contradiction in the mind of Israel between religious education and worship. "Understanding the sense of the reading" and "worshipping Jehovah with their faces to the ground" were felt to be entirely compatible one with the other.

Still do men and women congregate in the broad places of prayer, and the Lord is pleased. No doubt He is glad when individuals call upon Him in secret. There is no place so lonely, no time so busy, that we may not come to God with our gratitude and our need. But the Lord is especially pleased when His people set aside their daily business and forget their ordinary pleasures, in order to assemble together to praise their Maker. Sometimes the broad place is somewhat thinly populated. But still the place and the time for public worship are set apart, and many there are who come eagerly and faithfully to its appointed praise.

The Mountain of Jehovah's House. Jewish thought exalted Jehovah and His house. As in Micah: "In the latter days it shall come to pass that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills." This lofty reverence has been the distinctive Jewish gift to the world.

Yet in our hurried western world we sometimes tend to forget the spirit of deep reverence. Someone has said: "In the spirit of that significant Oriental usage which drops its sandals at the palace door, the devout worshiper will put off his travel-tarnished shoes, will attempt to divest himself of secular anxieties and worldly projects, when the place where he stands is converted into holy ground by the words, 'Let us worship God.'"

We are not always sufficiently careful to preserve the sanctity of our temples and the attitude of genuine worship. It was said of Sir William Cecil, some time Lord Treasurer of England, that when he went to bed he would throw off his gown and say, "Lie there, Lord Treasurer," as bidding adieu to all state affairs, that he might the more ef-

fectively compose himself. "So when we go to any religious duty, whether hearing or praying, coming to the Lord's table, or in any other religious addresses whatsoever, we should say, 'Lie by, world; lie by, all secular cares, all household affairs, all pleasures, all traffic, all thoughts of gain; lie by, all!'"

"I Was Glad When They Said Unto Me." So the psalmist sang; and the joyous exclamation is a part of our lesson this week. Long ago, on that beautiful day of worship, the people wept. But Nehemiah and Ezra rebuked them, saying, "This day is holy unto Jehovah your God; mourn not, nor weep." And they urged the people to eat and drink, and to share their abundance with those for whom nothing was prepared. "For the joy of Jehovah is your strength!"

An old preacher long ago declared: "I know of no pleasure so rich, none so pure, none so hallowing in its influence, and constant in its supply, as that which results from the true and spiritual worship of God. Pleasant as the cool water brooks are to a thirsty hart, so pleasant will it be to us to approach unto the living God."

The Ecstasy of Worship. Our God is God of the living, not of the dead. This must be the rock of our hope. If truth and love and righteousness be at the heart of things, then may we, His true-hearted, hope for eternal fellowship with our Father. All true hope and certain trust, from childhood's faint

stirrings to maturity's faith assured, look to God, of whom our comprehension is the loftiest ideal of life.

When we have received God as our inmost and genuine life, and have made free surrender of our wills to His will, when our individuality has attained its personality, our finiteness has found its universal essence—then we have first truly learned to live.

But it is more than a matter of intellectual comprehension. The believer, even while climbing the weary heights, or crossing (it may be) the shifting sands, has a yet higher and more satisfying relation to the Infinite in prayer, the joy and strength of communion with God. To be sure, in accepting God's will we are communing with Him in a real sense; for we believe and obey. In the act of devotion, however, this conscious relation is made definite and explicit. "We give embodiment to our inward elevation to that unity which lies beyond all difference; we gather up our fragmentary temporal life into its anticipated eternal harmony; we forecast and enjoy amidst the efforts and struggles of time the sweetness and rest of the blessed life that is to be."

Not only may we look across the valley of our sorrow unto the hill where shines a clearer day, not only may we behold the Rock of Ages through the mists of life's vicissitudes, but ours is the supreme privilege that we may drink of the very Fountain of life. We may not only have faith in God as our Judge and Justifier, but we may enter into conscious and intimate communion with Him as the Father of our spirits in the peace of devotion, in the contentment of prayer.

GROUP COURSES

Primary—Review: Stories Retold.

Junior and Intermediate—Review.

Senior—The Kingdom of God a True Brotherhood.

Epworth League Topic

DECEMBER 29

The Rev. A. H. Beardsley

A YEAR-END REVIEW AND THE COMRADESHIP HOUR

(Psa. 5. 1-4)

New Year's is inventory-taking time. It is also the time when new policies come up for consideration and adoption. The new program for Methodist young people was launched six months ago. What has it wrought in your League chapter? Let us take stock.

First, we will all agree that it has been and is a real program—one which comes right to the heart of our living. It has tried to find our real concerns, our problems, what we like, and then to help us build a way of living that shall be solid, enduring, and Christian. To find and have the abundant life which Jesus said He came that men might have, has been the underlying ideal of these topics. So much for the plan and the program as they come to us from the central office, through the Epworth Herald, and other material.

Now it is possible to have a wonderful plan and a wonderful ideal, which we have; but if we do not work at them and for them they will do no one any particular good. So this question comes first in our inventory. Have we been using the topics? Have we been putting our best into working them out? Have we been using every help available to broaden our viewpoint and give it weight, or have we made snap judgments on life issues, judgments arrived at with only a moment's thought after the meeting began? Has the program outlined by the topics made any visible difference in the life of the League and the lives of its members? Have the members sat passively listening to the meeting, or have they entered whole-heartedly into the discussions? Does your League believe that "religion is a program for all of life, and that no interest or concern important to life is outside its responsibility"? Of course

these are goals. It would be nothing short of a miracle if your League could, in six months' time, register 100 per cent on such an inventory. But it is good to measure ourselves against these goals now, just as the year is closing, that we may actively work toward them if we believe in them and want to accept them as our own.

One thing which impresses one about this new program is that it implies Christian growth and furnishes the conditions under which it can take place. One law of growth is cultivation. A man cannot plant a field of corn and then go away and leave it all summer and expect a yield. An ideal planted in a life needs cultivation regularly.

The best way of cultivating the Christian ideal is to live it, and the only way to live it with any degree of success is to keep in close touch with its Source. Epworthians have found keeping the morning watch an excellent way to do this. Fifteen minutes a day seems such a small thing, scarcely time to eat a meal, or to take the car for school. We no doubt waste that much time every day. But fifteen minutes a day can mean all the difference between an inspired and a non-inspired life. It can mean all the difference between nurture and starvation for the spirit within. It can mean poise, growth in grace, a sense of the presence of God, vital Christian living. If you do not see how this can be, try it for a month consecutively. You will be surprised at the help fifteen minutes a day spent in talking with God, in listening to what He has to say to you, reading a selection of Scripture, and thinking about the deeper things of life, can mean to you. The Epworth League invites you to become a comrade of the morning watch.

Little Stories of Achievement

What the Churches Are Doing

Hobson City, Ala.—We are very grateful to Bishop M. W. Clair and our beloved district superintendent, Dr. J. W. Thomas, for sending to us this year the Rev. F. J. Jacobs to labor with us. We are very glad to have him, together with his wife, who deserves credit for the way she takes hold of things. We anticipate a great year's work. Pray for our success.—Reporter.

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Gulf Hamock, Fla.—The record in Chicago will show that these fifteen members are one hundred per cent Methodist. We have never failed. The Rev. C. B. Lundey is the man for this place. Dr. Selmore has been paid in full for the year. Our pastor's salary is \$300, and we have paid him up in full.—S. Gaskin, Reporter.

Harriman, Tenn.—On Monday night, October 28, just after an official meeting in the church, the pastor was ordered out and, of course, he obeyed orders. This was done by the golden-hearted members, who had arranged a surprise party. They left many useful things in the parsonage for the comfort of the pastor. Come again.—Reporter.

Otter Creek, Fla.—The saying that after a stormy day the sun shines brightest, we found to be true at this place. Our church was in the storm six months ago, but now the sun is shining. The Rev. D. J. Watts is the man that we have been looking for for ten years. All claims will be paid up in full. Dr. Selmore knew what we needed, and supplied our wants. We trust the Rev. Watts will be with us for many years to come.—H. Strong, Reporter.

Gainesville, Fla.—The lighthouse of the Florida Conference is yet shining. Dr. T. W. Williams knows how to keep the light burning. Last Sunday night he raised \$172, and was ready to pay the superintendent on December 15. The manless wedding was a success. All claims for the year are ninety per cent paid up in full. The choir, Sunday school, Leagues, and boards are all at work to send the pastor up to Conference with a round report.—J. Smith, Reporter.

Meadville, Miss.—We began a revival at New Fork church the first Sunday in August, conducted by the Rev. J. C. Hibbler, our pastor at Vicksburg. It closed Friday night, with thirty-three persons added to our church. At Oak Grove we began the revival the second Sunday in August, conducted by the Revs. Knighting and T. R. Rodgers. The meeting closed the following Thursday evening, with nine additions to our church. The

spiritual tide ran high during these services, and closed with the total number of fifty-one received into the church during the meeting.—P. W. Baldwin, Pastor.

Cedar Key, Fla.—This church being on the island, is called Patmos, that is why we are so far ahead of all other churches. Last Sunday Dr. Selmore preached three sermons that will live in the minds of the people who heard him. Many of our white friends were present and took part in the service. The Southwestern is a bridge between us and the great heads of the church. Dr. E. A. Robinson has only been here one year, and has done a wonderful work.—C. B. Johnson, Reporter.

Handsboro, Miss.—The Love and Charity Society held its memorial service at Riley's Chapel, and a very interesting program was rendered, combined with the junior department. The sermon was preached by Rev. A. H. Lathan, a member of the order, and pastor of the church. He delivered an excellent sermon. Music was rendered by the society. On the night of October 23, the Ladies' Aid rendered a delightful program at Riley's Chapel. They also had a speaker, the Rev. P. H. Rembert, of Biloxi, accompanied by his choir. Refreshments were served by the ladies. The neat sum of \$50 was realized from this affair, which was applied on the church.—Edward Smith, Reporter.

Blackshear, Ga.—Scott Chapel Methodist Episcopal Church: The first Sunday in November, our pastor, the Rev. A. H. Jamerson, attended service at St. James African Methodist Episcopal Church, and preached an interesting sermon. November 10 was our regular pastoral day. Love feast was held at the usual hour by the pastor, who also preached at 11 A. M. Every time the Rev. Jamerson comes before us we are encouraged to continue our Christian march for higher grounds, because his sermons are so constructive. At 6.30 P. M., the League was well attended. The discussion was led by Bro. I. J. White, Jr. On November 17, the Rev. Jamerson came to us with a great message, taken from Gen. 22. 8.—Reporter.

Edwards, Miss.—The second Sunday in November was a high day at Kingsley Chapel Methodist Episcopal Church. The stewards and leaders put on a tribe rally for the pastor. The reports were as follows: No. 1, Rev. A. S. Stewart, \$10.55; No. 2, W. F. Kaufman, \$22; No. 3, J. S. Stewart, \$26.55; No. 4, Sister Mary Williams, \$16.70; No. 5, Sister R. Washington, \$9.40; No. 6, Sister L. B. Rucker, \$14; total, \$98.90. Sisters M. McCurtis, O. C. Cook, R. McCurtis, L. Miller, F. Singleton, C. Tucker, and Mr. W. L. Tucker played active parts in putting the program over. Grand total raised in the rally, \$103.97. Too much praise cannot be given these loyal people of Edwards.—The Rev. W. E. Rucker, Pastor; Mrs. W. E. Rucker, Reporter.

Oxen Hill, Md.—The Pastor's Deficiency Club of St. Paul Methodist Episcopal Church gave a birthday party in honor of their beloved pastor, the Rev. John F. Monroe, A.B., at the parsonage, Friday, November 1, 1929, which was largely attended by the members and friends of the church. The pastor had for his guests his father, Mr. John Monroe, of Washington, D. C.; the Rev. and Mrs. Perry Myers, of Colesville, Md.; Mr. David Smith, of Baltimore, Md. The dining room was beautifully decorated with autumn leaves and flowers. The birthday cake was presented by Miss Rebecca Washington, organizer of the club, and Mr. Lawrence Brown, the president, presented a vase of roses. The pastor was the recipient of many useful gifts and appropriate congratulations.—Ann R. Washington, Reporter.

Nettleton, Miss.—September 14 and 15 were high days at Palestine Methodist Episcopal Church. A barbecue was given on Saturday and refreshments of all kinds were served. Sunday morning the church school was conducted at 10 o'clock by the superintendent, Mr. David Sargent. A large number was present and the lesson was reviewed by our ex-pastor, the Rev. F. G. Wilbon. We shall never forget his inspiring and encouraging remarks. We trust he will come again soon.

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My Pastor

At 11 A. M. the pastor, Rev. R. D. Gerald, preached a soul-stirring sermon. Total collection, \$55.25. On October 20, the baby contest was a real success. At 11 A. M. the pastor preached a wonderful sermon to a crowded house. Collection amounted to \$32.05. There was a prize of \$2.50 in gold given to the baby raising the largest amount. The first prize was awarded Gus A. Childs, who raised \$16; Virginia Marshall, \$10.01, received second prize, \$1. Total for the contest, \$38. Grand total, \$70.15.—Mrs. Benjamin Ross, Reporter.

Memphis, Tenn.—The members of Centenary Methodist Episcopal Church are very grateful to the bishop for sending to us the Rev. F. W. Brown. His first sermon made a wonderful impression upon the members, and each sermon since has been better and better. It is safe to say that under the leadership of the Rev. Brown, and with the cooperation of officers and members, success is assured. The Rev. Brown suggested in the meeting of the Brotherhood Bible Class, last Sunday, that the third Sunday in December be set apart as Men's Day. What a successful church needs is man power. We were delighted to have with us on Sunday Dr. I. Garland Penn, who laid the needs of our schools upon our hearts. After his plea for this cause, \$16 was raised on endowment. Sunday, November 10, the Rev. and Mrs. R. L. Allen, of Iowa, worshiped with us. The Rev. Allen delivered a strong and burning message. Again we want to thank the bishop for sending us the Rev. Brown. He fits into every department of the church. We are looking forward to great things in this Conference year.—A. D. Ivy, Reporter.

Buckeyestown, Md.—The work of rebuilding the Buckeyestown Methodist Episcopal Church, which was recently destroyed by fire, has now begun, and the congregation expects soon to be rehoused in a much more commodious church home than the former. Last Sunday was a high day at the above church. The occasion was Woman's Day. Mrs. Florence Johnson presided and a very fine program was put over. Mrs. C. W. Burnett, wife of the pastor, read an excellent paper; subject, "New Day and the New Woman." This was followed by another well-written paper, by Miss Boyd, one of our young public school teachers; subject, "The Modern Woman." There were other numbers on the program, including duets, solos, appropriate readings. Music for the occasion was furnished by the Hope Hill choir. Dr. Burnett, the pastor, was called on for remarks, and in a few well-chosen words, spoke on the subject of "The Modern Woman." Thus ended at this church one of the greatest programs of the season. Mrs. Caroline Brown is still on the sick list,

and we wish for her a speedy recovery. The pastor announced that four new subscribers had been sent for the Southwestern. Let others follow.—F. D. Bruce, Reporter.

State Line, Miss.—On October 6 we began a series of revival meetings, beginning at Pleasant Ridge. The Rev. W. P. Ward joined us on Monday night, October 7, and conducted our revival at Pleasant Ridge. He was at his best and preached to a packed house each night. Four persons were added to the church. Amount raised during the revival, \$55.65. From Pleasant Ridge we came to Mt. Zion Methodist Episcopal Church. The Rev. Ward preached for us there on Sunday, October 13. We raised during the day, Sunday, \$51.29. The Rev. Robert Houze, of Shubuta, began preaching on Monday, at 11 o'clock, and conducted the revival services during the week. The Rev. Houze preached very interesting sermons during the week and two souls were added to the church. Total amount raised during the meeting at Mt. Zion was \$87.54. On Sunday, October 20th, the pastor, the Rev. Sam Harris, began his meeting at Magnolia, Battle, Miss. He conducted a warm revival during the week. We are proud of the Rev. Harris. He has been with us four years and is a clean Christian gentleman. He is beloved by all and we are praying that the Conference will send him back to us, for we realize that his place will be hard to fill.—Flossie Butler, Reporter.

Llano, Texas.—Our new pastor, the Rev. M. S. McCauley, and wife, arrived at Llano, Monday, November 11, and on Saturday, the 16th, the members of the church gave the pastor and wife a pound party. Those contributing, were: Torrence Shelby and family, Martha Ward and family, Geo. Smith and family, Vaughn and Pansy Ward, J. Biggs, W. E. Durrah and family, Rosa Jackson, H. Jackson, M. Hamilton, Jr., E. M. Hamilton, H. Gridget, C. G. Nesby, A. Phillips, Laura and Julia Smith, E. Smith, W. Jackson, Mrs. G. Jackson, C. Biggs, W. McGowan, L. Hamilton, and the Ladies' Aid Society. The Aid Society, Sister Edna Shelby, president, furnished the parsonage with cooking utensils. The members, led by Sisters Martha Ward and Courtney Biggs, Bros. Geo. Smith, W. E. Durrah, Torrence Shelby, and Walter McGowan, furnished the parsonage with new furniture. Monday, November 17, the pastor held his first service at Doolittle's Chapel. He preached a wonderful sermon at 11 A. M. The text was taken from Rev. 1. 8; subject, "Jesus, the First and Last." At 7.30 P. M., he came forward with another uplifting sermon; subject, "The Spiritual Insurance." We are hoping to put over a great program for God and the church in this new Conference year.—Mattie L. Shelby, Reporter.

District Activities

District Rounds

GULFSIDE DISTRICT

First Round—Gulfport, Haven, December 28, 29. McHenry, January 4, 5; Bond-Wiggins, 4, 5; Biloxi, 8, 9; Gulfport: St. Mark, 11, 12; Bay St. Louis, 18, 19; Handsboro, 25, 26; Ocean Springs, February 1, 2; Escatawpa-Basin, 6, 7; Pascagoula, 8, 9; Moss Point, 15, 16; Richton, 22, 23; McLain, 23, 24; Merrill, 25, 26; Vernal-Donovan, 27, 28; Black Creek, March 1, 2; Lumberton, 7-9; Picayune, 8, 9; Pass Christian, 15, 16; district stewards' meeting at Handsboro, January 21.

Dear Brother Pastor: After a very great session of our Conference, we face the task of the new year. I am trusting that you will plan early for an over-the-top report on Easter. Our major objective is a ten per cent gain in church membership. I am very grateful to you for the fine way you put it across last year, and I know that you can do it again. Let us not overlook any interest of the church, and do all you can to put the Advocate in every home. We will meet at Handsboro on January 21 for our district stewards' meeting. I am asking that each pastor be on hand at 10.30 A. M. Wishing you a merry Christmas, I am, very truly

yours.—A. L. Holland, District Superintendent.

HOT SPRINGS DISTRICT

First Round—Clow Ct., December 27-29; Center Point, 28, 29; Locksburg Ct., January 3-6; Horatio and DeQueen, 10-12; Paraloma, 18, 19; Texarkana, 19, 20; Hope and Saratoga, 25, 26; Murfreesboro and Bengin, February 1-3; Highland-Muddy Fork, and Dierks, 4-6; Stamps, Lewisville, and Canfield, 7-9; Shady Grove, 10; Carthage-Bunn Ct., 16, 17, 18; Johnsonville Ct., 21-23; Rison and Peace, 24, 25; New Edinburg Ct., 28 to March 2; Little Rock Ct., 9, 10; White's Memorial, 9, 10; Caddo Gap, 15, 16; Hot Springs, 16, 17; Malvern, 18.

My Dear Brethren: We are now facing a new year in our church work together on our district; a year in which each of us is, or at least should be, anxious to exceed that of last year. In spite of the fact that a number of our charges registered a decrease in claims, the district as a whole made a very appreciable advance over that of the preceding year. This was made possible by the men who pastored the following charges: Murfreesboro, Bengin, Paraloma, Center Point, Locksburg, Clow Ct., Hope, Saratoga, Jacinto Ct., Little Rock Ct., and New Edinburg Ct., each of whom held his own and most of them

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ADVERTISING RATES ON APPLICATION

made a substantial increase, and won for themselves a new name—"The Hot Springs District Invincibles." Now, brethren, let there be no decrease this year from any charge, and the only way to avoid it is to begin now. We gladly welcome to our district this year two new invincibles: the Revs. A. D. Williams, Hot Springs; G. G. Logan, White Memorial, Little Rock. I am urging each pastor to make monthly reports on World Service collections, and quarterly reports on all other claims. May God's blessings be upon each of you, and may there be a spiritual Pentecost in each charge this Conference year, when there shall be many souls saved.—W. C. Rivers, District Superintendent.

TOPEKA DISTRICT

Fourth Round—Mound City, January 17; Ft. Scott, 18, 19 (11 A. M.); Chanute, 19, 20 (7.30 P. M.); Chetopa, 22, 23; Oswego, 24-26 (11 A. M.); Parsons, 26-30 (8 P. M.); group meeting, 29, 30; Coffeyville, 31, February 2 (11 A. M.); Independence, 2, 3 (8 P. M.); Caldwell, 6, 7; Wichita, 9, 10; Dunlap, 12; Osage, 13; Burlingame, 14; Asbury, 16, 17; Valley Falls, 16 (8 P. M.); Alma, 18, 19; Wabunsee, 20; Mt. Olive, 21-23; Manhattan, 23-28; group meeting, 26, 27; Clay Center, March 1, 2 (11 A. M.); Salina, 2, 3; (8 P. M.); Pueblo, 5-7; Colorado Springs, 9, 10; group meeting, 12, 13; Denver, 14-16; Mason Memorial, 23, 24; Rosedale, 25, 26; Armourdale, 27-30 (8 P. M.); Leavenworth, 28; Bonner Springs, 29, 30 (11 A. M.).

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Brother Pastor and Laymen of the Topeka District, Central West Conference: Eight months of the Conference year have passed, and four months from to-day we shall make our report in Mexico, Mo., to the first session of the Central West Conference. You have wrought well thus far and yet the battle has just begun, for there is much to be done for our district to make a round report. If every pastor and laymen make up their mind to put the program over it will go over the top. I find it absolutely necessary to get together in groups to study the conditions and to get a vision to put the program over, so I am calling three group meetings and requesting each charge on this district to be represented by the pastor and at least one layman.

Group No. 1 to be held at Parsons, Kan., January 29 and 30, with the following charges to be represented: Parsons, Chetopa-Oswego, Coffeyville, Independence, Chanute, Fort Scott, Mound City.

Group No. 2, Manhattan, Kan., February 26 and 27. The following charges are to be represented: Manhattan, Asbury, Mt. Olive, Mason Memorial, Rosedale, Armourdale and Leavenworth, Bonner Springs, Clay Center, Salina, Alma, Burlingame and Osage City, Dunlap and Wabunsee, Caldwell and Wichita.

Group No. 3: Colorado Springs, March 12 and 13: Colorado Springs, Pueblo, and Denver.

Now, brother pastors, please take these meetings seriously, and don't let anything get in your way to prevent your attendance. May I say it is not left to your option, for these meetings are very important. Come prepared to make report on World Service, Episcopal Fund, Pensions and Relief, Southwestern Christian Advocate, conversions, and accessions. Please remember, your promotion depends largely on what you do with your present charge.

Plan your fourth Quarterly Conference as pay-up day for ministerial support. Put your auxiliaries to work, and have them to report in the quarter as much as possible on these claims. Remember, God is depending on you to do your best. Let us push, pull, and work together. Depend on me to the last inch. Your Brother, Alexander Talbert, District Superintendent.

Quarterly Conference

WASHINGTON, D. C.

A group Quarterly Conference of the Washington District was favored with the presence of Bishop Wm. F. McDowell.

The Rev. Robert F. Coates, our successful district superintendent of the Washington District, who has been conducting his third Quarterly Conferences in large groups, held a group conference November 21, 1929, at Fairmount Heights, D. C., the Rev. Charles A. Johnson, pastor. The other churches in the group were Randall Memorial, Deane-wood, D. C., the Rev. Thomas S. Tildon, pastor, and Jones Benning, D. C., the Rev. J. N. Yearwood, pastor.

The Rev. Coates sent a special invitation to all the church-school superintendents to attend, and more than twenty-one churches of the Washington District were represented by their church-school superintendents.

The Conference was held in the morning, from 11 A. M. to 12.30 noon, after which lunch was served.

At 3 P. M., Bishop William F. McDowell addressed the church-school superintendents on "Service as a Privilege Rather Than a Duty." The evening session was well attended, and addresses were delivered by the following: Mrs. Berdie Coates, on "The Value of Christian Womanhood"; the Rev. John F. Monroe delivered an address on "Religious Education"; the Rev. C. E. Queen, on "The Social and Recreational Life in the Methodist Episcopal Church"; the Rev. Joseph H. Jenkins, on "Christian Stewardship," and the Rev. Thomas S. Tildon, on "World Service." The Rev. Coates seemed pleased with the success of the Conference, and assured the people of his utmost confidence in them to co-operate with him in helping to make the Washington District one of the greatest in Methodism.—H. H. B., Reporter.

District Conferences and Conventions

HOLLY SPRINGS DISTRICT CONFERENCE

The second session of the Holly Springs District Conference of the Upper Mississippi Conference convened at New Albany, Miss., in Mallaleu Methodist Episcopal Church, October 30-November 3. The district superintendent, Rev. A. G. Cole, opened the Conference with timely remarks, after which the Conference was organized. Most of the pastors were present and rendered good reports. The Rev. W. M. Banks was introduced and preached an able sermon from the twenty-third Psalm. The following visitors were introduced: Dr. O. B. Chassell, who at present is leading a \$75,000 campaign for Rust College; Dr. A. J. Mitchell, of the Washington Conference; Dr. W. C. Thompson, district superintendent, Philadelphia District, Delaware Conference; Dr. William Foster, Jr., former president of Rust. Each of these visitors made interesting talks relative to Rust College, and pledged their support in the campaign.

At the afternoon session The Woman's Home Missionary Society was organized, with Mrs. M. Taylor presiding. After the organization, the society held an interesting session with pleasing results. Dr. L. M. McCoy was introduced, and in his usual way spoke interestingly and left a lasting impression upon all who heard him. Dr. Chassell was presented and spoke from the subject, "Christian Education." Not only was the audience thrilled, but deeply inspired as the message was heard. At the evening session, Dr. W. C. Thompson was presented and delighted his hearers with a wonderful address. Devotions were led by the Rev. P. R. Jenkins on the second day, at 9 A. M. At 11 A. M. the Rev. E. M. Chisholm, of Grenada charge, was introduced and preached a wonderful sermon from 1 Cor. 8. 10. In the afternoon The Woman's Foreign Missionary Society was organized and held an interesting session. The Rev. W. S. Williams was introduced and the Conference was well entertained while he spoke. The choir rendered beautiful music at the evening session. The Rev. S. J. Mack, of the Oxford charge, was introduced and preached from Gen. 3. 9.

After devotions on the third day, the Layman's Convention was organized, with J. M. Brewer, president. The question, "What Is the Importance of the Layman's Movement in the Church?" was well discussed. At 11 A. M. the Rev. Gilliam, pastor of the Baptist Church of the city, was introduced and delivered a wonderful message. At 2 o'clock the Conference was opened for business. The Sunday-school convention was organized with Prof. Wysinger presiding. The session was quite a success. The Rev. Z. T. Powell, of Abbeville, preached at the evening service from Matt. 7. 13, 14. Total amount raised during the Conference, \$675. The Conference closed to open in 1930 in the Providence Church, on the Abbeville charge.—Reporter.

SALISBURY DISTRICT HAPPENINGS

Deals Island—Under the efficient pastorate of F. G. Campbell, Deals Island is enjoying a year of unprecedented success. More than \$500 has been raised for rebuilding, World Service advanced, a tithing association with thirty members organized, cottage prayer groups have compassed the island, resulting in a rich spiritual atmosphere from which a revival is eagerly awaited. Bro. Campbell brings to his charge a rich culture, deep piety, and a genius for organization, eminently commending him to the devotion of his people.

Princess Anne—Under the capable and constructive leadership of R. W. Cheers, Princess Anne is taking its place in the van of the district squadrons. World Service is advanced and local debts are being met systematically. A troop of Boy Scouts, a Willing Worker Club, and a Do Something Circle have been organized and are contributing to the social and financial life of the church. Bro. Cheers, who is a great preacher and

capable leader, enjoys, with his competent wife, the full confidence of his people.

Snow Hill circuit—R. J. Williams proves himself a master in this small and difficult field. Both churches have been renovated, a site secured for the enlargement of the burying ground, World Service advanced, and the other interests cared for. Bro. Williams is serving his eighth year here, which in achievement and in the following which he inspires is greatest of all.

Condolence—The district shares with Dr. J. R. Waters his deep grief in the recent passing of his late sister, Mrs. Coffee, widow of the late Rev. W. H. Coffee, who for many years was one of the most prominent members of the Delaware Conference. May he be sustained by an unfaltering trust in our heavenly Father.—D. W. Henry, Dist. Supt.

Crescent City Note

Wesley Chapel—We wish to thank Bro. W. B. Buchanan and members of Wesley Church for the hearty reception given us. We are much encouraged to do our best to build up the membership. We also wish to thank Bro. Robert Armstead, Sister Sarah Lewis, and Sister Maggie Nesbit and members for a fifteen-pound turkey for Thanksgiving and lots of other eatables. May the good Lord ever bless them.—The Rev. and Mrs. J. W. Turner.

Haven Chapel—Our Thanksgiving rally was a complete success. The members of Haven laid on the altar \$117 as a thank offering for the benefit of the church. We are thankful to the faithful few who worked earnestly in the effort.—The Rev. B. J. Reddix, Pastor.

Woman's Column

Cotton Plant, Ark.—It was my great pleasure to visit the three District Conferences of the Southwest Conference during the month of August. The meeting held with the foreign society was not of much interest, and the women had not been in a working spirit, but they promised to begin as soon as they were back to their various charges. This was at the Conway District meeting. Our pastor, the Rev. Jones, and wife promised to give the work their attention and support. My next meeting was at Clarendon, Ark., Little Rock District. There was an auxiliary there, but was inactive. These women also gave promises. Sisters, don't fail to keep your word. My third and last meeting was on the Hot Springs District at Carthage, with the Rev. J. Talbert's church. The women were ready to begin work in the auxiliary. I was greatly inspired by the presence of our district superintendent, the Rev. R. C. Rivers, who made many encouraging remarks for The Woman's Foreign Missionary Society. Last, but not least, on Sunday morning, after the meeting had closed at Carthage, I motored, in company with the Rev. J. H. Oliver and others, to St. Francis Church for services, this being the Rev. Oliver's preaching day. I had a fine Christian woman as hostess. The Rev. and Mrs. Oliver made everything well for the day. At 3.30 o'clock, with a threatening storm in the distance, a crowd of men, women, and children found their way to church to organize a foreign missionary auxiliary. I can't forget soon what a pleasure it was for me to talk to and organize those warm-hearted Christian women and young people. The children were also organized at this time. On Tuesday night the Rev. Oliver gave space to organize in the midst of his revival at El Bethel, where the spirit was warm. I left a live auxiliary here. I wish there were more Rev. J. H. Olivers, the missionary zeal would grow in this Conference. Brother ministers, do not hinder the work your women are doing, for when you help them put over a program, you help yourselves.—Mrs. F. E. Darby, Secretary.

Special Notice

The address of the Rev. A. J. Newton is changed from Marshall, Texas, to 1408 Travis Street, Houston, Texas.

Ladybird

(Continued)

milk. Then she carried the pail carefully down the hill and put it on the bench. Tiptoeing away from the house, she fled up the hill and away on feet that were suddenly frenzied at the thought of what she had done. Perhaps the owner of that cow was a friend of Brand's and would presently meet her on the way and punish her for having drank his milk and meddled with his cow.

Yet she was going now in the strength of that milk, with fleeter step than she had traveled all day long and new strength seemed to have come to her with that sweet, warm draught.

She kept along the edge of the woods with her face ever toward the mountain pass in the darkening distance till she came to two trees with their roots locked together in a kind of natural couch. The woods were behind her as she dropped down upon it and the ground below her sloped away to a gravelly bed. Across a wide stretch she could see the looming darkness of the mountain. She lay down with her head pillowed on the old Bible and soon fell asleep.

Up through the mountain pass on sturdy horses came two riders through the night.

Their voices were low but distinct in the clear air. The horses' feet clinked on the rocky road as they went. The sound of it pierced the night and seemed to stir the little shadows.

Something reached the young sleeper as they drew nearer and she woke in sharp alarm.

The voices came on—low, angry, troubled, disheartened. They did not sound like drunken voices; they were not any voices that she knew.

"It was that Pierce Boyden done it!" said the voice of one of the riders resentfully. "I seen him. But you can't do nothin' about it. He's too slick with his gun. You gotta let him get by with it."

"She was there, then? You're sure she was there?" the other voice questioned anxiously.

"Oh, yes, she was there. I seen her all right. I trailed her down—" Fraley's heart stood still with horror. These must be some of Brand's gang, and they had been trailing her!

Then the older voice spoke again, gravely, as if perplexed:

"But I thought that woman was dead. I thought they told you they saw her buried."

"Oh, you mean the old 'un," said the other man. "Yep, she's dead all righty. No mistake! But the young 'un is at the old stand, an' she's ninety times as peppy as her ma! She's a looker, too—got bleached hair, an' has the boys right on her string. She keeps 'em all a-guessing, too."

"And you think Boyden did it for her sake?" questioned the elder.

"Positive! He's jealous as a cat. I stood right beside him, an' I saw him look at her an' then draw a bead—"

The riders suddenly rounded a curve behind the rocks and their voices were drowned.

Fraley strained her ears but could catch no more. For minutes she lay shuddering. She did not intend to go to sleep again, but the weariness of her young flesh asserted it-



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self and she slept so soundly that she did not hear a stealthy foot on the trail ten feet from her couch, nor feel the sniff of an inquisitive nose as the creature paused and tried to analyze the new scent. Across the valley a dark shadow stole into deeper shadows and all was still.

Day was just dawning when Fraley was wakened again, this time by a leaf softly fluttering down on her face. Looking up startled, she saw two bright eyes above her, as a saucy chipmunk frisked away on a slender limb chattering noisily.

She sat up and looked about her cautiously. The woods were very still and dim behind her yet, but down at the end of the valley toward which she was facing the mountain pass was lit with the rising sun. Fraley caught her breath at the beauty of it.

But this was no time to gaze at beautiful pictures. If she could make the mountain pass before anyone came by she felt she would have some chance. But it was a long way off—it might be an all day's walk. Distances were deceptive. She had learned that yesterday.

She took out the little bottle of milk, drank its contents, and started on her way in the mist before the dawning, walking toward the rising sun. She was stiff and sore from lying on her humpy bed, but she stepped forth briskly, trying to keep a straight course to the mountain pass.

The going was easier than the day before, for the trail was clearly defined as if it were in frequent use, and she got on faster than she had hoped. Before the sun was up above the mountain she was fairly beneath the grim, straight shadow of this great stone gateway into the next valley.

But it seemed a long way to the end of the pass. The trail was rougher and hurt her feet so that she had to stop sometimes and rub them.

It was like a great tunnel through which she was passing. If she were caught in here there would be nowhere to hide.

The sun was three hours high when she came at last to the end.

It was bright morning out in the grassy valley. In the distance there glittered water like a sheet of silver, but it seemed as far away as fairyland or heaven. To it her eager footsteps were not directed. It was as if she were in a sort of wide cup with mountains all around, and mountains in the distance beyond the glittering water. She felt safe and protected. And yet it was through this same valley that the two men who passed her last night must have come. She must not be too trustful.

She kept a constant scanning of the distance in every direction. About high noon she arrived at a small foothill where was a spring of water that trickled down into the valley. She was thirsty, for she had eaten some of her salt pork and the last of her corn bread as she walked along. She enjoyed the clear, cold water, dashing some in her face, smoothing her hair back with her wet hands, and retieing the kerchief over her head again.

After cooling her hot feet for a moment, she hurried up the hill. When she reached almost to the top she flung herself full length upon the ground and began to creep up. She would not make herself a target for any eyes that might be searching the landscape.

At last she could peer over. Then she slid slowly back, her heart beating fast.

The valley below her was full of cattle, and riding among them were three horsemen! Far at the upper end of the range two more were coming. One quick glance was enough to tell her that Pierce Boyden was one. The back of another looked like Pete, but she could not be sure, and she waited no longer to identify the others, for a great panic had seized her.

(To be continued)

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1929

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THE CHRISTIAN ADVOCATE

SOUTHWESTERN EDITION



Painting by C. L. Woodward

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Journeying Afar
"They Shall Prosper That Love Thee."—Psalm 122. 6

From the Half Century Club—

November 25, 1929

My Dear Old Advocate:

We became acquainted in my father's house the latter part of 1850 and I became a subscriber in 1867 myself.

Ever since, you have been a weekly visitor and your last number, November 21 is surely fine.

Yours in the church since 1863,

W. A. Winternude.

November 11, 1929

Gentlemen:

I have been a reader of the Advocate for over fifty years and the paper is better now than ever.

I want to congratulate you on the new edition and especially congratulate you on the outer cover. The paper is very much improved.

Yours truly,

F. B. Wilkinson.

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The Christian Advocate

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L. H. KING, Editor
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His Star in the East

EVIDENCE of the presence of Jesus Christ in the world to-day is not lacking. Nor is such evidence even scarce. It would be more in keeping with historic truth to say that the circumstances of life about us furnish the strongest apologetic ever offered as convincing proof that Jesus Christ was born and is fulfilling the purpose for which He came into the world.

His star is in the east. There is among men of all ranks and of all kinds an undeniably fresh interest in things religious. The whole concept of religion has emerged into sharp and bold outline in our modern consciousness. It has become the compelling interest of human society. The conviction has grown upon us that the chief interest of mankind, because basic to every other, is the religious interest. Even the present-day scrutiny and criticism of religion is an augury of a livelier, saner interest in the values which religion offers. It is an effort to test the resources of religion. Man's experience discloses his need of religion and his desire for that which has surer foundations than anything else which the world offers him. He has heard from the fathers such high praise given to it as the one pearl of great price, the one abiding, supernal value, that he ventures now to test, in the hot and merciless fires of criticism, that one value which is the highest human concept.

Human satisfactions are inadequately met by any other thing except religion. Not only in the fact of its permanent nature, but in that it satisfies every legitimate need of human life, does religion find its most effective appeal to the thousands and millions who, in every quarter of the globe to-day, are singing shepherd songs and chanting Christmas carols such as "Glory to God in the Highest," and "We have seen his star in the East, and have come to worship him."

Revival of interest in religion and experiencing high-

est satisfactions in spiritual values are vital expressions of a growing conviction in the souls of men and an inextinguishable desire in humanity that some superior Power exists upon whom we depend inevitably for support and succor. As a saint of old exclaimed, so we moderns want to believe and are justified in exclaiming it, "Of whom may we seek for succor but of thee, O Lord?"

Even what some unbelievers have in the past boasted was the anti-religious and hostile attitude of science toward religion, is finding an interpretation in more tolerant terms. Our misgivings in this realm of truth-contacts are giving place to more reasoned and assuring harmonies. So that we are now at the point of reassuring ourselves that there is no conflict between these two major aspects of human experience which we call science and religion. Indeed, champions of religion are now jubilant over the fact that the latest commitments of science are to the claims and values of religion. Says one of the leading modern scientists, "Both science and religion are based upon faith," and there is ample ground for allowance by science of the highest claims made by the facts of religious experience.

Thus in the present unmistakable revival of religious interest; in the yearning and trustfulness of men in those satisfactions which religion offers; in the trend of scientific commitments of men of the highest integrity in the field of scientific theory, method, and achievement, we find ample and convincing evidence of the presence of Jesus in human life to-day. These are only a few of the brilliant, but they are certainly among the strongest of the rays of golden light that shoot through the darkness of the world's life indicating the presence of a spiritual star of the first magnitude in the firmament of humanity's hopes at the present time.

His star is in the East; fortunate are those who can

Our Cover Page

THE cover page of this issue presents a conception for the opening of the new year. The scene is located in an Oriental woman's home. The work of packing up for a journey is being completed by the man on his knees strapping up the roll of bedding. An elderly man stands with staff in hand by the door ready to go. Benevolence expresses itself on every line of his face, as he draws his grandson to him in affection and anticipation of a pleasant journey. The mother stands waiting, with garments drawn about her, as was the habit of women of her period, and is also that of her daughters, even unto this day. Beyond the open door can be seen the caravan forming by the addition of new recruits, as the drivers adjust their luggage, and load their beasts of burden for an extended period of travel.

It is a moment of happy anticipation in which the entire household is engaged. It is not abandonment of the old home. It is a journey begun with expectation of return. The members go, but the old home remains.

This picture is a product of the versatile artist, C. L. Woodward (Scripture, Psalm 90).

Our next cover will present "Jesus in the Temple with the Doctors."

Editorial Comment

Caution

ONE thing is certain—the modern church will have its pulpits manned with prepared ministers. The age demands this. In every realm of life, emphasis now is being put properly upon efficiency; and efficiency is possible through knowledge, intelligence. Only as men know and are intelligent concerning their tasks, their relationships and themselves, can they be efficient and act efficiently.

The same laws that bring success in any other business must be relied upon and invoked in the business of administering the organized church. Recognition of this truth is becoming general among all the denominations. Our last General Conference took specific action by legislation, looking to a higher standard of preparation for candidates for our Methodist ministry. Reinforcement of standards and means was given to the already established Commission on Conference Courses of Study. This commission had already been functioning successfully, and will continue now to do so with the maximum of effectiveness.

Conference Boards of Examiners are showing notable co-operation with this commission and with the spirit of the legislation already enacted. Provision has been made for, and now there are operating in the several Conferences a number of schools for graduates, as well as undergraduates, in anticipating a better-prepared Methodist ministry. It will be impossible, accordingly, within the next half-dozen years, for one applying for the ministry to qualify to the satisfaction of the Conference without possessing at least a high-school education.

It must be acknowledged that such a pitching of standards will result in increased dearth of candidates for the ranks of our ministry. Nevertheless it can be as confidently expected that compensation to some extent will come in the quality of those who do qualify or seek to do so. Men of preparation will also be encouraged to believe that their efforts to satisfy the church's demand for a prepared ministry have not been in vain. For often one hears a well-prepared young man say, "To what avail is all this preparation when the unprepared men receive the same consideration at the hands of the Conference as we do, and have not struggled to merit it?" Surely there is merit in such an attitude.

Caution, however, is needed in the process of eliminat-

ing ministerial candidates in our Conferences. Too sweeping a process of qualification must not be invoked. Perhaps it is well to make a rather gradual approach to the ideal. For intelligence is not the single qualification requisite for the minister. It can be emphasized to undue proportion. It must not be that candidates shall be made to feel that book learning is the only thing that qualifies one to preach; therefore get it at the expense of other desirable factors, and sometimes it may be, and not infrequently is, without other admirable factors of ministerial equipment. A preacher's equipment must not be onesided in the intellectual direction any more than in the direction of intellectual bluntness if he is to be efficient as a minister of Jesus Christ. His preparation must be relative to that definite spiritual purpose which gives the whole religious enterprise its final value and worth. We need preachers who are more than intellectual.

Some preaching places are so limited in resources and prestige as not to be influentially powerful enough to get the educated to become their pastors. Here is no criticism, but statement of bare fact. If in such places the less pretentious preacher can fit in, finding satisfaction and giving Kingdom service, why not let him serve? And such service, when well done, should count as credit toward membership in the Conference, though such memberships should be held to the minimum of necessity.

One of the interesting facts of social experience is that often an unprepared minister succeeds where an educated one fails of success. In automobile parlance, the educated man does not always hit on all the cylinders. In some charges he seems not able to adapt himself. He appears too highbrow for some congregations. He lacks social imagination, cannot identify himself with the needs and experiences of the masses, is not willing to labor in the lowly places or in the smaller charges. For much of his disinclination he may not be to blame, but such folks and such churches must have such spiritual ministry as they can get. And a legitimate question arises therefore whether Annual Conferences do the general cause of the Kingdom the largest service by a too rigid and relentless application of the rules demanding intellectual preparation for candidates for the ministry. There is one glory of the educated, one glory of the mediocre, and one glory of the tolerated minister; for one minister differeth from another in glory.

discern its presence. Many there are, nevertheless, who having eyes to see, see it not. Men of faith and temperament, of attitude and anxiety akin to that of the wise men, are capable of beholding the star that scintillates in the east to-day. Some there are who cloud the skies and crowd back the object of faith by their false philosophies, or what is the same in effect, they depend for apprehending Him upon methods that lead to cynical conclusions concerning His presence and significance for society and the life of the individual. These things, the presence of Jesus and its meaning for humanity, must be spiritually discerned. "The kingdom of God cometh not by observation." The skies that will reveal Him henceforth will not be the physical firmament, but the moral and spiritual structure of our social fabric, from which are radiated the saving social influences of Him

who every day, every year, every century is proving Himself the cynosure of human hopes.

That His star is in the east, and that we see it, is not enough. The Christmas drama of nineteen centuries ago was not completed by the birth of a Babe in pursuance of the angel's announcement to Mary, nor by the appearance of the angels announcing to those affrighted shepherds that they would find the Babe wrapped in swaddling clothes in the manger; even when the wise men had pursued the path along which they were directed by the beckoning, hospitable star until they had arrived at the place where the Infant lay, the drama was not yet complete. They saw His star in the east; they were come where He was; but they had come to worship.

It was not a journey out of curiosity. The facts of the situation provoked to a superior act of the soul.

The attitude of the wise men transcended the curious, the sensational, the informal. Their minds had capitulated to fact—historic fact. Their souls had arisen to the superb attitude of faith. They were amid surroundings and buttressed by facts whose appeal and challenge had captured the inmost and profound loyalties of their lives, and their souls ascended the heights of spiritual contact with flesh-embodied divinity, in order to worship. Theirs was deliberate, resolute worship; for this purpose they brought and offered to Him gifts—gold, frankincense, and myrrh.

Worshipful exercise of the soul was the highest expression, on part of the wise men, of their loyalty to that vision through which the star appeared. The act of worship is the highest expression of human experience. The wise men saw His star in the east and came to worship Him. Their worship was related to the proper object—Him, whose presence the star indicated. The signs of Jesus' presence in our modern world should likewise lead men and women to-day to that highest ethical act of worship of Him with all our powers—bodily and soul.

Only in such a reaction as this does the presence of Jesus and the vision of Him bring worthy results. And herein only lies the value of the Christmas anniversary

and observance for us. These days, observant folk who are satisfied that they see His star (and they may), must use religiously in lifting ourselves to the heights of worship rather than of revelry. Only in this way can the true significance of Christmas be approached. Only as we find herein the center of our life's devotion do we discover the real ground of His being born in the earth. Since we see His star, let us repair to the sanctuaries of earth, most of all to the inner shrine of our own hearts, assured that He is there, and let us bring the offering of ourselves, that we may worship Him. To this end let us thank God that His star is in the east; and may it linger there until every knee shall bow and every tongue shall confess that He is our sovereign Lord to the honor and glory of God.

And what will our worship of Him at this closing period of the year mean for the rebuilding of the waste places of society? It means that thereby such an impact will be made on evil and sin, such a revelation of resident spiritual power will be made that we ourselves whose hopes have hitherto been none too buoyant, will see the glory of God revealed in the earth and ourselves enheartened for greater victories than we have ever experienced.

Meeting of the Commission on Worship and Music

THE General Conference Commission on Worship and Music held its second session on December 5 and 6 at Garrett Biblical Institute, Evanston, Ill.

The entire commission felt the special significance of this meeting, since they were facing the task of preparing Orders of Worship to be used in our church. No more important work than this was committed to the commission, and all the members felt how critical was the work in which at this session they were engaged. A committee had worked carefully in preparing for this discussion, and almost immediately the commission was under way in seeking to arrive at an agreement on Orders of Worship which, when adopted, would in some measure meet approval of the church. It was decided that there should be prepared and published in due time three Orders of Worship of the following nature: First, a representative order, somewhat enriched, to be used when there is a choir, chancel, and other accompaniments of worship. Second: A much more simplified form, which could be used even though there might be no choir, and with the very simplest accessories. Third: An order adapted from the Sunday service which was prepared by John Wesley for the use of churches in America.

While the commission finally adopted three such orders in detail, the publication of the same will be delayed for the present, but will be sent out later.

The report of the Committee on the Courses in Worship, which are now being offered in our theological schools, showed a very encouraging situation. All of our schools are entering heartily into the new spirit in public worship which characterizes the church of to-day.

A feature of the Thursday afternoon session was given over to the hearing from representatives of those departments of our church which are responsible for worship

programs. This was a very interesting hour, and enlisted rapt attention. The commission felt that we are making significant progress in this phase of our church life. It is the thought of the commission that it should try to secure co-ordination among the various departments, and that the correct principles of worship should be adhered to throughout the worship programs of the church. The commission expressed its appreciation of what is being done by the Board of Architecture and by the Department of Church Schools in the furthering of our worship programs. With reference to these, the following resolution was passed: "The Commission on Worship and Music is deeply conscious of the high importance of worship in and for children, and expresses its enthusiastic approval of the work being done in graded worship service by the Board of Education." A committee was appointed to prepare services for morning worship suitable for Pentecost Sunday in co-operation with Bishop Welch, and at his request. A committee was appointed also to prepare services suitable for use from the period after Easter until Pentecost Sunday, but including neither day. Steps were taken to have printed a list of anthems, responses, sentences, and other choral numbers that would be an aid to the music in our worship service; the same, when prepared, to be printed by our Book Concern, and to be sold. This work was assigned to Mr. Powell Weaver, choir master at Grand Avenue Temple, Kansas City, and to Mr. Guy Filkins, choir master at Central Church, Detroit.

The General Conference Commission was requested to have appointed Annual Conference Commissions, and to secure co-operation from them. In order to make this work most effective, it was decided to prepare a statement of suggestions which might enable the Conference Commissions to work more definitely with the general com-

mission. Further, the commission appointed a committee to prepare and issue a pamphlet that would be helpful in presenting suggestions to those whose duty it was to conduct worship, as to their attitudes, dress, good form, etc., to the end that we might encourage the best taste and deportment, thus making the service more helpful.

The commission owes very much to the inspiration and fine leadership of Bishop Wilbur P. Thirkield, whose statement, as chairman, on the need for the work of the commission, the progress that is being made, the liturgical movements in other churches, and other features, formed an interesting opening statement of the session.

A feature that was noteworthy was the service of worship conducted in a chapel of Garrett Biblical Institute. This was in charge of the Rock River Conference Commission of Worship and Music, with the Rev. E. D. Schutz,

D.D., in charge. Bishop Thirkield gave an inspiring address on "Public Worship." The entire service, which was quite similar to the more enriched service adopted by the commission, allowing for an address of thirty-seven minutes, was carried out without haste, with good taste, and reverential spirit, in one hour and five minutes. It is estimated that an hour and fifteen minutes would be ample time for this service. In view of everything, it is quite remarkable that the commission was able to reach such unanimous conclusions as it has done, and the orders, when published, will show that it adhered quite closely to the recognized principles of worship throughout the three orders. Resolutions of appreciation for the generous welcome extended by Garrett Biblical Institute, and of its president, F. C. Eiselen, who was the soul of hospitality, were heartily conveyed.

Group Efficiency Conference

North and South Baltimore Districts

By the Rev. J. W. Dockett

THE Group Efficiency Conference of the North and South Baltimore Districts, held at St. Matthew Methodist Episcopal Church, Baltimore, Md., November 21, 1929, was largely attended by the pastors and laymen of the two districts. The sessions were presided over by the efficient superintendents: Drs. G. E. Curry and F. F. King.

The morning devotions were conducted by the Revs. L. A. Carter and J. A. C. Green. J. W. Dockett was appointed secretary. At 10.30 A. M. the Rev. B. T. Perkins brought to us a burning message on Conference Claimants. The writer, who himself for thirty-two years has raised his full apportionment for this cause, showed the importance and necessity of it. Many took part in the discussion. Our responsibility to this ministerial support was laid upon the minds and hearts of ministers and laymen.

Our hearts burned within us as Dr. C. Y. Trigg delivered to the conference his great message on "The Work of Christian Evangelism." The speaker beautifully defined evangelism. The speaker said, in part, if the pulpit, amen corners, and members are revived, the program of the church could easily be put over. Every member of the divine family should be an evangelist. The message was full of thought, inspiring, and well received.

The Rev. R. R. Robinson conducted the devotions of the afternoon session. After the devotions, Dr. M. J. Naylor ably addressed the meeting, using as his subject, "Our Responsibility to the Conference Obligations, Morgan College, the Aged Men's and Women's Home." The speaker was at his best. He spoke of their needs and our duty as Christians to these important institutions. This able address stirred his hearers and awakened us to greater interest for these causes.

Dr. Ernest Lyon laid upon the hearts of the members the summer school of theology: its importance to local preachers, undergraduates, and ministers as a whole.

Dr. J. W. Waters, in his inspiring address on the budget system, declared that the church can no longer run its business carelessly and accomplish its financial

task; but, like other business organizations, should be systematized. He urged the budget system, which will do away with having so many other methods to raise finance, some of which lower the standard of the church.

The Rev. V. E. Johnson conducted the devotionals at the evening session. Music was rendered by the St. Paul Methodist Episcopal Church choir, of which the Rev. W. S. Jackson is pastor.

Bishop W. F. McDowell, resident bishop, delivered the closing address. His subject for the occasion was, "Our Privilege." The bishop spoke at length to a good audience. He esteemed privilege higher than duty, and laid great emphasis upon our privilege to serve. His address was a masterpiece, and will long be remembered by those who heard him.

Too much credit cannot be given to the Rev. C. C. Nelson, pastor, and the good people of St. Matthew Church for their generous hospitality and manner in which we were entertained. No stone was left unturned by them for our comfort. At the round-table talk, conducted by the two district superintendents, every phase of church activity which was not previously emphasized was discussed. Too much praise cannot be given to the Rev. G. E. Curry, of the North Baltimore District, and the Rev. F. F. King, superintendent of the South Baltimore District, for their interest and the able manner in which they are doing their work as district superintendents.

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- Envy is love's deadliest enemy.
 - The moral conscience has a voice.
 - Safety first, but venture a chance.
 - Virtue is maintained, not sustained.
 - Gold cannot buy your way to heaven.
 - All men do not bite at the same bait.
 - The devil is a master of discouragement.
 - Affection, when it grows cold, soon dies.

The Contributing Editor's Page

Making the Peace Pact Effective

PRESIDENT HOOVER believes in the compulsive power of world opinion to make the Kellogg Pact effective.

In recent weeks that belief has found practical expression in the diplomatic procedure of our country.

Secretary STIMSON, in a note which gives evidence of a willingness to run some of the risks of peace, reminded Russia and China that all the signatories of the Pact have a stake in its universal observance.

It is of course highly important that the fifty-five nations which have endorsed the Kellogg Pact should do nothing which will shake public confidence in their intention to abide by it. Any one of the signatories is warranted in seeking to bring the pressure of world opinion to bear upon any situation that threatens to weaken its effectiveness.

But the Pact must not be left to the fate and fortune of diplomatic procedure.

What it needs is a supporting body of opinion among the plain citizens of all countries. This and only this will make it operative in world affairs.

There are hopeful signs indicative of the steady growth of such a world opinion among the rank and file of men. But the gains already made are insecure and likely to be threatened by any sudden uprush of passions and prejudices that require poison-gas and submarines to express and maintain them.

THE other day when the Tiger of France was buried, two small, faded bunches of flowers were placed in the coffin with him. He had left instructions that this be done.

During the World War on one of his visits to the front line he reviewed a detachment of troops about to be sacrificed in support of the strategy of the commanding general. The Tiger knew what they did not know—that early the next morning they were to be killed. For they were to be placed in a cruelly exposed position to draw the enemy's fire and onslaught. They cheered the great Premier and gave him two little bunches of flowers. With deep feeling he said, "All I can do is to take them and have them placed in my coffin with me."

Something very deep and holy rises within us as we think of the bravery of the lads. We hear something more than sentiment in the words of the Tiger. But we are strangely deficient in our appreciation of human values if there is not kindled within us a flaming hatred for a system that has a right to demand that sort of sacrifice, a system that gives any man the legal right to destroy young life as though it were cheaper than dirt.

Just as soon as millions of plain people the world over change their minds about the resort to force in the settlement of international differences the Kellogg Pact will rest upon a foundation which will grow stronger with the years.

What Shall We Preach?

THE preaching values of the small volumes containing the reports of the Jerusalem Conference on "The Christian Mission and Message" are inexhaustible.

The Conference marks a turning-point in history.

It is a revolutionary fact that different branches of the

Christian Church reached perfect agreement in setting forth the basic faith and world-transforming purpose of the Christian gospel.

Many are today asking, "Just what has Christianity to offer to the modern world?"

The question cannot be evaded, and the answer must be given in unequivocal terms.

As many inside the Church as outside are bewildered. World changes have taken place with incredible rapidity. The boundaries of earlier knowledge have been swallowed up in the new horizons of truth which have been outlined by science and invention. Fresh interests have sprung up to compete for men's favor. Life views have altered beyond recognition.

ALL this and more the Jerusalem Conference held in clear view. The leaders of thought and activity who participated were as nearly free from blind-spots as is humanly possible.

Delve into this rich mine of knowledge and experience and you will find suggestions of adequate answers to some of the most pointed questions of this scientific, skeptical age touching Christian faith and practice.

Professor WILLIAM D. SCHERMERHORN, of Garrett Biblical Institute, a long-time student of these problems, with a background of personal experience in the mission field, has prepared a course of study for ministers which will give practical help to all who are seriously facing the difficulties involved in their task.

The many-sided message of the Jerusalem Conference forms the basis of the course, which is far more than an analysis and exposition of the published volumes.

Democracy and race relations, work and wealth, religious culture and the dominant secularism of the age are discussed with intelligence, candor and fearlessness. The questions uppermost in the minds of earnest people are squarely faced in the light of the best thought of the time.

No one can faithfully follow this course without experiencing a greatly vitalized faith in the power of the Christian religion to minister to the multiplied human needs of the modern world.

IT will also be of interest to our ministers to know that early in the new year a study course on "The Holy Spirit in Christian Thought and Action," prepared by Professor WILLIAM G. CHANTER, of Wesleyan University, will be available.

In view of the approaching observance of the Nineteen Hundredth Anniversary of Pentecost this is especially timely.

While the practical aspects of the subject will be emphasized, its biblical and doctrinal phases will not be neglected.

Both courses have been prepared and are offered under the auspices of the Commission on Courses of Study.

They are issued for the practical help of all who desire to use them, and not merely for a single group within our ministry.

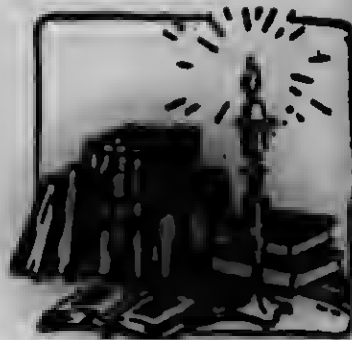
Dr. ALLAN MACROSSIE, Executive Secretary of the Commission, will be glad to answer further inquiries regarding this valuable contribution toward more effective preaching and teaching throughout the Church.

D. D.



LADY BIRD

By Grace Livingston Hill



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SYNOPSIS

Fraley MacPherson had lived all her life in an isolated mountain cabin belonging to an outlaw's camp.

She and her mother had only one book—the Bible—which the mother had brought from home when she married Angus MacPherson against her father's wishes, and came out to share her husband's hiding in this wild country.

When the mother lay dying after a wasting illness, that had progressed more rapidly since the tragic death of Angus MacPherson, who was pushed from his horse over a precipice by his drunken outlaw associates, she told Fraley the details of her own marriage, and the difficulties in which Angus MacPherson had been involved, that made it necessary for him, though innocent, to flee from the law.

Unable longer to protect her lovely daughter from the evil men who inhabited the camp and owned their cabin, Fraley's mother commanded her to flee at once, not even waiting to see her mother's body buried, and made her promise never to part with the old Bible, nor to forsake its teachings. In its cover were fastened careful directions for finding the New York relatives, together with papers proving the innocence of Fraley's father.

Fraley was caught weeping over the dead body of her mother by Brand, the worst of the men, and commanded to get supper while they bury the body, but later while they were eating she escaped to a tall pine, and concealed herself in the dark. When the men discovered her absence they rode after her, but through a ruse of the old dog, who thereby lost his life, they were thrown off the scent and Fraley escaped, only to fall later among a herd of wild cattle who at once started to stampede and she narrowly escaped death. Later in the day she saw some of her enemies riding along the ridge of the mountain coming toward her, and she hid in the grass till they passed.

She slept near the edge of a woods, and in the morning climbed a little hill, where she saw more cattle with riders among them, and identified two of them as the men from her mountain—Pete and Pierce Boyden—and she was filled with new panic.

CHAPTER IV

SHE rolled down the hill and darted out across the open into the golden day like a frenzied creature.

She ran and ran until she was breathless, and still she kept on, staggering through high grass, crashing through brush and brambles, wading a stream that came in her way. It seemed she had always been running, and still she ran on, panting for breath, her eyes blinded now and unable to see where she was going, until suddenly she stumbled and fell across a tree trunk hidden beneath the grass and vines. She lay there perfectly still trying to get her breath and wishing she need never rise again.

It presently began to dawn upon her that she was no longer out in the sunshine, but was lying in the shadow of a great mountain, and off at the right she could see the water flashing, a silver sheet in the sun.

She sat up and looked around half dazed. She got out her field glass and presently identified the distant hill as the one she had crept up a little while before. Then she rose and tried to walk.

Her whole body was stiff and sore, her feet swollen and bruised, her skirts wet from the stream, but she must keep on around that mountain and get out of sight.

She hurried on till she reached a great rock, and looking back she saw to her horror a big drove of cattle pouring from a narrow pass back there between the little hill and the opposite mountain! Among them were five riders!

Terrified she backed against the rock, flattening herself as close as possible. The moving procession seemed to be coming straight toward her.

Hugging the rock, her fingers reaching out along the surface, like a child clinging for protection, she became aware of a fissure some seven or eight inches wide, where

a huge part of the rock had split away from the mountain side, leaving a little passage way behind it. Turning she examined it. Could she slip inside before she was seen? Was it wide enough?

Shifting her bundle, she flattened herself as much as possible and squeezed between the rocks, finding a good-sized cavern behind, where she could stand upright.

From this stronghold she peered cautiously out at the oncoming enemy, and presently they were near enough for her to recognize Pierce Boyden. With her glasses, as he drew nearer, she could see the hard set of his jaw, the sensuous lips, the cruel blue eyes, even the ugly scar on his cheek, as he dug his spurs into the horse's flanks and swung out toward a refractory steer. A moment more and he would be able to look into her hiding place.

She shrank back out of sight trembling, her face against the wet rock, her eyes closed.

The procession swept on with trampling of hoofs and shouting of men, but in a moment more she realized that they were not going toward the water, but were rounding the mountain back of her, and presently their sound died away in the distance.

It was a long time, however, before she dared to come out and search the landscape with her glass. Gratitude filled her heart when she realized that her enemies were gone and she was safe once more.

With her hand on the rock she crept out, realizing that her strength was spent and she must find a place to rest.

A little farther on the east of the mountain near the lake, she came upon another great rock split away from the mountain, leaving a hollow place behind it like a cave. Here was shelter surely, and before her lay the sheet of silver water, almost round and clear as crystal.

The shore line seemed deserted. There was no sign of shack or habitation of any sort in sight. If there were humans living about, it must be beyond the thick foliage which clustered at the upper end, and that would be too far for them to see a small lone figure creeping in behind a rock.

She needed food, but she was too tired to eat the salt meat or the dry meal which was all she had left, so she crept to the edge of the lake, filled her cup and drank plenty of water, and then stole back to her cave, arranged her hard pillow, and lay down. There might be processions of enemies going by, but she was hidden; the mountain behind which she hid might be full of wild animals, but the thought did not occur to her. Utterly spent, she slept, and knew not when the second sun went down upon her pilgrimage, nor when the stars came out, or the young moon like a silver boat was reflected in her lake.

It was early morning when she woke again. A sparkling new day lay before her, with the lake in white ruffled wavelets, lapping softly on the pebbly shore.

She stole from her hiding and looked around, but there was no one in sight. She would have liked to take a swim in the clear water, as she and her mother had

(Continued on page 1277)

LADYBIRD—Continued

often done on days when the men were away and the trail to the river free from intrusion, but she dared not, so near the enemy's territory. So, adjusting her bag to her shoulders, she hurried down to the water's edge, filled her hottle, tucking it safely into the bag, and stooped for a refreshing dash of water in her face.

But the sense of another presence near brought a great fear. Turning her head she saw not five feet away from her, standing beside his black horse, her old enemy, Pete. He leered at her with a wicked grin of triumph. For an instant she was too frightened to think or move, and the strength seemed to be ebbing out through her feet, leaving her helpless there before him as he stood gloating over her. She had a wild thought of flinging herself into the water, though she knew Pete carried a wicked weapon, and would shoot with unerring aim, only to wound and capture her at last. Pete was a great swimmer, too. She could not escape that way.

Then in her terror she seized upon the only weapon at hand, the pebbles and sand at her feet. With a quick motion, so quick that Pete was taken off his guard, she flung two handfuls of sand and tiny pebbles straight into his eyes, and springing past him as he cringed with sudden maddening pain, she flung herself toward the black horse. Would he let her mount? He was known as an ugly brute, and had always seemed to her to possess a demon spirit like his owner. But he was her only hope of escape.

Perhaps the horse, too, was taken unawares by the daring of this slip of a girl, a little white, frightened, flying creature who hurled herself upon his back and dug her bare heels into his sides. The hridle had been flung over the saddle, but she had no time to grasp it, for when the beast felt this new rider upon his back he began to rear and plunge, and she could only throw her arms about his neck and cling with a desperation born of her terrible plight.

Failing to dislodge her at the third plunge, the horse whirled with a peculiar motion all his own and started to run. The running was like a bolt of lightning or a ball shot from a cannon, and had not Fraley been trained by her father when a very little girl to ride a wild, Western pony fearlessly, she would have stood no chance whatever in this race with death. But now as the horse catapulted over the earth with a wild, unhridled freedom that was breath-taking, she clung as she had never clung before, each second seeming a year of horror.

The hag across her shoulders banged its weight against her, and each instant it seemed about to be torn away from her by the motion. Would she ever be able to find it again if it dropped off? Her hair blew wildly over her eyes and whipped her face unmercifully. She expected momentarily to be flung to earth, and her heart was beating so that it seemed as if it would burst. Was that a shot she heard? She could not be sure, but she sensed rather than saw that they had skirted the lake and already left it far behind.

Just when it seemed that her strained muscles could not hold on another instant the horse stopped stock still, and without warning rose suddenly on his hind legs and shook himself with a sort of spiral motion, shooting the limp little rider up into the air and dropping her to earth in a crumpled, unconscious heap.

When she came to herself and looked around the horse was gone, and a deadly inertia was upon her. She felt too languid even to raise her head or her hand, and somehow did not seem to care whether she was in danger or not. She wondered if perhaps she was dying.

But gradually her memory returned, and with it a sense of danger. She began to stir herself slowly, and at last rose to a sitting posture and took account of stock.

Her first anxiety came when she discovered that the bag was not about her shoulders, but on further examination she found

that it was lying a few feet away, one strap badly torn, and some of the contents scattered about.

She crept over to it and gathered up her things, the tears rolling down her cheeks. When she came to the field glass memory stung her. Where was Pete? She put the glasses to her eyes and searched the distance fearfully. The horse had at least done her good service in carrying her far, but how soon would Pete come riding back and discover her?

In new panic she looked around again and saw a forest not far away. Could she get to it? With her fear new strength seemed to come to her, and she started in haste for the only shelter that offered itself.

It took nearly an hour to get to the edge of the woods, and by this time she was faint with hunger and could hardly drag herself. She sank down at last in the heart of the forest, too spent to do anything for a time but just lie with closed eyes and be thankful she was sheltered.

She was not hungry any longer, but she knew she must eat or she could not go on, so she took out the little bag of meal and forced herself to chew some of it slowly, washing it down with spring water, till at last she felt somewhat revived.

And now her uncharted course led her through the forest, where distant birds were flying from branch to branch and singing strange, sweet songs. The way was smooth here, soft and resinous with pine needles. It was like finding sanctuary to walk these forest aisles, and she dreaded to leave it.

It was late in the afternoon when she finally stepped fearfully out from the woods, wondering if, after all, she had not better remain there for another night. The sun could not be more than two hours from setting now, and the world looked strange and different as she paused and tried to get her bearings. There were still some mountains in the distance, but they did not look quite like the mountains she knew. They were far away, and purple with a misty light upon them. The land ahead of her looked flatter, and had been fenced in places, though there were still wide stretches without fences, with just a sort of hard, flat trail over them. This must be what men in the world called a road.

Strange that going through a forest, even a wide forest like the one she had traversed, should make things different. Here there seemed to be no friendly hidings; few trees together that could be climbed in time of need. She hardly knew how to adjust herself to this new outlook.

She stepped timidly down from the wooded bank, and started along the cleared smooth way. It was even easier going than in the forest, and she made good time. But what, she wondered, should she do if enemies on horseback came along that way and met her? Here were no convenient holes in which to hurrow, no kindly mountain to offer shelter—only the open country wide and frightening and different. It seemed so far to anywhere, yet there was a way marked out, and on the beaten path she took her unknown course.

It might have been an hour she walked along, when a strange noise began to grow upon her consciousness. It came from behind her, and she stopped in a nameless dread as she saw an old horse jogging along the road at a steady pace, drawing a shakily vehicle of the type known as a huckboard. It was the rattle of the wobbling wheels, more than the thud of the old horse's feet on the dirt road, that had made the queer noise, but the sight of the oncoming equipage frightened the little pilgrim more than anything that had come her way yet.

There was nothing to do but stand aside till the thing had passed, or take to the open and run, and she had sense enough to see that this course would lay her open to suspicion. So she sat down a little off the beaten track and looked toward the sunset, as if she had come out for that purpose.

On came the huckboard, and presently she could see the driver quite plainly. It was a woman, dressed in an old dark, cotton frock, with a man's hat on the back of her head. A

few straggling gray locks of hair hung down around her ears, and her skin was darkly tanned like old leather. She had slouched forward on the rickety seat, occasionally looking back to the box of things that was lashed to the back of the rig. When she was opposite Fraley she drew rein and stopped, gazing at her pleasantly, and not at all curiously. "Howdy!" she said with a kindly smile. "Want a lift?"

Fraley half rose, a frightened look in her eyes, ready for almost anything, but glad that it was a woman.

"Want a—what?" she asked doubtfully.

"Goin' my way?" explained the woman questioningly. "Want a lift? It's late fer walkin'. Hop in!"

"Oh!" said the girl, beginning to comprehend. "Thank you—I— How much will it be to ride a little way?"

"Not a cent!" responded the woman heartily. "We don't charge fer lifts out our way. I'm gettin' back to the ranch before dark ef I kin make it. Left the childern alone with the dogs. Gettin' oneasy about 'em, so hop in quick! I ain't got time to waste!"

Fraley was coming down the bank swiftly now. The invitation sounded too good to be true, for her weary feet would hardly carry her down the slope, and the hag dragged heavily on her shoulder as if it were weighted with iron.

"You—are—very kind!" she said shyly, as she climbed up beside the woman. It was only after the old horse had started on his jog trot again that she thought this might possibly be a person sent by her enemies to lure her back to them. So she rested the heavy hag in her lap and sat tongue-tied, choking over the thought.

"How fur be you goin'?" asked the woman, turning kindly, uncurious eyes upon her.

"A good many miles," stated Fraley non-committally. "I'm sure I'm much obliged for the ride," she added, as her mother had taught her was proper.

"Well, you mustn't let me carry you outta your way," said her hostess. "My ranch turns off to the right about fifteen miles heyond here."

"Oh, that's all right," said Fraley, relieved that it did not turn to the left. Somehow her instinct taught her that the southern route was best, at least until she was further east.

"Come fur?" asked the woman, still eyeing her admiringly.

"Yes, a good ways," said Fraley laconically.

"Well, where are you goin'? I don't wantta take you outta yer way."

"Why, down this road," said the girl; "I—you see, I'm just traveling."

"Ummm!" observed the woman in a tone that implied her answer was inadequate.

"I'm on my way to New York!" she added desperately, feeling that she must make some explanation. The woman reminded her a little of her mother.

"Ummmi Yer young to be goin' that fur alone!" observed the woman affaihy. "What's yer ma think o' yer goin'? I hope ye ain't runnin' away. Ef ye are, I ken tell ya-it don't pay! I done it, and look at me!"

"Oh!" said Fraley, her tired eyes suddenly filling with tears. "My mother is dead! She told me to go. Yes, I'm running away, but not from anybody that has a right—"

"There, there, honey child, don't you cry! I hadta ast. You see, I'm a mother, an' you is too little an' sweet-eyed to be trampin' around these here diggin's alone so near night. There's them that might do ya harm."

"But I have to go. I have—people—in the East."

"Well, thank goodness fer that!" said the woman warmly; "an' I'll take ye home with me ta-night, and you can have a good supper and a nice sleep before you start on. You look all beat out. An' in the mornin' my Car'line 'll harness up an' give ya a lift over ta the railroad. It ain't so fur, an' she's used ta drlvin' alone. She can take Billy along fer comp'ny on the way hack."

"Oh, thank you," said Fraley again, half

(Continued on third cover)



The National Methodist Press

THE REV. HARRY EARL WOOLEVER, Editor



The Humiliation of the U. S. Senate World Turmoil and Its Cure

AS ONE looks over the files in the State Department of the United States and sees reports coming from consular agents in different parts of the world, he is amazed at the present turmoil at a number of geographical points. These spots of unrest, conflict, and loss of lives at this particular season of the year might seem, except one think beyond the surface indications, to be an evidence of failure on the part of Christianity. Quite the contrary is true, for were it not for the birth of the Christ and the advance of civilization and enlightenment which have come as a result of the spread of His ideals there would be no contrasts to these restless areas, as all peoples would be subject to the rule of force and governmental instability. Because He is, we are what we are; and because He is unknown to many of the sections of mankind, some of which antedate us even by thousands of years, these peoples linger in the darkness or in the twilight of breaking dawn. "If He had not come, what would we be?" is a theme which might well receive the thought of us all at this anniversary of the birth of the Saviour of the world.

ARMED CONFLICTS AND MISSIONS

Asia to-day is the scene of conflict and brigandage, with American women and children fleeing for their lives to centers of safety. In Manchuria the armed forces of Soviet Russia have invaded Chinese territory, and warfare has resulted between the armies. Despite the protest of the great nations of the world, the Russians are reported as continuing in acts of violence against the Chinese people. At the same time China is involved in a tremendous internal strife, with the nationalist government fighting for its life. Each day the State Department reports the flight of American citizens from the war areas to some place of refuge. The women have wisely left certain centers, but the men missionaries generally have stayed at their posts. The place of refuge for most of those who have left the interior under the urgent orders of the American and British consuls, is Shanghai, which is largely under the control of the forces of Great Britain.

The church and its influence are closely related to the whole situation in the Far East. Any statesmanlike understanding of world conditions must take this fact into consideration. For instance, the conflict and brutality now current in Manchuria result from a lack of knowledge of Christianity on the part of both the residents and the invaders. The old Russian Orthodox Church, while much more desirable than the present anti-Christian forces now in control in that country, was a travesty upon true Christianity. That this statement is charitable, anyone who has followed the services of this church and its part in upholding the old czarist régime and conditions of serfdom will agree, we believe. While the Russian people were pious and religious, the Sabbath services of the church were largely formality and pageantry; and in education and bettering the social conditions of the people, relatively nothing was done. While the old order was in need of being Christianized, the new order is frankly anti-Christian, largely controlled by a renegade Jewish group, and as selfish as the devil was ever pictured to be. Communism in its early meaning was a sharing with those in need; the present communistic leaders of Russia seem to be possessed, not with a spirit of giving, but of

"getting" for themselves and of destroying everything that they cannot "get." Although these are age-old racial groups clashing in Manchuria, they are ignorant of the principles and significance of Christianity. The past inability or lack of vision of the church which has resulted in its limited missionary effort is responsible to a large extent for the conditions which exist there.

In justice to all concerned, it might be said here that the people of Europe and the Western Hemisphere are just now realizing some of the fruits of Christian teachings. This whole new conception of world peace, with all it promises of new opportunity and blessings to mankind, is the result of Christ's teachings and their gradual dominance in the lives of increasing numbers of citizens.

THE CHURCH AND CHINESE UNREST

As undesirable and regrettable as the clash of forces in central China may seem to us as we look superficially upon the conflict there, it is in fact the breaking of a new day. While some of those in the State Department who handle directly the dispatches from the Far East to do not realize it, the better informed outside the department, who get the longer view, know that China's unrest to-day is the result of the work of the church. It is a cause for rejoicing! A new China which is to be will not countenance abandoned childhood, deformed and depressed womanhood, the serfdom of the coolie and peasant. The heaven of Christian teaching, the result of the missionaries' labors, is at work in China. Admittedly, there are minor elements entering in to help or to hinder the working out of the new order. The situation to-day is the result of the travail of birth, and the Chinese are enduring the hardships which precede the realization of the hopes of a new China.

When the peoples of the American colonies sought political freedom, the forming of a more perfect union, and the enjoyment of democratic government, there was bloodshed all up and down the Atlantic seaboard. In our need the French people sent armed forces to help win the victory. China aspires, as did our forefathers, for similar individual and political opportunities. The Christian missionaries have established schools and taught and preached Christ until the Chinese have caught the truth and inspiration of the gospel and aspire for a day which will give opportunity and democracy to millions of people who have lived in darkness and under political suppression. They need help, as our colonial fathers needed help when the French responded. But a new day, praise God, has come, and the re-enforcements which China needs are not armed forces, but a greater number of consecrated soldiers of the cross, missionaries who will go to their aid and help carry through the work so well begun.

The other disturbed areas, when studied from the viewpoint of the influence of real Christianity upon them, yield similar interesting and significant comparisons. The Western Hemisphere has furnished evidence of the differences in conditions between nations as a result of Christian propaganda. South America has been overchurched for generations, but the benefits of a free Christianity, with its fruits of education and enlightenment, have been withheld from the people. Otherwise there would not be the contrast which exists to-day between the United States and its southern neighbors. When the living Christ is lifted up in any nation, the people are drawn toward Him.

THE SENATE'S HUMILIATION

During over six years of observation of the United States Senate we have never witnessed so humiliating a scene as that which placed Joseph R. Grundy in the highest legislative body of the land. The Hon. William S. Vare had been denied a seat in the Senate only a few days previously because there had been spent in his campaign \$785,000. His rejection was anticipated and generally hailed. It is very evident that if such sums are necessary for the election of a senator, then, no matter how competent and honest a poor man might be, he could never aspire to the senatorship. The result would be, sooner or later, a United States Senate composed of rich individuals only.

With Mr. Vare denied a seat, and his opponent in the senatorial campaign, the Hon. William B. Wilson, declared by the Senate not to have been elected, the responsibility of appointing a second senator from Pennsylvania fell to Governor John S. Fisher, of that State. For nearly three years the State had been without its second senator. It was hoped that the governor would appoint a man whose standing and reputation would relieve Pennsylvania somewhat of the reputation it now has of being a politically corrupt State. Governor Fisher had the opportunity, but he appeared to be enmeshed in the machines which had disgraced the State.

To the surprise of the public, Governor Fisher appointed Joseph R. Grundy, who had but recently been investigated by the Senate as an arch lobbyist who has sought to shape legislation for the benefit of the members of the Pennsylvania Manufacturers' Association, of which he was president. He admitted all this, and also that he had spent \$20,000 in an effort to get higher rates on certain manufactured articles in the tariff bill now before Congress. When Mr. Grundy presented his credentials, signed by the governor of Pennsylvania, the Senate was compelled to recognize them, although it was stated on the floor of the Senate that it was thought that the governor was not democratically elected, and that Mr. Grundy was not a fit individual to be a member of the Senate.

The Senate was compelled to accept the appointment, although many felt Governor Fisher unfitted to make the choice. However, the people of Pennsylvania had accepted Mr. Fisher as governor, and Congress has no power to investigate the legitimacy of a governorship. Mr. Grundy may be investigated and condemned as not fit for the seat, provided it is proven that he had a hand in buying Governor Fisher's election and exerts control over the governor.

The people of Pennsylvania are the responsible body which can deal with Mr. Fisher if they have the moral interest to do so. Their State presents to-day among the commonwealths one of the saddest spectacles of the present decade. Are they overwhelmed by the un-Americanized alien-born citizens who do not know it is a disgrace to sell their votes? One wonders why the churches do not arouse the moral and righteous sentiment of the State and clean out public corruption. It strikes at the very heart of the homes, the moral and social welfare of the people, and the ideals and character of the youth of Pennsylvania. There is need that some divinely called Joshua stand up and declare his purpose to follow Jehovah and lead the people of the Keystone State out of the wilderness into the enjoyment of democracy and representative government.



Women's Activities



Home, the Treasure

Better than gold is a peaceful home,
Where all the fireside characters come—
The shrine of love, the heaven of life,
Hallowed by mother or sister or wife.
However humble the home may be,
Or tried with sorrow by heaven's decree,
The blessings that never were bought or
sold,

And center there, are better than gold.

—Father Ryan.

Cause and Cure of War Conference

THE fifth conference of the Cause and Cure of War, held by ten women's national organizations yearly, will be held in Washington, D. C., January 14-17. The gaps in the machinery of peace, and the growth of peace machinery within the last year, will be among the topics discussed. The world court and arbitration treaties will be others. The Hotel Washington will be used for meetings.

The officers of the national committee are: Mrs. Carrie Chapman Catt, New York, chairman. Vice-chairmen: Miss Ruth Morgan, Mrs. Edgerton Parsons, and Miss Henrietta Roeloffs, of the national board Y. W. C. A. Secretaries: Mrs. Ben Hooper, Oshkosh, Wis., and Miss Josephine Schain, of New York.

Health Director on Sub-Committee

MISS Edith M. Gates, of New York, national director of health education for the Y. W. C. A., has become a member of the sub-committee on physical education and recreation of President Hoover's White House Conference. She was one of the committee who met in Washington recently to formulate plans of work. The conference is a working one for a year's study of the problems of health and protection of children up to eighteen years of age. At Mr. Hoover's request, it will include care of dependent children, clinics for children, teaching of health in schools, playgrounds and recreation, child labor, and other allied subjects.

Miss Gates, who became health director last year, is from Scranton, Pa. She has studied fundamental gymnastics under Nils Bukh in Denmark, and prepared for her work in England as well as in America. As visiting health director for Y. W. C. A. centers in eight countries, Miss Gates spent several years in Europe. From 1921 to 1923 she was in France and Belgium in physical education work. She also served in a similar capacity for the Y. W. C. A. in Cleveland, Ohio.

Don't Live Too Much By Yourself

EMMA GARY WALLACE

THERE are some people who are so engrossed with their own work, their own interests, and their own effort at having a good time, that they are actually out of touch with the people about them. If we stay in the house too much, if we deny ourselves the pleasure of enjoying a reasonable amount of the companionship of our friends—we soon grow narrow, one-sided, and self-centered. This makes for a dwarfed and warped life, and prevents our being able to do our work either well or cheerfully.

There are some kinds of recreation which are not of any special value in developing us in sympathy, intelligence, or high-mindedness. These are those so-called pleasures of a somewhat superficial and feverish character. They give us no real opportunity to know people better, to be of service to them, or to give them a chance to be of real help to us. Social contacts of that character do not amount to very much.

When we live too much by ourselves we are inclined to grow both critical and cynical concerning other people about us. Without realizing it, we are likely to get into the habit of drawing our robe of righteousness closely about ourselves and retreating a little farther away. We may feel that we have plenty of the best reading, and that is company enough. Good reading is splendid company, but we need to come close to people—real people, and to get their reactions and to feel their moods and tenses, in order to understand and appreciate what we read thoroughly.

Then we never really possess anything until we share it with others. A good book is doubly enjoyed if someone else reads it, and we can talk it over with them. The individual who lives too much by herself or himself is likely to grow more and more disinclined to make the exertion to serve others. When we cease to serve others, we have begun to die, for then we are no longer a part of the great body politic. We become a selfish recluse, given only to consideration of our own wants and opinions.

It is better far to be neighborly, friendly, cheerful, and ready to help others. In this way life becomes warm and sweet and tender, in place of cold, and bitter, and barren. Helpful contacts keep us alert and youthful in our viewpoints. They help us to see the beauty of life, and keep alive those interests which make for beauty of spirit and charm of personality in ourselves.

Don't live too much by yourself!

Equality For Business Women

EQUALITY for women in the business world was urged by Mrs. Mabel Willebrandt in a radio address recently delivered. She called upon professional women to ignore sex distinction in business and insist upon a fair field for all, with no particular favors.

She contended that this was not to be obtained by imitating men, which she characterized as a parody that only confesses weakness. She pointed out the success of Hetty Green in the field of finance, and of Marie Curie in chemical research, declaring that their accomplishments should encourage all women.

She set forth the idea that when women succeed in business or professional life their success is often exaggerated. Likewise when they fail, their failure is unduly stressed.

Mrs. Willebrandt, in concluding her address, said: "Women must come to give and take. The business and professional world should be willing to grant them, as it does the young man climbing up, the right to make mistakes and to press on, without laying her every stumble to the inherent difficulties of her sex."

"Some years ago a famous scientist predicted that future civilization would be dominated by women. He said the executive potentialities of the sex had been in repose for centuries, that they are being awakened by the emergence of what is called the new woman, and that human society would eventually be fashioned after the life of the bee—with women as the center and ruler."

"He was entertaining—that scientist—but, I think, utterly wrong. Women, it seems, dominate or influence social life now more than they ever did, and as much as they ever will. It's an axiom of business that women decide family purchases. They administer family income so far as it is expended on the family. But it will be better for women when they learn the responsibility of investing money as well as spending it."

Our Book Shelf

HERE is a shelf of unusual books that are written by specialists in the field where they attempt to do their thinking. Each volume has been carefully prepared, and will prove to be of more than passing value to the reader.

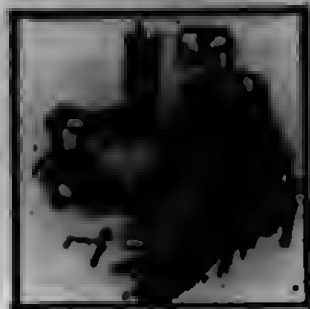
The Primitive Church, by Canon B. H. Streeter (pub. The Macmillan Co.; \$2.50). This volume is represented as being studied with special reference to the origins of the Christian ministry. The author has established a high place for himself in the field of authorship, having produced that volume deeply appreciated by a wide constituency, "Reality." If you are interested in the ministerial orders of the church you will take great pleasure in reading this volume. Indeed, it contains a large amount of information covering the Apostolic and early periods of church history.

The Book of Job, by W. G. Jordan (pub. Macmillan Co.; \$2). This ancient book continues to attract attention of Biblical scholars. Its message as well as its spirit ever sheds a light upon those elemental problems of a benevolent God and a suffering subject in His universe. The author of this volume presents his thought along the line of literary studies, considering the Book of Job first and primarily as a piece of religious literature. He has done a good piece of work, which will prove to be of extended helpfulness to anyone who desires to preach or to give a series of lectures on the Book of Job.

Do the Churches Dare? by C. J. Hawkins (pub. Macmillan Co.; \$1.50). Here is a challenging book. The author brings the charges on the question, "Do the churches dare?" because he wonders if they do. Will they discontinue taking their religion from dead scholars? Will they accept the latest conclusions of present-day investigators? Will they dare come out in the open and declare what they really believe? This writer lays his finger on some of the most delicate points in our faith to-day. In doing so he gets a reaction which makes him wonder how far the present-day church really believes its own historic creed.

The Christian God, by Richard Roberts (pub. Macmillan Co.; \$1.50). This volume contains the Merrick Lectures delivered at Ohio Wesleyan University in 1928. The author was one of the outstanding leaders of the English Church and later of Toronto, Canada. He is philosophical in his intellectual bent, with a passion for research, and ability for sustained thinking. In these lectures he gives us the result of his thinking, after many years of study in the field where Christian believers seek to establish themselves in their faith and thereby maintain a continuous course of religious experience. There is light in this book. It falls upon almost every page.

Any of the books reviewed in these columns may be ordered from The Methodist Book Concern.



Men's Activities



—We take pleasure in recommending another book for reading on the part of our Brotherhoods. "The Temple," by Johan Bojer, is a book which should be read by all thinking men. It deals with the problem of a man and his religion. It tells the story of how a man fought his way to God, after leaving the church, getting into the wilderness of doubt and agnosticism and sick of soul, fighting his way back to peace and to satisfaction.

—"What would you do to get your man?" is a question put to many pastors. We believe we can answer this question. Get a program, furnish leadership. Men will follow another when they are convinced he is going somewhere. They will not go into a treadmill, neither will they get on a merry-go-round. If you want your men to follow you as the pastor, again we repeat it, get a program, furnish leadership, and men will follow you.

—Most effective promotion was done for the recent men's council of the Richmond (Ind.) District at Newcastle by the organized laymen. The president, W. G. Batt, of Newcastle, has appointed nine group leaders, who, with the other officers, are hard at work in promoting the program of activities throughout the district. These group leaders are: O. L. Davis, of Redkey; W. T. Haffner, of Portland; Donald Turner, of Union City; George Hamilton, of Richmond; Carl Chapman, of Parker; Henry Chesick, of Newcastle; Elmer Krull, of Hagerstown; Guy Danner, of Knightstown; Luther Shidler, of Greenfield. The other officers of the District Brotherhood are: Earl Bilis, secretary; J. Frank Duffield, treasurer.

Broadcasting Record

A MAN who has led more than 65,000,000 people in singing during the past twenty years will rival his record of two decades in the first nation-wide Christmas carol sing by radio over WLS, Chicago, from December 19 to 24. The man is Homer Rodeheaver, song leader with Billy Sunday, the famous evangelist.

The record figure of singers led by Rodeheaver during his career was computed by a newspaperman on the average attendance of all the services conducted by the noted evangelistic song leader. Raised in the mountains of eastern Tennessee, Rodeheaver worked as a lumberman and saw-mill man before branching off into the evangelistic work. He also saw service in the Spanish-American and World Wars.

Through WLS announcements, thousands of pamphlets containing copies of the Christmas carols to be sung during the week have been distributed. Co-operation of community centers, churches, schools, Boy Scout troops, Camp Fire Girls, and other organizations has been pledged to WLS.

The national sings begin at 10 P. M., December 19, and will be heard at that time on December 20 and 21; at 2 and 7 P. M., Sunday, December 22, and at 6.30 P. M., December 23, and Christmas Eve.

When Laymen Resolve

MANY of our laymen are attending conventions where they hear the great leaders of the church proclaiming the needs of the kingdom of Christ. They are having their hearts filled with a great vision of what ought to be done. Some day they are going to see that resolving, as frequently they do, must be turned into achievement. Why should not the laymen return to their

churches resolved to insist that things shall be different in their local church? What if they should resolve that no longer shall a milk-sop gospel be preached in their pulpits? What if they should resolve that new life shall come into all the different organizations, and that the gospel of salvation shall be taken seriously? What if they should determine that their boys and girls must be saved, and that the church must become the center of their social, spiritual, and intellectual lives? What if they should resolve that they should get just returns from the church in their families, commensurate with the amount of money they are placing in the Lord's treasury?

Well, should they do these things, we would have a different church from what we have to-day. The indifferent layman, and the drifting layman, are a menace to the church. Why can we not lead the layman, who has gone his way and largely looked upon his church relationships as similar to those he has established with the fraternal order, be made to feel that his church membership is sacred, and if he does not regard them as such, he may lose his soul? Yes, why should he not be made to feel that his earthly happiness, his professional efficiency can be largely guaranteed by the way he takes his church membership?

Jubbulpore, India

PERHAPS there are few people in this country familiar with the word "Jubbulpore." It is a city in far-away India. It has been decided that it is the most strategic place for the future development of leadership for our church in India. This has been suggested and also determined by Bishop Badley, who has made a number of presentations of the need of establishing a training school that will command the respect of all educators throughout the East, and especially of those leaders of Christian missions who frequently inspect our institutional enterprises. The proposal of Bishop Badley has finally taken form. An institution of learning devoted to the training of Christian leaders is to be a reality, and is given the following name, "The Adna Bradway Leonard Jubbulpore Memorial." The name is given in recognition of the superb service rendered and the historic record made during a period of many years of Dr. Adna B. Leonard, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church. It is to be a memorial to that consummate missionary leader, master of assemblies, world statesman, traveler, advocate, and noble Christian. A commendable Providence surely has led to this proposal. The first \$100,000 to be raised will be applied on the purchase of grounds and the erection of new buildings. The second \$100,000 will be applied to endowment. The entire plan has the enthusiastic approval and endorsement of the Board of Foreign Missions.

Bishop Adna W. Leonard, of Buffalo, N. Y., has been given the responsibility of leading in the money-raising. He is now engaged in group meetings with laymen and ministers throughout his own area. During this month he will hold twelve group meetings in as many different districts. He is to be assisted by Dr. Benson Baker, of India. Stereopticon slides will be used. Special luncheons will be held, brief addresses will be made, and other presentations to get the people interested in the enterprise.

We learn that individuals contributing in any form whatever for buildings and grounds and so designating their gift will receive full World Service credit for the same, and the church they designate will be privileged

to count this in their regular World Service giving.

The Board of Foreign Missions has given its enthusiastic approval and endorsement to the entire plan. By this action the entire responsibility for the outcome of the campaign is assumed by the Board of Foreign Missions. As a project it is an enterprise for which the entire church should become responsible.

Our Book Shelf

In Search of God, by J. W. Powell (pub. Macmillan Co.; \$1.50). Here is a volume produced by a man who has gone far afield and is familiarly acquainted with the practical problems of life on the level where living men fight their battles. The volume appears to be an appreciation of the ancient Hebrew religion. To the author the Old Testament is of incomparable religious value. At the same time he considers it one of the most human books in the world.

Education and Religion, by Charles F. Thwing (pub. Macmillan Co.; \$2). This volume contains the Bedell Lectures for 1926-1927. These are also accompanied by other addresses on construction and reconstruction in education. President Thwing has a facile pen. It gives expression to the clearest thought of one of the clearest thinking minds of his day. We have not as yet found any volume from his pen which has not been eminently worth while. We commit ourselves to this conviction at once without hesitation.

The Bible Through the Centuries, by Herbert L. Willett (pub. Willett, Clark & Colby; \$3). Here is a book for which many people have been looking perhaps throughout their lives. What is the real story of the Bible? Here it is given in a very fascinating manner. How the Bible came to be, its authorship, its inspiration, its great personalities, its place in the life of to-day, are some of the subjects discussed. The work is so well done as to be a credit to the author, who holds an eminent place in the field of Biblical scholarship.

The Effective Christian College, by Laird T. Hites (pub. Macmillan Co.; \$2). Here is a volume giving a careful and analytical study to the religious background of the Christian college. It appears claiming to meet a need in the present-day interpretation of education. The author is eminently prepared to write such a book. It appears as a defense of education, based upon religion, and especially of revealed religion. Doubtless all those interested in the program of present-day religious education in its broadest aspects will find great pleasure in reading this book.

The March of Life, by Elizabeth H. Dewart (pub. Houghton, Mifflin Co.; \$1.75). Here is a volume for which Dr. Elwood Worcester writes the introduction. It presents an optimistic philosophy of life, dealing with many of those subjects which contain a problem for present-day thinking. Beginning with the story of the worlds, the writer endeavors to unfold the path along which evolution has gone until it reaches man. Then the uniqueness of man becomes the center of interest. He is the interpreter. He has power to set himself over against the universe. He is the only one of all creatures which has power to start in search of the hand which created him. The chapter on "The Call of the Spirit" is worth the price of the book.

Any of the books reviewed in these columns may be ordered from The Methodist Book Concern.

Mississippi Annual Conference in Action

ON THE morning of December 4, 8.30 o'clock, Bishop Travis Titus Lowe called to order the sixty-second session of the Mississippi Annual Conference, which convened in St. Paul Methodist Episcopal Church, Moss Point, Miss., the Rev. G. W. Williams, pastor.

After a few brief statements the bishop presented his first morning lesson of the Scripture, and with his broad vision of God's Word the message was made plain, and thrilled everyone in the Conference. This was followed by the holy communion. After the communion the secretary of the last Conference session called the roll, after which the organization of the Conference was perfected. Dr. J. M. Shumpert was re-elected secretary; S. G. Roberts and L. E. Johnson, assistants; P. W. Baldwin, statistician; J. D. Wheaton, Conference treasurer.

The bishop called for the visitors, and Mayor Woods, of Moss Point, and the Rev. J. W. Lee, pastor of First Baptist Church, were introduced. Mayor Woods delivered the welcome address for the city in a very thrilling and forceful manner, followed by an address from the Rev. J. W. Lee on behalf of the colored churches, who in every way was equal to the task. Mrs. M. L. Watson, with charming and well-chosen words, delivered the welcome address for the local church. The bishop, in a statesman-like manner, made the response to the welcome addresses. Then he announced the subject of the first of the series of addresses that would be delivered each day at 11.30 o'clock during the session of the Conference. "The Church's Most Significant Failure," was his subject.

Dr. E. M. Jones, of the Board of Pensions and Relief; Dr. Holmes, of the Board of Education; Mr. Price, of the Book Concern; Prof. R. H. McAllister, of the Southwestern Christian Advocate, were introduced.

The afternoon was the statistical session, with Bishop Lowe presiding. Reports from some of the district superintendents were heard.

On Wednesday night, Dr. W. G. Alston in a very forceful way presented the work of Gulfside. Dr. W.

H. Lovell, of Central Church, Jackson, Miss., gripped the people with a powerful sermon as he lifted high the gospel message.

Thursday morning, after the devotion, business was resumed. Dr. Meeks, of the Presbyterian Church, was introduced and delivered an inspirational address on the subject, "The Expense of Prayer." At 11.30 o'clock, Bishop Lowe again filled our hearts with the second message of the series of addresses; subject, "Emancipation, the Minister's Paramount Need."

Thursday afternoon Dr. E. M. Jones presented the work of his board, to the delight of all. Thursday night, long before the hour of service, the church was overcrowded, waiting to be carried to the end of the world by the bishop. At 8 o'clock Bishop Lowe delivered his great lecture on "Jungle Trails In Borneo." It was indeed a masterpiece.

Friday morning we were favored with an address by the pastor of the white Methodist Church, South, of the city, followed by the bishop's third message; subject, "The Minister and the New Day."

Saturday morning the bishop's work of the Conference was finished. He had only to hear the reports from several committees, and we were ready to hear the last of the addresses by the bishop; subject, "The Miracle of Miracles."

Sunday morning the class to be ordained marched in, led by the bishop, district superintendents, and board of examiners, and was ordained. The bishop proved himself to be a master preacher of this day. He highly lifted our souls toward heaven with the words of the Master, "Lo, I am with you." The appointments were read, as the bishop had to leave to catch his train on special business.

The memorial service was conducted by Dr. J. C. Hibbler. Preaching at night. The following pastors preached during the Conference: Dr. E. Jones, Dr. J. H. Lovell, the Revs. N. W. Ross and C. M. Webb. The next Conference will be held at Bay St. Louis.—J. W. Isable, Reporter.

The Passing of the Rev. B. T. McEwen

THE Rev. Beverly Tolbert McEwen was born at Oxford, Miss., in 1875, and died September 7, 1929, at Mobile, Ala. His was a brief illness of about six weeks. He was pastor of Warren Street Methodist Episcopal Church at the time of his death. The funeral service was in charge of the Rev. P. P. Wright, district superintendent of the Montgomery District.

Among the ministers present were the Revs. S. P. Goins, J. C. Carson, Thornton, Drs. Wm. Jones, J. N. Wallace, and others. From Mississippi: Dr. J. B. F. Shaw, the Rev. A. Nelson, the Rev. L. V. Blount, Prof. M. C. Collins, Mr. Wm. Johnson, and D. L. Morgan. From Birmingham: Mr. Elton Strong. There were several ministers of the city present and participated. The choir rendered excellent music. There were two solos rendered, one by Mr. Brazzel and one by Mr. Anderson. A paper was read by Mr. Bolden, Sunday-school superintendent of Warren. Mr. Elton Strong spoke of his work at St. Paul, Birmingham. Prof. M. C. Collins

spoke of him as a schoolmate and classmate. The Rev. Haden, of the African Methodist Episcopal Church, spoke of his life and work in Mobile. The Rev. Wm. Jones read one of the collects, and the Rev. J. C. Carson read the other. Dr. J. B. F. Shaw spoke briefly, covering his childhood days, school days, and his ministerial career. The writer delivered the main funeral sermon.

Dr. McEwen had served in four Conferences: Upper Mississippi, Louisiana, Mississippi, and Central Alabama, and was greatly beloved by his parishioners and brother ministers. Dr. McEwen is survived by his father and mother, two sisters, his wife, and nine children.

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought,
The victory's won,
And thou art crowned at last."

—D. Leonard Morgan, Reporter.

Educational Conference of the Princess Anne School of Ministerial Training

(Delaware and Washington Conferences Participating)

By Dr. F. J. Handy

ON THURSDAY, December 5, at Mt. Zion Methodist Episcopal Church, Washington, D. C., and under the direction of the Commission on Course of Study, there was held one of the most inspiring and helpful educational conferences ever convened within the boundaries of the Washington and Delaware Conferences. The Princess Anne School of Ministerial Training met in its sixth annual session.

In addition to members of the Board of Ministerial Training of both Conferences, who usually attend, there were also invited a group of thirty other ministers, not members of the board, but deeply interested in the educational welfare of the ministry, together with all the district superintendents of both Conferences.

The larger scale upon which the meeting was planned was made possible by Dr. Allan MacRossie, of New York, the executive secretary of the Schools of Ministerial Training throughout the church. The interest centered not only around the new course of study for the undergraduates—"The Written Work" and "The Directions and Helps"—but also on the provisions made by the commission to enlist all other ministers, not in the course, in a fellowship of study, and to continue their intellectual activities. In a masterly manner Dr. MacRossie set forth all these facts, and emphasized with unusual power the provisions made by the commission to make available for our preachers, by questions and group study, and at a very nominal cost, the findings of the Jerusalem Conference on the great questions of the day. This study constitutes the basis of the new graduate course, offered to all ministers, not in the undergraduate studies, and upon the completion of which a certificate is granted.

When four other courses are completed the student is given a diploma. So impelling was the appeal that twenty ministers, all of whom were pastors of some years' standing in their respective Conferences, and graduates from our best colleges and seminaries, subscribed to the course.

The climax of the session was in the evening. Bishop William F. McDowell delivered the annual address. His plea was for a better educated and more consecrated ministry throughout the church. His dignified bearing, fatherly counsel, chaste language, sound logic, and deeply spiritual undertones easily captured his audience and gave to it the impression that this master of assemblies felt and thought more deeply than he could express. His closing sentences electrified his hearers: "That at the age of seventy the minister should become so powerful in his pulpit that his audience should not be able to stand before him."

Other addresses were given by Dr. R. F. Coates, district superintendent of Washington District, Washington Conference, who also presided at the evening session, and Dr. W. C. Thompson, district superintendent of Philadelphia District, Delaware Conference.

In the afternoon a symposium was held. The following led the discussions: Dr. J. D. Brown, Baltimore, Md., "Worship—How to Conduct It—Its Significance"; Dr. J. T. Fletcher, Philadelphia, Pa., "Evangelism"; Dr. W. C. Jason, Royal Oak, Md., "The Art of Preaching."

Dr. Julius S. Carroll, the pastor of the church, was the entertaining host; Dr. Ernest Lyon, Baltimore, the manager, and the dean perfected the arrangements.

Deans and Managers Plan 1930 Epworth League Institutes

A VERY significant conference was held in Chicago, Ill., on December 4-6, when 120 deans and managers, representing eighty Epworth League institutes and thirty-two States, met to evaluate the work carried out this last year and to lay down principles which shall guide the program-making for 1930. Dr. Blaine E. Kirkpatrick gave a very fine review of the work of the year, pointing out the most significant developments, and a detailed report was made of the experimental institute held at Mount Pleasant, Iowa, last year.

Problems were forced to the forefront early in the meeting, and these formed the basis of the discussion and planning. After these had been thoroughly discussed in conference groups, the chief questions growing out of them were put on a blackboard, and Prof. George A. Coe offered his personal suggestions as to the solution of

each. His keen, lucid discussion proved to be the most illuminating feature of the whole conference, and will doubtless mark out new paths for institute progress for the next year.

In summarizing his impressions of the conference, the Rev. J. Edgar Purdy, director of religious education in the Pacific Northwest Conference, said: "For those who attended the council, windows were opened and we glimpsed the new program with fresh understanding; we caught the deeper spiritual significance of the strange terms and new words. We are now anxious that more ample opportunity be afforded the folks back home to discover, as we are discovering, that the new road leads to high destinations in terms of character and Christlike living!"

Sunday School Lesson

INTERNATIONAL SERIES

The Rev. Edward R. Lewis, Ph.D.

THE CHILDHOOD OF THE SAVIOUR-KING

FIRST QUARTER. LESSON I. JANUARY 5

General Lesson Title—The Childhood of Jesus.

Lesson Material—Matt. 1. 1 to 2. 23.

Golden Text—Thou shalt call his name JESUS; for it is he that shall save his people from their sins. (Matt. 1. 21.)

GOSPEL OF THE KINGDOM

"Jesus Christ, the Son of David." The Gospel according to Matthew, in the foreword, is entitled "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Thereupon follows a long and detailed genealogy tracing the ancestry from Abraham, father of the Hebrews, down through many generations to Joseph and Jesus.

This shows that Matthew valued Jesus' Hebrew nature, and gloried in His blood connection with the long line passing directly back to David and to Abraham. This is important to bear in mind; for Jesus was a thorough Jew; He was Jewish in His inheritance, in His education, in His social background, in His view of life and fundamental conceptions, and in His understanding of His life work.

Although His gospel was world-wide in its implications, He Himself rather repudiated the idea that His mission lay with the non-Jewish world, declaring that He came not save to minister to the lost sheep of the house of Israel.

In Jesus' own thought, the essentially Jewish character of His own contacts and influence in no way detracted from His wider ministry to all mankind. And it does not modify our conception of the kingdom of God on earth. But it does serve to stress the Jewish background of Jesus' thinking and His prevaillingly Jewish interpretation of His mission in terms of the Messiahship. This is often lost sight of, and is important for us in beginning this six-month course, The Gospel of the Kingdom: Studies in Matthew.

The New Old Testament. The Gospel of Matthew has aptly been called The New Old Testament. "It gathers up the ethical results and the religious idealism of the old covenant, and sees them crowned in the One whom Mark called the Son of God. The author of this Gospel emphasized the fact that Jesus Christ is the Son of David, the Son of Abraham—that is to say, the Son of man—who by the Spirit of God is all that Mark claimed and more, inasmuch as He is the ideal of every prophetic and messianic hope.

"He is the King, but one meek, lowly, sympathetic, yet greater than any worldly politician could ever be. If Mark presented the wonderful, the heroic Son of God to whom all, willingly or unwillingly, must necessarily testify, Matthew presented Jesus Christ as the consummate ideal of the Righteous One, the Perfect Prince of the true Israel."

Someone has suggested as a phrasing of the theme of Matthew, "The Messiah of the Spiritual Realm Guiding the True Israel." Although permeated by Old Testament conceptions, Matthew thought of Jesus Christ as the Saviour of world-wide Israel, not limiting the term to the Jewish race. Matthew showed the ethical sensitiveness of the old prophets.

The existence of God the Father is taken for granted in this Gospel. "The writer is so filled with the devout spirit of the Hebrew that he moves unconstrained in a personal, prophetic intimacy with things divine. We have as the result an almost purely ethical Gospel set in Hebrew piety." The resulting study is a beautiful and moving portrayal of Jesus Christ the Saviour of the world. The book of Matthew was probably

written in the early 70's, and was addressed to the Greek-speaking Jews of the dispersion.

His Star in the East. When the Prince of Peace came to this world, magi from the East journeyed to Jerusalem; for they had beheld His star. Only a wretched manger received the Babe, and few there were to acclaim His coming. But He was star-heralded. The heavens were aflame with wellcoming light.

Said a preacher many years ago: "His birth was mean on earth below; but it was celebrated with hallelujahs by the heavenly host in the air above. He had a poor lodging, but a star lighted visitants to it from distant countries. Never prince has such visitors so conducted. He had not the magnificent equipage that other kings have, but He was attended with multitudes of patients, seeking and obtaining healing of soul and body. This was more true greatness than if He had been attended by crowds of princes. He made the dumb that followed Him sing His praises and the lame to leap for joy; the deaf to hear His wonders and the blind to see His glory."

The Troubled Ones. That which caused the wise to worship brought worry to the wicked of Jerusalem, from king to commoner. This was symbolic of Jesus' influence in the world throughout the centuries. He has brought joy unspeakable to the men and women of vision, but to the contrary-minded He has

been a stumblingblock. The bright picture of the wise men's coming had the dark and ugly background of Herod's plotting. And so the advancing mastery of Christ's kingdom in the world has had a continuous black background of suspicion and hate. Many have been troubled at His presence.

Bringing Our Gifts. The gold and frankincense and myrrh were not the great gifts of the magi's treasures. These were but symbols of their love and devotion. They themselves came to Him—this was their rich offering. We also may bring our gifts to Him. He has need of our material treasures. But the gift supreme is ourselves, our love, our loyalty, our life.

The Altered Return. The wise men's coming made a difference in their lives. Their movements were watched by a king, and they had bowed before a greater King. This was no idle gesture; it meant the taking of a mortal risk. Their status was profoundly altered the moment that they entered the humble place of the Lord's nativity. Their path was significantly redirected by reason of their coming—"They departed into their own country another way."

Too easily, in our comfortable days, do we come to the cradle of the Babe. No observable alteration takes place in our well-regulated lives. If we have worshiped sincerely during the recent Christmas season, will not our paths be somewhat changed? Will we not be compelled by new loyalties to return to our duties and obligations "another way"? Surely our coming to Him should make a difference in our way of living!

GROUP COURSES

Primary—Caring for the Baby Jesus.

Junior—The Boy Jesus Visits the Temple.

Intermediate—The Man Who Prepared the Way.

Senior—The World in Which Jesus Lived.

Epworth League Topic

JANUARY 5

The Rev. A. H. Beardsley

APPRECIATING OTHER PEOPLE

(Lev. 19. 15)

For the next six weeks our topics are to be based on "Appreciating Other People." To appreciate is to exercise a nice or delicate perception of worth or value. This can only be done as we know people. We must know their background, their human characteristics, their present opportunities, their hindrances, their aspirations. To appreciate means further to value justly, and to do this we need to exercise our best intuition and judgment, based on accurate information.

Just here let us pause to ask ourselves, on what are we now basing our estimates of people? We all evaluate people. How are we doing it? Making it concrete, How do students in high school and college rate each other? Is it by ability, or by affability? By athletic skill, or by style? By nationality and the superiority complex, by the status of one's parents in life, by local and school affiliations? These questions can be used equally well by those out of school.

Next, ask ourselves how many of these people we have evaluated to our own satisfaction do we really know much about, or care to know? It may be surprising to find how few there are of whom we know enough to make any just estimate of them. The group of topics we are now beginning has anticipated this state of affairs and has as its aim to furnish us information about other people, so that we may form a sound appreciation of them. They will also strive to be a stimulus to seek information about folks wherever it may be found, not just for six weeks, but always. Someone has said, "You cannot really hate the person you know." It is just this

knowing and understanding of people, and appreciating of them, that is going to bring the world nearer to the Kingdom.

Another question we must ask ourselves is this, How much of our present estimate of people is based on prejudice? It is hard to believe that we are prejudiced; but now, really, aren't we very often influenced by this very thing? Have we an aversion to foreigners, and to people not born in our station in life, and do we not find it difficult to give them the credit that is their due? Do we show any interest in their achievements, or do we make them feel that they just don't belong, and that they are out of their place when they engage in activities in which we want to take part? How much of our estimation of people is "inherited" from our family or from the attitudes of the society into which we have been born? Have we really given these things a thought, or sensed that it mattered what we thought of folks? How often have we been against people because they happened to differ from us in ideas, or aims, or financial status?

When we have answered these questions honestly and squarely, let us take a fresh sheet of paper and ponder a while. When we have thought it out, let us record on this sheet what we think is the just way to value people, to appreciate them. We will then have a starting point in our attempts at appreciating people. Our first step has been to face our own present method and see it as it is. To appreciate one's own weaknesses is the first step toward overcoming them. We hope to take many steps forward before the series is completed.

Southwest Conference Appointments

(Names of supplies in parentheses)

FORT SMITH DISTRICT

J. L. BRYAN, *District Superintendent*
Box 888, Conway, Arkansas

Augusta and Auvergne, B. T. Tucker. Bentonville, W. H. D. Bright. Batesville and Sidney, L. E. Neal. Brassfield (E. F. Wallace). Morrilton and Parish, G. A. Hall (J. C. Tyns). Cotton Plant, J. S. Stokes. Conway, W. D. Lester. Danville and Plain View, A. L. Buchanan. Fayetteville, A. R. Ray. Fort Smith, B. F. Neal. Hunter Ct., C. H. Howell. Little Maumell and Mark Chapel, F. J. Clark. Brinkley, J. E. Adams. Marche and Bulllocks, J. L. Nelson. Newport, A. T. Stephens. Little Rock: Adams Chapel (L. T. Thompson); McCabe (B. Moses). Roland Ct., S. B. Branch. Van Buren, H. B. Gibson.

HOT SPRINGS DISTRICT

W. C. RIVERS, *District Superintendent*
1217 W. 20th Street, Little Rock, Ark.

Bengin and Murfreesboro, R. J. Tolbert. Caddo Gap, H. Bright. Carthage circuit (C. G. Tillman). Center Point, W. O. Thomas. Clow circuit, W. H. Hanna. Highland, Muddy Fork, and Dierks, J. W. Johnson. Hope and Saratoga, William Green. Horatio and DeQueen, B. F. Lightjohn. Hot Springs, A. D. Williams. Johnsonville circuit, A. H. Harris. New Edinburg circuit, J. W. Oliver. Little Rock circuit, Edgar Thomas. Little Rock (White Memorial), G. G. Logan. Locksburg circuit, M. F. Strong. Paraloma, A. C. Cabean. Shady Grove (G. W. Austin). Stamps and Lewisville circuit, S. N. Thomas. Texarkana, P. H. Myers. Malvern, R. B. Fagan. Rison and Peace, C. H. Dorsby.

LITTLE ROCK DISTRICT

W. S. SHERRILL, *District Superintendent*
4128 W. 17th Street, Little Rock, Ark.

Avery and Dumas (I. S. Crawford). Dermott and Eudora, J. M. Smith. Gould and Maroney, J. H. Henry. Hensley Ct., C. H. Brooks. Little Rock: Duncan Chapel, P. F. Scruggs; Wesley Chapel, C. K. Brown. Marvel, J. W. Winston. McGehee, L. G. Hodges. Pine Bluff: St. Mark and Altheimer, G. G. Troupe; St. James, Z. R. Fields. Sweet Home, M. S. Johnson. Brinkley Ct., C. W. Thompson. Brickeys, J. A. Brooks. Caldwell, William Speed. Clarendon and Davis Chapel, A. S. Miller. Crawfordville, R. B. Maxwell. Forrest City, W. A. Smith. Helena, E. A. Nunn. Hughes Ct., W. J. S. Donaldson. Lonoke: St. James, E. T. Anderson; Moses (G. W. Perry). Marianna and Scott Valley, D. H. E. Harris. Marianna Ct., L. C. Williams. Palestine Ct., Fletcher Smith. Wabbaseka and Fluker Chapel, H. Albright. Wym Mission, (to be supplied).

OKLAHOMA DISTRICT

J. H. ELLIS, *District Superintendent*
828 E. 8d Street, Oklahoma City, Okla.

Altus, Chas. Sims. Anadarko and Waurika, W. H. G. Rowe. Ardmore, Silas McDonald. Boley and Childsville, R. M. Hardiman. Chelsea and Vinita, O. G. Moss. Davis Ct., P. W. Webb. Elliott and Big Creek, L. S. Shaw. Grant and Gay Ct., A. L. Woodward. Guthrie and Langston, Dudley Smith. Hugo (Okla.), J. D. Gibson. Grand River (W. H. Riley). Hennessey and Enid, Arthur Jackson. Muskogee Parish, J. W. Thomas. Okmulgee and Weleetka, G. N. Jones. Oklahoma City: Quayle, J. H. Hatchett; Clair and Crescent, Willis Johnson. Terlton and Pawnee, J. E. Austin. Purcell (Okla.), Arthur Cox. Tulsa, D. G.

Franklin. Wellston Ct., Nathan Coburn. Wewoka, Lima, and Seminole, B. F. Scott. Pawhuska (Paul Prewitt). Chickasha (Peachie Ecton).

Upper Mississippi Conference Appointments

CLARKSDALE DISTRICT

F. P. LEONARD, *District Superintendent*
P. O. Clarksdale, Miss.

Beverly and Oak Grove, W. M. Maxwell. Belan Mission, to be supplied. Clarksdale, M. J. Stalling. Clayton Mission, to be supplied. Coahoma and Jamestown, L. W. Washington. Darling circuit, G. Orange. Lambert and Crowder, H. F. Bankhead. Minter City, P. H. Jackson. Mound Bayou and Shelby, J. M. Waldon. Phillip, A. A. Marsh. Rulesville and Drew, C. W. Butler. Ruleville circuit, — McCullough. Shellmound, P. A. Lemon. Webb, L. R. Butler.

DURANT DISTRICT

C. V. HEFFNER, *District Superintendent*
P. O. Kosciusko, Miss.

Ackerman, G. W. Weatherly. Durant, B. H. Ashford. Ebenezer, W. M. Love. Goodman, C. W. Evans. Kosciusko, J. P. Watson. Kosciusko circuit, J. F. Weatherly. Lexington, F. J. Tolbert. Lexington circuit, D. E. McNair. Louisville, J. W. Byrd. Louisville circuit, E. M. Byrd. McCool, O. W. Crump. Pickens and Sallis, W. C. Hilliard. Pilgrim Rest, A. Wilson. Sturgis, J. J. Johnson. Weir, E. D. Cameron.

HOLLY SPRINGS DISTRICT

A. G. COLE, *District Superintendent*
P. O. Holly Springs, Miss.

Abbeville, Z. T. Powell. Allesville, P. R. Jenkins. Grenada, G. M. Chisholm. Grenada circuit, W. S. Leake. Hernanda and Mineral Wells, B. L. Lee. Holly Springs, E. F. Scarborough. Holly Springs circuit, L. D. Campbell. New Albany, C. H. Maxwell. New Albany circuit, N. O. Griffin. Oxford, S. J. Mack. Oxford circuit, to be supplied. Pontotoc, R. D. Gerald. Pontotoc circuit, S. H. Miller. Potts Camp, W. D. Reid. Potts Camp circuit, to be supplied. Ripley, H. F. Cook. Ripley circuit, J. H. Hill. Sardis circuit, W. H. Moody. Water Valley, A. E. Tyler. Alphonso Crump and Holoman Williams left without appointment to attend school.

SPECIAL APPOINTMENTS

J. M. Cox, President Emeritus, Philander Smith College, Wesley Chapel.

M. M. Wilbun, Extension Professor Philander Smith College, Hilland Conference.

W. H. Simpson, Conference Evangelist, Fort Smith Conference.

K. T. Byrd, District Organizer of Sunday Schools and Epworth Leagues, Fort Smith Conference.

GREENWOOD DISTRICT

J. H. WESLEY, *District Superintendent*
P. O. Winona, Miss.

Belzoni and Inverness, J. H. Tolbert. Carrollton, J. R. Nevils. Duckhill, J. H. Gaston. Greenwood, J. M. Marsh. Greenville, N. J. Crawford. Moorehead, J. H. Hearon. Indianola, D. D. Shelly. Itta Bena, R. L. Sweeney. Kilmicheal, E. H. Holmes. North Carrollton, M. L. Ross. Schlater and Avolan, R. L. Howard. Shaw circuit, A. L. Williams. Vaiden circuit, J. H. Everette. Winona, J. W. Winbush. Woodbern, to be supplied. Isola and Leland, to be supplied.

STARKVILLE DISTRICT

D. GREEN, *District Superintendent*
P. O. West Point, Miss.

Brookville, J. W. Jones. Columbus, St. James, A. A. Wright. Columbus circuit, W. M. Brownridge. Crawford, W. M. Hickman. Eupora, M. C. Pulliam. Long View, J. A. Harrel. Macon, B. S. Pegues. Macon circuit, A. L. Hickman. Maben, D. M. P. Hazley. Machulaville, E. D. Montgomery. Rock Hill, R. B. Adams. Shuqualak, C. A. George. Shuqualak circuit, H. G. Montgomery. Starkville, E. A. Mays. Starkville circuit, D. D. Reid. West Point, Tibee, J. L. Gleen. West Point circuit, E. O. Gilmore.

TUPELO DISTRICT

B. W. WYNN, *District Superintendent*
P. O. Okolona, Miss.

Aberdeen, J. L. King. Aberdeen, Second, N. H. Cooperwood. Amory, E. R. Miller. Amory circuit, S. Houston. Athens, J. H. Bynum. Bellefontaine, W. M. McCaskill. Corinth, A. G. Marshall. Corinth circuit, G. W. Hunt. Houston, W. B. Rogers. Houston circuit, B. J. Marshall. Nettleton, W. F. Burton. Okolona, W. N. Redmond. Okolona circuit, T. B. Rucker. Pleasant Valley, J. T. Cannon. Strong, S. S. Brown. Tupelo, W. H. Golden. Tupelo circuit, L. F. Jones.

Little Stories of Achievement

What the Churches Are Doing

St. Louis, Mo.—The standard training school of the Methodist Episcopal Church closed last week, with five attending from Asbury. This was a good attendance, but next year we hope to have many more. Our Sunday services are well attended. The pastor, Rev. Parrish, took his text from Matt. 22: 12: "Friend, how cometh thou here without a wedding garment?" Our pastor brought out the point that we are not to be judges of our fellow men, but that our heavenly Father is the judge of all.—The Rev. T. H. Parrish, Pastor; Mrs. L. Holland, Reporter.

North Vernon, Ind.—We started our revival with the Rev. G. W. Hall, pastor White Street Methodist Episcopal Church, Columbus, Ohio, as the evangelist. For ten days he preached soul-stirring sermons, of which the Second Methodist Episcopal Church of North Vernon, Ind., had never heard the like. During this time twenty persons were added to the church. Old residents say that there has not been a revival here like this one for thirty-five years. God is resistless when working through the Rev. Hall, a man who lives a clean life. The effects of the meeting are still being felt here, and will long be remembered and live in the hearts of those who attended the meeting and heard the Rev. Hall preach. Raised for the evangelist, \$55.50.—Reporter.

District Activities

District Rounds

DURANT DISTRICT

First Round—Louisville, January 4, 5; Goodman, 11, 12; Pickens, 18, 19; Ackerman, 25, 26; Ebenezer, February 1, 2; Lexington, 8, 9; Lexington Ct., 8, 9; Sturgis, 15, 16; McCool, 22, 23; Kosciusko, March 1, 2; Louisville Ct., 8, 9; Kosciusko Ct., 15, 16; Weir, 22, 23; Pilgrim Rest, 29, 30.

Dear Brethren: Those of you who are to go into new charges, I trust that you will rush to get on the field; and to all the pastors, please make an immediate beginning of the year's work, as we want to make an advance along all lines. It is very expedient that you begin to make plans ahead for our usual World Service drive, and please be ready to line up for the Rust College campaign at whatever time we may come to your charge, that by January 31, 1930, we will wind up with abundant success; also press the interest of the Christian Advocate, Southwestern Edition.—C. V. Hefner, Dist. Supt.

FORT SMITH DISTRICT

First Round—New Port, January 1-5 (11 A. M.); Augusta and Auvergne, 5-8 (8 P. M.); Hunter Ct., 9-15; Cotton Plant, 16-19 (11 A. M.); Brinkley and Pine Rose, 19-22 (8 P. M.); Brassfield and Devaul's Bluff, 23-26 (11 A. M.); North Little Rock, McCabe Chapel, 26 (8 P. M.); Adams Chapel, 29; Marche Ct., 30 to February 5; Maumelle and Mark's Chapel, 9 (8 P. M.); Roland and Natural Steps, 6-9 (11 A. M.); Danville and Plainview, 14-19; Bentonville, 20-23 (11 A. M.); Fayetteville, 23-26; Van Buren, 27 to March 1 (11 A. M.); Fort Smith, 1 (8 P. M.); Morrilton and Solgochia Parish, 6-14; Conway, 16-19.

Group No. 1, the Rev. A. L. Buchanan, president—Danville and Plainview, Maumelle, Mark's Chapel, Roland and Natural Steps.

Group No. 2, the Rev. W. D. Lester, president—Conway, Cleveland, Center Ridge, Bullock Chapel, Jones Chapel, Adams Chapel, McCabe Chapel, Pleasant Hill, Zion Chapel, Morrilton, and Springfield.

Group No. 3, the Rev. W. B. Gibson, president—Bentonville, Fayetteville, Van Buren, and Fort Smith.

Group No. 4, the Rev. L. E. Neal, president—Batesville, New Port, Augusta, Auvergne, Hunter Ct., Cotton Plant, Brinkley and Pine Rosa, Brassfield and Duvall Bluff.

Group meetings—Group No. 1, Maumelle, March 11-13; No. 2, Conway, 18-20; No. 3, Fort Smith, 4-6; No. 4, Brinkley, January 21, 22. Pastoral groups will meet with the Quarterly Conferences.

Dear Co-workers: We have just closed one of the greatest Annual Conferences. The new set-up of the Southwest Conference, you did well. Now is the time to make your reports; do not let a week pass without reporting on every cause. The small fifty-two weeks will have telling results. This means spiritual as well as financial. Let us plan to add twenty-five per cent to our membership. Let us remember the words of our Master: "Follow me, and I will make you fishers of men." If we catch men, our churches will be filled to overflowing, and the finances will be taken care of. Organize every department, with our hand in His. I am faithfully yours for the work.—J. L. Bryan, R. 1, Box 107, Ozan, Ark; Mrs. Mamie Brown, president of the Church School and Epworth League Convention, Danville, Ark.

GREENWOOD DISTRICT

First Round—Kilmichael, January 4, 5; Valden Ct., 11, 12; North Carrollton, 18-19; Indianola, 25, 26; Itta Bena, February 1, 2; Belzoni and Inverness, 8, 9; Duckhill, 15, 16; Greenville and Cooks Chapel, 21-23; Schlater, March 1, 2; Carrollton, 8, 9; Winona, 14-16; Greenwood, 21-23; Moorhead, 29, 30; Woodbern and Isola, April 8.

My dear Brethren: The Annual Conference is over and I thank you for your co-opera-

tion and the faithful work you did in carrying forward the work on the Greenwood District in making this a great year. I ask you in the name of the Lord and Master to begin now to raise your full quota for World Service on or before Easter. Brethren, organize your churches, make personal canvasses, so as to make weekly reports on World Service. Remember that the success of God's work depends on us. Let us not fail him. Your friend and brother, J. H. Wesley, District Superintendent.

LITTLE ROCK DISTRICT

First Round—Clarendon and Davis Chapel, January 4, 5; Marvelle Ct. and Helena, 11, 12; Marianna, Scotts Valley, 18, 19; Marianna Ct., 25, 26; Brickeys and Kokomo, February 1, 2; Hughes and Chatfield, 8, 9; Forrest City and Caldwell, 15, 16; Palestine and Brinkley Ct., 22, 23; Lonoke, St. James, and Moses Chapel, March 1, 2; Hensley and St. Mark, Pine Bluff, 8, 9; Pine Bluff, St. James, 16, 17; Pine Bluff, Fluker Chapel, 15, 16; Althelmer and Wabbaska, 22, 23; Gould Ct., 28-30; McGehee and Dermott Ct., April 5-7; Wesley Chapel, Little Rock, 18, 14; Duncan Chapel, Little Rock, 11-13; Sweet Home, 13-15; Crawfordville, 19, 20.

Dear Brethren: We have just closed a very great year's work, and I want to thank each of you for standing so loyally by the great program given us by the church. We now turn to the future, and face the new Conference year with larger opportunities and greater responsibilities; and in the face of these facts let us ask God for wisdom and strength that we may be able to meet the challenge that confronts us. Let us start at the beginning of this Conference year and organize our members into committees, clubs, and units, and then see to it that each organization functions. Please urge your members to pay something on their World Service pledge weekly, so that the treasurer will be able to report something each month to the Chicago office. Let us adopt the plans ordered by the church, and then work the plan.—W. S. Sherrill, District Superintendent.

WAYNESBORO DISTRICT

First Round—Sylvania, January 4, 5; Waynesboro, 11-13; Rocky Ford, 18, 19; Newington and Lee, 25, 26; Millen, February 1, 2; Hiltonia, 8, 9; Sardis Mission, 10; Hernndon and Wadley, 15, 16; Dublin, 21-23; Portal and Summit, March 1, 2; Charleston, 8, 9; Pulaski, 15, 16.

Dear Brethren: We begin a new year. Let us plan well our work this year. Don't let a benevolent day pass. Let every man send in a Christmas offering, and remember Lincoln Day. Keep interest in every phase of our work. Our district stewards' and World Service Council will meet at Millen, Ga., Trinity Church, January 8, 10.30 A. M. Let the head of every auxiliary be present.—W. H. Odum, District Superintendent.

Quarterly Conference

NEW RIVER, VA.

The first Quarterly Conference of the New River charge was held December 1 and 2. The Rev. Davis, district superintendent, was present on Sunday night, and spoke to the delight of all. The entire congregation was lifted up, and said that he spoke as never before. Our hearts burned as he preached to us the Word of God. We are always glad to have him come to us. Our Conference was held on Monday night, with Dr. Davis in the chair. It was very cold, but a large number was present at the Conference, and all reports were good. The district superintendent was much pleased to find conditions as they were. Our church is progressing steadily. The Rev. A. S. Mitchell and wife are excellent workers, and we are pleased to have them as our leaders. Total amount raised for the day was \$42. Raised on World Service this quarter, \$23.—Serena Saunders, Reporter.

THE CHRISTIAN ADVOCATE

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ADVERTISING RATES ON APPLICATION

WALDO, FLA.

The fourth Quarterly Conference convened at Free Canaan Methodist Episcopal Church, November 20, with the Rev. F. E. Welch, district superintendent, presiding. The Rev. Geo. Hall, pastor, led the devotions. After some timely remarks from the district superintendent, the meeting was called to order. Most of the officers were present and presented written reports, which showed signs of progress. The district superintendent was well pleased with same. This was one of the best Conferences held recently on the circuit. Attendance was good. The Rev. Welch preached a very impressive and instructive sermon. Every phase of the church work has been looked after by the pastor. Collection was good. At the close of the Conference a surprise storm struck the pulpit. The party was led by Mrs. C. H. Merricks and Bro. C. H. Pelham, Class No. 2. Sister Merrick presented a choice Thanksgiving cake and served good things to eat; also a cash purse was presented to our superintendent. After the surprise Miss V. M. Merricks led a yell, then the Sunrise quartet entertained the audience for a short while. The superintendent went away with a smile. A surprise was also presented to the Rev. Hall from Mt. Carmel church, led by Mrs. Lena Hendricks, Mrs. M. M. Smith, Mrs. Bessie Jones, Mrs. Katie Mitchell, and Mr. Lewis Bucklin, consisting of many good things to eat.—Reporter.

District Conferences and Conventions

BIRMINGHAM DISTRICT COUNCIL

The Birmingham District Council and stewards met in Haven Chapel Methodist Episcopal Church, December 2 and 3, pursuant to the call of the district superintendent, Dr. J. W. Thomas. Bro. J. W. Wright conducted devotions; Bro. F. J. Jacobs led in prayer. The superintendent, after greeting the pastors, thanked them for their presence and co-operation. P. P. Wright was elected secretary. Roll call followed. The district superintendent stated the object of the council, and a letter from the World Service Commission was read, which called attention to Paragraph 457 of the Discipline. The district askings were accepted, and a committee of three was appointed on re-distribution of the district askings, which included J. W. Wright, E. O. Woolfolk, and J. C. Carson. Mrs. Maggie Ogletree was elected secretary of the Area Council funds. The district superintendent's salary was fixed the same as last year, and the standard for the district was fixed at fifty cents per member per quarter.

At 7.30 P. M., the Rev. J. W. Wright conducted devotions, and the Rev. J. W. Thomas presented the speaker of the hour, Rev. E. O. Woolfolk, who preached an eloquent sermon. Collection amounted to \$8.10. At the second

day morning session, the Committee on Program voted to make ample provision to take care of the overhead expenses of the district superintendent. Dr. William Jones spoke to the council on the cause of the young people and religious education in the church and its program. The council accepted \$100 as the Birmingham District's quota Rally Day offering to the Sunday-school fund. The Rev. J. W. Wright led in the discussion of the need of a more substantial aid for the retired ministers, their widows, and children. A committee was appointed to work out the details of a Brotherhood, the same to be presented at District Conferences. The committee includes the Revs. J. W. Wright, J. C. Carson, R. R. Williams, J. R. Taylor, and P. P. Wright.

Dr. Wm. Jones gave a very instructive address on "The Care of Our Youth." Mrs. L. A. M. Jackson was presented to the council, and made a strong appeal to the pastors to co-operate with the great work of The Woman's Home Missionary Society. The pastors were moved to action, and pledged to help in making the golden jubilee a success next October by supporting and encouraging the organization in his charge and becoming a member himself.

A rising vote of thanks was tendered the

pastor and members for the royal manner in which they entertained the council. Too much cannot be said in praise of the Ladies' Aid for the sumptuous dinners on Monday and Tuesday.—J. W. Thomas, President; P. P. Wright, Secretary.

GREENWOOD DISTRICT CONFERENCE

The second semi-annual session of the Greenwood District Conference, Sunday School, Ladies' Aid, and Woman's Foreign Missionary Society, was held in Samuel Chapel Methodist Episcopal Church, Itta Bena, Miss., November 5-10, with the Rev. J. H. Wesley, district superintendent, in the chair. The session opened with an inspirational service, conducted by the district superintendent. The Conference was organized by electing the Rev. N. G. Crawford, secretary; Mrs. Willie Reed, assistant; the Rev. M. L. Ross, statistician; W. Wilbon and W. M. Jackson, assistants. The Rev. Crawford was elected reporter to the Christian Advocate, Southwestern Edition. The finance committee was composed of Drs. E. R. Miller, J. W. Winbush, and Mrs. F. P. Leonard. We were blessed to have with us some of the leading ministers and laymen from the churches of our city, both white and colored. On Thursday night, November 7, a splendid program was rendered under the direction of our popular pastor, the Rev. J. H. Bynum. The welcome address was delivered by Prof. S. T. Nero; solo, Miss Higgins; welcome address on behalf of the Missionary Baptist Church, Mrs. M. E. Hill; Colored Methodist Episcopal Church, the Rev. Montgomery; African Methodist Episcopal Church, Dr. H. H. Buckingham; Methodist Episcopal Church, Mrs. Louise Harper; St. John High School, Mrs. N. E. A. Gentry; Methodist Episcopal Church, South, Dr. F. E. Baker, white; on behalf of the merchants of the city, Mr. E. A. Rusling, white; on behalf of the city of Itta Bena, Hon. Mayor D. C. Davis. Special addresses on Foreign Missions was made by Dr. L. D. Posey, pastor of the white Baptist Church; on Education by Dr. Darring, pastor of the Presbyterian Church, white. This program will be long remembered by all who witnessed it.

The following visitors were introduced and addressed the Conference: Drs. O. Chassell; L. M. McCoy, president of Rust College; A. R. Howard, Board of Temperance, Prohibition, and Public Morals; Prof. R. H. McAllister, manager The Christian Advocate, Southwestern Edition; the Revs. Berry and J. H. Terrell, of the Baptist Church. This was a great Conference, spiritually financially, and intellectually. We are leading, and asking other districts to follow. Too much praise cannot be given to the pastor, Rev. J. H. Bynum, his members, and many friends for the way they entertained the Conference. We raised more than \$600. The next Conference goes to the Greenville charge.—N. G. Crawford, Reporter.

SALISBURY DISTRICT HAPPENINGS

D. W. HENRY, District Superintendent

"District Rounds"

Quantico, Md.—We met here a very enthusiastic gathering for the Conference. Reports showed a healthy condition of the church, and progress along many lines. Absence of reports from the church school superintendent and Epworth League president was very disappointing. We hope that these will not be missing on our next round. A very fitting program and banquet followed the Conference, sponsored by the ladies of the church, led by Mrs. Pitts, wife of the pastor, in appreciation to the pastor and officials for the success of the building enterprise. In this beautiful and spacious structure, costing \$8,150, this congregation has made a distinct contribution to Methodism, and the pastor has maintained his right to be called "the premier church builder" of the Delaware Conference. At a recent group meeting here, three persons were converted, the Rev. W. H. Mears, of Fruitland, being the preacher for the occasion.

White Haven—Here we found the work in fair condition. The pastor, C. A. Norwood, deplors the unfavorable outlook for a revival. Let us pray that the spiritual and

financial resources of this charge may take positive and constructive form to the end that he may realize the yearning of his soul. The Sunday service at Newton was inspiring. A crowded house greeted us. A choir, composed almost entirely of high-school pupils, sang for the service. The future of this church is very bright, with such a large number of trained young people attending and serving it, if the church is wise enough to conserve their energies to Kingdom purposes.

Nanticoke—Reports here were very gratifying, showing that every department had been operating during the quarter with creditable advances all along the line. This charge is handling its huge debt in an admirable way, having paid on same \$8,542.61 during the last two years. Many of the most loyal and influential laymen of the district are members of this church, two of whom, J. W. Nutter and George P. Jones, made possible by personal loans the success for the district of the recent Morgan College crusade. J. I. Peace is enjoying signal success in the leadership of this heroic host.

Next week we visit Hebron, Mardela, Portsville, and Sharptown. You will hear from us.

Crescent City Note

One of the most inspiring meetings of The Woman's Home Missionary Society, of the New Orleans District, was held on Sunday, November 24, at Peck Home, with a very large attendance, Mrs. D. Marie McDonald, hostess. The Queen Esther girls of the Home presented a pageant, entitled, "The Spirit of Thank-offering," which was very striking. We were convinced that the future home missionary work will be greater. After the program, the meeting of the district was held and the monthly report was quite pleasing. We were glad to have our district superintendent, the Rev. J. D. David, present, who gave encouraging remarks; also the Rev. Turner. At the close of our meeting, Mrs. McDonald and the girls served refreshments and presented to the district \$10 for their thankoffering, which was gratefully received. Collection, \$80. Everyone left thanking Mrs. McDonald and the girls for such a pleasant afternoon.—Mrs. Rosa Davis, President; Mrs. Adell Greene, Corresponding Secretary.

Special Notices

The new address of the Rev. L. L. Mosley is Box 522, Holly Springs, Miss.

To relatives and friends: The address of the Rev. J. N. Hooey is changed from Box 4, Oakland, Texas, to 2023 Myrtle Avenue, El Paso, Texas.

Bishop H. Lester Smith announces that the Central West Conference is changed from April 6 to April 9. The president and location of the Conference session remain unchanged.

Inquiries

I wish to inquire for Berenice Jones. When last heard of she was in New Orleans, La. Her mother's name is Sealey Kelley. Please send any information to Auston Miller, Box 24, Lottie, La.

I wish to inquire concerning the whereabouts of my aunt, Mrs. Clementine Richards. When last heard of she was in Edna, Texas, six years ago. Any one able to furnish information will please notify Mrs. Homer Bradshaw, Troy, Mo.

I wish to inquire for the Rev. M. C. H. Hudson, a missionary Baptist minister. His wife is Mrs. Belle Hudson. When last heard of they were in Norris, S. C. Send any information to the Rev. B. J. Hudson, R. F. D. 4, Cedar Grove, Tenn.

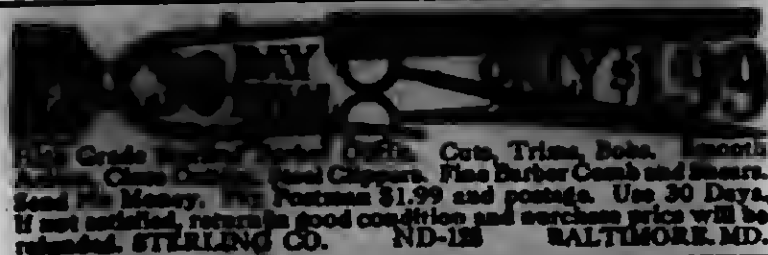
I desire to inquire for Marshall Ragland, son of Mrs. Isabel Ragland. She is the sister of Marshall Barham, better known as Sim Barham. When last heard of, Marshall Ragland was living in North Carolina, near Danville. Any information concerning his whereabouts will be greatly appreciated. Write Mrs. R. V. Butler, R. F. D. 8, Box 6, Cedar Grove, Tenn.

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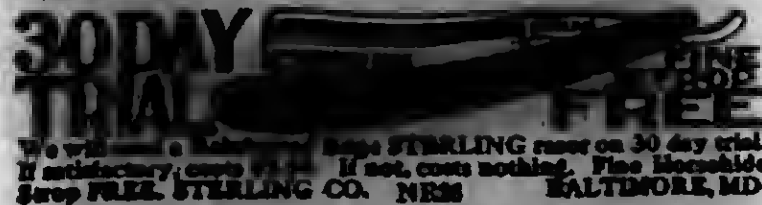


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Ladybird

(Continued)

frightened anew at the way her affairs were being managed for her.

"My old man died three years back and left me with five children," went on her would-be-hostess. "I thought we'd come to the end, but I stuck it out, and now Jimmie is fifteen, and he can do a man's work. I usta have a hired man, but he got drunk and I got tired of it; so now we just look after things ourselves."

"Oh," said Fraley, relieved that there were no men to face at the ranch.

"That's one reason I'm hurryin' home. Jimmie's plantin' t'day, an' he'll be tired, and Car'line's got a cut on her hand an' can't milk. I got two cows, and they'll be bawlin' fit ta kill. I don't let the young childern milk, they're too fresh. Last time Billy tried he knocked a whole pail of milk over on himself."

"Oh, I can milk," said Fraley eagerly. "If you'll let me milk to pay for staying I'd be glad to come to your house to-night."

"You got such little hands I woun't think you could bring the milk down," remarked the woman, eyeing Fraley's small brown hands that lay relaxed in her lap.

"But I can," said the girl earnestly.

"All right. You can try. I've got an awful lot to do to red up. I'm expecting a man t'morra from over beyont the mountain. His name's Carter, Brand Carter. Mebbe you've heard of him. He's coming to look over some steers I've got for sale."

Fraley's face grew white, her whole body seemed to slump. The bag on her lap began to slide.

"Say, you don't need ta hold that heavy bundle!" exclaimed the woman, alert at once to be kindly. "Here! Lemme put it back in my box. There's plenty room there, and it can't get out! You're all beat out, an' you're white as a sheet!"

"Oh, thank you—but I'm all right!" urged Fraley, gripping her precious bag close once more. "I'd rather hold it. There are some very special things in it. They might fall out. It doesn't fasten very close together."

"But ain't it heavy? My land! I don't see how you ever managed carrying all that, hiking it! I think it's better to travel light. What you got in there? Can't you ship 'em on by freight?"

"Oh, no!" said Fraley aghast, "I wouldn't want to trust it that way! It's my Bible, that's the only heavy thing, and I couldn't be without it. Besides, I wouldn't be just sure where to send it till I got there!"

"Why, ain't you got your folks' address?"

"Yes, I've got the old address, but they might have moved," said Fraley, evasively.

"Hmmm! Well, you could leave it to my house till you got fixed and let me know where to send it. Me, I wouldn't bother about just a Bible. You can buy 'em cheap anywhere."

"Oh, no!" said the girl, horrified. "Not like this one. This was my mother's Bible. She taught me to read out of it. It has things written down in the cover-things that she wrote for me! I promised her I'd never let it away from me!"

"Oh, well, that's diffrent, of course. I thought ef 'twas jest a common Bible, why

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you cud git one most ennywheres. I don't see what use they is ennyhow! Except ta sit round on the parlor table like a nornament and hev to dust all the time. Me, I didn't even bring mine with me when I cum out here. Say, why don't you stay ta our house awhile? You cud be comp'ny fer my Car'line. Mebbe she wouldn't be so crazy to get out an' see the world ef she hed a girl her own age to talk to. She's got men comin' to see her, a'ready, an' she ain't much older'n you. There's one comes ridin' over the crest of the mountain every oncet an' a while. His name's Pierce somethin'. I didn't rightly git the last name, an' I won't ast Car'line, it would give her too much satisfaction. But I don't like his eye. Say, why'n't you stay over an' be comp'ny fer Car'line? It might kinda make her more contented like."

"Oh, I couldn't!" said Fraley in a small, disturbed voice. "I'm sorry, but I just couldn't. I really ought to go on to-night. You see, I'm in a great hurry. I'll just ride as far as you go, and by that time I'll be rested and can go on. I really must get on to-night."

There was actual panic in her voice. Brand and Pierce! Then she was not out of their region after all! Perhaps she was getting into an even worse place. Perhaps Brand or Pierce would come to-night and find her in this woman's house!

"Naw, you can't go on ta-night!" said the woman, eyeing her curiously. "I ain't lettin' no kid like you go gallavantin' out in the dark. There's wolves beyond the ranch in the forest. They come out sometimes. My Jimmy sees 'em. You ain't got no gun, hev ye? Well, you jest better wait till daylight. It'll be plumb dark now afore we git to my shack, an' time fer you ta rest. My Car'line, she'll git ya off at daybreak, ef that'll suit ya, but I ain't lettin' no child like you wander off ta get lost in the desert. Yer bones might bleach white afore anyone found em."

Fraley's face could turn no whiter, but she said nothing more. Perhaps there would be a chance to steal away in the night.

The woman began to talk of her home, and the children, telling bits of family life, till Fraley grew interested. Her heart leaped at the thought of knowing another girl.

It was quite dark when at last they came in sight of a speck of light in the distance.

"That's my place!" announced the woman, cheerfully. "Now we'll have some grub. I'm getting hongry. What about you? There! Hear the dogs howl! They know it's me just as well zif they cud see me. We keep five dogs about the place, an' there couldn't no stranger come within a half mile 'thout we'd know it. You like dogs? Ever have one?"

"I reckon Car'line's got hot bread fer supper. You like hot bread? Car'line kin make it good. She knows how to housekeep real good."

They were nearing the ranch house now, a long, low building made of logs. The door was flung open wide, and a stream of light shot out into the night. A sudden shyness descended upon Fraley.

Then the dogs broke about them with barks of joy, and leaped at the woman as she halted the old horse in front of the door.

(To be continued)

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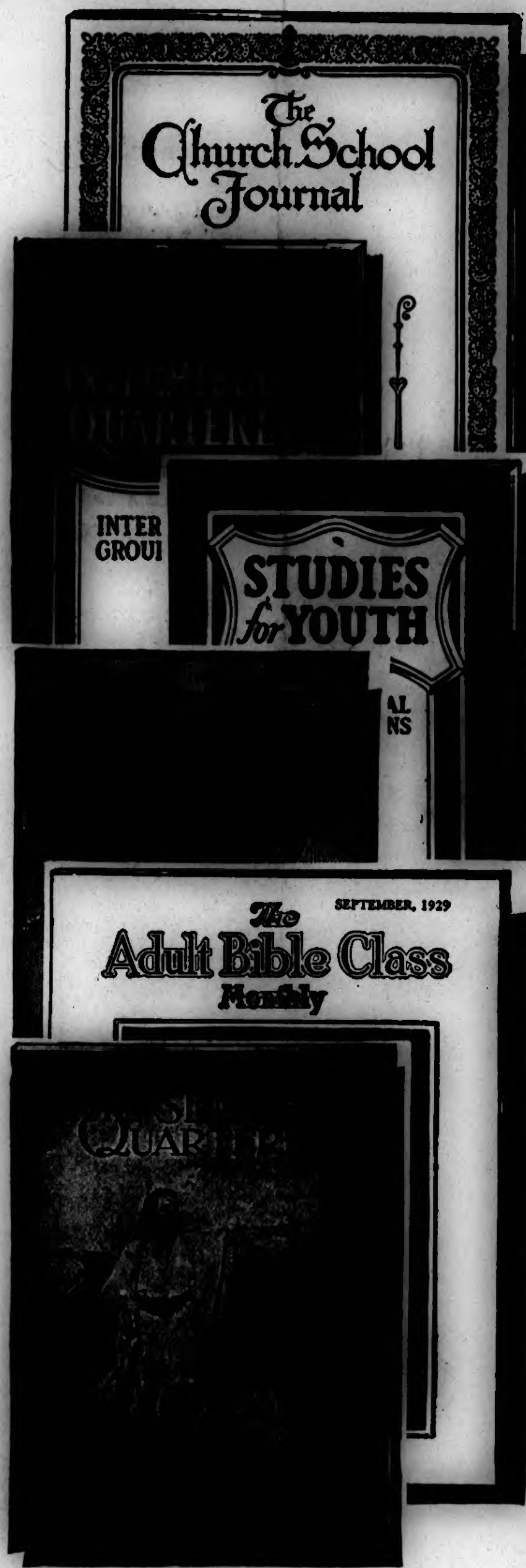
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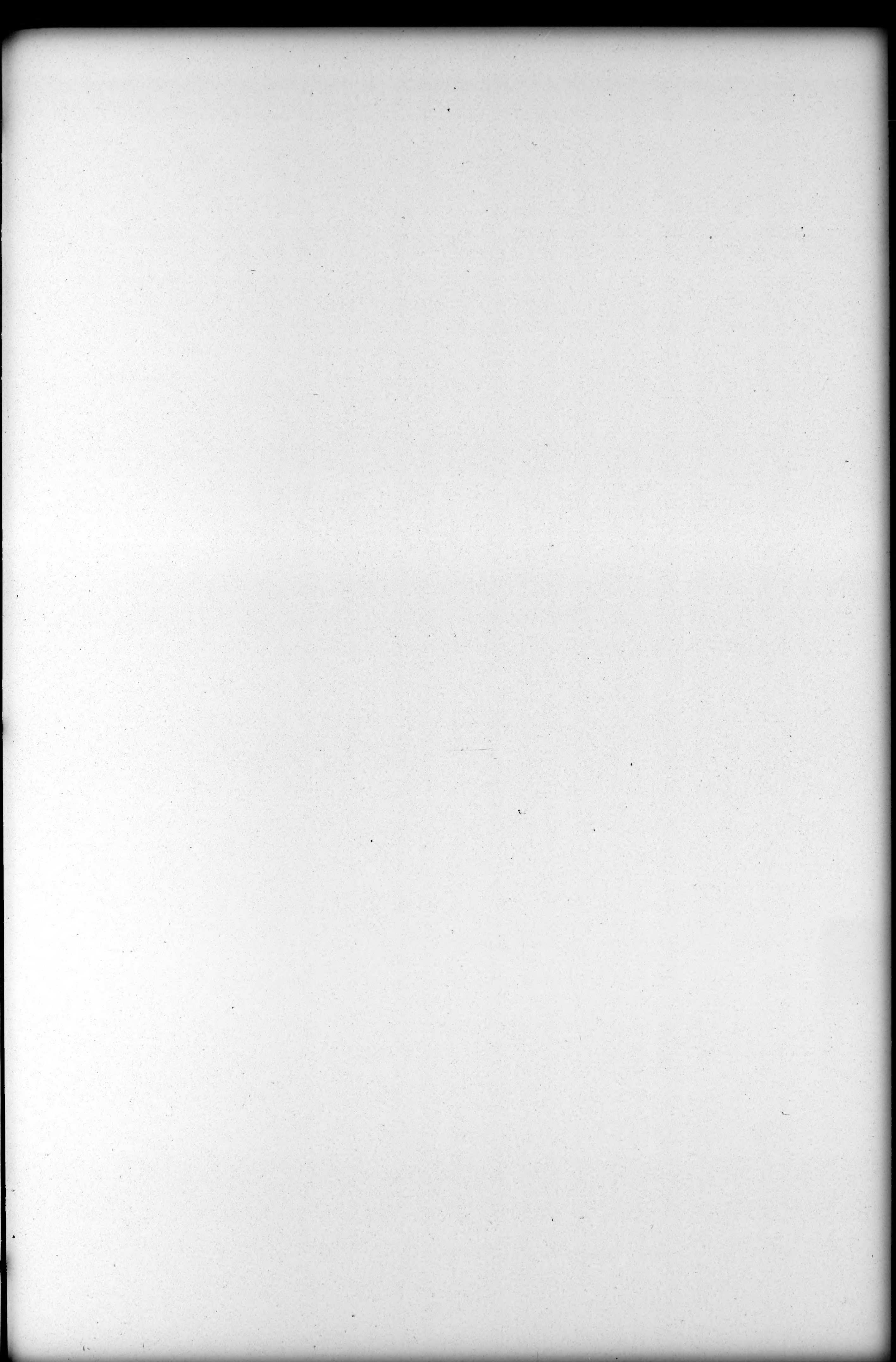


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